EDUCATIONAL NUMBER.

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 6, 1921. CHAS. O. CHALMERS, Manager.

WHO SHALL TRAIN OUR METHODIST YOUTH?

By Bishop James Cannon, Jr., Chairman of the Educational Commission.

If our Methodism fails to develop and to train the powers of her youth, she will be false—disloyal to the explicit teaching of her Master, who in His great parable of the talents, and complementary parable of the pounds, emphasizes His own estimate of the tremendous importance of that specific teaching by picturing a great judgment scene based upon success or failure in the development and use of power, which scene closes with the Master's final sentence of approval and reward for the obedient and loyal, and of rejection and punishment for the disobedient and the disloyal.

"Lord, thou deliveredst unto me two talents, behold I have gained beside them two talents more." Here Methodism's all-wise Lord and Master states two great fundamental truths: (1.) All power is delivered unto men by God—the free gift of God. (2.) Development of power and of skill in the use of power are dependent upon the faithfulness of men. The Master emphasized nothing more explicitly and forcibly in all His teaching than that every man, whether he is given only one talent or is given five talents, must come into judgment for proper development and use.

What is the responsibility of Methodism to her youth? St. Paul was the great teacher among the apostles. Trained himself by the most learned doctors of his time, he indicates clearly the important elements to be emphasized by the church of all ages.

As St. Paul wrote to the youthful Timothy, so must Methodism from her pulpits and from its printed page sound the clear, impelling call to her sons and daughters, "Stir up the gift of God that is in thee."

We must convince our children that faithfulness in the development and in the training of their powers will determine the real measure and value of their lives; their possibilities for usefulness, their ability to "make good" in the face of abounding opportunities, and the final judgment which will be passed upon the accumulated results of life by the Lord of all who has himself given life, talents and opportunity.

Methodism must not fail to stir the conscience and deepen the conviction of both parents and children by proclaiming the Master's own doctrine on the duty of developing—that is educating—their God-given talents.

DR. JOHN H. REYNOLDS,
Director-General of the Christian Education Movement.

Dr. Reynolds, who is President of Hendrix College, Conway, Ark., is one of the strong laymen of our Methodism. In the educational world he has high rating, and in service to many worthy enterprises he has made an enviable record.

THE OBJECTIVES OF THE CHRISTIAN EDUCATION MOVEMENT.

1. To develop in the mind of the church an adequate conception of the place of Christian education in the life of the church, of the nation, and of the world.

2. To promote the cause of religious education by bringing about a closer and more effective co-operation between our institutions of learning and the Sunday school, and by establishing strong departments of religious education in our colleges and universities.

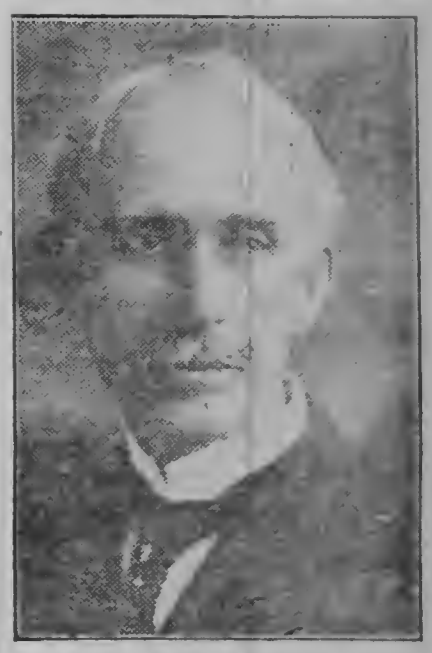
3. To lead at least 5,000 young men and women to pledge themselves to devote their lives to the ministry, to missions, or to some other form of Christian education as a preparation for effective life service.

4. To raise for our schools, colleges, and universities at least $32,000,000, the minimum sum necessary to enable them to send out the constantly increasing stream of educated Christian leaders required to carry forward the Christian work of the world, and to secure $1,000,000 to aid wothy students who are looking to some form of Christian service in their efforts to obtain an education.

5. To deepen the moral and spiritual life of our people and to promote the spirit of Christian liberality in all of the efforts put forth to realize these objectives.

St. Paul's educational policy did not stop with a call to "stir up the gift"—that is to educate. It was equally as explicit and as emphatic in its definition of the character of the education to be sought, and to be given. "Bringing every thought into captivity to Christ," was his sweeping tribute to the pre-eminence of Jesus Christ in the whole realm of thought, as it effects every department of life. Christian education, that is education dominated by the spirit and ideals of Christ, was the Pauline Model, which Methodism must adopt, proclaim and follow, or deny her Lord.

Men adopt some philosophy, some creed, some system of thought; men follow some leader, some teacher, some master: he may be Ingersoll, Voltaire, Karl Marx, Mohammed, Buddha, Confucius, or Christ. Methodism follows Paul openly, confidently, joyously, declaring her allegiance to Jesus Christ as Teacher, Master and Lord. She declares all education to be false, incomplete and eternally unsatisfactory which does not recognize His teaching as central, which does not adjust itself to His conception of life and its comparative values both in time and in eternity.



DR. HENRY N. SNYDER,
Associate Director-General of the Christian Education Movement.

Dr. Snyder has been for some years President of Wofford College, and his administration there has brought him prominently before the church and the educational world. A great Christian layman, he has held Wofford College to the high ideals of a Christian college.

Methodism declares that all power, natural or developed either by experience or by the training of the schools, depends for its value upon proper guidance and control. The mountain stream may become a raging torrent, sweep beyond its banks, and bring rain and destruction, or it may be directed into prepared channels and harnessed to make light and to grind corn. An Ingersoll may blight and destroy individual lives. A Kaiser may become a curse and drench the world in blood, while a Washington may make possible "the land of the free and the home of the brave," and a Wesley or a Moody may save men and sweeten their lives. We are faced with the intensely practical question, which presses daily for its answer: Who will train the boys and girls of Methodism? Who will interpret the facts of life, the relation which they bear to these facts, and the supremacy of Jesus Christ in all life? Experience has fully and unquestionably demonstrated, that the church herself must furnish and direct such teaching, if it is to be given at all. Never has there been a more convincing demonstration of the evil results of a Christless education than was given by the great war, and by the conditions which have followed in its wake, and which exist to-day. The lust for

(Continued on Eighth Page.)

New Orleans Christian Advocate

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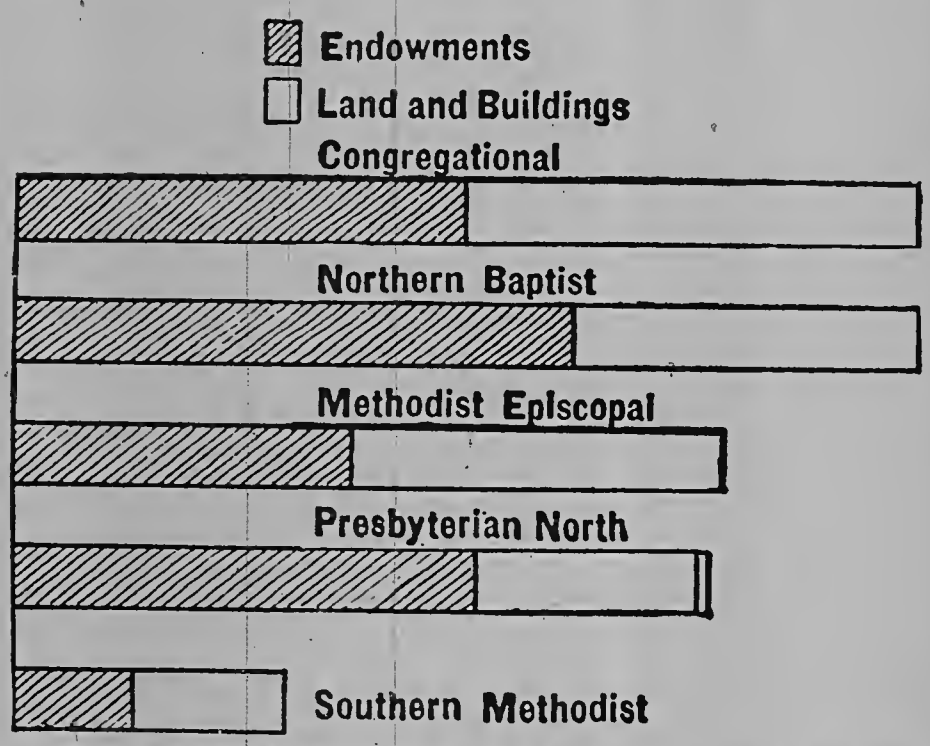
INVESTMENTS IN EDUCATION BY LEADING DENOMINATIONS



Of the five leading denominations listed above, the Methodist Episcopal Church, South, has the largest numbe of educational institutions, and more members than any of them save the Methodist Episcopal Church. And yet our investments in education are far below those of the other denominations named. Is it not time for Southern Methodism to attempt something worth while for its schools?

DOING THE IMPOSSIBLE.

By Dr. J. H. Reynolds, Director General of the Christian Education Movement.

Our Methodism is of God and has faith in the unseen. In spite of the fact that all of the Annual Conferences this fall were held in the midst of falling prices and of an economic depression, they, with remarkable unanimity not only approved the quotas assigned them by the Christian Education Commission, but voluntarily added 40 per cent for the benefit of their local Conference schools. Two Annual Conferences even doubled the quotas assigned them. The Christian Education Movement was ordered at this time by a unanimous vote of the last General Conference, and to this has now been added the practically unanimous vote of all of the Annual Conferences of the entire church.

No ordinary business would have taken such action this fall. It is left to the church to do the impossible. Immediately following the great war-work drives totaling billions, our church raised over fifty millions for the Centenary. Whatever God wants done, the church of the living God can do. And to all thoughtful people the program of the Christian Education Movement commends itself as of God and a thing that must be done now if the world is to be saved. This is as it should be. The church has access to sources of power that the business man does not take into account. Throughout the history of the church the superhuman element has ever been manifest. The now historic Memphis Centenary Conference has been more than duplicated in spiritual power by the recent Memphis Educational Conference.

The Christian Education Commission has set apart the next three months as a period of spiritual cultivation, when the whole thought of the membership of the church is to be centered on the great spiritual objectives of the Movement. This is no smoke screen. No other church ever attempted so comprehensive a program as to educate the entire membership of the church in the cause of Christian education. Through the pulpit, the Sunday school, the Epworth League, and the Missionary Societies every member of the church is to be led to see the fundamental meaning of Christian education; that it begins with the home as the elementary school in Christian education, that it includes the Sunday school and other young peoples' societies as the intermediate schools of Christian education, and church schools, colleges and universities as training camps to develop the outstanding lay and ministerial leaders in church and State. The faithful execution of this program will mark an epoch not only in the history of our church, but in the history of Christian education in the nation. To put the spiritual element in education is the only thing that can save the nation from moral bankruptcy, and civilization from the scrap heap.

We therefore call upon all presiding elders, pastors, and officers of the church to carry out faithfully the program of spiritual cultivation so carefully worked out. In the preparation of all programs and literature the Christian Education Commission is merely acting as the agent of the General Conference to help the bishops, presiding elders and pastors in carrying out the commission of the General Conference respecting Christian education in this quadrennium.

PROGRAM OF SPIRITUAL RESOURCES DEPARTMENT, JANUARY, 1921.

By Rev. P. L. Cobb, Secretary.

Objectives: During the month of January emphasis will be laid on things of vital importance:

1. Daily Bible Reading.
2. Daily Prayer.
3. Family Altar.
4. Prayer meeting.

Bible Reading: Pastors have been requested to urge their members in the first sermon of the year to begin daily Bible reading as the basis for the intelligent direction of their prayers and to start the year with the Book.

Prayer: The content of prayer and the power of prayer are to be set forth on two subsequent Sundays. The Lord's Prayer and the power of men who prayed will furnish the model and the inspiration. The family altar will be presented as the greatest school of religion in the world.

Enrollment: January 23-30 will be ENROLLMENT WEEK. Enrollment cards for Bible Reading and Prayer, and the Family Altar, with appropriate literature will be sent to all pastors. Every member of the church should be urged to enroll for Daily Bible Reading and Prayer. Teams for this purpose should be organized and the membership of the church divided and assigned to these teams.

Helps provided: At the same time that Bible Reading and Prayer is being urged for each individual, cards for enrollment in the Family Altar League will be presented to the heads of families. When the enrollment cards have been sent into the office, a list of daily readings, both for individuals and families, will be mailed at once with helpful literature.

Readings for Young People and Mothers: It is very important that the young people who sign the card for daily Bible Reading and Prayer indicate their age in the blank for that purpose, as a splendid list of Bible stories is ready for them. This is also the finest list of Bible stories we have found for the use of mothers who do not have a good Bible story book or who, having it, would prefer to read the stories in the words of the Bible to their children.

A Bigger and Better Prayer Meeting: Suggested plans and topics for the improvement of the Prayer Meeting have been furnished to pastors. From many points there are coming encouraging reports of successful Prayer Meetings. In to-day's mail came this statement: "Our Prayer Meeting is going big. We are staying right around 250 to 300 in actual attendance. It is the most spiritual service of the church." Arthur J. Moore, pastor, Travis Park Church, San Antonio, Texas.

We Must Succeed: This program for January is fundamental. On its success will depend largely not only the successful issue of the programs for Life Service and Stewardship which follow, but the material objectives of the Christian Education Movement as well. The church that prays is the church that achieves.

WHAT THE MOVEMENT REALLY IS.

By Mr. A. C. Marts, Advisory Director of the Christian Education Movement.

When the writer of this article is requested for a brief statement of this kind it is generally suggested that something be said relative to organization and money raising. As no specifications have been given with this request, it will be possible to speak of something more primary and important than machinery or money. That primary thing is our conception of the Movement—the image in our minds as we think of it.

The Christian Education Movement has been carefully named. First, it is a Movement. It is the wind stirring in the mulberry trees which presages a great swelling, onreaching move of the church. It is no passing event! Second, it is a Movement in behalf of Christian Education. Its purpose is not to educate, but to make all education Christian. How different that is from a mere money campaign!

He who thinks his way into an adequate conception of the Christian Education Movement finds himself face to face with a revealment of obligation that gives men the inspiration and the urgency to mighty deeds.

We have talked a great deal these past two

years about the church's opportunity for rebuilding a new world. What sort of a world have we rebuilded thus far? Are we proud of it? Does Jesus Christ mean more to the people of our nation than he did two years ago? Are worldliness, ungodliness, selfishness, materialism visibly lessened in the lives of those about us? Is this young generation of Americans being brought up with a zealous love for Christ, a flaming ideal of service—in the place of that ideal, "what is there in it for me?" which we have observed with dread?

Perhaps as we take stock we will feel like stopping our talk about "opportunity" and begin to talk "backs to the wall." The Christian Education Movement is not an opportunity; it is a downright necessity; the fighting answer of a great church to the tendencies that threaten to sweep its children away.

The Christian Education Movement seeks to do what men desperately in earnest must do. It looks at the whole task of bringing a generation up into Christian character, and undertakes to set forces in motion big enough to accomplish that task. It says that "in so far as God will bless our efforts, we, two and a quarter million Methodists, will not permit this younger generation of Methodists to be swept out in the tide of worldliness. We will appeal to every human element in education and pray unceasingly to our God that these boys and girls may be brought up into Christian character."

What are these human elements? The home, the church and Sunday school, the public schools, the college and university.

The home is the very taproot of education. Unless education in the home be Christian, of what avail would be millions of dollars invested in college buildings? The Christian Education Movement will hold up to parents the ideal of the family altar as "the greatest school of religion in the world." It will also emphasize the place of the Sunday school and League and other church activities in teaching the Bible, not that revivalism or evangelism may be less, but that earnest and careful teaching may be greater.

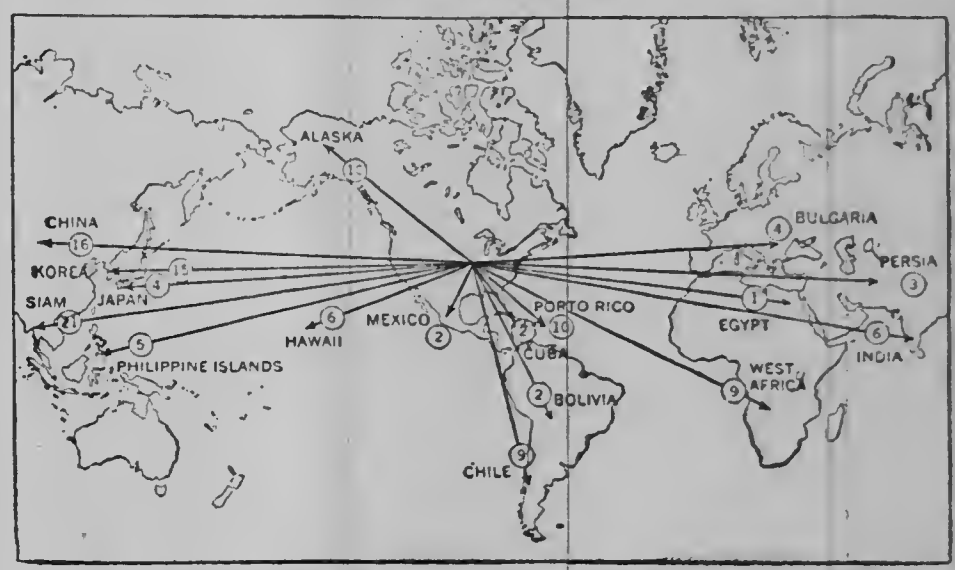
And this ideal of the Christian Education Movement will sooner or later find its way into the processes of public education in the Southland. For a moral idea is the most powerful force in our human world. When two and a quarter million Methodists adopt as their serious purpose the ideal of making all education sum up in Christian character, they couldn't copyright it if they would. Consciously and unconsciously, this ideal will find reflection in the thought and work of our school boards and teachers, and character will be emphasized in the public schools above vocational efficiency.

And then our Methodist schools and colleges; of course, we must have them and they must be adequately equipped and manned. For we must not, in attempting to put on the capstone of education, overturn in six months' time the structure that has taken sixteen, eighteen, twenty years to build. Provision must be made for education with the single ideal of Christian character clear through to commencement day.

To erect an ideal around which all these factors in education may rally; to set in motion forces which will stimulate the home, the church, the school, the college to assume its full share in the united effort; to properly represent the determined effort of a great church to produce a generation of Christian men and women, this is the Christian Education Movement.

Nashville, Tenn.

CONTRIBUTION OF ONE COLLEGE TO THE FOREIGN FIELD IN FORTY YEARS



One Christian college has sent more than one hundred and twenty missionaries into seventeen mission fields. From the schools of the Church must come well-nigh all of the men and women who shall carry the message of the kingdom into the mission fields of the world. When the Methodist Church goes out of the business of education it must go out of the missionary business and the preaching business.

THE OBJECTIVE OF THE EDUCATIONAL CAMPAIGN.

By Miss Kate J. Bigham, Department of Bible and Religious Education, Whitworth College.

The session of the Mississippi Conference, which was held at Brookhaven in December, was an inspiration to the church and the community far above the cost of hospitality.

There fell into my hands as a result of it several pamphlets setting forth various phases of the Educational Campaign, now getting under headway. These I have read with pleasure. They should be widely read by the leaders of our church and colleges, in which case the Educational Campaign would be more easily carried through.

Though I was a supporter of Christian Education before reading these pamphlets, I was made a more staunch one by the thoughtful, scholarly propositions and arguments contained in them. And from among the many impressive thoughts I quote the following:

"Functions of the Christian College: 1. The Christian college completes the work of nurture, training, and instruction begun in and carried forward by the Christian home. 2. The Christian college stands for the completion of the work of the Sunday school. 3. It is the function of the college to develop leaders. 4. One of the most important functions of the Christian college is to contribute its full share toward making the culture of the community, the State, the nation, genuinely Christian."—Outlines of Sermons on Christian Education.

"A culture which is not Christian is corrupting. If our country is to become one of the great teaching nations of the earth, it is important that its type of education be emphatically and thoroughly Christian."—The Universities of the Church in the Life of To-day, by Bishop Candler.

"From church colleges come the candidates for the ministry of the Word, the mission work in the fields beyond the seas, the deacons and deaconesses in the needy fields of the homeland, the teachers in the Sunday schools, the stewards and leaders in the local churches—whence could come these troops of willing toilers but from the colleges of the church."—A. F. Watkins.

"The cry of the church in every department of its work for a trained leadership is one of the most pathetic things stirring the hearts of our people to-day.

"Nearly every missionary in the foreign field was educated in a college of the church; at least 90 per cent of our educated ministry have some church college as their alma mater.

"People tell us to close the school of the church. If we obey the injunction, I believe the very voice of the pulpit of God will be practically hushed forever.

"It (the State university) does not and cannot produce a Christian ministry, and it cannot compare with the church school in the making of Christian leadership among laymen."—C. R. Jenkins.

I might quote other very convincing statements relative to the Campaign, but I close with the emphasis on my subject, the objective of the Educational Campaign, which is, in brief, the mission of Christ himself on the earth, "To present the world made new in spiritual unity to God." "It is the task of world Christianization."

"We must make this gospel * * * lay hold on and control the entire social order, and all of its activities and relations.

"Any plan which may be projected for the extension of the Kingdom, whether it be by the educational, missionary, or other agency of the church, must be projected from this angle and with this objective in view."—E. J. Clark.

I am glad to note, in closing, the important action taken to appropriate $450,000 to Whitworth College, to raise it to an A Class school. The plant is a very valuable one, with a great future before it, and is in line of substantial progress at present.

SPIRITUAL OBJECTIVES OF THE CHRISTIAN EDUCATION MOVEMENT.

By Rev. John S. Chadwick, D. D.

The Christian Education Movement comes at its appointed time in world history and in the movements of the Kingdom of God. And its coming at this appointed time is not primarily because the General Conference of the Methodist Episcopal Church, South, ordered its coming, but because its ideals and its program are the answer to the most pressing needs of the world of today. The world never before so needed the message of this Movement, and the church must give that gospel or declare itself unable or unwilling to use the great opportunity this day has brought.

There would be no basis for the foregoing statements if it be not true that the chief objectives of the Christian Education Movement are spiritual objectives. Whatever else we may get out of this enterprise of Methodism, it will not be worth the getting or doing except we build into the life of the church the ideals of the Movement. This done, there shall be something more than a new day for Methodist educational work; there shall be a new church.

For the Right Kind of Education.

The Movement is committed, first of all, to the task of putting into the mind and soul of the church an adequate conception of the place of Christian education in the life of the nation, of the world, and of the church itself. If in any measure this be realized, well-nigh all of our problems are on the way to solution. If there is one lesson the world should have learned during the days of the war, it is that education can either wreck or save our civilization. It was the wrong kind of education—that put aside the ideals of Jesus and exalted the ideals of force, of selfishness, of militarism—that brought to us our day of woe. And out of all the turmoil and strife that follow in the train of war comes the question whether those ideals that surrendered on the field of battle have really been vanquished. If we save

has a bigger program than ever before. Our church would not be worthy to live and grow if it did not accept this larger responsibility that the new day brings. We shall not do that larger task as it needs to be done except we strengthen the church paper and bring within the circle of its influence a far larger number of our people.

To make practical this message—what do you propose to do for your Conference and connectional paper? There should be in every Annual Conference a determined effort to increase by at least fifty per cent the circulation of the Conference paper, and along with this to send to many other Methodist homes the general organ of the church. There is no investment of time and service on the part of preachers or laymen that will bring larger returns than the effort to place the church paper in homes now without its good influence. Too long we have neglected this matter of vital importance. Let there be in every Conference during these next three months such an organized effort for the church papers as will not only ease the burdens of the men who make those papers, but, better still, will bring the church into a day of larger service to the world.—Christian Education Movement of the Methodist Episcopal Church, South.

WHAT IS THE FIRST QUESTION WITH YOU?

By Rev. Rolfe Hunt, D.D.,
President Port Gibson Female College.

A man was offered an excellent book that many of us read with profit and delight—a book that appealed to our children and made our homes more attractive. He sullenly said: "No. I can not afford to buy books nor take time to read them. The meat and bread question is the first question at our house."

I could not fail to remind him that the Divine order is the Kingdom of God first, and that no one can reverse the Divine order without suffering for it himself and bringing ruin and misery to others.

"I am a poor man," he impatiently replied, "and we have got to eat at my house. I tell you the meat and bread question has got to be solved with us. I don't know how we are going to live. We have got to make the meat and bread question first."

How did it turn out?

One of his sons killed his own wife in sheer recklessness and there was a long-drawn-out and expensive lawsuit. Hundreds of dollars were spent in nothing but defense. A home was broken up and many homes were in grief.

Was that all?

No. A second son got into a quarrel with a neighbor boy, stabbed the boy, nearly killing him. Several hundred dollars more went in lawsuits. There were anxiety and embittered hearts without end.

Is that all?

No. The bank in which the man had placed his money failed and he lost all he had saved up in years.

Is that all?

No. One of his daughters, a beautiful young woman with brilliant mind, married wrong, and soon her husband had his knife at her throat, threatening her life. I dare not pursue the downward course further, as that charming young woman went from bad to worse.

The last I heard of the man he was complaining that God had been unkind; that the world had been a disappointment to him; that his own children even had distressed him; that his children had never seemed to care for home, and that everything had gone wrong and he could not trust to anything.

In this Educational Movement we are right up against a situation that is going to test us and bring out clearly what is first with us. Even where parents are willing to spend their money without stint for their children, many are failing in what should be first considerations. I know many instances in which parents have spent thousands of dollars on the education of sons and daughters, and yet those sons and daughters are worth less in the home, in the Sunday school, in the prayer meeting, in the church services, and in the old home community than before they went away for expensive preparation. If the school is not helping to make better Christians of our children, it had better moulder into dust.

Candler School of Theology, Emory University.

REPORT OF MANSFIELD FEMALE COLLEGE, TO DECEMBER 27, 1920.

The Receipts for Eight Years, 1912-1920, $228,127.03.

The officers of the Board of Trustees of Mansfield College, Mansfield, La., are: Frank Hunter, President; O. H. Jordan, Vice President; R. E. Bobbitt, Secretary-Treasurer.

Following are the receipts for eight years:

1912-13	$16,345.48	
1913-14	20,144.13,	increase 23%
1914-15	19,546.74,	decrease 3%
1915-16	25,072.15,	increase 28%
1916-17	26,002.80,	increase 3%
1917-18	31,677.49,	increase 22%
1918-19	38,458.12,	increase 21%
1919-20	50,880.12,	increase 32%

Grand total $228,127.03

Income to date for 1920-21, $24,968.49.

Number of boarding students: For 1912-13, 45; for 1920-21, 126. Increase, 180%.

Number of local students now, 90; total now, 216

The disbursements for eight years are:

1912-13	$16,165.75
1913-14	20,173.26
1914-15	19,576.74
1915-16	25,071.60
1916-17	25,799.98
1917-18	31,628.95
1918-19	38,350.38
1919-20	50,832.32
Grand total	$227,538.98

Number in Faculty: 1912-13, 8; 1920-21, 17. Increase, 112%.

NEEDS:

Administration Building to cost approximately $200,000.

Annex to Main Building to cost about $125,000.

This, with present accommodations, would provide room for 250 boarding students and for the 100 local—a total of 350—and give us a plant value of more than $500,000.

Under conditions of the past three years we could easily fill every room in two years—in one year, if it were possible to provide these buildings in that time.

PREACHER WANTED.

WANTED—A preacher for a circuit that will pay $800—probably more. The parsonage is located at the county seat. Write me at once, 845 Main Street, Hattiesburg, Miss.

W. W. GRAVES, P. E.

FROM CENTENARY COLLEGE.

We are all familiar with the statements made by our writers and speakers to the effect that the early settlers of our country were college men. Glowing tributes are paid the pioneers who first broke the tangled wilderness of America. They were educated men.

We are now celebrating the tercentenary of the Pilgrims' landing at Plymouth Rock. All honor to the noble band who braved the cold of the New England winter to plant a base for freedom of worship—all products of Christian education!

A large per cent of the early settlers were Oxford and Cambridge men. These great universities had leavened the life of England at the colonization period. But we are prone to overlook the great influence of Emmanuel College—one of the small religious colleges of England. More men who stamped themselves on American history come from this small school than elsewhere.

What would early American history be without the names and influence of the Mathers, Williams, Tenants, Howard, and a host of others—all the product of the small religious college?

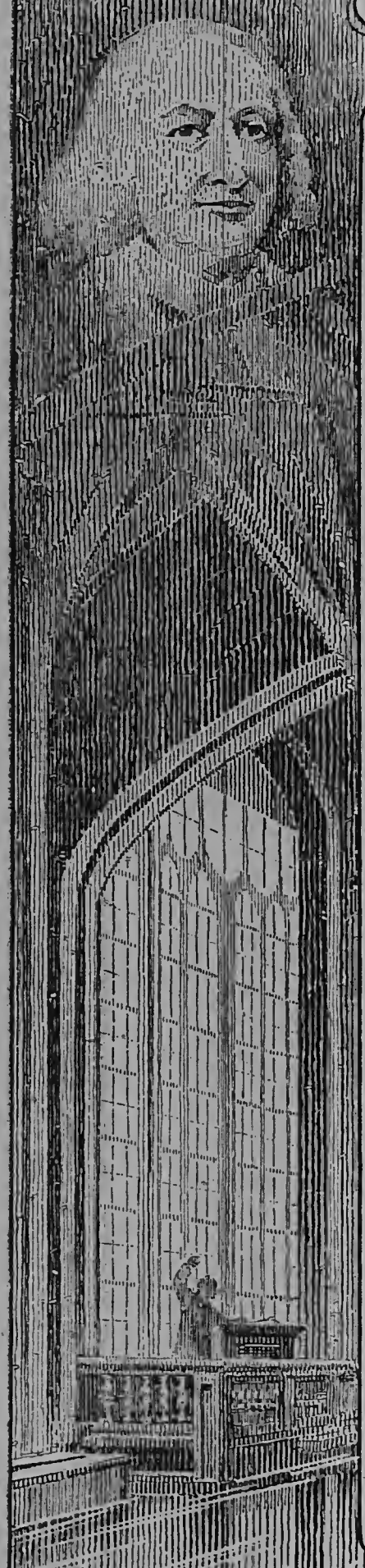
Centenary College is a large factor in the religious life of Louisiana. In the past this school has contributed largely to the leadership of the State. How many ministers and professional men have come from old Centenary? Many of the leading business men of our State trace their first inspiration to dear old Centenary.

That leadership will be more necessary in the future. Questions of moment, problems of State and church, places of responsibility are all before us, calling for carefully prepared Christian leadership. Where shall such be found?

The old college at Jackson was better equipped for its day and needs than is the present college at Shreveport. Centenary College to-day is not abreast of the times. She needs money and support, equipment and endowment. We have come to the parting of the ways. New and heavier demands are upon us. The Educational Campaign has not come a day too soon. Let us rally and build an institution which will serve for future generations. No field is more needy—none will yield richer results. Centenary College calls clearly to her old and new friends for help in this day of crisis.

R. E. SMITH,
Acting President.

The Spirit of Wesley Moves the People Called Methodists



Unless we educate we cannot remain Methodists, whatever else we may become. For the very genius of Methodism centers in Christian Education.

Four generations of the Wesley family were trained in a Christian college before John and Charles entered the famous Christ Church at Oxford.

Samuel Wesley, the father; John, the statesman; Charles, the poet of Methodism—all were products of a Christian institution of learning. So also were Whitefield, the silver tongued evangel, and Coke, the first bishop.

In his poverty Samuel Wesley comforted himself by the thought that his son, John, was in a Christian college: "But thank God my Jack is a fellow of Lincoln."

Methodism was thus born in a Christian college. The "Holy Club" of "the People Called Methodists" was an institution of the Church school.

It Has Educated Around the World

Out of a college Methodism went to establish schools everywhere. In 1739, on the same day that Wesley preached his first sermon in the open air, Kingswood School, the first educational venture of Methodism, was founded.

The Methodists built a school before they ever built a church. They preferred to preach on the commons, if thereby they could educate.

The first General Conference of Methodism in America established Cokesbury College, and Asbury himself laid its corner stone.

And so around the world has spread the educational genius of Methodism. In every conference at home, on every mission field abroad, it has established Christian colleges and found in them its greatest support.

The Church has recently entrenched itself in two European countries. We have not yet built churches in either, but have opened schools in both.

Its Greatest Institution is a College

What is the greatest Methodist institution on earth? By what does the world evaluate our Church and its importance?

It is not our hospitals, our social plants, or even our Church buildings. It is Kwansei Gakuin, Soochow University, Trinity, Randolph-Macon, Emory, Wofford, and the others.

To these the greatest gifts have been made, because the world recognizes them as fundamental to Christian civilization.

The Christian Education Movement harks back to the original genius of the Church and sets it fresh and powerful in the midst of the manifold problems and evils of this new day. Methodism seeks to be Methodism. It seeks to be the world's leading exponent of Christian Education.

A W

CHRISTIAN EDUCATION MOVEMENT

M.E. CHURCH, SOUTH NASHVILLE, TENNESSEE

The Home Circle

SUNRISE.

If I have faltered more or less,
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain,
Knocked on my sullen heart in vain—
Lord, thy most pointed pleasure take,
And stab my spirit broad awake.

—Stevenson.

EMILY SPEAKS A PIECE.

Little Emily Warren was very happy at the idea of going to the big celebration at the Fairfield town hall. Her two older sisters, Amy and Grace, were going to take part in the entertainment; Emily knew their recitations by heart. She herself was to wear a ruffled blue lawn dress and coral beads; she was so eager that she could hardly wait for the time to go.

They found the hall very crowded. While they were looking for seats, Emily saw her friend, Julia Ames, beckoning to her from the upper part of the hall.

"Go up there and sit with Julia, if you want to," said her mother, "only you must be very quiet."

"I won't say a single word," Emily promised.

She walked demurely up the aisle, with her crisp ruffles bobbing as she went, and slid into the seat beside Julia.

Julia was all in a flutter. "We are just behind the girls who are going to recite," she said. "I saved a place for you."

Emily, remembering her mother's command, only nodded; but Julia kept on whispering. "The girl right in front of you," she went on, "is Mary Trueman from the city. She has a long, long piece to say."

Emily stared at Mary Trueman; her little round face was rosy with interest. Mary had brown curls just like her own, and she wore a blue lawn with ruffles, too. Emily wondered how she felt. Think of having to go up on that big stage and say a piece before all those people!

The exercises soon began. A quartet sang, a young lady played the piano and then the recitations began.

"O dear!" thought Emily, "how frightened poor Mary Trueman must be feeling now!"

Then she gave a little jump. Where was Mary Trueman? Her seat was vacant. Emily leaned out and craned her neck; far down the aisle a blue spot was bobbing rapidly toward the door—Mary Trueman going out. Her heart had failed her, and she had simply slipped away.

"I don't blame her; indeed I don't," thought Emily.

"The next number on the program," a voice announced, "is a recitation by a little girl."

There was a pause; every one was waiting. A whole minute went by, and people began to crane their necks. Then the man who was announcing the numbers went over and spoke to a young lady on the other side of the stage.

"A little curly-haired girl in a ruffled blue dress," Emily heard her say.

After that, things happened very quickly. Before Emily could even blink she felt a firm hand on her shoulder.

"Come on, child, and say your piece," a voice whispered in her ear. "There's nothing to be afraid of."

"O dear!" said Emily. Then she stopped short; she had given her word not to talk. Besides there was no use in saying anything, for the hand had pulled her out of the seat and was gently but firmly pushing her forward. A moment more, and she was standing in the middle of the stage all by herself.

She cast a despairing look over the audience. Every one was gazing straight at her. She could see her own family, down in the middle of the room, staring with astonished eyes. Some one gave a shrill little laugh; that was Julia, so startled that she had forgotten how to behave herself.

Emily clasped her two hands in front of her and bowed her head. Did ever anything so terrible happen to any little girl on earth? Two large tears spattered on the tips of her slippers.

"Say your piece, dear," some one whispered.

"I must say something," Emily thought. But what could she say? Every poem she had ever learned had gone out of her head.

Then all at once she threw back her head. Some words had come to her.

"'I will lift up mine eyes,'" she began, and faltered. Then she went on again bravely: "'I will lift up mine eyes unto the hills from whence cometh my help.'"

The audience gasped; some of them smiled, but others looked very serious and kind.

"'My help,'" went on Emily, "'cometh from the Lord.'"

Then she made a litle bow and, amid loud applause, ran down the steps and on down the aisle to the place where her family sat. There she buried her face in her mother's lay.

"Did I do right, mother?" she said in a muffled voice. "She thought I was Mary Trueman, and I wasn't. Tell me, did I do right?"

"You did all right," her mother said. So said many other people. And after it was all over Julia asked admirably, "O Emily, however did you remember your Sunday school verse?"

"I didn't remember it," said Emily, smiling. 'It just came."—Lella M. Walters, in The Youth's Companion.

IN THE LAND OF CHERRY BLOSSOMS.

By Dr. Carlton D. Harris, Editor Baltimore Southern Methodist.

III.

The first high social function in honor of the delegates to the World's Sunday school Convention was a tea in the Imperial Gardens with the approval of the Imperial household. This is held to be one of the greatest compliments that Japan can bestow. The invitations stated that frock coats or Prince Alberts should be worn, and silk hats, if practicable, but under no circumstances should anyone appear in a cap. In reality, there were silk hats of every variety, many hats that were not silk and coats of every style. We were driven to the entrance of the gardens in automobiles and permitted the privilege of walking perhaps a mile through a fairyland of beauty—miniature lakes, waterfalls, shrubs, trees of fantastic shapes and a profusion of bowers everywhere greeted the eye

Our objective was a slight eminence, which was dotted with small tables covered with immaculate linen. Nearby was a long, striped tent, where the guests went in cafeteria fashion and got tea, delicate little sandwiches and mineral waters, and brought them back to the tables for consumption.

We kept waiting for some one representing the Emperor to speak, but there was no speaking, and seemingly no one at the head of the function. The guests, after engaging in social intercourse among themselves, left in groups. At the iron gates dainty Japanese maidens arrayed in purple bowed them out. We could not help feeling a sense of disappointment in regard to a function about which we heard so much.

A few afternoons later the city of Tokio gave a formal welcome to its guests, which for lavishness and magnificence we have never seen surpassed. We learned that but three times in history has such a function been staged—once at the close of the China-Japan War, once at the brilliant end of the Russo-Japanese conflict, and on this occasion, suggestive of peace rather than war. The park is beautiful in its natural state, but expert decorators made it more beautiful for this welcome on what proved to be a wonderful autumn day.

The guests entered the main gate, which was transformed into a lovely evergreen arch of gigantic proportions, on whose sides the word "Welcome" in gilded letters appeared. Japanese girls pinned flowers and badges on each visitor, who then filed by a line of bowing members of the City Council, arrayed in long coats and holding their silk hats in their hands. The Mayor stood at the end of the line.

The space devoted to the entertainment of the delegates was fenced off by massed colors of red and white. After an elaborate program by the Imperial Marine Band, closing with Sousa's "King Cotton," there was an exhibition of fireworks, jugglers' tricks and a number of other entertaining features. A five o'clock dinner fit for a king was served to perhaps 2000 persons at tables in artistic tents. Each guest had at his place a box filled with delicious food—meats, bread, vegetables, cake, fruit and a bottle of non-intoxicating champagne cider.

At this dinner Viscount Tajiri, the aged Mayor, paid this tribute to our religion: "We appreciate your coming to Tokio, for you came here for the sake of Christianity and humanity. In the name of Christ, and in the spirit of Christianity, we are brothers, we are sisters." He thanked the Christians of Japan for bringing the Sunday school delegates to Tokio. The Viscount led the Japanese in three "Banzais" for the World's Sunday School Convention. "Banzai" is a word equivalent to our "Hurrah."

We understand this welcome cost Tokio $75,000, but an official apologized for its meagerness.

A third function of large importance was the reception given the delegates at the Imperial Theatre on one of the closing evenings of the Convention. Each delegate received an invitation in true Japanese language. Though he was not sure what it meant, he was told that if he were not at the theatre at a certain time he would regret it all his life. He was there. The reception was given by the Patrons' Association, composed of the leading men of Japan, organized several years ago, when Count Okuma was Premier, to make the proper provision for the entertainment of the Convention. The Count was its president.

Two thousand guests were ushered into the lobby of the theatre, which had been converted into a beautiful garden. Boughs of tinted autumn leaves sprung up like trees from the floor, while on each side of the entrance staircase were banks of chrysanthemums in yellow and white. Flags of the 30 nations represented in the Convention were draped artistically over the canopy outside and in the lobby itself. The entire theatre had been decorated for the occasion and tables had been placed in every available room and lobby space for the dinner that was served when the ceremonies were completed.

Baron Sakatani, vice-president of the Association, presided. He expressed his opinion that the present World's Sunday School Convention looked greater and more respectable than the Peace Conference which was held at Versailles after the great war. He said:

"I am not a Christian yet, but, thinking most frankly and impartially, I do not hesitate in the least to call your religion the World Religion—not a national or a State religion. We, the people of the whole world, regardless of race or religion, must rejoice at the appearance of the great World Religion, which is Christianity."

Viscount Shibusawa, in his remarks, made this significant statement:

"I know that the most important thing in a man's life is his religion. I want the young people of my country to have strong religious faith, whatever creed it may be. Since the introduction of European and American science into Japan I fear that we have over-emphasized the intellectual side of education and have neglected the moral aspect. Because the Sunday School Convention will furnish our youths an opportunity to revive faith and to kindle fires in their souls, I have enlisted my support for it."

Are these not lofty utterances of these great leaders, and do they not point to the not remote Christianization of this great empire?

Some people are always grumbling because roses have thorns. I am thankful that thorns have roses.—Alphonse Karr.

New Orleans Christian Advocate

HENRY T. CAPLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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DIRECTIONS.

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Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it, otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

WHO SHALL TRAIN OUR METHODIST YOUTH?

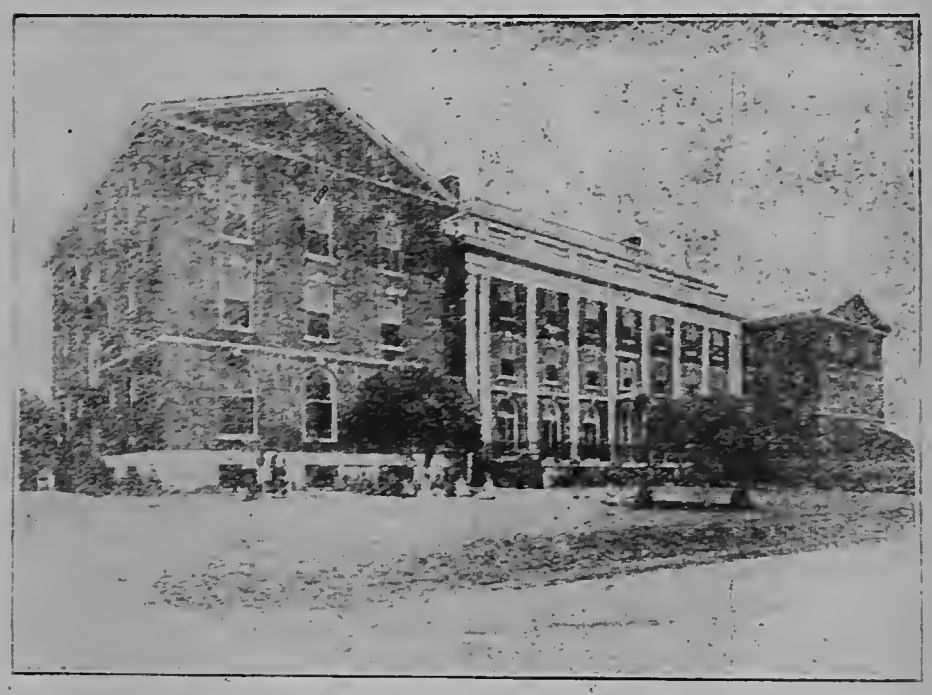
(Continued From Page 1)

money, for power, and for pleasure has swept on unchecked, because so much of our education has been Godless and Christless, and there has been lacking in it the strong tonic of brotherly sacrificial love to counteract the inherent selfishness of the human heart. If our civilization is to be saved, if it not to be eaten up by selfishness, the teachings of Jesus Christ, the Son of God, must be its saving salt. Unless Methodism shirks her responsibility in these fiery testing days she must not only furnish training for her children, but she must furnish training which will be positively Christian, not only for their own sakes but that they may be teachers and leaders in society, in business, in the school, and in the church.

But if Methodism loves her children and desires to retain their respect, love and loyalty, she must furnish for them schools which are adequately equipped and endowed to give the training which the church ought to give. It is shameful for the church to be satisfied with inferior equipment and instruction for our children, when we are abundantly able to supply as good as any in the land. It is absurd, even suicidal, to send our boys and girls to be trained for leadership in the church and in the nation, and then selfishly withhold what is necessary to give them equal opportunity with other boys and girls. The fact stares us in the face that the bulk of our leadership in the pulpits, in the Sunday school, and in church life generally must come from our own church schools. The quality of that leadership is necessarily greatly affected by the quality of the schools. If we furnish our children mediocre, second-class schools, we will get a mediocre second-class product and leadership. If we furnish first-class schools, we will get a first-class product and first-class leadership.

The call of the General Conference of 1918 to the church at large is a recognition of the great necessity that is upon us to train our own children, to train them under positively Christian influences, and to train them in schools which are adequately manned, equipped and endowed to produce a leadership equal to the great needs of the world to-day.

The great purpose of the Christian Education Movement is to so set forth the facts as to the needs of our children, and the needs of the church in its great work, as to stir to the depths the conscience of our people and bring to them the unescapable conviction that they will be held responsible by God for giving to their children Christian-training in the homes and in the school, which will fully prepare them to do their life work. Such conviction will inevitably produce great results.



Woman's Building of Southern Methodist University, Dallas, Texas.

THE PARAMOUNT NEED OF CHRISTIAN EDUCATION.

(From the Address to the Church by the Methodist Educational Association.)

The world of to-morrow is going to be what the education of to-day is, and the church will do its work well or ill, will be a conquering church, ministering effectively to all human needs, by just the measure of its power to influence the educational life of to-day and to-morrow. If it lets the world continue training men and women primarily for materialistic, practical, social, and selfish ends as it has been doing, it will be false to its duty to the world itself and will ultimately find its own leadership futile and limited. He is dull and blind who has not seen the significance of this truth in the blood and terror and agony of these recent years.

1. Here, then, is our immediate task as a church facing the need of the day—"to make religion more educational, and education more religious." To do this we must begin with the home. This is the child's first school, and the church should see to it that a revived religious life in the home shall function in terms of a deeper responsibility on the part of the parents, a more intelligent understanding of what they are to do and how they are to do it, a more thorough consecration to the duty of training their children religiously, and a closer co-operation with the other religious educational interests of the church.

2. The next great agency of the church devoted to religious education is the Sunday school, or the church school, as it is now called. Of the Sunday school, its mission, its aims, its method and its spirit, we have come to a new understanding, and we must train men and women who, by virtue of their training, are able to take advantage of this newer understanding and apply it to the religious education of all the youth of the church.

3. Finally, the church has its schools and colleges and universities, as its other agencies for religious education. It dare not feel that it has fully met its duty if it stops its educational mission with the home, the Sunday school, and the teaching function of the pulpit. It dare not do this because its business is to put religion into the whole of life, and nothing so determines the quality of life as the kind of education it is subject to. The church thus maintains its schools, colleges and universities, first, for just this conception of education—that no education is complete that leaves God and Christ out and fails to inform character with Christian principles and motives. It does this, in the second place, because it cannot escape the conviction that it is its bounden duty to train its youth in an atmosphere dominantly congenial to its own faith and spirit.

It does this, in the third place, because its schools, colleges and universities are the recruiting grounds and training camps for its leadership. Without institutions devoted to this purpose, its efficiency, its service, its progress, would be immensely hampered. This would be so, not only on account of the mere shortage in the supply of ministers and of every type of religious worker and leader, but also because of a lack of the special kind of training needed for the tasks the church has in hand.

GRENADA COLLEGE.

By Rev. J. R. Countiss, President.

For four years the attendance at Grenada College has not only taxed its capacity, but each session prospective students had to be turned away. The present session opened with an enrollment that went beyond the entire registration for any previous year and the student body now numbers 240. The freshman class numbers more than seventy, which is nearly equal to the boarding patronage at the beginning of the present administration. Had the new Administration Building been a third larger, it could easily have been filled.

The health of the students has always been remarkably good, but this year has excelled in that respect, no student having been seriously ill and the need for a physician having been rare. After careful examination of the students, the physician in charge stated that he had never seen a group with as good a record as to general health, as well as with reference to diseases of eye, ear, nose and throat.

The morale of the students was never better, nor has the deportment ever been so good. The institution is spoken of as "our school," and the spirit of co-operation is everywhere manifest. All records for excellence on examinations were broken at the end of the first semester. The teachers have shown a genuine interest in the welfare of the pupils, giving freely of their time to those in need of special assistance.

The social and athletic activities of the students have been wholesome and helpful, while the religious atmosphere has been altogether commendable. The fall revival, conducted by Dr. S. S. McKenney, of Galveston, Texas, brought every student into the church. There are now in school nine student volunteers for the foreign field, while many others have pledged themselves for part-time service and to follow the leadership of the Spirit, should they feel impressed to give their lives wholly to Christian service. More than one hundred signed tithing cards, a considerable number having enrolled previously. An active Young People's Mission Society is conducted by the students, their record for last year having been the best made in the North Mississippi Conference. The visits of the representative of the Woman's Board have been exceeding helpful. Nothing done in recent years has served to connect student activities so closely with their church work at home,

thus aiding the schools in returning trained and efficient workers to the pastors and Sunday school superintendents. There is a large class in the Teacher Training course who expect to receive their diplomas along with their diplomas from the literary department. On the whole, the relation between the church and the school was never so close and effective. That the school is doing its part in training for Christian leadership is proved by the fact that only one graduate in twelve years did not leave school an active, working Christian. Credit for this, however, belongs in large measure to the Christian homes which have furnished the material. Blessed is that school receiving students who have been taught obedience, good manners and good morals from their infancy. To fail with such material were an unpardonable crime.

The institution has all the patronage it can care for. It needs means and equipment to give these young people all that a first-class college can impart to prepare them most efficiently for life work.

MILLSAPS COLLEGE.

Through an unfortunate failure to receive a communication intended for this issue of the Advocate, we are unable to give a statement concerning the work of Millsaps College. We are unwilling, however, for the Educational Number to go out without mention of this institution of Mississippi Methodism which ranks with the best in the connection. Without having been specifically authorized to do so, we take the privilege of saying a few words concerning this really great college.

Since its opening in 1892, Millsaps College has done a remarkably effective work for higher education in Mississippi. From the beginning it has had an efficient administrative organization, an able faculty, and an earnest, serious-minded student body. It has taken a high place in the educational world by reason of the scholarly work of its professors, the attainments of its alumni, and the capable leadership of those who have served as president. Its resources and equipment have steadily grown, until to-day, with its recently completed dormitory, it is one of the foremost A-Grade institutions of the church.

It has by no means, however, reached the limit of its possibilities for usefulness if its friends will consider the important place it occupies in the life of a great State and if they will rally to its support with gifts and patronage such as it deserves. The spirit of the student body is admirable, the interest of the alumni is expressing itself in definite form, and the energies of the president and the faculty are being expended unceasingly for the constant improvement of its work. It has a great constituency in the loyal Methodists of Mississippi, and its success is measured only by their willingness to stand by it with cordial and substantial support.

We can have no other thought but that the urgent needs of Millsaps College will so impress themselves upon the friends of Christian education in Mississippi during the progress of the great Movement in which the church is now engaged that there will be a hearty response to its appeals, and that, along with all our other institutions, it will be enabled to enter a new era of prosperity and usefulness. An already great institution will be made greater by the productive enthusiasm generated by the Christian Education Movement.

H. T. CARLEY.

FROM THE MISSISSIPPI CONFERENCE SECRETARY.

Dear Brethren: You are aware of my appointment at the last Annual Conference as Educational Secretary for the Mississippi Conference. I entered upon this work with some trepidation, feeling unequal to the task because of its greatness.

During the past month I have been trying to study it from every angle. It rises before me as a great mountain peak; and yet the mountain peak is the first to catch the rays of the early morning sun. As I have prayed and thought and planned, I have not in any sense changed my viewpoint as to its greatness, and yet, standing side by side with it, is the command of the church to encompass the field, and the promise of our Lord, "Lo, I am with you." There has come into my mind again and again a statement of the Divine writer who said, "Who is so great a God as our God?"

I am sure that the General Conference made no mistake; I am sure that those in authority made no mistake when they put each claim upon its own merit. The Centenary only showed us what we could do. We must meet the obligations made as regards the Centenary; but rising higher and higher than the Centenary is the claim of Education, for unless we have trained men and women, then the departmental work of our church, from the smallest mission in the home land to the farthest missionary in the foreign field, we can not accomplish anything.

Christian schools stand before them at the very opening of the way, pointing the youth of our land to her halls that they may be equipped for whatever position God may call them. Can we, then, afford to think of the difficulties? Can we afford to be as the ten spies who beheld themselves as grasshoppers? It was not the enemy who called them grasshoppers. They had the idea themselves. We are not grasshoppers; we are men and women called by God with the assurance that we will succeed.

And we will succeed if we will only turn to Him. If we believe that this great question is of God, who are we to say that it can not be accomplished? So let us as preachers and laymen of the church of God, as we look out into the future and see the great need of this great Educational Movement, renew our covenant with God, re-establish our family altars that have fallen down, pay to the Lord that which justly belongs to Him, and turn over to the church that which belongs to it. The time for ACTION has come. The battle now is on. He that is not for us is against us. If we only look closely, we will see that the chasm has already been spanned by God and all we have to do is to cross over and the VICTORY IS OURS.

J. M. MORSE,
Educational Secretary.

Jackson, Miss.

NORTH MISSISSIPPI SET-UP MEETINGS.

My Dear Brother Pastor: You have already had a call from your presiding elder to come to the District Set-up Meeting of the Christian Education Movement. This call was made by the authority of Bishop McMurry and the Board of Education.

The PURPOSE of this meeting is not to give orders or to be ordered, but to counsel together concerning this supreme task of the church, how we may best carry out the plans made by our last General Conference to meet a crisis in our church and in the great field of education. We want to form plans by which we may execute the orders of our General Conference and of our Annual Conference, for which we voted unanimously.

The NECESSITY for this Movement is seen everywhere. It is not optional with us if we are to follow the leading of Providence and be obedient to the Heavenly Father and loyal to our church.

We insist that you come to your District Set-up Meeting and help us plan this definite work this new year. The General Conference has said that "during these two years, as far as possible, the full power of the church be delivered in this movement." Without this Movement the Centenary is crippled, the wheels turned back. Every consideration urges us to most earnest efforts. If the expense of the trip, Brother Pastor, is in the way, send the bill to me and I will see it paid.

Yours in the work,
J. H. HOLDER,
Secretary of Education.

PREACHER WANTED.

WANTED—A preacher for a circuit that will pay $775.00 and a parsonage. Write at once to me at Gulfport, Miss. W. M. SULLIVAN, P. E.

DATES OF DISTRICT SET-UP MEETINGS, MISSISSIPPI CONFERENCE.

Seashore District, Gulfport, Wednesday, Jan. 5.
Hattiesburg District, Hattiesburg, Thursday, Jan. 6
Brookhaven District, Brookhaven, Friday, Jan. 7.
Jackson District, Jackson, Jan. 11.
Vicksburg District, Vicksburg, Jan. 12.
Newton District, Newton, Thursday, Jan. 13.
Meridian District, Meridian, Friday, Jan. 14.
Team: Dr. A. F. Watkins, Dr. I. W. Cooper, Dr. Rolfe Hunt, Rev. H. W. VanHook.

J. M. MORSE,
Conference Secretary.

GET THEM AS SOON AS YOU CAN.

Dr. J. J. Stowe, secretary of the Department of Stewardship, has written three leaflets recently that we should like to see in the hands of every member of our church. They are: "One Night," "While It Rained," and "The Two Spies." We understand they are to be used in the work of the Centenary and the Educational Movement, and their distribution will be provided for; but we want to call the attention of our readers to them now in order that they may be on the lookout for them. We picked them up, intending to glance through them just to see what they are; but our glance turned into a steady gaze—and we read all of them through with intense interest. They all deal with Christian stewardship, and "The Two Spies" is intended especially for preachers—but they are good reading for everybody, saint and sinner. We repeat the advice contained in the caption—"Get the as soon as you can."

The "Stewardship Manual for Use of Pastors," also by Dr. Stowe, ought to be in the hands of every preacher in the Methodist Episcopal Church, South. It is a commonplace to say that it is worth its weight in gold, but it is worth that—and more.

Post-mortem charity most always brings a fight over a man's grave.—Exchange.

A man may recover money that he has lost, but an hour lost is gone forever.—Exchange.

THE CHRISTIAN EDUCATION

To preserve the fundamental principles which our fathers and all wise men have fully recognized and to help some how a process to provide the separation of church and State as well as to provide for diverse elements in our population the church has always had a major educational responsibility.

The greatest institutions of learning in America as well as the greatest were founded by churches. A large majority of higher institutions are now in connection with churches.

In the United States there are about 600 colleges and universities 300 academies and 300 theological schools now under church auspices.

"There are 150 institutions of higher grade supported by public taxation, including State and municipal colleges, universities, and normal schools.

"Undoubtedly more than half the students in high schools are a loss to the church. The various denominational boards have assessments in excess of more than $10,000,000 a year for four years.—Christian Education Movement.

COORDINATION OF CAMPAIGNS

"In harmony with the Centenary and Educational campaigns and a practicing for them the fullest support of the part of the church the General Conference made the following action:

"1. Resolved, That there is no inherent conflict or interest between these respective calls; that it is not practicable to place the campaigns under the direction of one board or committee; that the Centenary Movement is not intended to interfere with the normal work and movement of the church in other lines.

"2. But that in the interest of efficiency and in order that there may be carried on not one popular campaign in the church at the same time and without prejudice to existing campaigns we recommend that the right of way be given to the Centenary Movement during the first two years and to the Educational Campaign during the second two years of the quadrennium and that during these two periods as far as possible the full power of the church be delivered in these respective campaigns."

PRAYER POINTS IN THE PROGRAM OF SPIRITUAL CULTIVATION OF THE CHRISTIAN EDUCATION MOVEMENT.

January.

For presiding elders and pastors in urging the church to prayer. That prayer meetings may be attended more faithfully. That thousands of homes will reestablish family altars. That hundreds of thousands will begin the day with reading of the Book and prayer. That the Conference Education Secretary may find the right laymen to help lead in the organization of this Christian Education Movement.

February.

For hundreds of young men and women whom God wants to call to Christian Life Service, that their hearts may be receptive to God's call. For presiding elders in finding the right men and women to help in this Movement.

March.

For all our people, that they may not yield to the sin of covetousness. That they may be righteous stewards of God. That they may catch a larger vision of world service in this time of great world need and world opportunity. For pastors, that they may bring the right men and women into service in this Movement.

In General.

For the presidents and faculties of our educational institutions. That they may live consecrated lives and may lead all the students into a close personal knowledge of Christ. That Christ may be put at the center of all education in America.

That men and women may be led to make great gifts to our educational institutions, and through this investment in character extend their influence and service down through the years.

EDUCATION AND MISSIONS

The Christian college is the main support of Christian missions and has always been, as it is to be, the leading and most influential missionary institution. It always the school or college at home supplies the missionary dynamic and motive, while it furnishes practically all of the workers in the home and foreign fields.

In the Methodist Episcopal Church South, out of 358 missionaries 206 were educated in Methodist schools, ten attended other church schools, fourteen attended independent colleges and sixteen attended State schools. Only twelve went to the field without college training.

"During the first twenty-eight years of the history of the American Board of Commissioners for Foreign Missions 201 men were sent out to the various fields served. Of these 153 were college graduates, although in those days college training was not so easy to obtain as now."

"The rosters of some mission stations seem almost like the alumni rolls of certain colleges."

In this field lies one of the greatest justifications for the larger endowments of Christian colleges. The whole world calls for missionaries; to produce them the Christian school must be more liberally supported.

It is declared that 100,000 trained workers will be necessary to man properly the various fields in the next five years; that 13,000 will be needed by the Methodist Episcopal Church alone; that it will require 5,000 foreign missionaries at once to bring the work of Protestantism to the point at which it would have been had not the war occurred; that the Foreign Mission Board of the Presbyterian Church could use the entire output of the theological schools, leaving none for the ministry in this country; that the Methodists in India are on a 25 per cent basis of efficiency, baptizing 50,000 converts annually and turning away 150,000 because of an insufficient number of missionaries. — Christian Education Movement.

La Grange (Ga.) College reports almost 100 per cent increase in enrollment over last year. The college buildings and equipment have been improved, and the citizens of La Grange have pledged $250,000 for the building of a greater college.

In Randolph-Macon College are 42 ministerial students; in Trinity College, 23; in Birmingham-Southern College, 26; in Millsaps College, 22; in Morris-Harvey College, 20; in Emory and Henry College, 18; in Central College, 17; in Hendrix College, 17; in Wofford College, 15; in Southwestern University, 15; at Emory University there are 117 ministerial students, and at Southern Methodist University, 79. No college for men in our church fails to report ministerial students enrolled.

In Grenada (Miss.) College, revival services were held early in the present scholastic year. There were thirteen young women who volunteered for Christian life service, eighty-five either renewed their vows of Christian service or gave themselves for the first time to such a life, and 103 made the pledge to the Grenada College ranks with the best of our schools in its genuine Christian atmosphere. And with such a record this school is crowded to its capacity and applicants are denied admission because of lack of room.

The enrollment at Trinity College the present session is about fifty in advance of the number enrolled at this time a year ago. The courses of study of the college have been recently reorganized, two groups added being those of Religious Training and Business Administration. There have been five additions to the faculty this year, in the departments of History, Biology, Mathematics, Economics and Modern Languages. Substantial increases are being made in the endowment fund, and plans are being made for several new buildings—a gymnasium, a dormitory for women, and a science building.

Wesleyan College, our oldest college for women, was never more prosperous than now. Hundreds of young women were turned away this year, and the demands upon the institution make it imperative that the Methodists of Georgia and Florida give it such equipment and endowment as will launch the old college upon a greater career. The people to whom Wesleyan looks for support will not fail of their duty in this best day of the history of the institution. The alumnae of Wesleyan are especially active in the carrying out of the program of the Christian Education Movement.

Whitworth College, at Brookhaven, Miss., began the present session with a new dormitory. This made it possible to enroll many students who otherwise would have been denied admission, and the increase over last year's enrollment is nearly one hundred. Other buildings recently completed or now under construction are a Y. W. C. A. hut, a gift of the students, and a gymnasium, the gift of Mr. Walter Lampton. Several additions to the faculty have been made the present session, a professor of Bible and Religious Education, an athletic instructor, and an increase of the teaching force in the Music Department.

Blackstone College for Girls, Blackstone, Va., some months ago lost by fire its main building. Plans for rebuilding have taken definite form and work on the new structure will begin early in the new year. The possibilities of this school are unlimited, and with adequate equipment, such as Virginia Methodists and other friends of the school will supply, there is no reason why it should not be one of the leading junior colleges of the South. The greatest asset Blackstone has is the religious atmosphere which pervades the daily life of the school. Out of the fire of last spring will come a greater Blackstone.

Epworth League.

THE BEGINNING.

We begin modestly this week an Epworth League Department, which we shall endeavor to make both interesting and helpful to those of our young people who are engaged in the work of this most valuable organization, and which we hope will be the means of interesting our readers generally in the activities of the young men and women, boys and girls, who are developing Christian character and are in training for positions of leadership in the church of the future. We are necessarily restricted as to the amount of space we can devote to this Department, but to the best of our ability we will utilize that space in such way as to help the work of the Epworth League. We believe in the League as an organization, and we honor the Leaguers for their loyalty, enthusiasm, and zeal.

CONFERENCE ORGANIZATIONS.

The marked progress during the past year in the League work in our three Conferences is due largely, we are sure, to the fact that the personnel of the Conference organizations is so efficient. In the Louisiana Conference, Rev. W. E. Thomas, of New Orleans, is president of the Conference Epworth League Board, and Mr. Jas. B. Grambling, of Shreveport, is president of the Conference Epworth League.

In the Mississippi Conference, Mr. W. D. Hawkins, of Meridian, is president both of the Conference Epworth League Board and of the Conference Epworth League.

In the North Mississippi Conference, Rev. R. P. Neblett, of Durant, is president of the Conference Epworth League Board, and Rev. W. R. Lott, of Holly Springs, is president of the Conference Epworth League.

All these officers are aided by assistants in various capacities who are well qualified to render efficient service. At an early date we hope to be able to give a complete roll of the Conference organizations.

STATE-WIDE MEETINGS.

It is not too early for the Leaguers to begin planning for a full representation at their State-wide meetings next summer. The Louisiana Epworth League Assembly will meet at Mansfield in June, and the North Mississippi League will hold its annual meeting at Grenada in June. So far as we know, the Mississippi Conference League has not yet made its announcement.

THE QUIET HOUR COVENANT MEETING.

For many years the devotional meeting for the first Sunday in January has been devoted to the development of the prayer life through the Quiet Hour Covenant. We earnestly hope that the meeting next Sunday will be unusually fruitful in enlisting our young people in a definite agreement to pray daily during the year. Prayer is always necessary for the development of the personal religious life—but, somehow or other, we feel that all of us need to pray this year more than ever before. We are facing difficult problems that prayer alone can solve—and we must do our part in solving those problems.

MOTION PICTURE TO BE USED BY MOVEMENT.

A two-reel moving picture is being prepared for use in the Christian Education Movement. This picture is for special use in large cities and in alumni and set-up meetings. It will be produced by the International Church Film Corporation of New York. The Publicity Department of the Movement is writing the scenario and will supervise the making of the film. The picture will be taken in New York and at several of our colleges and universities. The object of the Commission in having such a picture prepared is to present the cause of Christian Education in the most effective way possible.

—Bulletin.

Birmingham-Southern College enrollment represents an increase of 25 per cent over the figures of last year. The new dormitory, a three-story brick and steel structure, is filled to capacity.

Randolph-Macon Woman's College, with an enrollment of more than 600, denied admission to more than 500 young women because of lack of room. With such equipment and other facilities as are needed, this institution can enroll 1500 students.

Among the junior colleges of our church the following make splendid showings in the number of ministerial students enrolled: Hiwassee College, 23; Clarendon College, 22; Young Harris College, 20; Wesley College, 18; Reinhardt College, 12.

MARRIED.

On December 25, in the Methodist church, Magnolia, Miss., Mr. ALFRED W. TUCKER, of New Orleans, La., to Miss MABEL CLYDE SCOTT, of Magnolia, Miss., Rev. H. E. Carter, of Iuka, Miss., officiating. The bride is a half sister of Rev. H. E. Carter.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe-Ruston Dist.—First Round.

Lake Providence, at Lake P., Jan. 7.
Farmerville, at F., Jan. 8, 9.
Bernice, at Bernice, Jan. 10.
Mangham, at Mangham, Jan. 12.
Oak Grove, at O. G., Jan. 13.
Midway, Jan. 14, 10 a.m.
Ruston, Jan. 14, 7:30 p.m.
Waterproof, at W., Jan. 15, 16.
Elmore, at Wesley, Jan. 22, 23.

K. W. DODSON, P. E.

Alexandria Dist.—First Round

Provencal, Jan. 7.
Pleasant Hill, Jan. 8, 9.
Boyce and Melrose, Jan. 10.

The district stewards will please meet at the church in Alexandria, on Wednesday, Jan. 12, at noon.

W. L. DOSS, Jr., P. E.

Shreveport Dist.—First Round.

Haynesville, Sun., Jan. 9.
Athens, Mon., Jan. 10.
Bienville, Tues., Jan. 11.
Sibley, Wed., Jan. 12.
Bossier and Lake End, Fri., Jan. 14.
Ringgold, Sun., Jan. 16.
Bayou La Chute, Mon., Jan. 17.
Cedar Grove, Wed., Jan. 19.
Pelican, Thurs., Jan. 20.
Castor Ct., at Alberta, Sun., Jan. 23.
Plain Dealing, Sun., Jan. 30.

R. H. WYNN, P. E.

Baton Rouge Dist.—First Round.

Gonzales, at New River, Jan. 9.
Franklinton, Jan. 16, a.m.
Franklinton Ct., Jan. 16, p.m.
Olive Branch, Jan. 23.
Amite, Jan. 30, a.m.
Kentwood, Jan. 30, p.m.
Springfield, Feb. 6, a.m.
Natalbany, Feb. 6, p.m.
St. Francisville, Feb. 13.
Pine Grove, Feb. 20.
Denham Springs, Feb. 27.

The district stewards will meet at Baton Rouge, in First Church, December 14, at 10 a.m. It is urged that all the district stewards attend this meeting and also the pastors if convenient.

J. W. LEE, P. E.

Teach by your lives.—Bonar.

Sunday School

LESSON FOR JANUARY 9.

Lesson Topic; Forgiveness: Its meaning And Scope.

Scripture Lesson:- Matthew 18:21-35; Luke 17:3-4.

Golden Text: "If ye forgive men their trespasses, your heavenly Father will also forgive you." Matt. 6:14.

Home Readings: Monday, A Short Story About Forgiveness, Matt. 18:21-27; Tuesday, An Unforgiving Spirit, Matt. 18:28-35; Wednesday, Repentance and Forgiveness, Luke 15:10-19; Thursday, A Father Forgives His Boy, Luke 15:20-24; Friday, A Brother Forgives His Brethren, Genesis 45:4-15; Saturday, A Prayer For Forgiveness, Psalm 51:1-9; Sunday, A Prayer For Forgiveness, Psalm 51:10-19.

Teaching Points.

1. Jesus did not hesitate to state clearly the principles of righteousness, no matter how hard they might seem to men.

2. Forgiveness is one of the essential Christian virtues. Our hope of Divine forgiveness is based upon our willingness to forgive those who sin against us.

3. Forgiveness, however, is conditioned upon the penitence of the one who has done the wrong.

4. The duty of forgiving is as "inexhaustible" as the duty of loving.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

1921 never came before and can never come again. What are we doing with the golden moments as they come and go?

We have an impossible task to perform this year. This is our opportunity to rediscover the fact that God is able to do the impossible through us. Will we let him? There is nothing too hard for God.

Most of us are in debt to some one that has been lenient with us. We are all overwhelmingly in debt to God. We are fortunate that he is our surety. But he does not expect us to throw up our hands and cry out, "We can't do it."

The Home Quarterly is an 80 page magazine, price 60 cents a year for a single subscription, 5 or more to one address 12 cents each per quarter. Send to Smith & Lamar for a copy. Read it and then pray the Lord to call some one to help put this periodical in every home where there is an invalid, or one that is too old to attend Sunday school, or where they are too indifferent. If you desire to establish family altars and get the people to read a word from the Bible and pray daily, use this magazine. If you want a religious church, you must make the homes religious.

The superintendent of the Home Department recently gladdened the heart of one of our worthy superannuates by sending a Christmas gift of a few dollars. The preacher only had to make the suggestion and many hearts were made glad on account of this simple deed. Good for the Home Department at Sardis!

Several have sent in their names as students for our Standard Training School to be held at Grenada College, from May 30 to June 5. It is not too early to make up your mind about attending and selecting the course you wish to take. We will have a strong faculty and an extensive course. We expect to hold at least two district schools equal in the class of work done to Junaluska or Grenada. Sardis has put in her bid for the first district school. These schools are to be held every year as long as our people desire to learn more about teaching religion. Our aim is to have trained teachers in every school in the Conference. The day is not far distant when every teacher will be required to make preparation for this most important work.

You have not said a word about holding a Wesley Bible Class Federation for all our organized classes during the year. It would be foolish to ask the question, "Do we need it?" But it is not foolish to ask, "Do we want such a gathering of our laymen, our women, and young people to learn better how to organize our forces and put them to saving the lost?" We have no time to lose; we are already too late to save thousands who have gone beyond our reach. What sort of a man is it who sits still and belittles the fellow who is trying to do something worthy of our Lord?

NOTICE.

There is called a district "set-up" meeting, in connection with the Educational Movement, in Crawford Street Church, Vicksburg, January 12, 1921. All pastors of the district, district secretary of Sunday schools, district secretary of the Woman's Missionary Society, district secretary of the Epworth Leagues, district chairman of Minute Men and the presiding elder are expected to be present.

Let all pastors and the other officials named plan to be with us in this meeting. Live subjects in connection with the Educational Campaign will be discussed by able speakers and our district organization will be effected.

J. R. JONES, P. E.

REPENTANCE: A VITAL MATTER IN PERSONAL SALVATION.

By Rev. W. A. Betts.

Foreword: So depraved are we by nature that one can neither repent nor exercise saving faith until there is wrought in his mind, and heart as well, a profound conviction that he is a wretched sinner, deserving and constantly exposed to the righteous and avenging wrath of his just though merciful Maker. The Holy Spirit unhindered, can and will cause one intellectually to see and emotionally feel such to be the case with him personally. Any one may, however, by wilful refusal to see, and hardening the heart against feeling it, fail to be convicted, thereby effectually hindering the benevolent effort made for his salvation. Such is the freedom of the human will that one may either choose or refuse to be saved. The ordinary effect of a deep conviction of sin is a serious desire and effort to escape from the guilt, pollution and consequences of one's transgressions and vileness.

Evangelical repentence involves (1) **"A broken and contrite heart" on account of one's acts of iniquity and sinwardness (proneness to err) as well.** And the contrition or penitent grief experienced is based not upon a dread of the punishment impending so much as upon the painful consciousness of having wronged very grievously the loving heavenly Father. "Against (Thee most of all) have I sinned and done this evil in Thy sight," is the bitter wail of the guilt-laden psalmist. (51:4.) So, too, the prodigal felt: "I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." (Luke 15:18-19.)

There is likewise experienced in repentance (2) **A heartfelt hatred of sin,** which creates a disgust for all forms of evil, even unto an abhorrence of that which appears to be such. There is realized a positive distaste for worldly pleasure and sinful gratification of any sort.

It goes without saying, that genuine repentance is ever marked by (3) **Utter separation from sin and its enticements.** Any willing indulgence in things known to be forbidden, or neglect of duties incumbent, is certain evidence of an impenitent spirit, and cannot comport with the scriptural requirement to put away the filthiness of the flesh and spirit (II Corinthians 7:1.) Entire forsaking of sin is necessary whether pertaining to the thoughts, utterances, conduct, or disposition. Moreover, careful avoidance of any liability to err is studiously cultivated. One may not dally with temptation. Indeed, a truly repentant person "burns the bridges behind him" lest opportunity to retreat induce it. He will watch as well as pray.

(4 **Unreserved acknowledgment or confession of sin** is a pre-eminent characteristic of repentance. It is perfectly natural for one who has renounced sin to make a well-defined declaration of the fact, and gladly, in public, though in a modest manner. Undue reticence on the subject sometimes arouses suspicion of insincerity, while open confession is usually reassuring. There is an invariable accompaniment of repentance found in an honest effort at making amends. It is commonly called "restitution," and in addition to certain specific acts of repairing injuries done, seeks expression in a continual effort to do good, whereby to overbalance past wrongs done and redeem misspent time.

THE COUNTRY CHURCH BUILDING.

By M. W. Brabham.

Regardless of the improved conditions under which the rural Sunday schools of the future may work, it is safe to say that there are more than 1,000,000 of the present generation of white boys and girls who will receive what instruction the church has to give in what is known as the one-room church. That this condition is unavoidable for the present, is undoubtedly true in many instances. This article will undertake, therefore, to set forth some of the possible ways of improvement as applied to these conditions.

It is estimated that of the 30,000 country church buildings in the South in which Sunday schools are held, not more than four or five thousand have more than the one room in which to meet. That this condition is not confined to the South does not make out any better case for us. Neither does the fact that 6,000,000 public school children in the United States receive their training in one-room public schools make us rejoice. However, it is comforting to know that there are many others who are striving to find better ways.

It has been well said that it is a wise thing to recognize your limitations and a foolish thing to be bound by them without an effort to improve them. It is in the spirit of those who strive to improve that this question is discussed. The room for improvement has been declared to be the largest room in the world. Nowhere is this truer than in the matter of the church buildings of the country.

The Sunday school which now meets in the one-room building must of necessity do one or more of several things if its work is not to be greatly hindered:

1. It may discover better ways to use the present equipment.

2. It may modify the present equipment by changing the arrangements for seating, both in the worship and instruction periods.

3. It may enlarge the present building by the addition of rooms.

4. It may erect an entirely new building.

Taking these suggestions in the order stated, let us look at the possibilities more in detail:

1. It has been declared by one worker that there is no such thing as a "one-room church." That there is an outside as well as an inside is a fact too often overlooked. For instance, one of the glories of many a country church is the beautiful grove of shade trees which surround it. It has happened time and again that some classes have made use of well-selected spots out under the shade of the trees for the recitation period. Where

proper seats are arranged, this plan may be followed for the greater part of the year in most of our Southland. Then, again, it is not an infrequent thing to find the public school building or a residence right close by the church, and rooms in such buildings have been utilized in many communities. Still another plan for making better use of present equipment is found in the use of the building by certain groups at one hour, and by the other groups at the next hour. For instance, if all the classes of pupils under twelve used the building from 9:30 to 10:30 then the other groups could use it for the following hour. There are certain apparent difficulties in the way of this, but it is full of fruitful possibilities in several directions. In communities where good teachers are hard to secure, this plan would make it possible to utilize some of the best for both periods—a rather hard task, it is true, and yet a better plan than often exists at present.

2. Some schools have found that they could improve their work by a different arrangement of the seats. If chairs are used, the groups may be more easily arranged in half-circles about the teacher at the lesson period. If the chairs have the wide-arm rests, they serve still better for this purpose. Different size chairs for different age pupils will prove to be a great help in making the one-room church more adaptable to Sunday school uses. In addition to the chairs, good screens, which may be bought or may be made at home, will enable the teacher to have her group cut off from the others in a fairly satisfactory manner. If the screen is of beaver board and made of three sections hinged together, one panel may be used effectively as a blackboard by applying slate paint. These screens may be folded and put out of the way when not needed. Other plans for dividing the one-room church are being tried, such as the window shade plan, curtains and other devices. However, many think that the screen is most desirable.

3. Some marvelous changes have been made by adding to or remodeling the one-room church. Grace church, Union, South Carolina, offers a remarkable instance of this kind. Pictures of the old church and the new, together with floor plans of the present building, may be secured by writing to the General Board of Church Extension, Louisville, Kentucky. In writing, ask for Bulletin Number 4.

Some churches have moved the old building back and built new auditoriums for the preaching and other assembly purposes. In these cases, the old building has been divided up for Sunday school rooms. Where the timbers were in good condition and where the congregation provided ample funds for doing this work thoroughly, this plan has been fairly satisfactory.

Other congregations have added two or three rooms to the rear of the building, forming what is known as the "T" shape church. Others have added to the front, placing a porch with columns, and allowing for two rooms just as you enter the auditorium. Banks Chapel, North Carolina Conference, has one of the most attractive churches of this type to be found anywhere. They have the rooms at the rear also. This is an entirely new building.

4. The fourth plan for the one-room church is that of putting up a new building and providing adequately for the work of the church from the standpoint of preaching, teaching, and the social and expressional needs of the members. These three things must always be provided for if the church building is to be adequate. Training in worship, instructing the pupils in the Bible, and training in service should be kept in mind as the things for which the new church is planned.

The new building should be erected in the light of the present needs of the community, but the probable development of the community along all lines should be thought of also. No short-sighted policy should determine the building in which the present and the future generations are to be taught and trained. The contractor who guaranteed that the church building which he was to erect would last for fifteen years evidently had little idea of how long we use our buildings. Yet this kind of guarantee was actually given to a building committee within the last twenty years.

No memorial gift from any source which demands unfair things or seeks to saddle unfair conditions on the church should be accepted. Better wait longer for the building than allow such a thing. This is mentioned in this connection because a case is on record in which a church accepted $500 toward a building on condition that it would not have any rooms of any kind other than the auditorium! Stained glass windows, oak furniture for the pulpit and the congregation were installed, and they were handsome. But absolutely no provision was made for the teaching function of the church.

Floor plans and other suggestions as to building and equipment may be secured from the Department of Circuit Sunday Schools, 810 Broadway, Nashville, Tenn.

MISSISSIPPI CONFERENCE SET-UP MEETING.

The Set-Up Meeting for the Mississippi Conference was held in Capitol Street Church, Jackson, Miss., on December 22, 1920. Because of illness and the interrupted railroad travel on account of the excessive rains the night before, several of the presiding elders and others directly interested were not present. The meeting, however, was a very highly enthusiastic one and the stride taken in the Mississippi Conference will carry the movement "over the top" when the command to charge is given.

The opening devotional exercises were conducted by Rev. C. W. Crisler, pastor of Galloway Memorial Church, with the music furnished by Mrs. Culver, daughter of the Conference Secretary of Education.

The objectives of the Movement were set forth by Dr. A. F. Watkins, President of Millsaps College. Mrs. B. F. Lewis, President of the Woman's Missionary Society, spoke most interestingly of the part that the women will play in the movement. Dr. W. B. Ricks, Nashville, Tenn., who was present, spoke concerning religious training in the rural districts.

At the noon hour the ladies of the church served a splendid luncheon in the lunch room of the church.

The afternoon session was opened with religious services conducted by Rev. B. F. Lewis, Superintendent of the Methodist Orphanage.

Dr. H. F. Tolle presented that portion of the program pertaining to prayer and stewardship. Rev. J. M. Morse, Conference Secretary of Education, presented the plans suggested at the Memphis meeting.

The following places and dates for the district set-up meetings were decided upon:

Seashore District, Gulfport, Wednesday, Jan. 5.

Hattiesburg District, Hattiesburg, Thursday, Jan. 6.

Brookhaven District, Brookhaven, Friday, Jan. 7.

Jackson District, Jackson, Tuesday, Jan. 11.

Vicksburg District, Vicksburg, Wednesday, Jan. 12.

Newton District, Newton, Thursday, Jan. 13.

Meridian District, Meridian, Friday, Jan. 14.

The Conference Team is composed of: Dr. A. F. Watkins, Dr. I. W. Cooper, Dr. Rolfe Hunt, Rev. H. W. VanHook; Conference Educational Secretary, the Presiding Elder.

G. L. HARRELL.

A LOVELY AND LASTING GIFT.

Perhaps no larger group of persons were made happier during this season of love and good-will than we at the Mary Werlein Mission, who, through the kindness of Mr. Parham Werlein and Mr. Paul Felder, received a handsome new piano.

We are indeed grateful for so lovely and lasting a gift and pray that this gift may be as great a blessing to the ones who gave it, as it will be to the ones who receive it.

E. W. McGLASSON.

The dispositions, affections, inclinations of soul, which shall issue hereafter in perfection, must be trained and nurtured in us throughout the whole course of this earthly life. When shall we bear in mind this plain truth, that the future perfection of the saints is not a translation from one state or disposition of soul into another, diverse from the former; but the carrying out, and, as it were, the blossom and the fruitage of one and the same principle of spiritual life, which, through their whole career on earth, has been growing with an even strength, putting itself forth in the beginning and promise of perfection, reaching upward with steadfast aspirations after perfect holiness?—H. E. Manning.

FROM WEST MONROE, LA.

Dear Advocate: We held a watch-night service in West Monroe Methodist Church last night. It was a very gratifying success. The attendance was fine. The social in the basement lasted until nearly ten; then we went into the main auditorium and began our program. Every department of the church co-operated. We would love to tell you about it all, but shall refrain. As we look back over the program we would not change it, each one did so well.

After the devotional exercises, the choir directress read an article on music and briefly stated the plan of teaching the choir. Then every department of the church followed with reports and plans. Then came testimonials and resolutions. At the altar in our consecration service were numerous and earnest prayers. So the old year closed and the new year came in with the West Monroe Church on its knees. Only those who know how well this church is organized can know what it means when we say all the departments are co-operating. The secretary of the board said they would be able to pay monthly in advance. Why were those words musical? Then there has been a raise. Mr. Editor, harmony prevails and everything is lovely. One of our stewards, who has been a member in Dallas, in Denver, and some other large cities, said he had rather belong to this church than any church of which he had ever been a member. That is the prevailing sentiment here.

It has not been very many years since there were no preaching in West Monroe. So it is a valuable appointment added to the Conference. This summer the pastor has planned to visit a number of growing churches and study their development. Some have found it worth while to inquire how we have achieved what we have here with so meager opportunity. As we pray, the Lord quickens; so we hope to make this a year of earnest devotion.

Sincerely,

H. W. LEDBETTER.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—First Round.

Lake Cormorant, Jan. 9.
Coahoma and Lyon, a. m., Jan. 16.
Duncan, p. m., Jan. 16.
Merigold, a. m., Jan. 23.
Boyle, p. m., Jan. 23.
Gunnison, a. m., Jan. 30.
Glen Allan, p. m., Jan. 30.
Jonestown and Rich, Feb. 6.
Hollandale, Feb. 13.
Benoit, Feb. 20.
Tunica, Feb. 27.

District Stewards will meet at Cleveland on January 11 at 1 o'clock p. m.

J. H. FELTS, P. E.

Woman's Missionary Society

BAD BLOOD

WHY THE CHRISTIAN EDUCATION MOVEMENT.

Tho educational institutions of the Methodist Episcopal Church, South, not including the schools operated by the Board of Missions in the foreign field and at home, number eighty-eight. Of these, two are universities, thirty colleges, twenty-two junior colleges, twenty-six academies, and eight missionary and training schools. The total assets of these institutions, including grounds and buildings, equipment and endowment, are more than $30,000,000. The teaching force numbers 1275, and for the session of 1919-20 the student enrollment was 19,818.

At the beginning of the present session the number of students enrolled showed an increase of nearly twenty per cent as compared with the 1919 enrollment. More than three thousand were denied admission because of lack of room. The presidents of our schools were asked to give conservative estimates of possible enrollments provided their institutions had now such equipment and other facilities as are needed, and their estimates go beyond the present total enrollment by approximately nine thousand. The young men and women turned away from Methodist schools, the thousands who could be reached if only the church should give to its schools what their present day needs demand, these stand before Southern Methodism as a challenge and an appeal. To fail to answer the call of such a situation is to prove ourselves unworthy of this opportunity.

With reports received from eighty of our schools, there are in these institutions 652 ministerial students and 491 volunteers for missionary service. For its trained ministry and for well-nigh all of its missionaries the church must look to its own schools. There are those, even of our own people, who declare that the church schools hold to no higher religious ideals and furnish no better religious atmosphere than do the State and independent colleges. The answer to this is in the fact that out of the schools of the church are coming our preachers and missionaries. And many of these young people are making their decisions for Christian life service after entering college. We need more of these volunteers for life service; we must have them if the work of the kingdom is to go forward. Practically our only source of supply is the church school. If there was no other ground for the appeal of the Christian Education Movement, the highest obligation of Southern Methodism to-day would be to so strengthen its schools that they may be able to serve every young man and woman who can be reached and be able to give to their students the best educational advantages within reach of tho youth of our land. We cannot repudiate this obligation and face, free of condemnation, this new day that has come to the world.

Our schools stood aside during the days of greatest prosperity this country has known. And it was during a period when their needs were more pressing than ever before. How they have come through those trying experiences, have maintained their high standards, and have served more students than during any previous period of their history, only the men and women who have carried those heavy burdens can know. The church would be ungrateful—more than that, would be unworthy of the sacrifices made by our men and women who have carried the educational work of Methodism, if we did not now give to our schools all they need.

In the program of the Christian Education Movement every school of the church is included—there is provision for each in the askings that have been approved by the Christian Educational Commission. The connectional interests, for which each Conference will carry a share, are: Emory University, Southern Methodist University, Scarritt Bible and Training School, Brevard Institute, Suo Bennett Memorial School, Holding Institute, Vashti Industrial Institute, and a Christian Workers' Educational Aid Fund. Each Conference school—college, junior college and academy—is included in the total askings of approximately $35,000,000. It is the biggest educational enterprise ever undertaken in the South. We will carry it through. Our schools need and must have all that is asked; it is our high obligation and privilege to give what they need, and with faith in God we shall go forward.

—Christian Education Movement.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—First Round.

Purvis, at Purvis, Jan. 9, 10.
Sumrall, Jan. 12.
Hattiesburg, Main Street, 11 a.m., Jan. 16.
Richton, at Richton, 11 a.m., Jan. 22, 23.
Ellisville, at Ellisville, 7 p.m., Jan. 23, 24.
Oloh, at Oloh, 11 a.m., Jan. 26.
Prentiss, at Prentiss, Jan. 30, 31.
Silver Creek, at Oakdale, 11 a.m., Feb. 1.
Seminary, at Seminary, Feb. 6, 7.
Mize and Taylorville, at Taylorville, 11 a.m., Feb. 11.
Mt. Olive and Magee, at Mt. Olive, Feb. 13, 14.
New Augusta, at New Augusta, Feb. 19, 20.
Williamsburg, at Williamsburg, 11 a.m., Feb. 26, 27.
Collins, at Collins, 7:30 p.m., Feb. 27, 28.
Leakesville, at Leakesville, 11 a.m., Mar. 4.
Lucedale, Mar. 5, 6.
Avera, at Avera, 7:30 p.m., Mar. 7.
Eucutta, at Eucutta, Mar. 12, 13.
Heldelberg, at Heldelberg, 7:30 p.m., Mar. 13, 14.

W. W. GRAVES, P. E.

Vicksburg Dist.—First Round.

Utica, 7:30 p.m., Jan. 8, 9.
Harriston, at Lorman, Jan. 10.
Woodville Ct., at White's, 2:30 p.m., Jan. 14.
Woodvile, 7:30 p.m., Jan. 14.
Centreville, at Stephenson, Jan. 16.
Roxie, at Hamburg, 7:30 p.m., Jan. 16.
Vicksburg, Crawford Street, 7:30 p.m. Jan. 17.
Vicksburg, Gibson Memorial, 7:30 p.m., Jan. 18.
Mt. Vernon, Jan. 22.
Gloster and Liberty, at Gloster, Jan. 23.
Rocky Springs, Jan. 28.
Port Gibson, 7:30 p.m., Jan. 28.
Washington, Jan. 29, 30.
Natchez, 7:30 p.m., Jan. 30.
Nebo, Jan. 31.
Oak Ridge, Feb. 2.
Louise and Holly Bluff, at Holly Bluff, Feb. 6.
Silver City, 7:30 p.m., Feb. 6, 7.
Rolling Fork, Feb. 13.
Mayersville, Feb. 14.
Anguilla, Feb. 20.

J. R. JONES, P. E.

Seashore Dist.—First Round.

Brooklyn, Jan. 8, 9.
Bay St. Louis, Jan. 15, 16.
Vancleave, Fri., 11 a.m., Jan. 21.
Moss Point, Jan. 22, 23.
Escatawpa, 2:30 p.m., Jan. 23.
Americus, at Pleasant Hill, 11 a.m., Jan. 24.
Pascagoula, 11 a.m., Jan. 30.
Ocean Springs, 7:30 p.m., Jan. 30.
Poplarville, Fri., 7:30 p.m., Feb. 4.
Carriere, Feb. 5, 6.
Picayune, 7:30, Feb. 6.
Lumberton, Mon., 7:30, Feb. 7.
Mentorum, at Alexandria Memorial, Feb. 12, 13.
Wiggins, 7:30 p.m., Feb. 13.
Coalville, Tues., 11 a.m., Feb. 15.
Gulfport Ct., Wed., 7:30 p.m., Feb. 16.
Logtown, Feb. 19, 20.
Lyman, 11 a.m., Feb. 27.
Wesley Memorial, 7:30 p.m., Feb. 27.

W. M. SULLIVAN, P. E.

Jackson Dist.—First Round.

Sharon, Jan. 8, 9.
Canton, 7 p.m., Jan. 9.
Brandon and Pelahatchie, at Brandon, 11 a.m., Jan. 11.
Bolton, at Bolton, 11 a.m., Jan. 12.
Lake City, at Carter, Jan. 15, 16.
Yazoo City, 7 p.m., Jan. 16.
Vaughan, at Vaughan, Jan. 22, 23.
Terry, at Forest Hill, Jan. 29, 30.
Satartia, at Satartia, Feb. 6, 7.
Mendenhall, at Mendenhall, Feb. 13, 14.
Madison, at Madison, Feb. 19, 20.
Benton, at Benton, Feb. 25, 26.
Lintonia, at Anding, Mar. 5, 6.
Eden, at Eden, Mar. 12, 13.
Harrisville, at Rexford, Mar. 19, 20.
Camden, at Camden, 11 a.m., Mar. 23.
Monterey, at Monterey, Mar. 27, 28.

M. L. BURTON, P. E.

Brookhaven Dist.—First Round.

Magnolia, Jan. 9, 10.
Fernwood, Jan. 9, 10.
Pleasant Grove, at Pleasant Grove, Jan. 15.
Monticello Ct., at Georgetown, Jan. 16, 17.
Gallman Ct., at Bethesda, Jan. 22, 23.
Crystal Springs, Jan. 23, 24.
Bayou Pierre, at Center Point, Jan. 29, 30.
Hazlehurst, Jan. 30, 31.
Tylertown, Feb. 5, 6.
East McComb, Feb. 13.
McComb, Centenary, Feb. 13, 14.
Foxworth, Feb. 19.
Summit, Feb. 20.
Scotland, at New Hope, Wednesday, Feb. 23.
Barlow, at Brandywine, Feb. 26, 27.
McCalls, at Sontag, Mar. 6.
Topisaw, Mar. 12.
Wesson, Mar. 13, 14.

H. M. ELLIS, P. E.

Meridian Dist.—First Round.

Meridian, East End, Jan. 9.
Meridian, Fifth Street, Jan. 9.
Meridian, Central, Jan. 16.
Meridian, Seventh Ave., Jan. 16.
Shubuta, Jan. 22, 23.
Buckatunna, at State Line, Jan. 23, 24.
Daleville, at Soule Chapel, Jan. 29, 30.
Lauderdale, Jan. 30, 31.
Porterville, at Chapel Hill, Feb. 5, 6.
Scooba, Feb. 6, 7.
Enterprise, Feb. 12, 13.
Quitman, Feb. 13, 14.
Pachuta, Feb. 19, 20.
DeKalb, at New Hope, Feb. 26, 27.
Moscow, at Big Oak, Feb. 28.
DeSoto, at Manassa, Mar. 5, 6.
Mathenville, at Poplar Springs, Mar. 7.
Waynesboro Ct., at Fedora, Mar. 12.
Waynesboro, Mar. 13, 14.
Vimville, at Coker's Chapel, Mar. 15.

PAUL D. HARDIN, P. E.

Newton Dist.—First Round.

Neshoba, at Mars Hill, Jan. 8, 9 a.m.
Philadelphia, Jan. 9, 7 p.m.; 10, 9 a.m.
Harperville and Lena, at Harperville, Jan. 15, 16, a.m.
Forest and Morton, at Forest, Jan. 16, 7 p.m.; 17, 9 a.m.
Homewood, at Homewood, Jan. 22, 23.
Trenton, at New Prospect, Jan. 29, 30.
Laurel, Kingston, Feb. 1, 7 p.m.
Laurel, West End, Feb. 2, 7 p.m.
Laurel, First Church, Feb. 3, 7 p.m.
Carthage, at Carthage, Feb. 5, 6.
Walnut Grove, at Walnut Grove, Feb. 7, 10 a.m.
Bay Springs, at Bay Springs, Feb. 9, 2 p.m., 7 p.m.
Lake, at Lake, Feb. 12, 2 p.m.; 13, 10 a.m.
Newton, at Newton, Feb. 16, 7 p.m.
Shiloh, at Shiloh, Feb. 19, 20.
Montrose, at Louin, Feb. 23, 2 p.m.
Rose Hill, at Homewood, Feb. 26, 27.
Chunky, at Chunky, Mar. 2, 2 p.m., 7 p.m.
Raleigh, at Raleigh, Mar. 5, 6.
Decatur and Hickory, at Decatur, Mar. 12, 2 p.m.; 13, 11 a.m.

J. A. MOORE, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenwood Dist.—First Round.

Sunflower, at Sunflower, Jan. 9, a.m.
Tutwiler, at Tutwiler, Jan. 9, p.m.
Sidon and Cruger, at Sidon, Jan. 16.
Schlater, Jan. 23, a.m.
Dublin, at Dublin, Jan. 30.
Lambert, at Lambert, Feb. 6.
Phillipp, at Vance, Feb. 13.
Ruleville, Feb. 16, p.m.
Drew, at Drew, Feb. 17, p.m.
Belzoni, Feb. 20, a.m.
Moorehead, Feb. 20, p.m.
Indianola, Feb. 23, p.m.
Inverness, Feb. 27, a.m.
Minter City, Feb. 28, a.m.
Swiftown, at ——.

S. L. POPE, P. E.

Sardis Dist.—First Round.

Crenshaw, at C., Jan. 9.
Crowder, at Oak Grove, Jan. 14.
Como, a.m., Jan. 16; Q. C., Jan. 17.
Senatobia, p.m., Jan. 16.
Charleston, Jan. 19.
Oakland, at O., Jan. 20.
Arkabutla, at Hunter's Chapel, Jan. 22, 23.
Cockrum, at Palestine, Jan. 29.
Pleasant Hill, at P. H., Jan. 30.
Shuford, at Mt. Pisgah, Feb. 2.
Sardis Ct., at Wesley Chapel, Feb. 5.
Courtland, at Courtland, Feb. 6.
Tyro, at Fredonia, Feb. 12.
Horn Lake, at H. L., Feb. 13.
Mt Pleasant, at Mt. Pleasant, Feb. 19, 20.
Batesville, Feb. 27.

R. A. MEEK, P. E.

Columbus Dist.—First Round.

Kosciusko Ct., at Bethel, Jan. 8, 9.
Kosciusko Station, Jan. 9, 10.
Noxapater Ct., at Stallo, Jan. 15, 16.
Louisville Sta., Jan. 16, 17.
High Point Ct., at White Hall, Jan. 22, 23.
Ackerman Ct., at Ackerman, Jan. 23, 24.
McCool Ct., at Liberty Chapel, Q. C., Jan. 5; preaching, Feb. 27, a.m.
Chester Ct., at Salem, Jan. 12.
Shuqualak, at Shuqualak, Jan. 29, 30.
Crawford and Shaffers, at Crawford, Jan. 30, 31.
Caledonia Ct., at Piney Grove, Feb. 5, 6.
Mayhew, at Mayhew, Feb. 6, 7.
Ethel, at Ethel, Q. C., Jan. 26; preaching, Feb. 27, p.m.
Cedar Bluff, at Pheba, Feb. 12, 13.
Starkville Station, Feb. 13, 14.
Sturgis, at Sturgis, Feb. 19, 20.
Longview, at Longview, Feb. 20, 21.

A. T. McILWAIN, P. E.

Corinth Dist.—First Round.

Guntown and Baldwyn, at Saltillo, Jan. 9, 10.
New Albany Ct., at Ingomar, Jan. 14.
Potts Camp Ct., at Potts Camp, Jan. 15, 16.
Hickory Flat Ct., at Hickory Flat, Jan. 16, 17.
Chalybeate Ct., at Camp Ground, Jan. 22.
Ripley Station, Jan. 23, a.m.,; Q. C. 24, p.m.
Blue Mountain Ct., at B. M., Jan., 23 p.m., 24, a.m.
Dumas Ct., at Weir's Chapel, Jan. 25.
Silver Springs Ct., at Mt. Carmel, Jan. 26.
Rienzi Ct., at Rienzi, Jan. 29, 30.
Corinth Ct., at Boxes Chapel, Feb. 1.
Kossuth Ct., at Pleasant Hill, Feb. 2.
Golden Ct., at Golden, Feb. 5, 6.
Tishomingo Ct., at Tishomingo, Feb. 7.
Mantachie Ct., at Hebron, Feb. 11.
Mooreville Ct., at Allen's Chapel, Feb. 12, 13.
Iuka Ct., at Pleasant Hill, Feb. 19, 20.
Burnsville Ct., at Burnsville, Feb. 20, 21.
Marietta Ct., at Marietta, Feb. 26, 27.

J. B. RANDOLPH, P. E.

Grenada Dist.—First Round.

Winona Sta., Jan. 9, 10.
Lexington, Jan. 9, 10; Sunday p.m. and Monday a.m.
Grenada, Jan. 12.
Ebenezer Ct., at Ebenezer, Jan. 15.
Durant, Jan. 16, 17.
Pickens and Goodman, at Pickens, Jan. 16, 17; Sunday p.m. and Mon. a.m.
Poplar Creek, at Bethel, Jan. 21.
Vaiden and West, at Vaiden, Jan. 22, 23.
Sallis Ct., at Sallis, Jan. 23, 24.
Paris Ct., at Paris, Jan. 29.
Coffeeville Ct., at Coffeeville, Jan. 30, 31.
Tie Plant, at Tie Plant, Jan. 30, p.m.
Duck Hill Ct., at Duck Hill, Feb. 5, 6.
Holcomb Ct., at Holcomb, Feb. 6, 7.
Waterford Ct., at Waterford, Feb. 11.
Ashland Ct., at Ashland, Feb. 12, 13.
Lamar Ct., at Lamar, Feb. 13, 14.

R. A. TUCKER, P. E.

Aberdeen Dist.—First Round.

Shannon and Nettleton, at Shannon, Jan. 8, 9.
Verona, at Verona, Jan. 9, 10.
Prairie and Strong, at Strong, Jan. 15, 16.
Eupora and Maben, Jan. 18.
Bellefontaine, Jan. 19.
Mathiston, Jan. 20.
Vardaman, at Vardaman, Jan. 22, 23.
Calhoun City, at Calhoun City, Jan. 23, 24.
Algoma, at Algoma, Jan. 25.
Houlka, at Houlka, Jan. 26.
Smithville, at Paine's Memorial, Jan. 29, 30.
Greenwood Springs, at Greenwood Springs, Feb. 1.
Buena Vista, at Buena Vista, Feb. 5, 6.
Fulton, at Fulton, Feb. 12, 13.
Tremont, at Asbury, Feb. 13, 14.
Randolph, Feb. 18.
Toccapola, Feb. 19, 20.
Salem and Oakdale, Feb. 21.
Nettleton, at New Chapel, Feb. 26, 27.

T. H. DORSEY, P. E.

NEW ORLEANS
CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 13, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

PICKING A TOUGH JOB.

Doubtless there are some easy jobs in the world—and there are applicants for all of them; there are also some tough jobs—and many of them are waiting to be worked. The tough job is the finest opportunitity a young man can find for realizing his own fullest self-development. He may dodge it and move along quietly and calmly in the line of least resistance—but he will never know what he could have done if he had been willing to put himself into his work. A tough job is a challenge to every drop of red blood in a fighting man's veins. It stirs his heart and puts him on his mettle and dares him to do his best. We suppose the easy jobs must be filled—but we have a strong admiration for the man who picks the tough one even when the other kind is available.

THE VALUE OF TRUTH.

A successful business man, in concluding a magazine article dealing largely with his own remarkable achievements in the business world, used these words: "Of course, all these things I am saying are predicated on the premise that a man is thoroughly honest with himself and with every one else. The most valuable commodity I have ever had to deal with is the truth. Success never comes without it." If a preacher had said this, it would have come as a matter of course, and people would have thought nothing more about it than that it was just what a preacher ought to say. But when the point of approach is from the business world altogether, and the speaker is not assuming the role of a teacher of morals, it carries an added weight. In these days of the tendency to take short cuts, to "trim the edges," to measure success solely in terms of dollars, it is refreshing to have brought to our attention so clearly and so emphatically the fact that truth is the most valuable asset a man can have as he swings out into the world to make his fortune. Let our young men and young women learn this before they face financial and moral bankruptcy.

WE ARE SORRY.

We have seen it announced that an inaugural ball will be held when President-elect Harding enters upon his high office. We are sorry. To say nothing of its moral significance, it strikes us that it is ill-becoming for the new administration to dance itself into office in the face of the most tragic situation the world has ever faced. It would be more in keeping with the fitness of things to have an all-night prayer meeting.

AN OLD TRICK.

It is impossible not to believe that much of the publicity now being given to the so-called lax enforcement of the prohibition law is part of an organized attempt to discount the law itself and bring about a revulsion of feeling that will result in congressional action favorable to the brewers. No sensible person ever expected that the prohibition laws would be perfectly enforced—no other law is—and the mere fact that liquor can still be bought, or that sworn officers of the law have been proved to be in collusion with its violators cannot legitimately be used as an argument against prohibition. It is a self-evident fact that prohibition is prohibiting in a very real way; and it will become increasingly effective as public sentiment demands its enforcement. It is an old trick to try to bring the law into contempt by claiming that it is a failure; the dealers themselves being witnesses, the present law is not as ineffective as they would like to have us believe. Prohibition is here, it is here to stay, and, ultimately, it is going to accomplish that for which it was established.

REFUSING A FORTUNE.

The newspapers a short time ago had a good deal to say about a young man who refused to accept a legacy of thousands of dollars left him by his father, his plea being that he was not entitled to it since he himself had not earned it, and that the possession of a fortune incapacitates a man for the finest service to his fellow-man. Whatever we may think of the action of the young man in question, it was so unusual as to attract attention throughout the country. What shall we say, then, of the men and women who persistently refuse to accept the riches provided for them through the infinite mercy of God—riches by the side of which the wealth of this world is but dross? We cannot all be wealthy as men count wealth, but it is our own fault if we are not "rich toward God."

SABBATH OBSERVANCE.

No person who is really concerned for the religious welfare of all the people can fail to be interested in the movement for the proper observance of the Sabbath. From time immemorial the religious significance of this one day in seven set apart for rest and the performance of distinctly religious duties has been so clearly recognized that there can be no question as to its value. In view of the tide of worldliness that is sweeping all lands to-day, all Christians need to be on guard lest this essential institution of our religion be overthrown. This does not mean, however, that our civilization must be made to conform itself to conditions as they existed thousands of years ago, or that arbitrary restrictions must be imposed upon activities that have grown out of the complex social, industrial, and economic order that has been evolved through the centuries. The injunction, "Remember the Sabbath day to keep it holy," must be interpreted in the light of that saying of the Master, "The Sabbath was made for man, and not man for the Sabbath."

FUNNY.

It is impossible to walk along the city streets without noticing the lengths to which some girls and women will go in complying with the mandates of fashion, which, just now, seem to run to shortness in skirts. If the spectacles one sees were not so excruciatingly funny, one might be inclined to feel that they are pitiful; but the humor of the situation is so penetrating that one walks on, suffused with the glow of an internal chuckle at the ridiculous figures that have been passed in review. We doubt not, if some of these devotees of fashion could see themselves as others see them, they would hesitate to appear on the streets even when fully clothed from the lobes of the ears to the soles of the feet. Even then the paint on their faces would furnish a suggestion for the comic supplements of the Sunday newspapers.

A MARVELOUS ESCAPE.

The newspapers recently contained full accounts of the marvelous escape of three naval balloonists who were carried by a gale from New York to the frozen regions of Northern Canada, where they almost perished before they were found and brought to safety. It was a thrilling story of heroic courage in the face of almost certain death, and of a marvelous rescue at the last moment. No wonder the world read it with bated breath and a tremendous sigh of relief. But everywhere in the wilderness of sin are lost men, many of them going to destruction every day because they will not heed the warnings and respond to the entreaties of those, who, for Christ's sake, are willing to give their very lives to save them—and the world calmly goes on its way. When a soul has escaped perdition the most marvelous rescue recorded in history has been made.

shudder at it. They are not coming and they will not come until we do better for our old preachers, furnishing them some comforts for their helpless old age. No sensible laymen will wonder at it. The church is making it too hard on her preachers. If we would be wise, we would settle this solemn matter right before we do anything else.

If we will get the church filled with the Holy Ghost, and provide for old preachers adequately, then we will get all the preachers we need and they will be thoroughly efficient.

Brookhaven, Miss.

BISHOP McMURRY'S MESSAGE TO THE NORTH MISSISSIPPI CONFERENCE.

While I was spending a most happy day at the session of the Mississippi Conference at Brookhaven recently, I was suddenly called upon to "stand up and let us see you" by the incomparable chairman. Having been for six years accustomed to his wise direction and practical methods, I readily stood up. But it was not my attractiveness he was wanting to present, nor was he desirous that I should make a powerful speech. He wanted to send a message to my noble and faithful brethren in North Mississippi. It had just been represented that a telegram had arrived from Nashville saying that in paying Centenary pledges that Conference had risen to the seventh place among all the Conferences. So the good Bishop's breast swelled with commendable pride over the great work of one of "his" Conferences and he wanted the other of "his" Conferences to do as well. So with confidence he said, "Jaco, go back and tell your folks to get busy." So, now I say to you sixty thousand Methodists that our Bishop wants you to get busy, and elders, pastors, members prepare for and carry out Pay-Up Week, January 16-23. Let every one pay his third installment at once and all who are in arrears pay up not less than 40 per cent of their whole pledge. I beg that our good pastors read from bulletins and other literature to their congregations what the Centenary money is doing. Tell where it goes and what results follow. I talked recently with an ex-State senator who had decided not to pay any more on account of what he had "heard" was being done with the money. The devil is circulating lies about it. His mind was different when I told him what was being done.

By all means take a Mission Special for each church. Let each church select a special that costs just what the church pays on Centenary money each year, so that their money will go to the very spot they wish. They will get quarterly reports from these specials and thus learn what good is being done with their money. Write me asking for a special and telling me what you pay each year.

Remember Bishop McMurry's message and get busy. Organize a committee in each church, give a list of Centenary subscribers to each team and let the teams get the money on the first day if they can. Then on the morning of January 24, send all money straight to S. J. High, Tupelo, Miss. Our Conference must not be behind. The church that stays behind is not only discounting itself, but is reproaching the whole Conference.

The church that leads and the pastor that leads, like Prairie and Strongs, and D. W. Babb, honors God and the church and Conference. Everybody help to bring North Mississippi Conference to the front, January 16-23. Earnestly,

BEN P. JACO.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D. D.

Well, Brother Carley, it looks like this is the year of the "down and outs." Clemenceau, Venizelos, Wilson, the Democratic Party, ye editors Phair, Kirkland, Lovett, and the Pelican Presiding Elders, all down and out! These last, I suppose, are consoling themselves with the slogan of the Salvation Army, "down, but not out." I did not get to Conference at De Ridder, but if I had foreseen the lively time you were going to have in the pines, I would have strained a point to get there. I "sho" would have enjoyed seeing the P. E's. dismount, and go waddling down the road, toting their wallets, singing,

Jordan sho' am a hard road to travel
When Mac comes along with his little gavel!

However, I bear them no grudge, for I have had one of the best years of my life. The goodness and mercy of the Lord have followed me all the days of my life, so it would be hard to pick out the best in the threescore years and ten that have past. All have been good, better, best. The path of the just, and so forth. I have travelled a circuit that has extended from the plains of Texas to the Peaks of Otter in Virginia; preached 260 times, and seen many happy conversions; lectured and given addresses to High Schools, Normal Schools, and Colleges, Rotarians, Liens, and various civic bodies; written a new book and read many old and new ones; scribbled a good deal for the Methodist papers; and am coming to the end of the year in splendid health, and frisky as a thoroughbred colt in a Kentucky blue grass pasture in June. Pretty good for a "worn out" preacher, don't you think so?

Carley, Maggie takes the wrong plan with Jiggs. Sister Steel does not use a rolling pin on me, she appeals to "noblesse oblige." For instance, she had me sealed up tight as wax on that convenient form of revenge, "I told you so!" If I start to say that, she quietly asks, "Do great men say that?" Of course, that checks the spurt, and I begin with Alexander "the great," and come on down, and I can't find that any of them said, "I told you so." Her subtle appeal to my ambition bothers me, for every man who is worth his salt desires to be great, even though he may never achieve it.

But I have found a precedent at last. I haven't told her yet, am waiting for the occasion to use it; for she will get around it some way when she finds it out. Paul, the greatest man of all antiquity, told the captain of that ship on which he was sailing to Rome: "You ought to have listened to me, and not have sailed from Crete. Then you would have escaped this suffering and loss"—in other words, "I told you so!" I wonder how Sister Steel will get around that! She is bound to admit that Paul was a great man. But I will go slow in using it, for I have a sly suspicion that she will emphasize Paul's benevolent spirit, or ask some embarrassing question about my comparing myself with Paul, and so on.

From the pictures the press has given us of the widow and sister of the deceased Mayor of Cork, they do not take his death very hard. Both of them were smiling, and looking like they were having the time of their life as the result of McSweeny's suicide, for that is what it was. I am largely Irish myself. My paternal grandfather came from the neighborhood of Belfast, County of Antrim, North Ireland. I have little patience with the blunders and injustice of British misgovernment in Ireland; but I have infinitely less with the unreasonable and rebellious spirit of the Sinn Feiners. Any one not blinded by partisan passion can see that England must control Ireland, if necessary with the sword; otherwise, it would become a base of German hostility, and soon be bristling with Krupp guns pointing across the channel. The United States has no right to meddle with that situation. To do so will be to make it worse. And the visit of the Irish women is not helping the cause of Ireland. Their frank admission that the only reason Ireland did not help Germany was because she could not, ought to be enough for us. But politics cuts queer didos in this country.

I am enjoying my involuntary immunity from pastoral burdens, and owe the Pelican P. E.s a vote of thanks (!) for relieving me of the necessity of helping to raise thirty odd millions for education with cotton off like it is. Endowing our colleges is a paramount duty, but what about using in our schools godless textbooks in science? I have just examined, from cover to cover, a Physical Geography used in one of our colleges, and there is not a word from beginning to end that even remotely suggests the idea of God. We get our textbooks from the northern universities, and they got their science from the German universities, and the German universities were centers of infidelity. The same charge might be brought against most of the histories used in our colleges, they are godless and untrue.

One of the men who helped me in my youth was the Rev. Guilford Jones, D. D., of the Memphis Conference. He was ugly as a baboon, but he had one of the most beautiful women I ever saw for his wife. They might have made a fortune in this day in a movie as a picture of "Contrast." Dr. Jones was a wonderful preacher, and his hobby was Geology. After hearing one of his sermons, I caught the fever, and, greenhorn though I was, I got me a copy of "Dana's Geology Unabridged." I plodded through all those thousand pages, big print, little print, notes and all. That was science; that was the science taught in our colleges then, before German propaganda had injected its serum of atheism into our educational literature. What impressed me about that book, and about the only thing I remember distinctly, was the ending, just two Latin words, "Deus fecit"—God made it. Our young people do not get that sort of instruction now. They are teaching the same Biology in some of our schools that made the atheistic mind of Germany, and religion is left out of the scheme of American education as it is outlined by its most eminent leaders to-day. In the December World's Work Dr. Alderman, President of the University of Virginia, discusses the subject, and never alludes to the moral education which is the most important of all.

Carley, you are one of the pilots on the old ship. Nudge the boss pilot over at Nashville, and tell Dr. Anderson to get after these college presidents that are leaving God out of their courses of instruction. Of course, I'm an old fogy along this line. By the way, the Baptist pastor here in Mansfield recently preached a sermon in which he likened the church of the past to the ox wagon and the church of the present to the auto. The next day he went to Shreveport and got pulled for exceeding the speed limit! Which incident contains a parable. You youngsters may go too fast. What there is in America that is worth keeping rests at bottom on the work of a godly generation which it is now popular to consider as antiquated and uncouth. The "progress" that spurns the past is likely to land in the ditch. Of one thing I am sure, there is disaster ahead if we do not purge our institutions of learning of infidel textbooks.

I laugh, Carley, I laugh, I can't help it! What do I laugh at? Why, at Louisiana folks singing "America," and saying, "Land of the Pilgrim's pride." Stupendous ignorance! The land of the Pilgrim's pride was New England. Stretch it to the uttermost limit patriotic charity may demand, and it did not cross the Mississippi, and held up its hands in horror at all below the Potomac. It said distinctly, openly, and on the floor of Congress, that if Louisiana was admitted to the Union, Massachussetts would consider that the Union was dissolved. And yet these Pelican nincompoops whoop it up and imagine they are in line. The main fault I find with the New England folks is they are so provincial, and when I sing "America" I always substitute the word "Pilgrim" with the word "patriot," so as to include Dixie and California too. I don't propose to have my patriotism limited by the Hudson River. The South carried the flag to the Pacific in spite of Brother Smith, the author of the Pilgrim's pride song. Tell them to read history, Carley, tell them to read history. But the world is full of fools. The ancient Athenians threw the Persian envoy who brought the summons for earth and water, the tokens of surrender, into a well, and told him to help himself to water. The modern Athenians bow the knee, and kiss the harness of the horses that draw the chariot of the foreigner who rules them! Ta, ta.

Mansfield, La.

A man pushes the cup of happiness from his lips when he shrinks from the call of self-denial. —Exchange.

What a man wants is always more than what he has.—Exchange.

LEAVES FROM THE LIFE OF DR. JOHN W. BOSWELL.

Many and Varied Experiences.

A preacher sees a great many things he ought not to see, and hears a great many things he ought not to hear. Bad impressions are received and they are hard to erase. I would be glad to get rid of some, and gladder still to know that many were falsely made. When Solomon said, "Through desire a man, having separated himself, seeketh and intermeddreth with all wisdom," I don't think he intended to encourage preachers to spend "Ten Nights in a Bar-room," nor even one night in a worse place in an effort to learn the ways of the wicked. Enough of that kind of "wisdom" comes to them incidentally, and in the course of their legitimate business. They will learn enough without "intermeddling." Their experiences will be sad enough with the members of their own flock.

One May day in 1865 I held forth on the text, "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." There was present the most prominent member of the charge—an official of long and high standing. He was present as a visitor, he belonged to another society. I had no idea of seeing him that day, and of course the sermon was not prepared with him in view, though I was well aware that much of it fitted him exactly. He was greatly enraged—said I was "too young a man to talk to him in that way." I ate several meals with him during the year, but we never became very friendly. The first time I was at his house, when dinner was announced, he said: "Come, Brother Boswell, let us go out to dinner, but we've got nothing fit to eat." It was near the close of the war when nothing extra in the way of food was to be had. The dinner consisted of corn-bread, corn-field peas, and the thickest piece of fat meat I had ever seen. I did full justice to the bread and peas and the rye-coffee, but left the fat meat untouched. I was as much averse to fat meat as I was (and still am) to beef. When I had finished eating, the brother deliberately reached over with his fork and took my piece of fat meat and ate it—without explanation or apology. He didn't do it because he was poor, or stingy, for he was neither. It was a Pharisaic act, done to show that he was meek and lowly—condescending. Such was my impression. I was unconvinced. I could not see that that kind of testimony to righteousness was valid. What further impression was made on my mind I will not say.

Stewards are sometimes "tricky," or used to be. One of that kind down in Texas charged his preacher twelve and a half cents for bacon when the market price was only ten cents. When asked why he did it, he said: "I'm laying up treasure in heaven, and the more I charge for what I furnish the preacher (his idea was that he was giving it to the Lord) the bigger will be the balance in my favor." Bishop Marvin called that "inverted hypocricy." I had a similar experience. One of my stewards, a merchant, bought a lot of chickens. In the goodness of his heart he sent several around to the parsonage without being asked. I esteemed it a great favor and thanked the brother accordingly, naturally supposing that, like many other good things that found their way to the preacher's house, the chickens were a free-will offering. When quarterly meeting came on, the chickens were reported at full value—and "a little the rise," I think. It was easy enough to make a "spec" on that kind of a transaction. That was one of the many little things I have met in life—little, but provoking.

Now and then a preacher says things that hurt—things necessary to be said, when nothing personal is intended. Brother Dick Cobb, at Morrillton, Ark., got much offended on one occasion and sent Brother Clifton to me to know if, in my talk on Sunday, I meant him. Brother Clifton came in due time, and said, "Dick Cobb is greatly hurt and wants to know if, in your sermon last Sunday, you aimed at him." "Yes," I replied, "tell Brother Cobb I meant him, and tell him that I meant you and Burrow, and Garland, and Crosier, and Moose, and Joe Beal, and all the rest of you." In a little while Brother Clifton met Brother Cobb. "Dick, I saw Brother Boswell and he told me to say to you, that in his talk last Sunday he meant you." Brother Cobb drew back, bowed his neck ready for a fight. "But," said Brother Clifton, "he also told me to say to you that he meant me, and Burrow and Garland, and Crosier, and Moose, and Joe Beal and all the rest of us." Brother Cobb relaxed and after a moment's reflection said: "I guess Brother Boswell was right."

It was different with another brother—a man I loved and greatly respected. He got mad and would not be reconciled. In what I said he was not at all concerned. He was not in my mind. He was entirely above suspicion. I could not convince him that I was innocent, and he lived and died under the impression that I had wronged him. This misunderstanding impressed me strongly that, though a preacher is bound to rebuke evil, he should be careful not to single out individuals and make them public examples. There is a better way of dealing with individuals.

In that same church I lost one of our most popular sisters whose husband, though a clever man, was a horse-racer. In his eagerness he asked the judge of one of the courts to adjourn a session that the lawyers, jurors and others might attend the races. I rebuked the action as an insult, as a breach of good morals and an offense against the public welfare. In this case I could not help saying, "Thou art the man." The sister resented my remarks, wrote me a letter withdrawing from the church, and demanding a certificate. I sent her a paper certifying that she had withdrawn from the church—the only kind of certificate to which she was entitled.

The most troublesome people I ever had to deal with were what we called "pastoral gimlets." I don't hear the word these days, though I doubt not there are still some gimlets in the churches. Of course everybody knows that I refer to persons, men and women, who know how and take delight in harrowing the feelings of the preacher by caustic remarks and criticisms. They meet you at the door and say: "Come in, Brother Jones; it's been an age since you paid us a visit," or, "Well, you've gotten around to see us at last. I thought you had forsaken us entirely." And some, apparently badly hurt, will say: "I have been wondering what I had done to cause you to slight me so long. You have passed my door ever so many times without stopping." Such remarks, varied in a score of ways, a preacher often hears. And they are mostly undeserved. But he must make up his mind to bear them—patiently, if he can, for to answer them or undertake a defense will do no good.

Besides, preachers ought to know that they are not perfect. A few preachers never learn this, and, with other unfortunate brethren, expose themselves to criticism. I am perhaps further from the goal than anybody, but I did learn a little on the way and profited by my knowledge even if it did come to me in a roundabout way. For instance: After I had been in the work fifteen years a brother, a warm personal friend, said of me: "You've got to handle him like a wasp, lest you get stung." Another brother, after a complimentary word, added: "But he hasn't got all the rough corners knocked off yet." A man should profit by such criticisms. Again, I have met unjust accusations, and have been accorded unfair treatment. These I have pocketed and said nothing, and by so doing escaped a deal of trouble. Once or twice I resented unfair treatment, but it didn't do me any good.

FEDERAL COUNCIL ACTION ON PROHIBITION.

By Bishop James Cannon, Jr.

One of the most interesting and significant actions of the Federal Council at its recent quadrennial meeting was the action taken on prohibition. The report of the Commission on Temperance was referred to the Business Committee, where it was referred to a sub-committee composed of Rufus W. Miller, Howard H. Russell and James Cannon, Jr., which committee reported a series of ten resolutions to be acted upon by the Council. The report after an interesting discussion was unanimously adopted.

The resolutions call for prohibition for the Philippines; for prohibition of the manufacture and sale of intoxicants by American citizens in consular districts in foreign countries; for greater care in the issuance of permits for medicinal and manufacturing purposes; for concentration of intoxicants in fewer warehouses; for passage of a law to secure greater fidelity to their oath of office by Federal and State officials on penalty of forfeiture of office.

Three of the resolutions are fundamental in their nature, and as expressive of the attitude of united Protestantism in its official gathering are given in full:

"1. Prohibition of the liquor traffic should be judged not by results where the law is flagrantly violated, but by its results in communities where the law has been efficiently enforced. In order that the will of the people in the adoption of the 18th Amendment may be carried into effect, we urge that an appropriation be made by Congress of whatever amount may be necessary for the effective enforcement of national prohibition.

"9. We rejoice in the spread of temperance principles throughout the world, and we hereby express our hearty sympathy with temperance workers in all lands and our desire to co-operate with them in every suitable way to banish from the entire world the traffic in intoxicating liquor and debasing narcotic drugs.

"10. We would emphasize the necessity for a continuance of the educational program, which has been so effective in the destruction of the legalized liquor traffic. The effects of the use of intoxicating liquor upon the individual and society, the beneficent results which follow efficient enforcement of the prohibition law and the evils which follow its violation, should be clearly taught from the platform and by the printed page, by textbook, posters and circular, and we hereby record our appreciation of the effort of those church and interchurch agencies which have carried on this work, and our conviction of the necessity for the continuance of their great work until the 18th Amendment is effectively enforced throughout the United States."

It is fundamental that the will of the majority shall be enforced. It may and will require a strong force of strong men and ample funds for a few years. But wherever the Prohibition Law is honestly enforced, it will be justified by the results. The desperate criminals who are violating the Prohibition Law for gain and with assurance of pay and protection from men with large interests at stake must not be allowed to defy the Government any more than were the Whisky Rebels in Pennsylvania in the time of President Washington. At whatever cost, the law must be enforced, and no cost will be great compared with the billions spent for intoxicants before prohibition came into effect.

The Council also emphasized its belief in co-operative effort by temperance workers throughout the world, and urged the continuation of the educational program, and of the great agencies which have been so efficient in securing the passage of the Prohibition Law, until the law is efficiently enforced throughout the country. This is no time to talk of disbanding our forces. The next four years will require the best thought and effort of our experienced leaders to checkmate and finally defeat all the efforts of the lawless liquor forces, which have entered upon a desperate, even murderous, campaign of nullification of the Prohibition Amendment.

Birmingham, Ala., Dec. 29, 1920.

THE PERAMBULATOR AT THE CONVENTION.

The Fire. The World's Sunday School Association Convention was scheduled to open at 7:30 o'clock Tuesday, Oct. 5. At 4:30 the Convention Hall, a building which had been especially erected for the Convention, caught fire in the loft above the stage through defective wiring. Mr. H. Augustine Smith, the Director of the chorus and pageants, at

the time had some 750 people on the platform giving them the final rehearsal for the opening session. Casting his eyes above him he saw a tiny flame. Immediately he announced to the chorus that there was a small blaze above them, but if they would dismiss in an orderly manner the building would be emptied without any mishap. This suggestion was promptly complied with and the building was emptied. In thirty minutes the hall was a mass of smoking ruins. The burning of the building brought the opportunity to demonstrate how quick the Americans are to meet emergencies. "You are not going to try to hold a meeting to-night?" asked some Japanese of the members of the Executive Committee. "Certainly, we are" was the reply. That same evening only twenty-four minutes behind schedule the Convention was called to order in two sections, one at the Y. M. C. A. auditorium and the other at the Salvation Army Hall. The following day Baron Shibusawa announced from the platform that beginning with Thursday morning and continuing to the close of the Convention, all sessions would be held in the Imperial Theatre. This building was secured through the influence of the Patrons' Association. All theatrical contracts for the next eight days were cancelled and the building in its entirety given over to the Convention. Expressions of sympathy were received on all sides and offers of help were constantly given. The Parliament Houses were offered, an unprecedented thing, but the Convention required a larger building.

The Patrons' Association. When the Association was invited to hold its Eighth Convention in Tokyo, a Patrons' Association was formed to finance and care for all details of the Convention's entertainment. This Association was composed of statesmen, bankers, merchants and men from all walks of life in the Japanese Empire. Its chairman was Baron Sakatani, ex-minister of Finance, while its vice-chairman was Viscount Shibusawa. This committee raised $142,000 for the Convention expenses. The Emperor of Japan was a contributor to the extent of $25,000. Thus, you see, it was quite easy for the Patrons' Association, headed by such prominent men of the Empire, to secure so promptly the use of the Imperial Theatre. The membership of the Patrons' Association religiously was Confucianist and Buddhist and what they did was not so much from a religious motive as it was to hold up Japan's end of the details of the Convention.

The Great Sunday School Rally. Sunday afternoon in the beautiful Hibiya Park a great Sunday school rally of the Sunday schools of Tokyo and delegates to the Convention took place. Through lanes and lanes of Japanese children, laughing, talking and singing and always shouting at the top of their voices "Banzai," which means "long live Japan," the delegates to the Convention reached the granstand in the Park. So impressive was this Sunday school rally that "The Japan Times Mail" of the following day said, "Never in the history of Japan, and probably never in the history of the Far East, was there such a gathering of Sunday school workers as that at Hibiya Park." Previous to the rally at the Park, the foreign delegates had joined with the Sunday school children in a parade to the Park. After the singing and speeches in the Park, the parade was continued through the streets of Tokyo, the delegates being in the following order: America, Argentina, Australia, Canada, Denmark, England, Formosa, Hawaii, India, Java, Korea, New Zealand, the Philippines, Scotland and then the Sunday schools of Tokyo. Vivid and varigated were the colors, both of the Japanese children and the hundreds of large banners and streamers which they carried. Interspersed were thousands of smaller banners carrying the letters "W. S. S. A." (World's Sunday School Association). All along the line the air was made to ring with the shouts of "Banzai." Fully 15,000 people were in line and it was an occasion to be remembered.

The Pageants. The theme of the Convention was "The Sunday School and World Progress." Under the direction of Prof. and Mrs. H. Augustine Smith, assisted by Japanese leaders, a program of pageantry, music and art was provided which was closely related to the theme. The pageants were "The City Beautiful," "The Rights of the Child," "The Cross of Christ," "The Sunday School from Bethlehem to Tokyo," "The Court of Christianity." In addition there were stereoptic-con lectures, instruction in Sunday school music, and great inspirational song services. The pageants were especially beautiful and the Kingdom's influence in life was tremendously enhanced because of this use of the eye gate.

The Entertainment. The Japanese people entertained upon a large scale the officers and delegates of the Convention at many special functions. Even the cities throughout the Empire gave receptions and extended a cordial welcome on an elaborate scale. Two complimentary excursions on chartered trains were given all delegates to Kama Kura, the ancient capital of Japan, and to Yokohama, one of their great seaport cities. At each place the visitors were entertained royally by the governors of the provinces, the mayors of the cities and the leading citizens. The Patrons' Association entertained 15,000 at the Imperial Theatre on Thursday afternoon with an elaborate box dinner, music and pageantry. Addresses of welcome and responses were received and given. A luncheon was also given at the House of Peers, and on the last night the Emperor sent a message, which was read by a personal representative, expressing the Emperor's interest in the success of the Convention. This is the first time the Emperor has ever done anything of this nature.

The Convention Enrollment. There were 1814 present: 75 from Canada, 513 from the United States, 275 from Japan, that is the foreigners, while the native Japanese delegates numbered 813. The rest were scattered throughout the world, coming from Siam, India, Holland, Formosa, Africa, Netherlands, Indies, Scotland, England, Australia, South America, Hawaii, Philippines, China and Korea.

The Exhibit. Under the supervision of the Sunday School Association, the Secretary for Japan, Mr. Horace E. Coleman, a splendid exhibit was erected in the Y. M. C. A. building, presenting to the Sunday school workers every phase of Sunday school activity. Forty thousand people visited the exhibit. Fifty-one extension meetings throughout Tokyo, attended by 33,000 people, were also carried out under the direction of Mr. Coleman. Before and after the Convention, 50 cities in Japan were visited and meetings addressed by delegates from abroad. One around-the-world party of 40 left to carry the Convention message to Korea, China, India, Egypt, and other places.

Briefly Mentioned. If space would permit, we might tell of the messages of sympathy, the spared statuary, the Convention program, the unveiling of the portraits of the Emperor and Empress, choice sayings of the Convention speakers, the message from the Emperor to the Convention, etc. Suffice it to say that the Convention was a tremendous emphasis to Christianity in the Far East, and much good will come therefrom. Of course, as in all public gatherings, everything done does not please everybody, so it was with the Sunday School Association Convention. However, those of us who have the Kingdom at heart believe that the Heavenly Father can even make our mistakes turn to His good and glory.

THE PERAMBULATOR.

THE PRODIGAL FATHER AND HIS "SUNDAY TOWER."

By S. R. Reno.

There was a prodigal father. He had two sons. He said to the younger, "Why not have a good time to-day, seeing it is Sunday and we have worked hard all week and have had no time for recreation, and all work and no play makes father a dull man. Why not take a spin in our super-six? The better the day the better the deed," so said the man who caused the ox to be thrown into the ditch on Saturday that he might be taken out on Sunday morning. And the younger son said, "Father, you have always wanted us to have a good time, and this is one way to have it, and my elder brother joins right heartily in this decision for a Sunday spin."

Thump! thump! thump! goes the radiator and there is a big cloud of dust and Jehu is not in it—not to-day! And away they went into a far country for a day of riotous joy-(riding)! Night came on and they were a long way from home. The rain descended, the floods came, the winds blew and beat upon the windshield, the lightnings flashed, the thunders roared, the clouds thickened and grew black as night, and the rain, it rained. It poured, and the younger son who was at the steering wheel said, "Father, it is going to rain and we had better speed up before the roads are spoiled." And the father said, "Right you are, my son. Loose her and let her go!" And away they went. But the rain, it got rainier; and the mud, it got muddier; and the dark, it got darker; and the slip, it got slippier, and the car began to skid and got skidder and gave a sudden lurch and turned turtle and they were all safely sheltered under the car and they cried aloud for help!

By and by Farmer Oleson chanced to come along and heard their cries for help and fain would have help them, but his high-spirited horses shied at the spectacle of the wreck right in the middle of the road and of a sudden all the wild nature of his domesticated animals reverted to their original state, and Farmer Oleson had troubles of his own. Under normal conditions he would have cheerfully performed the office of the Good Samaritan, but even Walter Scott had to admit that he could not sweep the firmament with a feather!

The prodigal father cried aloud: "How many hired servants I have at home and behold, we perish here in this land and away from home!" And the younger son said, "Father, we have sinned against heaven and the Sabbath and are near to perishing hereon the highway! Let us arise and dig out of this! For if mother hears of it she will be overhet again and will have all of the neighbors aroused from their beds! Beside all this, we were told only last Sabbath by our good minister that it was a perilous thing to smash the fourth commandment and it has fallen out as he said!"

But the neighbors came and dug them out, and they all, father and sons, fell upon their neighbors' necks and repented of their joy-riding on the Sabbath Day and they were taken to their home, and mother and nurses and doctors bound up their wounds, and seated them around the table and they all feasted on the good things mother had provided for them aforetime, and she said to her neighbors, "Rejoice with me, for these, my husband and sons, are at home once more, the wiser, let us hope, though somewhat battered by their 'Sunday Tower!'" And they all made merry.—Northwestern Christian Advocate.

GRATEFUL APPRECIATION.

Dear Brother Carley: Please permit us through the columns of the Advocate to express our thanks to the many friends who have remembered us in our sorrow caused by the passing of our dear Ward Ella. Thank God, she was ready. We would not have had her different in any respect from what she really was.

REV. and MRS. A. W. TURNER.

Shreveport, La.

Immortal Monuments

John Doe lived for himself alone, and accounted all that he possessed as his individual property to be used in his own service. And today there is nothing left of him except a marble slab to tell that he is dead, and even that will in time decay.

Benjamin Wofford was a Methodist preacher who had large wealth. He recognized that his possessions brought him a responsibility. He called himself a steward, and he tried to use his wealth to serve his fellowman.

And today Wofford College stands proclaiming to all the world that the spirit of Benjamin Wofford is alive.

This Man Multiplied Himself

It was seventy years ago that he gave $100,000 to establish a Christian college. In that time his gift has immortalized him.

It has given to the world a United States Senator, 3 Governors, 4 Congressmen, 10 United States Officials, 9 Authors, 30 Editors, 125 Lawyers, 95 Doctors, 50 Bankers, 14 Cotton Mill Presidents, 4 Bishops, 16 Missionaries, 225 Pastors, 10 College Presidents, 60 College Professors, 31 School Superintendents, 219 Teachers, and thousands of other trained Christian leaders.

Benjamin Wofford as he was, multiplied by the services and influence of all these, shows us Benjamin Wofford as he now is. His gift has been cumulative through the years. The men it has produced are worth a million times his original bequest.

College investments build immortal monuments. They pay their dividends in character, leadership, manhood, service. They give immortality alike to the investor and his investment.

Christian Education Movement

M.E. CHURCH, SOUTH
NASHVILLE, TENNESSEE

The Home Circle

A PRAYER.

By Margaret Rutherford.

For this one day alone, dear God, I pray;
Help me to walk the straight and narrow way
With cheerful mind;
Help me to think, to act, the Golden Rule,
To do my best with book, or beast, or tool,
To serve mankind.

Help me to think before I speak a word
That might, by chance, hurt one who overheard,
And make him sad;
Help me to laugh with clean and wholesome mirth,
To scorn the thought that evil minds gave birth,
Or actions bad.

Help me to see in sunshine and in rain,
In daylight and in dark, Thy hand again,
Thy love alone,
And then at eve, when work is put away,
Help me, dear Lord, to lift my eyes and say
"Thy will be done."

—In The Christian Guardian.

MINNIE'S GOOD LUCK.

"Minnie," said mamma one warm morning in June, "wouldn't you and Alice like to go out in the garden and put a stop to Mr. Rough Weed, who is trying to choke Mrs. Dainty Flower and crowd her out entirely?"

Minnie jumped up. "Why, yes, indeed," she said.

"And you must remember," continued mamma, "not to be like the queen in 'Alice' who said: 'Off with his head.' You must be very sure to pull Mr. Rough Weed's feet up, else he'll come right back and go on with bad behavior worse than ever."

Minnie laughed. "Maybe we'll see the white rabbit. Come on Alice."

Her sister rose rather reluctantly from where she was combing Lady Adelina's golden locks. "I think it's mighty hot," said she.

"There'll be some lemonade for you after a while," said mamma.

Alice looked somewhat interested at this information. She followed Minnie, who was already at the foot of the steps. Mamma smiled as the two little girls disappeared. They were as much alike as twins could be, but she had no difficulty in telling them apart; that was because she was mamma.

Out in the garden the children worked steadily.

Suddenly Minnie exclaimed: "Oh, Alice, I've found a four-leaf clover!" And she held it up gleefully.

Alice examined it carefully. "It means good luck," said she slowly. "I heard Brother Jim say so."

"Then I'm glad I found it," said Minnie. And she pinned the little green clover carefully in the bosom of her frock.

After a little while, Alice yawned and laid aside her trowel. "I wonder if that lemonade isn't most ready," said she.

"Oh, we haven't been working long," said Minnie cheerfully.

"Well, I'm awfully tired," returned Alice. "I believe I'll rest a little."

Minnie did not reply. The sun was warm, but she went on weeding valiantly. Presently she pushed her sunbonnet back and looked around for Alice, but the little girl was nowhere in sight. Minnie looked at the flower bed. There were a lot of weeds. She sighed. It did seem a shame to leave them. So she went on, pulling and tugging at the tough stalks, and presently she was astonished to see they were all gone. Mrs. Dainty Flower was holding up her head triumphantly.

Just then Minnie heard the honk of an automobile, and then somebody called gaily: "Hello, little sunbonnet girl. Want a ride?"

Minnie jumped up and ran to the gate. There in the road was Brother Jim with his brand-new car. "Come on, pet," said he. "I'm in a big hurry to get some medicine for aunty, who isn't well. Want to go to town with me?"

"Oh, I'd love to. Can you wait for me to tell Alice?"

"Sorry, honey, but I can't wait. Aunt Bess has had a headache, and I told her I'd hustle. Jump in."

It was a lovely ride to town, and Brother Jim told her such funny stories that Minnie was laughing all the time. And while the clerk prepared the powders Brother Jim let Minnie use the telephone all herself and tell her mamma where she was, for "she might be scared," Minnie had said gravely when they started.

"I shouldn't wonder. I'd like to kidnap you myself for 'keeps,'" said the other, laughing.

Then when they were back in the car there was a box all tied with gold cord for Minnie.

"But you mustn't open it till after dinner," said Brother Jim.

"Oh, I'll give half to Alice," cried Minnie. "She truly ought to have more'n half, 'cause she didn't get any lovely ride."

They reached home in good time, and Minnie raced indoors, eager to tell her adventures.

Mamma was just coming in from the kitchen with a big pitcher of lemonade. "Just in time," said she.

At that moment Alice appeared. She looked very cross. "You had all that good luck 'cause you found that four-leaf clover. Wish I had seen it first."

"Well, you're going to have some of the good luck," cried Minnie. And she held up the pretty box of candy. "Only, I promised Brother Jim I wouldn't open it till after dinner. You can have a lot then," she added.

She carefully unfastened the drooping little clover and showed it to mamma. "It brought me such nice luck, didn't it, mamma, dear?"

Mamma stooped to kiss the happy little face. "I am not sure it was the four-leaf clover," she said.

Minnie looked bewildered. "Why, mamma, what else could it be?"

But mamma only smiled.—S. L. Bacon in Presbyterian Advance.

NEW YEAR'S RESOLUTIONS.

By J. A. Stewart.

"Another year's at the door; upon his arm, behold
A basket full of seeds and bulbs and cuttings manifold,
And in his hand, with rake and hoe, a spade all clean and bright,
For us to bury past mistakes and start the New Year right."

Shall we make good resolutions on New Year's Day? By all means, yes. New Year's Day is more fitly celebrated by new resolutions than in any other way. To be in the genuine New Year's spirit, we must think, ponder our mistakes, and resolve to "scrap" them.

It is right to make resolutions. That is to say, it is right to look ahead, to foresee wherein we are liable to slip down and to make up our minds to step clear of the fault. There may be more than one fault to avoid. One at a time is the best way to take them. We must have patience with ourselves.

What resolutions shall we make? The resolutions of many contrite folk partake naturally of the moral and religious nature. The sanest kind of resolution is that which has to do with a more vigorous spiritual life. To resolve to be a more true and constant follower and exponent of the Christian ideals is the first of all resolutions.

Then there are a few resolutions of practical good cheer and loyalty:

I will be cheerful and avoid worry.

I will control my tongue, my temper, and my thoughts.

I will be loyal to my family, my community, my country, and humanity.

Each victory over a wrong habit clears the way for the next. We should count our failures as blessings. They are accessions of power. If we have failed to keep our resolutions before, we can resolve to try again. A failure is so much a lesson to a sane mind that for ages the wise have attributed to many failures the gratest of successes.

"Greatly begin! Though thou have time
For but a line, be that sublime.
Not failure, but low aim is crime."

The best sort of New Year's resolution to make is the silent resolution. Let our resolves be made between ourselves and our God, weighing them over carefully, counting the cost and the sacrifice, saying nothing, but praying hard.

"Break with the follies of the past;
Master your weakness at last;
Stiffen your muscles, watch and pray;
Stoutly begin a year to-day!"

—In Western Christian Advocate.

"TIME OUT."

Correct Addition.

Jimmy: Father, yesterday at school I made 100 on my studies.

Father: That was fine, what study did you make it in?

Jummy: 50 in Spelling, and 50 in Arithmetic.—October Boys' Life.

Literally.

A colored minister of the Baptist Church, so runs the story, in order to strengthen and confirm the faith of his congregation, took as his text: "In those days came John the Baptist, preaching in the wilderness of Judea." "Oh,' said he, "how I like to read these precious words in the blessed Bible! You don't read anywhere about John the Presbyterian, or John the Methodist, or John the Episcopalian. No, brethren, it is John the Baptist."—The Christian Register.

To The Point.

The Hindu witness in a railway accident knew a little English which he was anxious to use.

The prosecuting attorney was anxious that the testimony should be brief, so in calling the witness he said:

"There are just two things we want to know: Did the train whistle? And did you see the man killed? Please tell us as few words as possible."

The witness rose and bowed profoundly.

"The train tooted and took him," he announced and sat down.—Selected.

Scotch Humor.

At the foot of a steep hill stood a sign board on which the following notice was painted:

"Danger.—Bicyclists and autoists are hereby notified that this hill is dangerous and they are cautioned to come down slowly."

Appended to this were the equally funny lines.

"Any person not able to read the above, will have it read for them if they call on the blacksmith who lives around the corner."

A Scotchman saw this notice and explained to his friends that the point of the joke was that the blacksmith might not be at home.—Boys' Life for December.

"Now, John, who knew Jesus intimately, declares that any one claiming fellowship with the Master ought to embody the Master's ideals and principles. This is just as true in business as anywhere else; on Saturday as well as on Sunday; in the shop as in the synagogue or church. What a revolution the acceptance and practice of this would work in the shops where men toil with hand or brain; in the offices, where men counsel and plan; in all the complex and intricate relationships between employer and employed! The important truth is that the spirit and purpose that must have dominated and controlled Christ in His work as an artisan ought to dominate and control in the realms of labor, industry and commerce. An emotional acceptance of Christ will not do. Emotion alone will not save a world industrially astray. A revival of the passion for Jesus must include the passion to incorporate and make vital His industrial ideals in all the realms to which they are applicable. Then, as Markham tells us:

'Glad quick cries will go from man to man:
'Lo, He has come, our Christ the Artisan.'"

—Dr. D. G. Downey.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor

[illegible], Manager

[illegible]

Louisiana Conference—[illegible]

Mississippi Conference—[illegible]

North Mississippi Conference—[illegible]

DIRECTIONS

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager [illegible] New Orleans Christian Advocate.

The printed label on a paper shows the date to which a subscription is paid. [illegible]

Communications intended for the Editor should be [illegible]

Editorial

WALKING IN THE LIGHT.

The Christian's path may be beset with difficulties but it is always on the sunny side of the mountain. No matter how dark the way may seem, it is not because the sun has ceased to shine or because a permanent shadow has fallen upon the traveler. Some temporary obstruction may cut off the light that streams from above, but it is only temporary so long as faith and hope and love abide.

This is one of the compensations of the Christian life, one of the things that set it apart from any other manner of living. It is not necessary to dwell upon the fact that the Christian is the only person in the world who is properly adjusted to all the relationships of life, here and hereafter, in order to emphasize the beauty and happiness of his estate; there are the actual experiences all along the way that fill the heart with joy and keep a song singing in the soul. When the sinner tries to look beyond the darkness in which he is enshrouded he sees nothing but a blacker darkness still. The Christian walking in the light looks forward with eager anticipation to the breaking of the perfect day.

This is the day to reflect the light that shines upon us as we travel the way that leads to Heaven. We are happy, we ought to be, at least. Let us show to the world how great is the happiness we really enjoy. The world has enough of gloominess and despondency. It needs men and women who can go about radiating sunshine. "A cheerful heart is a good medicine: but a broken spirit drieth up the bones," said a wise man of old. We may not do some great thing, as the world counts greatness, but we can be a great blessing to the world simply by letting our lights shine, the light that streams into our souls from the great Sun of Righteousness.

THIS WORLD NEEDS PRAYER.

We call the special attention of our readers to the article, "Confronting Civilization's Crisis—A New Year Appeal by Laymen for Prayer," appearing on page two of this issue of the Advocate. The names signed to this article are those of laymen many of whom are widely known in this country and abroad, not only for their interest in religious affairs, but also for their achievements in the business and professional world. "Holding no ecclesiastical positions, and representing, quite unofficially, various branches of the Christian church," they feel impelled to appeal to Christian men and women everywhere to "join in a concerted and continuous exercise of [illegible] [illegible] that humanity [illegible] [illegible] [illegible] and suffering [illegible] [illegible] [illegible] [illegible] [illegible] new hope, and guidance [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] our civilization be [illegible] [illegible] [illegible]."

[illegible] [illegible] [illegible] [illegible] men who [illegible] [illegible] responsibilities in the [illegible] of affairs, it is exceedingly significant [illegible] [illegible] is beginning to realize that its salvation is dependent not upon the conservation of material resources and the development of its material strength, but upon those spiritual influences which come into men's lives through earnest, concerted, continuous intercessory prayer. [illegible] undertaking [illegible] the philosophy of prayer, they express their faith in the omnipotence of a prayer-answering God and turn to Him for the power that is necessary in the task of remaking the world. It may be that this appeal is the beginning of that mighty turning to God which will bring order out of chaos and turn sorrow into joy.

This world needs prayer as it needs nothing else to bring it back to a sense of the reality of God and of His presence among men. Those of us who profess to be Christians need to pray more, that our own lives may be blessed and that we may be the instruments in God's hands of bringing a blessing to all mankind. The only way out is the way up, and we can never find the way up except through prayer. What a blessed privilege Christians to-day have of showing to the world this way that leads up to God!

STARVING CHINA.

The following is a telegram from Bishop W. R. Lambuth sent from Vancouver, B. C., under date of January 3, to the Board of Missions:

"Nine thousand lives saved by your draft. Situation growing worse. One thousand men, women and children frozen to death one night at Kalgan. Fourteen million now facing starvation, or death from disease or cold. I bring samples of leaves, thistles, corn cobs being eaten. The wolf is at their throats. Wild-eyed mothers with shriveled breasts throw their babies into wells. China is rising to the emergency, but cannot cope with it single-handed. Our people must do their best and do it quick. There is no time to be lost. Just arrived from China and received telegram from President Woodrow Wilson appointing me on Famine Commission. Will do my best."

THE METHODIST QUARTERLY REVIEW.

The January number of the Methodist Quarterly Review, being No. 1 of Volume 70, has duly reached our desk. We have not yet had time to read it exhaustively, but we have dipped into it enough to know that it is a storehouse of intellectual and spiritual treasures. To one who is interested in the influence of heredity and environment upon character, the article, "Some Recent Advances in the Study of Heredity," will be very suggestive; the study of "Personality and Peril," based upon the travels of John Wesley, will stir the earnest reader to a new appreciation of the compensations of Christian service; exceedingly timely and suggestive is the article, "Some Educational Lessons from the War." If anybody can read "The Old Greeks," by Dr. S. A. Steel, without serious reflections concerning the militarian tendencies of the present day, he is indeed absorbed in the materialistic side of our civilization.

There are other articles that are as attractive in their titles as these we have glanced at. We wish ten thousand preachers and laymen would read the Review regularly.

THE EDUCATIONAL SUPPLEMENT.

Through the failure of the transportation agency to function properly we were unable to insert in the Educational Number of the Advocate last week the supplement furnished by the Educational Commission. This explains the appearance of the supplement with this week's issue.

PERSONAL AND OTHER NOTES.

[illegible] has recently been added to the Board [illegible] New Orleans [illegible], which Rev. [illegible] is serving so happily.

The feature of the Christmas celebration at [illegible], La., was a Christmas tree given by the [illegible] of the Sunday school. It was a delightful occasion.

"We had a cordial reception. The people have been kind and thoughtful. [illegible] the work starts [illegible]," writes Rev. J. E. T. Ferguson, of [illegible], Miss.

Rev. H. M. Johnson, of Bolton, Miss., writes that he has been warmly received by the good people in that town, who have not spared themselves in making him feel at home. The year's work begins well.

The attendance of the "Big Brother" Class of the Sunday school at Greenville, Miss., on December 26, was [illegible], and the collection amounted to $[illegible]. This was in spite of the fact that the weather was very inclement.

Rev. J. Ivey Hoffpauir requests us to state that his post office address is Eunice, La., Box [illegible]. Brother Hoffpauir has been most cordially received on his charge and is looking forward to a [illegible] year's work.

The "Chaplain's Calendar" is an interesting publication issued by Chaplain John A. Randolph of Fort McPherson, Ga., giving an account of the post activities each week. A glance through it is sufficient to show that the chaplain is a busy man.

The Winfield Memorial Church, of Little Rock, Ark., has sold its present property, giving possession on March 1, in preparation for a great building enterprise which will give this congregation one of the finest plants in Arkansas. Rev. W. B. Hogg is the pastor.

"No pastor was ever more cordially received than I have been on the Dublin charge for my sixth year and no one has ever had more consideration shown him, or received more substantial evidence of appreciation," writes Rev. J. J. Brooks, of Dublin, Miss.

Rev. F. L. Applewhite, our pastor at Rankin Street Church, Jackson, Miss., was cordially received by the people of his new charge. He has matriculated at Millsaps College, in the Junior class, where he will carry on his studies in connection with his pastorate. His address is [illegible] Georgetown St., Jackson, Miss.

Dr. John T. Sawyer preached at Epworth Church at 11 o'clock, Sunday, January 2, to a good congregation, notwithstanding bad weather. In speaking of the service, he made special mention of the fine work of the choir. The church is growing, and Dr. Sawyer is of the opinion that a new and better building should be provided for worship.

Rev. J. G. Snelling, the presiding elder of the New Orleans District, has recently organized a new church at Bogalusa, La., to be known as Second Church. It is connected with the Bogalusa circuit, and begins its work under the most encouraging auspices. Rev. M. N. Hildebrand, transferred from the Louisville Conference, is the pastor.

The good people of Kosciusko, Miss., not only think highly of their pastor, Rev. E. H. Cunningham, but they show their appreciation unmistakably year after year. For the fourth year in succession during the holiday season the congregation gave Brother Cunningham a "pounding," which, according to the account of the event in the Kosciusko Star-Herald, must have been "some pounding" indeed!

We have received the following from Rev. W. W. Nelson: "Being the pastor at Foxworth, Miss., where Rev. R. H. Barr lives and knowing his circumstances as I do, I take this method of announcing to the brethren who made a subscription to him at Conference and have not paid, that it will be greatly appreciated if they will send in the amount at once."

The editor and wife were honored with an invitation to attend the third annual "Harvest Day" celebration of the Woman's Missionary Society of Shelby, Miss., held on Saturday, January 8. The occasion commemorated the addition of the third gold star to the Society's "Harvest Day" banner in recognition of a 61 per cent increase in its finances for 1920. The new officers were installed, and the plans for the work of 1921 outlined.

Dr. I. W. Cooper, president of Whitworth College, was chosen by the College of Bishops recently as a delegate from our church to the Ecumenical Conference, which will meet in London on September 6. This is a great honor, worthily bestowed. Dr. Cooper has signified his acceptance of the appointment, and is planning to leave home in advance of the meeting in order to visit Greece, Egypt, and Palestine.

We have received a card announcing the birth of a son to Rev. and Mrs. C. A. Battle on January 7. Blessings upon the little one!

We learn from a friend that the congregation at Springfield, La., on the first Sunday in the new year was larger than the house could contain. Rev. Joseph Fraser is the beloved pastor.

We are glad to learn from a personal note from Mr. Curtis B. Haley that Dr. F. M. Thomas, editor of the Review, who has been in bad health for several months, is somewhat improved and expects to be back at his desk at an early date.

Dr. Felix R. Hill, Jr., who has many friends in Louisiana and Mississippi, where he served some of the leading appointments, is now president of Westmoorland College, San Antonio, one of the important educational institutions of Texas Methodism.

Rev. R. H. B. Gladney, the hard-working and efficient Sunday school field secretary of the North Mississippi Conference, is attending the General Workers' Council at Tampa, Fla., this week. We understand that all the other Sunday school field workers are also in attendance.

An installation service for the stewards, Sunday school superintendent, and officers of the Woman's Missionary Society and of the Epworth League was held by Rev. R. P. Neblett, our pastor at Durant, Miss., last Sunday. A neat invitation to the service was issued by the pastor.

President R. E. Bobbitt, of Mansfield College, spent a few hours in the city on Monday of this week, being on his way home after attending several meetings throughout the State in the interest of the Christian Education Movement. We were delighted to have him call at the Advocate office.

Rev. C. C. Evans, the new pastor of our church at Hazlehurst, Miss., was welcomed by a banquet and general "get-together" meeting on Tuesday evening of last week. The pastors and many of the members of the churches of the city were present, and a delightful program was carried out.

The New Orleans District Set-Up Meeting of the Christian Education Movement was held in New Orleans on Tuesday of this week. The meeting was well attended and the work was thoroughly discussed. Several of the visiting brethren honored the Advocate office with a call while in the city.

Upon the removal of Rev. J. W. Thompson to another charge, the Woman's Missionary Society of Wesson, Miss., passed highly appreciative resolutions concerning him and his wife, who was a most efficient worker in the Society, and commending them most highly to their fellow-workers in their new field of labor.

We take the following from the News Register, of Forest, Miss., issue of January 7: "There was a large attendance at the Methodist church Sunday. The service conducted by Rev. J. W. Chisholm, the new pastor, was good and intellectually deep, and was eagerly listened to. The subject of his sermon was, 'The Secret of His Presence.'"

Rev. Marion Browning, of China, Texas, has been appointed to work in the city missions of New Orleans, under the superintendency of Rev. W. C. Childress. Brother Browning and his wife have both had experience in missionary work in Cuba and among foreign-speaking people in this country. He will be especially concerned with the Spanish work here.

From a note received from Mr. H. C. Hamblen, reporter for the class, we infer that there is a contest on between the Big Brother Class and the Sunday school as a whole, as to attendance and offering, in the First Methodist Church, Greenville, Miss. The figures of Sunday, January 9, are: Big Brother Class—attendance 45, offering $13.75; Sunday school—attendance 200, offering $11.65.

Miss Alva Witt, daughter of Rev. and Mrs. R. F. Witt, was married to Dr. W. D. Hooper, of McComb, Miss., on January 4, at the residence of the bride's parents in Meridian, Miss. Mrs. Hooper is a graduate of Whitworth College, and has many friends throughout the State. Dr. Hooper is a prominent physician of McComb. The Advocate extends hearty good wishes to the happy couple.

Rev. J. Cude Rousseaux has found a most promising situation at Spring Hill, La., to which place he was appointed at the recent session of the Louisiana Conference. A new parsonage is being built, and all indications point to a good year's work. Brother Rousseaux paid the Advocate office a pleasant visit recently while passing through the city to spend the holidays with his family at Logtown, Miss.

Recently Rev. F. B. Hill, our pastor at Jackson, La., while in New Orleans was invited to attend the song service held by the D. H. Holmes store for its employees every morning before opening for business. Brother Hill was greatly impressed with this service, which, while not religious in its nature, is exceedingly helpful to the many employees, young and old, who enter heartily into it.

It was our great pleasure to take lunch with Rev. Elmer C. Gunn, our pastor at Rayne, La., on Friday of last week. He was in the city in connection with his work as State chaplain of the American Legion, a position in which he is rendering most efficient service. One of the outstanding features of Brother Gunn's work at Rayne is a Men's Bible Class, which is very active and enthusiastically aggressive in its work.

The Sunday school at Jackson, La., held a "White Sunday" service at the Christmas season, as a result of which a bundle of clothing was sent to St. Mark's Hall, New Orleans, and about $20 in cash was collected for the European war sufferers. Mr. R. S. Austin, the superintendent of this Sunday school, is well known to many former Centenary College students who attended the institution when it was located at Jackson. Rev. F. B. Hill is the pastor.

Rev. Robert A. Bozeman, a well known evangelist of Louisiana, and Miss Maxie Herrington were married in the parlors of First Methodist Church, Shreveport, La., on Friday, December 24, in the presence of the parents of the bride, relatives, and a few friends. The groom is a former student of Emory University and of Southern Methodist University, as well as a graduate of Louisiana State Normal School. The bride is a graduate of Baylor College, in Texas. The couple will make their home for the present at Pleasant Hill, La. Rev. Earl B. Moll, of Conway, S. C., a close friend of the groom, was present at the wedding.

An enthusiastic meeting of the alumni of Centenary College was held at First Church, Shreveport, La., on Tuesday evening of last week, with Dr. W. W. Drake presiding. Addresses were delivered by Acting President Smith, Dr. John L. Scales, president of the Board of Trustees, Rev. A. S. Lutz, Conference Secretary of Education, who is an alumnus of the college, and Dr. R. H. Wynn, former president of the institution. A movement was launched to secure portraits of all the presidents of the college and place them in the library. The placing of a tablet in memory of Professor Wiley, a distinguished teacher of the "Old Centenary," will feature the alumni meeting in June.

The Advocate office enjoyed a call from Mr. J. R. Abels, of Ponchatoula, La., on Thursday week. Brother Abels brought the good news that Ponchatoula, which was made a station at the late session of the Louisiana Conference, is making fine progress. At the stewards' meeting on Wednesday evening, the pastor, Rev. A. J. Coburn, delivered an address on the importance of the stewards' office, in line with the recent valuable suggestions of Rev. A. J. Gearheard as published in the Advocate. As a result of the meeting, those stewards who were not already taking the Advocate gave their names as subscribers. We were glad to learn that Brother Coburn is greatly improved in health, and that he and his good wife are untiring in their efforts to build up the Kingdom of God.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Mrs. M. J. Holloman, Greenwood, Miss., 2; Rev. W. M. Williams, Purvis, Miss., 2; Rev. S. J. Davies, Grand Cane, La., 2; Rev. Henry T. Young, Natchitoches, La., 10; Rev. B. F. Jones, Newton, Miss., 2; Rev. M. B. Sharbrough, Biloxi, Miss., 4; J. R. Abels, Ponchatoula, La., 4.

A SPECIAL OFFER.

After careful consideration of the matter, and in response to many inquiries concerning the possibility of making an "Every-Family" proposition, we hereby make the following special offer: WHERE THE ADVOCATE IS SENT INTO EVERY HOME REPRESENTED IN THE MEMBERSHIP OF A CHURCH, WE WILL SEND THE PAPER ONE YEAR FOR $1.50, SUBJECT TO THE REGULATIONS BELOW.

1. This offer expires on March 31.
2. This is not a club offer—no clubs, no matter how large, can be accepted at this rate.
3. Cash, or its equivalent, must accompany every list.
4. In case of any uncertainty in the interpretation of the offer, the matter should be taken up with us by correspondence
5. We must reserve the right to make such additional regulations as experience may prove to be necessary.

No one can regret more than we do the necessity that arose last year of withdrawing the "Every-Family" offer somewhat abruptly; we were forced to do so by advancing costs of production that imperiled our very existence. The popularity of that offer, however—we received more than 3000 subscriptions in response to it—convinced us that it was a step in the right direction to solve the problem of the circulation of the church paper. In making the present offer, we do it with the realization that it is justifiable only on the ground that we want to go as far as we dare in the effort to reach our ultimate goal, "The New Orleans Christian Advocate In Every Methodist Home In Louisiana And Mississippi." The costs of production have not decreased, and we shall have to practice every possible economy in order to publish the paper at the regular subscription price of $2 a year; but for the sake of an "every-family" circulation, we will reduce the margin of safety to the smallest possible limits.

We hope this offer will be accepted by as many of our churches as possible. We make three suggestions as to how it may be put into effect:

1. Include the cost of an Advocate in every family in the church in the regular budget. This is simple, direct, and, in many cases, thoroughly practicable.

2. Present the matter in the most feasible way to the membership of the church and ask for contributions for the purpose of putting the paper into every home.

3. Make a personal canvass of the membership, appealing directly for a subscription from each home.

A combination of the above methods may be found practicable, or better ones may be thought of by those who take the matter up. In some cases, this might very well become the special activity of an organized Sunday school class, or of some other organization in the church, or even of a group of individuals. A prominent Mississippi layman told us recently that several interested laymen in his church had easily secured an amount sufficient to send the Advocate into a good many homes. We are convinced that the way can be found in most of our churches to put the Conference organ into every home. We earnestly hope that it will be found.

Never think that you can make yourself great by making others less.—Exchange.

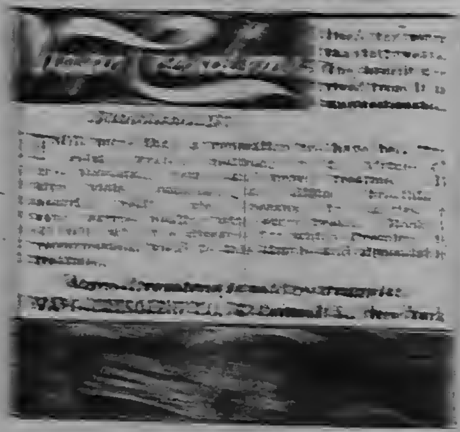
Obituaries

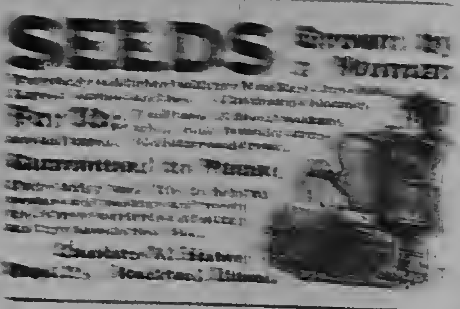
[illegible]

[illegible] December [illegible] [illegible] Lucille was born [illegible] She was [illegible] years [illegible] months [illegible] Lucille [illegible] We know that Lucille will be greatly missed [illegible] She loved her Bible and Sunday school [illegible] Lucille [illegible] mother [illegible] We know that [illegible] father and mother be submissive to God's will. We know [illegible] We extend our love, sympathy and prayers to all who are bereaved.

[illegible]

[illegible], Miss.





On Wednesday, Dec. [illegible], 1920, the [illegible] He was [illegible] Woodville, Miss. [illegible] Methodist Church [illegible] Woodville [illegible] Rev. J. [illegible] Cemetery [illegible] Mr. [illegible]

[illegible] LOFTUS.

Woodville, Miss.

Miss [illegible] was born near [illegible], Miss. [illegible] Methodist Church [illegible] Miss. [illegible]

[illegible]

RESOLUTIONS.

[illegible]

commend them to Him who alone can assuage their grief; and let this be our prayer, that we may all at some [illegible] some happy day, we may be reunited with him in his heavenly home.

Signed by J. M. Phillips and Thos. M. Roberts, Committee.

RECIPE FOR GRAY HAIR

[illegible]

FROM JEFFERSON STREET, NATCHEZ, MISS.

Dear Brother Carter: Sunday, December [illegible] was a great day for [illegible] The [illegible] of the Presbyterian [illegible] Methodist [illegible] Sunday school [illegible]

The [illegible] of the Presbyterian [illegible]

The sermon at 11 a.m. was preached by Rev. [illegible] Armstrong, of Fort Worth, Texas, [illegible]

[illegible]

[illegible] the new pastor [illegible] P. E. and [illegible] Street, of [illegible] C. P. [illegible] T. P. [illegible]

[illegible] Brother [illegible] with [illegible] the church [illegible] of his able [illegible] called to [illegible]

[illegible] when I [illegible] that I will [illegible] his [illegible]

[illegible] SAUNDERS.

FROM PASCAGOULA, MISS.

Dear Brother Carter: We have [illegible] annual [illegible] past [illegible] congregation [illegible]

[illegible]

Your brother,

[illegible] MOORE, P. C.

Epworth League.

THE STANDARD BIBLE STUDY BOOK.

The Standard Epworth League Bible study book, "The Story of the New Testament," is of special interest to Louisiana and Mississippi Leaguers in that it was written by Dr. Thomas Carter, a native of Louisiana, who is recognized as one of the ablest scholars of our church. The book possesses high literary merit, accurate scholarship, and a fine spiritual fervor. It should be widely used, not only by Leaguers, but also by others who are interested in systematic, intelligent study of the New Testament.

THE EPWORTH LEAGUE AND THE CHRISTIAN EDUCATION MOVEMENT.

The Christian Education Movement is expecting, and very naturally so, to receive the heartiest co-operation from the Epworth League in carrying forward its vitally important work. The young people themselves are in close touch with the activities of our schools and colleges, many of them being enrolled now as students or having been recently graduated. We doubt if a more helpful work could be undertaken by the League within the next three or four months than that of assisting in every way possible to make this great Movement a success. Without doing it from a selfish motive, they would be doing that which would equip all our young people for the largest possible usefulness in the days to come.

EPWORTH LEAGUE GROWTH.

We have not at hand the statistics for the Epworth League in the Mississippi Conference, but from the official records we learn that there are 116 chapters in Louisiana, with a membership of 3315, and 40 chapters in North Mississippi, with a membership of 1358. Thirty-nine new chapters were established in Louisiana last year, and several have been organized since Conference—a fine record of growth. Some of us have not realized heretofore how aggressive our young people are in carrying forward the work of their own organization.

QUESTIONABLE AMUSEMENTS.

Whereas the deadly spirit of worldliness appears to have a tremendous hold upon the people of our country to-day, and

Whereas such spirit seeks to manifest itself through the practice of certain evil indulgences, and

Whereas many of the young people of our church have been and continue to be guilty of having a part in such indulgences, therefore be it

Resolved, first, That we, the members of the Church-Wide Epworth League Conference, express our regret and disapproval at the prevailing tendency of many of our young people to lower the standard of morality with respect to recreation and amusement.

Resolved, second, That we unhesitatingly denounce the modern dance as pernicious to decency and good morals and that we urge our Leaguers not only to abstain from indugence therein themselves, but to use every influence to persuade others to abstain.

Resolved, third, That while we recognize the educational value of the motion picture, we deplore its appeal in many cases to the baser instincts and exhort our young people to refrain their patronage from any performance that does not elevate morally.

Resolved, fourth, That we express it as our opinion that earnest and active service in the Epworth League and church, and regular attendance upon public worship would safeguard us against such demoralizing practices, and to that end we call upon our Leaguers everywhere to devote their efforts accordingly.

Resolved, fifth, That a copy of these resolutions be published in the Epworth Era, the Christian Advocate, and in each Conference organ, and that a copy be spread on the Minutes, and that a copy be read at each Annual Conference or Assembly.

Signed by: R. Bayard Proctor, J. E. Savage, S. A. Wilson, A. McK. Reynolds, A. L. Gunter, Lillian Earnest, Gertrude Falls.

(The above resolutions were unanimously passed at the meeting of Epworth League presidents held in St. Louis Dec. 29-30, 1920.)

FROM COAHOMA AND LYON CHARGE.

Dear Mr. Editor: This is my second year on this charge. I am glad to be returned for another year. This is a good place and full of good people; in fact, the best Coahomians and Lyons you ever saw. If the lions were as nice to Daniel that night as these Lyons have been to me, he surely didn't suffer. My people at Coahoma are so thoughtful of their preacher.

On the night of the thirteenth I was introduced to a blind automobile, which knocked me down and unceremoniously ran over my right knee and ankle. This left a patient with my good wife as trained nurse for two weeks. But I am able to be going again. Say, Mr. Editor, there was only one good thing about this accident; the car was a "Ford."

Our people have given us several "poundings," one of which was a whole hog. But none of this hurt us, not even my lame leg. These "poundings" were appreciated by the pastor and family.

We are looking for our new presiding elder, Rev. James H. Felts, on January 16, 1921. Our motto for the new year is, "Help somebody all the time." We pray for the best year we have ever had.

God bless the Advocate staff with great success. Pray for us.

Your friend and brother,

W. C. CARLISLE.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe-Ruston Dist.—First Round.

Midway, Jan. 14, 10 a.m.
Ruston, Jan. 14, 7:30 p.m.
Waterproof, at W., Jan. 15, 16.
Elmore, at Wesley, Jan. 22, 23.

K. W. DODSON, P. E.

Alexandria Dist.—First Round

Shreveport Dist.—First Round.

Bossier and Lake End, Fri., Jan. 14.
Ringgold, Sun., Jan. 16.
Bayou La Chute, Mon., Jan. 17.
Cedar Grove, Wed., Jan. 19.
Pelican, Thurs., Jan. 20.
Castor Ct., at Alberta, Sun., Jan. 23.
Plain Dealing, Sun., Jan. 30.

R. H. WYNN, P. E.

Baton Rouge Dist.—First Round.

Franklinton Ct., Jan. 16, p.m.
Olive Branch, Jan. 23.
Amite, Jan. 30, a.m.
Kentwood, Jan. 30, p.m.
Springfield, Feb. 6, a.m.
Natalbany, Feb. 6, p.m.
St. Francisville, Feb. 13.
Pine Grove, Feb. 20.
Denham Springs, Feb. 27.

J. W. LEE, P. E.

Sunday School

LESSON FOR JANUARY 16.

Lesson Topic: Money and the Kingdom.

Scripture Lesson: Matthew 19:16-26; I Timothy 6:9-10, 17-19.

Golden Text: "Thou shalt love thy neighbor as thyself." Matt. 19:19.

Home Readings: Monday, Our All Belongs to God. Matt. 19:16-22; Tuesday, God Loveth a Cheerful Giver, Matt. 19:23-30; Wednesday, The Commandments of the Kingdom, Mark 12: 28-34; Thursday, Who is My Neighbor? Luke 10:30-37; Friday, A Neighborly Spirit, Colossians 3:12-17; Saturday, The Wisdom of the Kingdom, Proverbs 8:10-18; Sunday, The Prayer of the Kingdom, Matt. 6:5-15.

Teaching Points.

1. Rich men are just men—in need of God's grace like the rest of us.
2. Jesus never taught that the possession of wealth is, in itself, wrong; its evil is in the temptations that go with it.
3. The man who values wealth above obedience to God has no chance to be saved.
4. When a man acquires wealth honestly, uses it unselfishly, and holds it subject to God's will concerning his disposition of it, he has complied with the requirements of Christian discipleship.
5. The mere possession of money does not make a rich man.

MISSISSIPPI CONFERENCE NOTES.

The third Sunday in December was spent with Rev. C. H. Strait at Florence, Miss. We had a very fine day, in spite of the rain and clouds. Brother Strait has a Bible Reading Contest in his school, and the boys and girls are trying to average a hundred verses a week per pupil. I think this a fine idea. It was remarkable the large number of Bible verses read by this school. They are doing some mighty fine work and God is blessing them.

The fourth Sunday was spent at home for the first time in over twelve months. The services were very helpful and fine-spirited.

We had the privilege of attending the Educational Set-Up Meeting and the District Stewards' Meeting for the Jackson District. Brother Burton held a very fine meeting. He adopted the goal for the Christian Advocate, and he also set a goal of twenty-five young men to be called into the ministry. This meeting was permeated with a deep spiritual tide. Every address made was freighted with the presence of the Spirit.

Monday night of this week we had the privilege of conducting prayer for the Orphans' Home. I feel that if our people generally realized the tremendous work that Brother Lewis is accomplishing for us in this field we would be very careful to see that he gets an adequate financial as well as prayerful support. I was delighted with the beautiful and orderly behavior of the children both at their meals and at service. All of the teachers, matrons and children, big, little, boys and girls, knelt upon their knees at prayer. This was indeed refreshing.

Wednesday night it was our privilege to attend the prayer services at Capitol Street Church. A layman on the streets the day after said that the only time he would miss prayer meeting again would be when it would be impossible for him to come. It was a most unusual and delightful occasion. God is blessing this fine body of men and women.

May the Lord bless and keep each and every one. I beg that you pray for the work and the workers.

Sunday, the second of January was spent in Meridian, Miss. I had the privilege of visiting the Central Sunday school. They took their missionary offering, which reached one hundred dollars more than last year. This they will put in new specials.

Mr. E. R. Lowrey is a teacher of a Young Men's Bible Class. This is an unusually fine class and Brother Lowrey is doing an unusually fine piece of work. This class has grown from seven members to forty in the past year, and they seem to be anxious to serve.

I had the pleasure of preaching for Brother Hays. His work starts well. I did not have time to find out about his work for the coming year, but I believe that there will be an advancement over last year.

In the afternoon I visited Brother Sells and looked over his new building. This is going to be a mighty fine plant when it is finished. He deserves the prayers and faith of the brethren.

Sunday night I preached for Brother Ferguson. We had a mighty fine service. There are many indications of real life in this church.

Wednesday, Thursday and Friday I was in the Educational Set-Up Meetings at Gulfport, Hattiesburg and Brookhaven. God is in the meetings and is blessing the work.

The Gulfport school is very remarkable in many respects. They have a Cradle Roll with one hundred and ten enrolled. This is the largest Cradle Roll in the Conference so far as I know. Miss Ruby Rabby is the Superintendent of this work. They have a Home Department of one hundred and twenty-five members. Mrs. Geo. Gully is the Superintendent. The day I was in Gulfport they (the Home Department) were out holding a service in one of the member's homes who was deprived of attending services at the church.

The Court Street Church has maintained a steady growth all the year and has averaged a 100 per cent increase in attendance for several months. This is a fine forward step.

The Brookhaven Sunday school is doing magnificent work.

I wish to call the attention of the Conference to Mr. H. L. Clark, our new field worker, and ask that you receive him into your churches. We desire that you invite him to places where it is hard to get a Sunday school and let him remain with you for several days, visiting, holding services and working up an interest in the school.

God bless and keep each and every one of you. Pray for us and the work, for without your prayers we fail.

Yours in Him,
JOHN C. CHAMBERS,
Field Secretary.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

The Big Brother's Class of Greenville is rapidly developing into a trained force that is being felt for good all over the city and surrounding country. This class suggested a Santa Claus Club for Christmas. The idea was put into action. One result was that six hundred dollars was expended to carry comfort and good cheer to many hearts. The Big Brother's Class is true to name.

Another worthy deed by the Greenville Sunday school: The contents of the Birthday Jar, $28.66, were directed toward the payment of the missionary special carried by the Sunday school, a kindergarten in Korea. Any school would be glad to do this same thing if God could get hold of one heart that would see to the matter. It is not for a lack of ability as much as a lack of honest desire.

Learning as defined by the teachers of religious education is not simply receiving information, however good the information may be, but it is responding to the truth by putting it into practice. We are satisfied when we give knowledge; Jesus thought doing was the chief way of getting knowledge.

This week has been spent with a group of eleven teachers and workers in the Oxford church. Besides the teachers we have had several interested visitors. The class undertook the unusual task of making two units in six days. We are using the text, Learning and Teaching. This class has been punctual, regular, prayerful, studious. Great good must come from their consecrated efforts.

While the school has made wonderful improvement it will go on doing still more effective work in giving religious education. The church building is too small to do the work that must be done in this important city. The teachers chafe under their limitations, but in time they will make the church see what they see, the need of more room.

The following is a brief paper by one of the members of the training class that has been taking the course this week:

Why Take a Teacher Training Course?

For the same reasons exactly that the farmer studies farming, the doctor studies medicine, the teacher studies pedagogy, and then there are other and more potent reasons besides.

We as Sunday school teachers hope to determine the moral and religious lives of our charges and we will do so to some extent whether we will or not. These two factors will for the pupils determine their destiny here and hereafter. Then it is of ultimately the highest import that none of these things be left to the teacher who is unprepared or who is unwilling to continue to grow not only in the knowledge of our Lord Jesus Christ but also in the knowledge of methods of instruction and understanding of human nature and the laws of human development. There is not a single reason for not taking a teacher training course that is not a perfectly valid reason why we should not be teachers.

MARY DONEY.

SPECIAL NOTICE.

On January 5, Mr. H. L. Clark, of Yazoo City, Miss., assumed the position of Assistant Field Secretary for the Mississippi Conference Sunday School Board. Brother Clark comes to us after an outstanding success in Sunday school work. He has the confidence of his local church and pastor, and we bespeak for him a cordial welcome into your hearts and church.

JNO. C. CHAMBERS,
Field Secretary.

AN URGENT REQUEST.

Sunday, January 16, being the first anniversary of National Prohibition, we request our pastors, where they can, to give some part of either the morning or evening service to the discussion of some of the benefits derived therefrom, calling attention of city and parish officers to Section 1014 of the Revised Statutes of the United States, authorizing them to arrest federal law violators and bind them over to the federal court.

A. W. TURNER,
State Sup't, La. Anti-Saloon League.
Shreveport, La.

THE KINDNESS OF MOVING MEN.

Dear Brother Carley: I have lately become indebted to several of our preachers for personal kindnesses, given at a time when they were themselves under stress of marching orders. It was my privilege to spend a week with my predecessor, Brother Higginbotham, and his wife in the parsonage here, their presence making my coming doubly pleasant, and giving me an opportunity to get much first-hand information of my work. His work here has been constructive and has prepared the way for me. The records of membership are in better shape than any I have seen. Brother Higginbotham will be one of our most efficient workers in the years to come. He and his wife leave many friends on the charge. The people are very cordial, and my reception has been all that one could expect, and more. The folks are loyal to their pastor, and speak often of Wells, Price, Lewis, Meigs, and others who have served them. Such appreciation of their former pastors gives me encouragement.

I am indebted for a number of kindnesses to Brother J. C. Jackson, my successor at Washington. For practical, consecrated common sense, I know few men his equal among the younger men. Whether by accident or good judgment, the cabinet in 1919 selected the right man for the past year at Washington, especially in regard to the church repair enterprise, more credit for the successful accomplishment of which is due Brother Jackson than he will probably ever receive. All of the sincere, godly people of the circuit appreciated him and regretted his going. Brother Simpson has some splendid people to serve and will do good work among them.

J. H. Grice can hardly be called a "moving man," except in the bounds of his circuit, where he moves often and with good effect. He is the most obliging man I know and almost wore out a Ford car in kindness to me. Much constructive work has been done on the church property since he went on the work. The only sermon I heard him preach was clear, logical, and sensible in the presentation of the text. Both he and my predecessor are like Dr. Steel's description of the pastor at Capitol Street—much helped in their work by their better three-fourths.

I preached twice for M. W. David at Pine Grove and heard him preach twice. He was much in favor with his people and in many ways this was the best year the Mentorum circuit has had. The secret of it lies in the fact he is a good preacher and folks still like preaching, especially the preaching of the gospel. Wise is the man who refuses to let the many demands of the present take him from his chief task.

Brother Lewis kindly let me stay at Conference with my predecessor on the Washington charge. J. H. Jolly is one of the strongest young men in the Conference and has a bright future before him. He is concerned about every part of his work and always brings a good report to Conference of a substantial increase in membership and his collections in full.

I miss J. A. Smith, whose moving took him across the continent. At the Conference of 1919, when almost everybody it seemed was trying to persuade me not to go to school, he came to me and although nearly a stranger, said: "If you need help in going to school, let me know." I shall not forget it.

Incidentally, I had a good year at Emory and the catalogue says I got an M.A. degree. Personally I don't remember much about it, but a college catalogue never tells an untruth—that is, hardly ever. I preached over forty times by invitation and taught a Sunday school class of men. Pray for us.

J. B. CAIN.

Oak Ridge, Miss.

FROM FOXWORTH, MISS.

Dear Brother Carley: The people of the Foxworth charge have received us very kindly, meeting us at the parsonage with a nice, warm dinner, and all kind of edibles; and they have been coming in ever since we came. May the good Lord repay them for their kindness to us. I pray that we may have a gracious revival this year all over the charge.

The stewards have adopted the monthly payment plan for the pastor, which is working nicely. Three of the churches have already paid up ahead, and I am not grumbling, but praying the Lord for a genuine, Holy Ghost revival this year. So I take courage and press the battle for souls.

Brother Barr, our superannuated preacher, is living here and already has been a help to me. Brother Waldrop, a supernumerary and superintendent of the Sunday school here, is a wide-awake man, and has helped the pastor wonderfully already. So we are not looking down at all, but up, up, up. May God give us a great year!

Yours in His service,

W. W. NELSON, P. C.

THE PROGRAM FOR JANUARY.

In the program for January of the Christian Education Movement emphasis will be placed on Bible reading and prayer by the individual, by the family, and by the church in all its departments. January 23-30 will be enrollment week, when every member of the church will be given an opportunity to sign a card, similar to the one signed in the Centenary Campaign. Cards can be secured on application to Rev. P. L. Cobb, Secretary, 160 Fourth Avenue, N., Nashville, Tenn.

FROM TAYLORSVILLE, MISS.

Dear Mr. Editor: I was received on the Taylorville and Mize circuit with a warm welcome. All denominations had a big hand in giving me a pounding. I am already having a warm feeling for the people on my work, as they have expressed themselves so courteously in my behalf in many ways.

I will state, also, we have a new boy in our home. He came to us on Dec. 28, 1920.

S. W. JOHNSON, P. E.

FROM MERRYVILLE, LA.

Dear Brother Carley: I was returned by the Conference at DeRidder to the Merryville charge. Every thing looks like a prosperous year. We have a good Sunday school, a fine Epworth League, a very good prayer meeting, and our church services are very well attended.

Well, yes, we had the "pounding." Brother J. M. Grady, president of the Epworth League, got his Leaguers busy, and on the night of December 16, just before the prayer meeting service, they came to the parsonage all loaded with good things for the preacher and his family. Well, you have been a pastor and know just how we appreciated these nice things, which were too numerous to mention. What a fine lot of people we have here at Merryville! Come to see us.

B. H. SHEPPARD, P. C.

A NOTE FROM REV. A. W. O'BRYANT.

Dear Brother Carley: We arrived at our new home, Rector Station, on December 3, and were kindly received by the good people. Rector is in about 15 miles of the Missouri State line, and has a population of approximately 2300. We have the best church in the Paragould District. It is a new brick building with all the modern conveniences, valued at $40,000. We also have a nice parsonage in connection, well furnished. The stewards increased the pastor's salary 20 per cent over last year, and relieved the pastor of all financial burdens. And, too, they rounded out the old year by "pounding" the pastor and family with enough groceries to last at least sixty days and when you take into consideration the fact that there are nine in the family, it counts. With regards to the editor and readers, I beg to remain,

Fraternally,

A. W. O'BRYANT.

Rector, Ark.

FALL QUARTER CONVOCATION, EMORY UNIVERSITY.

Fourteen men were graduated from Emory University at the fall quarter convocation late in December. The degree of Bachelor of Divinity was conferred upon three young men and certificates in Theology were awarded five. The degree of Master of Science was conferred upon one candidate; the degree of Bachelor of Arts upon one, the degree of Bachelor of Science upon two, and the degree of Bachelor of Philosophy upon two. The convocation sermon was preached by Bishop McMurry.

MASS MEETINGS TO BE HELD.

During February there will be held in thirty-six of the more important cities of our connection, great mass meetings in the interest of Christian Education. These gatherings will be for the general public, being held in some central auditorium in the various cities. The programs of the meetings will be of a popular character, planned for the purpose of presenting the cause of Christian Education in the most forceful manner possible. Prominent educators will speak and the moving picture which the Publicity Department is getting out will be shown.

There are more opportunities than there are young men to take advantage of them. You say the country has grown larger, that life is more complex, and that as a result the personal incentive has vanished in proportion. Everything in that is perfectly correct except the conclusion. The country is bigger and life is more complex; but who will gainsay that if the country has grown bigger, and the opportunities have with it, and that if life is more complex, it at least results in a greater variety of opportunities?—James J. Hill.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

PRAYER FOR CHRISTIAN UNITY IN SERVICE.

Spirit of the Son of man, unite us in the love for man as man, in the sympathy for those wants which are universal because they are human. Unite us in pity for the poor, in distress for the desolate, in help for the homeless, in succor for the sinful. Then we can afford to wait for the unity of the faith. Then can we postpone our differences about the name we shall give to thy light, for thine unnamed light shall itself be our guide, and the glory of the sacrificial flame shall lead us all into the presence of the Father.—George Matheson.

LOUISIANA CONFERENCE.

The Annual Meeting of the Woman's Missionary Society, Louisiana Conference, Methodist Episcopal Church, South, will be held February 22, 23 and 24, 1921, at Baton Rouge, La.

Attention, Auxiliaries! Write this meeting on your hearts. Pray! Send! Go!

Pray for a success in plans and undertakings for Him that has never yet been dreamed of—remember that prayer in His name can girdle and shake a world!

Send delegates, every auxiliary, without fail—remember that a very breath of life and inspiration will come back to you from the meeting; keep in touch with the "Home Base."

Go, every woman who can—remember that the greatest thing in the world is to be an inspiration! Some one has said you can't inspire with your cup half-full; it must be running over; at Baton Rouge you may fill it to the brim with inspiration for your own life and an overflow for others!

THE STARVING CHILDREN OF CENTRAL EUROPE.

"In the naked lands of central and southeastern Europe," says the Literary Digest, "three and a half million children are to-day threatened with death from starvation, cold, and disease."

Herbert Hoover, whose organization has fought successfully for the past six years against the Grim Reaper, says that the resources of his organization will be exhausted in January, and that $23,000,000 must be provided without delay if these three and a half million little children are to be snatched from the brink of death. "Is our hand shortened that it cannot save?"

THE NORTH CHINA FAMINE.

"Apparently the monumental work of Hoover in stricken Belgium must be surpassed in China during the coming winter," says the Far Eastern Fortnightly, "or a population greater than that of Belgium will perish. Approximately forty million people are known to be affected. Twenty-five million are in straits, and at least ten million will perish if relief measures of heroic proportions are not forthcoming before the cold weather sets in."

The Christian Herald sums up the situation in brief: "The bitter cold winter of North China already has begun. It is estimated that nearly one-half the people in the famine districts are without shelter and without winter clothing.

"The people are eating sand burrs, elm bark, alfalfa (when it can be obtained), acacia leaves, and weeds all stirred into a gruel. They are cooking this 'food' over fires made of dried weeds, wood from the walls of their huts, and bamboo and sorghum stocks from the roofs—all in the way of fuel they have left.

"Mothers are putting poison in the last remnant of food to end the sufferings of their families.

"Little girls are being sold into slavery, partly for the money they will bring and with which some morsel of food can be bought, and partly because it will make fewer mouths to feed.

"Babies are being thrown into the rivers or left tied to posts on the roadside while their parents flee from their villages.

"Famine fever and typhus already have made their appearance in hundreds of communities.

"Starvation now is a fact. What will be the conditions, then, by spring?"

WOMAN'S INTERRACIAL CONFERENCE.

Through the courtesy of the Commission on Interracial Co-operation (headquarters Atlanta, Ga.) a Woman's Interracial Conference was called at Memphis, Tenn., October 6, 7, 1920. Ninety-one white women were present from all parts of the South. Five denominations, the Y. W. C. A., the Atlanta Anti-Tuberculosis Association, and the Department of Negro Education of Shelby County, Tenn., were all represented by the delegates present.

Four colored women addressed the Conference: Mrs. Charlotte Hawkins Brown, Principal of Palmer Memorial Institute, Greensboro, N. C.; Mrs. George E. Hayes, Secretary Department of Social Science, United States Employment Bureau, Washington, D. C.; Mrs. R. R. Moton, wife of Principal of Tuskegee Institute; Mrs. Booker T. Washington, Superintendent of Industrial Department, Tuskegee Institute.

A finding committee was appointed by the chairman, Mrs. Luke Johnson. This committee brought in a recommendation for the appointment of a Continuation Committee, to be composed of one woman from each denomination and Christian agency represented, and also recommended the following constructive measures:

1. **Domestic Service.**—We acknowledge our responsibility for the protection of the Negro women and girls in our homes and on the streets. We therefore recommend that domestic service be classed as an occupation and co-ordinated with other world service in order that a better relation may be established for both employer and employee.

2. **Child Welfare.**—We are pursuaded that the conservation of the life and health of Negro children is of the utmost importance to the community. We therefore urge: (1) That day nurseries and kindergartens be established in local communities for the protection, care, and training of children of Negro mothers who go out to work. (2) That free baby clinics be established, and that government leaflets on child welfare be distributed to expectant mothers—thus teaching the proper care of themselves and their children. (3) That adequate playgrounds and recreational facilities be established for Negro children and young people.

3. **Sanitation and Housing.**—Since good housing and proper sanitation are necessary for both physical and moral life, we recommend that a survey of housing and sanitary conditions be made in the Negro sections in each local community, followed by an appeal to the proper authorities for improvements when needed.

4. **Education.**—(1) Since sacredness of personality is the basis for all civilization, we urge that every agency touching the child life of the nation shall strive to create mutual respect in the hearts of the children of different races. (2) We are convinced that the establishment of a single standard of morals for men and women, both black and white, is necessary for the life and safety of a nation. We therefore pledge ourselves to strive to secure respect and protection for womanhood everywhere, regardless of race or color. (3) Since provision for the education of Negro children is still inadequate, we recommend that surveys be made of the educational situation in the local community in order

(Continued on Page 15.)

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 14.)

that colored children may secure (a) more equitable division of the school fund, (b) suitable school buildings and equipment, (c) longer school terms, (d) higher standards and increased pay for teachers.

5. **Travel.**—Since colored people frequently do not receive fair treatment on street cars, on railroads, and in railway stations, and recognizing this as one of the chief causes of friction between the races, we urge that immediate steps be taken to provide for them adequate accommodations and courteous treatment at the hands of street car and railway officials.

6. **Lynching.**—As women, we urge those who are charged with the administration of the law to prevent lynchings at any cost. We are persuaded that the proper determination on the part of the constituted officials, upheld by public sentiment, would result in the detection and prosecution of those guilty of this crime. We therefore pledge ourselves to uphold these officials in the execution of justice.

7. **Justice in the Courts.**—We recommend that our women everywhere raise their voices against all acts of violence to property and person, wherever and for whatever cause occurring. We further recommend that competent legal assistance be made available for colored people in the local communities in order to insure to them the protection of their rights in the courts.

8. **Public Press.**—Since the public press often gives undue prominence to the criminal element among Negroes, and neglects the worthy and constructive efforts of law-abiding Negro citizens, we pledge ourselves to cooperate with the men's committees in endeavoring to correct this injustice and to create a fair attitude to Negroes and Negro news.

Respectfully submitted: Mrs. Archibald Davis, Chairman; Mrs. T. W. Bickett, Miss Belle H. Bennett, Mrs. Arch Trawick, Mrs. A. T. Robertson, Mrs. M. Ashby Jones, Mrs. H. L. Schmelz, Mrs. Theodore D. Bratton.

(Adopted by Woman's Conference at Memphis, October 7, 1920.)

FROM LULA, MISS.

Dear Brother Carley: I have just read in the Advocate of December 30 the complimentary notice of the Woman's Missionary Society of the Clarksdale, Miss., Methodist Church, in which the statement is made that its "membership of 150 raised last year, $2,909."

I wish to congratulate this society and its pastor, Rev. E. Nash Broyles, upon this splendid showing. I have just made a comparison of the reports of this society and the Woman's Missionary Society of Lula, Miss., which shows the following:

Lula has 63 church members, of whom 25 are ladies and 7 are girls. The Lula Missionary Society has 33 members. The membership of the Clarksdale church is 541 (taken from last year's minutes), with 150 members in the Missionary Society.

Thus it will be seen that Clarksdale, to be in the same proportion as Lula, should have 283 members in Missionary Societies.

The report shows that Clarksdale's 150 members raised only $2,909 last year, or $19.39 per capita, while Lula's 33 members raised $675, or $20.45 per capita; showing that the little society at Lula raised $1.06 per capita more than the Clarksdale society raised last year.

These figures do not include report from the Dundee Ladies' Aid Society, which, with a smaller membership, raised $12 more than the Lula Society.

This comparison and comment is not made in any spirit of boasting, or unfriendly criticism, but is meant to be an encouragement to Brother Broyles and his splendid church. It is a source of great pleasure to us at Lula, however, to know that we are making a record which we hope will be an inspiration to Clarksdale Methodists.

May we all do better in 1921!

S. A. BROWN, P. C.

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Rev. J. A. Alford, Second Church; residence, 925 Independence St., telephone, Hemlock 2461.

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Stephen S. Thomas, Conference Centenary Secretary-Treasurer; residence, 1432 Fern St., telephone, Walnut 2899-W; office 327 Carondelet St., telephone Main 5688.

Blessed be the man whose work drives him. Something must drive men; and if it is wholesome industry, they have no time for a thousand torments and temptations.—Beecher.

PRAY, GIVE, GO!

Three things the Master hath to do,
And we who serve Him here below
And long to see His kingdom come,
May pray, or give, or go.

He needs them all—the open hand,
The willing feet, the asking heart—
To work together and to weave
The threefold cord that shall not part.

Not all can go; not all can give
To arm the others for the fray;
But young or old, or rich or poor,
Or strong or weak—we all can pray.

—A. J. Flint, in Our Boys and Girls.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—First Round.

Hattiesburg, Main Street, 11 a.m., Jan. 16.
Richton, at Richton, 11 a.m., Jan. 22, 23.
Ellisville, at Ellisville, 7 p.m., Jan. 23, 24.
Oloh, at Oloh, 11 a.m., Jan. 26.
Prentiss, at Prentiss, Jan. 30, 31.
Silver Creek, at Oakdale, 11 a.m., Feb. 1.
Seminary, at Seminary, Feb. 6, 7.
Mize and Taylorville, at Taylorville, 11 a.m., Feb. 11.
Mt. Olive and Magee, at Mt. Olive, Feb. 13, 14.
New Augusta, at New Augusta, Feb. 19, 20.
Williamsburg, at Williamsburg, 11 a.m., Feb. 26, 27.
Collins, at Collins, 7:30 p.m., Feb. 27, 28.
Leakesville, at Leakesville, 11 a.m., Mar. 4.
Lucedale, Mar. 5, 6.
Avera, at Avera, 7:30 p.m., Mar. 7.
Eucutta, at Eucutta, Mar. 12, 13.
Heidelberg, at Heidelberg, 7:30 p.m., Mar. 13, 14.

W. W. GRAVES, P. E.

Vicksburg Dist.—First Round.

Woodvile, 7:30 p.m., Jan. 14.
Centreville, at Stephenson, Jan. 16.
Roxie, at Hamburg, 7:30 p.m., Jan. 16.
Vicksburg, Crawford Street, 7:30 p.m. Jan. 17.
Vicksburg, Gibson Memorial, 7:30 p.m., Jan. 18.
Mt. Vernon, Jan. 22.
Gloster and Liberty, at Gloster, Jan. 23.
Rocky Springs, Jan. 28.
Port Gibson, 7:30 p.m., Jan. 28.
Washington, Jan. 29, 30.
Natchez, 7:30 p.m., Jan. 30.
Nebo, Jan. 31.
Oak Ridge, Feb. 2.
Louise and Holly Bluff, at Holly Bluff, Feb. 6.
Silver City, 7:30 p.m., Feb. 6, 7.
Rolling Fork, Feb. 13.
Mayersville, Feb. 14.
Anguilla, Feb. 20.

J. R. JONES, P. E.

Seashore Dist.—First Round.

Vancleave, Fri., 11 a.m., Jan. 21.
Moss Point, Jan. 22, 23.
Escatawpa, 2:30 p.m., Jan. 23.
Americus, at Pleasant Hill, 11 a.m., Jan. 24.
Pascagoula, 11 a.m., Jan. 30.
Ocean Springs, 7:30 p.m., Jan. 30.
Poplarville, Fri., 7:30 p.m., Feb. 4.
Carriere, Feb. 5, 6.
Picayune, 7:30, Feb. 6.
Lumberton, Mon., 7:30, Feb. 7.
Mentorum, at Alexandria Memorial, Feb. 12, 13.
Wiggins, 7:30 p.m., Feb. 13.
Coalville, Tues., 11 a.m., Feb. 15.
Gulfport Ct., Wed., 7:30 p.m., Feb. 16.
Logtown, Feb. 19, 20.
Lyman, 11 a.m., Feb. 27.
Wesley Memorial, 7:30 p.m., Feb. 27.

W. M. SULLIVAN, P. E.

Jackson Dist.—First Round.

Mendenhall, at Mendenhall, Feb. 13, 14.
Madison, at Madison, Feb. 19, 20.
Yazoo City, 7 p.m., Jan. 16.
Vaughan, at Vaughan, Jan. 22, 23.
Terry, at Forest Hill, Jan. 29, 30.
Satartia, at Satartia, Feb. 6, 7.
Benton, at Benton, Feb. 25, 26.
Lintonia, at Anding, Mar. 5, 6.
Eden, at Eden, Mar. 12, 13.
Harrisville, at Rexford, Mar. 19, 20.
Camden, at Camden, 11 a.m., Mar. 23.
Monterey, at Monterey, Mar. 27, 28.

M. L. BURTON, P. E.

Brookhaven Dist.—First Round.

Jan. 15.
Monticello Ct., at Georgetown, Jan. 16, 17.
Gallman Ct., at Bethesda, Jan. 22, 23.
Crystal Springs, Jan. 23, 24.
Bayou Pierre, at Center Point, Jan. 29, 30.
Hazlehurst, Jan. 30, 31.
Tylertown, Feb. 5, 6.
East McComb, Feb. 13.
McComb, Centenary, Feb. 13, 14.
Foxworth, Feb. 19.
Summit, Feb. 20.
Scotland, at New Hope, Wednesday, Feb. 23.
Barlow, at Brandywine, Feb. 26, 27.
McCalla, at Sontag, Mar. 6.
Topisaw, Mar. 12.
Wesson, Mar. 13, 14.

H. M. ELLIS, P. E.

Meridian Dist.—First Round.

Meridian, Central, Jan. 16.
Meridian, Seventh Ave., Jan. 16.
Shubuta, Jan. 22, 23.
Buckatunna, at State Line, Jan. 23, 24.
Daleville, at Soule Chapel, Jan. 29, 30.
Lauderdale, Jan. 30, 31.
Porterville, at Chapel Hill, Feb. 5, 6.
Scooba, Feb. 6, 7.
Enterprise, Feb. 12, 13.
Quitman, Feb. 13, 14.
Pachuta, Feb. 19, 20.
DeKalb, at New Hope, Feb. 26, 27.
Moscow, at Big Oak, Feb. 28.
DeSoto, at Manassa, Mar. 5, 6.
Matherville, at Poplar Springs, Mar. 7.
Waynesboro Ct., at Fedora, Mar. 12.
Waynesboro, Mar. 13, 14.
Vimville, at Coker's Chapel, Mar. 15.

PAUL D. HARDIN, P. E.

Newton Dist.—First Round.

Harperville and Lena, at Harperville, Jan. 15, 16, a.m.
Forest and Morton, at Forest, Jan. 16, 7 p.m.; 17, 9 a.m.
Homewood, at Homewood, Jan. 22, 23.
Trenton, at New Prospect, Jan. 29, 30.
Laurel, Kingston, Feb. 1, 7 p.m.
Laurel, West End, Feb. 2, 7 p.m.
Laurel, First Church, Feb. 3, 7 p.m.
Carthage, at Carthage, Feb. 5, 6.
Walnut Grove, at Walnut Grove, Feb. 7, 10 a.m.
Bay Springs, at Bay Springs, Feb. 9, 2 p.m., 7 p.m.
Lake, at Lake, Feb. 12, 2 p.m.; 13, 10 a.m.
Newton, at Newton, Feb. 16, 7 p.m.
Shiloh, at Shiloh, Feb. 19, 20.
Montrose, at Louin, Feb. 23, 2 p.m.
Rose Hill, at Homewood, Feb. 26, 27.
Chunky, at Chunky, Mar. 2, 2 p.m., 7 p.m.
Raleigh, at Raleigh, Mar. 5, 6.
Decatur and Hickory, at Decatur, Mar. 12, 2 p.m.; 13, 11 a.m.

J. A. MOORE, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenwood Dist.—First Round.

Sidon and Cruger, at Sidon, Jan. 16.
Schlater, Jan. 23, a.m.
Dublin, at Dublin, Jan. 30.
Lambert, at Lambert, Feb. 6.
Phillipp, at Vance, Feb. 13.
Ruleville, Feb. 16, p.m.
Drew, at Drew, Feb. 17, p.m.
Belzoni, Feb. 20, a.m.
Moorehead, Feb. 20, p.m.
Indianola, Feb. 23, p.m.
Inverness, Feb. 27, a.m.
Minter City, Feb. 28, a.m.
Swiftown, at ——.

S. L. POPE, P. E.

Greenville Dist.—First Round.

Coahoma and Lyon, a. m., Jan. 16.
Duncan, p. m., Jan. 16.
Merigold, a. m., Jan. 23.
Boyle, p. m., Jan. 23.
Gunnison, a. m., Jan. 30.
Glen Allan, p. m., Jan. 30.
Jonestown and Rich, Feb. 6.
Hollandale, Feb. 13.
Benoit, Feb. 20.
Tunica, Feb. 27.

J. H. FELTS, P. E.

Sardis Dist.—First Round.

Crowder, at Oak Grove, Jan. 14.
Como, a.m., Jan. 16; Q. C., Jan. 17.
Senatobia, p.m., Jan. 16.
Charleston, Jan. 19.
Oakland, at O., Jan. 20.
Arkabutla, at Hunter's Chapel, Jan. 22, 23.
Cockrum, at Palestine, Jan. 29.
Pleasant Hill, at P. H., Jan. 30.
Shuford, at Mt. Pisgah, Feb. 2.
Sardis Ct., at Wesley Chapel, Feb. 5.
Courtland, at Courtland, Feb. 6.
Tyro, at Fredonia, Feb. 12.
Horn Lake, at H. L., Feb. 13.
Mt Pleasant, at Mt. Pleasant, Feb. 19, 20.
Batesville, Feb. 27.

R. A. MEEK, P. E.

Columbus Dist.—First Round.

Noxapater Ct., at Stallo, Jan. 15, 16.
Louisville Sta., Jan. 16, 17.
High Point Ct., at White Hall, Jan. 22, 23.
Ackerman Ct., at Ackerman, Jan. 23, 24.
McCool Ct., at Liberty Chapel, Q. C., Jan. 5; preaching, Feb. 27, a.m.
Chester Ct., at Salem, Jan. 12.
Shuqualak, at Shuqualak, Jan. 29, 30.
Crawford and Shaffers, at Crawford, Jan. 30, 31.
Caledonia Ct., at Piney Grove, Feb. 5, 6.
Mayhew, at Mayhew, Feb. 6, 7.
Ethel, at Ethel, Q. C., Jan. 26; preaching, Feb. 27, p.m.
Cedar Bluff, at Pheba, Feb. 12, 13.
Starkville Station, Feb. 13, 14.
Sturgis, at Sturgis, Feb. 19, 20.
Longview, at Longview, Feb. 20, 21.

A. T. McILWAIN, P. E.

Corinth Dist.—First Round.

New Albany Ct., at Ingomar, Jan. 14.
Potts Camp Ct., at Potts Camp, Jan. 15, 16.
Hickory Flat Ct., at Hickory Flat, Jan. 16, 17.
Chalybeate Ct., at Camp Ground, Jan. 22.
Ripley Station, Jan. 23, a.m.; Q. C. 24, p.m.
Blue Mountain Ct., at B. M., Jan. 23 p.m., 24, a.m.
Dumas Ct., at Weir's Chapel, Jan. 25.
Silver Springs Ct., at Mt. Carmel, Jan. 26.
Rienzi Ct., at Rienzi, Jan. 29, 30.
Corinth Ct., at Boxes Chapel, Feb. 1.
Kossuth Ct., at Pleasant Hill, Feb. 2.
Golden Ct., at Golden, Feb. 5, 6.
Tishomingo Ct., at Tishomingo, Feb. 7.
Mantachie Ct., at Hebron, Feb. 11.
Mooreville Ct., at Allen's Chapel, Feb. 12, 13.
Iuka Ct., at Pleasant Hill, Feb. 19, 20.
Burnsville Ct., at Burnsville, Feb. 20, 21.
Marietta Ct., at Marietta, Feb. 26, 27.

J. B. RANDOLPH, P. E.

Grenada Dist.—First Round.

Ebenezer Ct., at Ebenezer, Jan. 15.
Durant, Jan. 16, 17.
Pickens and Goodman, at Pickens, Jan. 16, 17; Sunday p.m. and Mon. a.m.
Poplar Creek, at Bethel, Jan. 21.
Valden and West, at Valden, Jan. 22, 23.
Sallis Ct., at Sallis, Jan. 23, 24.
Paris Ct., at Paris, Jan. 29.
Coffeeville Ct., at Coffeeville, Jan. 30, 31.
Tie Plant, at Tie Plant, Jan. 30, p.m.
Duck Hill Ct., at Duck Hill, Feb. 5, 6.
Holcomb Ct., at Holcomb, Feb. 6, 7.
Waterford Ct., at Waterford, Feb. 11.
Ashland Ct., at Ashland, Feb. 12, 13.
Lamar Ct., at Lamar, Feb. 13, 14.

R. A. TUCKER, P. E.

Aberdeen Dist.—First Round.

Prairie and Strong, at Strong, Jan. 15, 16.
Eupora and Maben, Jan. 18.
Bellefontaine, Jan. 19.
Mathiston, Jan. 20.
Vardaman, at Vardaman, Jan. 22, 23.
Calhoun City, at Calhoun City, Jan. 23, 24.
Algoma, at Algoma, Jan. 25.
Houlka, at Houlka, Jan. 26.
Smithville, at Paine's Memorial, Jan. 29, 30.
Greenwood Springs, at Greenwood Springs, Feb. 1.
Buena Vista, at Buena Vista, Feb. 5, 6.
Fulton, at Fulton, Feb. 12, 13.
Tremont, at Asbury, Feb. 13, 14.
Randolph, Feb. 18.
Toccapola, Feb. 19, 20.
Salem and Oakdale, Feb. 21.
Nettleton, at New Chapel, Feb. 26, 27.

T. H. DORSEY, P. E.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 68—No. 3. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3337

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 20, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

PATIENCE—A DIFFICULT VIRTUE.

Patience is one of the most beautiful, as it is one of the most difficult, of all virtues. It is exceedingly hard not to show, by facial expression, word, or act, our irritation when things do not go just as we should like to have them, or when people do not speak or act just as we think they should. We are often tempted to let our feelings get the better of our judgment to such an extent that we ourselves become unhappy and our friends become offended. When James exhorted us to "let patience have her perfect work," he was hitting at a pretty weak point with most of us. If we would be "perfect and entire, wanting nothing," we might begin with this commonplace virtue which needs to be practiced every day.

STARVING!

We write the word, but we do not know what it means. We are told that millions of people, men, women, and children, are actually starving to death in China and in Central Europe. We do not even know what it is to be hungry. Our appetites sometimes become rather vigorous—but we soon appease them. We see no famished people eating bark and leaves of trees, trying to sustain life just a few hours longer; we see no mothers casting their children into the streams to end their suffering; we see no gaunt little bodies lying by the roadside, starved to death. We have food for ourselves, and plenty of it, even if we do complain of hard times. Cannot we give a little of our plenty to those who have nothing at all? Never before in the history of the world has there come such an appeal in behalf of starving people as comes to us to-day. Starving—what DOES it mean?

PRIZE FIGHTS AS SOCIAL EVENTS.

We have always believed that prize fighting is a brutal exhibition of physical strength and skill, devoid of everything that has any tendency to develop the finer instincts of humanity. Even its patrons are not accustomed to speak of it as a form of entertainment that would appeal to those who are concerned about the higher issues of life. What shall we think, then, of those socially prominent women in New York who are reputed to have attended a championship fight recently and to have declared they were "just crazy" about the bloody "sport?" That part of the proceeds of this particular fight went to the European Relief Fund only accentuates the culpability of those who sold tickets to it and gave it the prestige of their presence. Thank God, prize fights have not yet found a place on the social calendar of the South.

ATTENTION, LAWMAKERS!

The mere layman is frequently nonplussed, and sometimes disgusted, at the apparent ease with which duly enacted laws are found to be fatally defective when submitted to the test of the courts. Resourceful lawyers, intent, of course, upon the interests of their clients, seem to be able to find some technical flaw, or to raise the question of constitutionality in practically every case where the issues involved justify the necessary expenditure of time and talent in undertaking to overthrow the law itself. In many instances the issue seems to be clearly drawn between the lawmakers and the lawbreakers—and the lawbreakers altogether too frequently win. We are not thinking now of the laws into which a "joker" has deliberately been written, but of the statutes which have been conscientiously and carefully drawn for the purpose of preventing and punishing crime. A legislator who will deliberately put into a law a single word that he knows in advance will invalidate the whole measure is as contemptible a traitor as the man who would deliver a military secret to the enemy for so much cash in hand. One of the many things this country needs is laws that cannot be shot full of holes. If some lawmakers have to be retired to private life and some lawbreakers have to be put in the penitentiary in the process of securing them, so much the better.

$1,000,000 FOR EDUCATION IN NEW ORLEANS.

The archepiscopal diocese of New Orleans of the Roman Catholic Church has determined to establish a diocesan seminary for the training of priests within its boundaries. It was decided that one million dollars would be necessary for the enterprise, and a campaign was inaugurated to secure it. An organization was set up, captains and teams appointed, and the solicitation was begun. In spite of the fact that we are now passing through a severe financial depression, the campaign was waged vigorously, and on the day this is written, January 17, the total amount already reported is more than $600,000. There is not the slightest doubt but that the full million will be secured. The lesson for the Methodist Episcopal Church, South, is this: If we make up our minds to provide now for the pressing needs of our educational institutions, we can come mighty near doing it, depression or no depression. We still believe the great Methodist Church can do whatever needs to be done, WHEN it needs to be done.

THE CENTENARY PLEDGES.

The best way to do a thing, is to do it; we hope, therefore, that all those who have not as yet paid their Centenary subscriptions will "strain a point" if necessary, in order to meet these obligations. We happen to know how faithfully our Conference Centenary secretaries and treasurers have worked to secure at least the 40 per cent necessary to complete the second payment; and we know, too, how badly this money is needed for the support of the enterprises that were launched under the inspiration of the Centenary Movement. If it is at all possible to do so, we ought to be able to write, "In full to date," across our pledges by the end of January.

A PITY.

Last week we used the escape of the naval balloonists from the frozen wastes of Northern Canada as the basis of a reflection concerning the spiritual welfare of those who are lost in the wilderness of sin; what a pity that two of these men, after having faced death together, should engage in an altercation and come to blows as soon as they were safe from the dangers that had so recently threatened them! And what a tragedy it is that men in the crises of life will make their vows to the Lord—and straightway forget them when the danger has passed! The repentance of fear is a very different thing from true contrition of spirit.

THE CRIME WAVE.

A wave of crime seems to be sweeping over the whole country. Almost every day we read accounts in the newspapers of daring robberies and brutal murders, many of them committed in broad daylight. The police authorities throughout the country are making diligent efforts to suppress these outrages, special squads of trained officers being set apart in many cities to deal with the situation. All this is well and good; but mere physical force is not going to be able to exterminate these hordes of criminals. If the stream is to be purified, we must begin at its source, by a moral reformation that will make impossible the raising up of a generation of young people who know nothing of the imperatives of the moral law. It would seem, from present indications, that the only hope for the preservation of our social and economic welfare is a system of religious education, beginning in the home and extending through all our educational institutions, that will lay the foundation upon which national security may be established. The sanctions of religion will do more than all the officers of the law in the world to abolish crime.

New Orleans Christian Advocate

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TO CONTRIBUTORS.

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THE LARGER HOPE.

By Rev. Benjamin Copeland, S. T. D.

Do you ask, as we meet upon life's way,
Why I look to my faith in man?
Why I think of a bright, better day
That shall crown creation's plan?

Because I believe in God in heaven,
And this power in the human soul,
Is the only reason that need be given
For my faith in the unseen goal.

For my trust that the word which Christ revealed
Of the Father's blessed will—
A harvest the richest that earth can yield—
The ages shall yet fulfill.

For not in mockery was given
By Him, the Truth and the Way,
The prayer, "Our Father, who art in heaven"—
The pledge of His love's sure sway!

And sooner, perhaps, than our boldest dream,
Upon the world reborn,
In floods of joy intoned shall stream
The light of that blest morn.

"Thy kingdom come; thy will be done"—
That is the glorious goal!
The vision and promise of God's dear Son—
That is the faith of my soul!

—In Zion's Herald.

THE INSTINCT OF DIRECTION.

By William C. Allen.

The normal man has five senses—sometimes I think he has a sixth sense—the Instinct of Direction.

The lower forms of life possess this marvelous faculty. What we call instinct is a gift given to the humblest creatures. The germ seeks its place. The snail without purpose fulfills its destiny. The fish is carried by an unreasoning impulse, from one water to another. The bird annually wings its flight thousands of miles from north to south before the advance of the changing season. The animals in many ways exemplify this extraordinary power. Primitive peoples are often unerring in their instinct of direction. How could the watery wastes of Polynesia have been travelled by its first navigators without this help? Destitute of chart and compass, not knowing just where the little spots of land might lie hundreds of miles before them, the dark-skinned peoples of the Southern Seas found their tiny island homes in the vast of the illimitable Pacific.

We who call ourselves "civilized" may possess more of the sense of direction than we appreciate. How frequently are we led beyond the exercise of our own uncertain judgment to do the right thing at the right time! Even our apparent failures or mistakes may ultimately prove to have been for our good. How often are we directed through a maze of inexperience or ignorance toward our goal! But who has had this inherent quality in the largest degree? Do not history and observation indicate that it has peculiarly been the heritage of men and women who have loved God?

If the lesser forms of life enjoy this gift, why should not men and women glory in it to the full? Why should not God's children expect to find within themselves the larger manifestation of this spontaneous influence? Why should not spiritual fellowship with Him lead to the intimate guidance of His unseen hand? Why should not the Divine Spirit—so freely promised in the Bible—become a practical reality in the intricate problems of life?

I delight to think of the instinct of direction as influencing men of every race, clime and creed. Whilst the forces of evil seem enthroned in the hearts of many, there is another glorious mighty impulse within us that carries us toward God. The non-Christian, destitute of theology or of knowledge of the historical Christ, may participate in this universal natural endowment—he, too, may long for the gracious things—for purity, righteousness and eternal life. Almost unrecognized by ourselves the Divine Finger plays upon the heart-strings of our affections, and we hear the interior, voiceless call into paths of duty, justice, peace.

The business or professional man needs this direction. Those who toil with their hands are dependent upon its help. The sailor wants it beyond all that his compass can indicate. The woman requires it in the management of her household. The statesman cannot make correct decisions affecting millions of people without its illumination and aid. The workers for Christ pre-eminently demand it if the Kingdom of their Lord is to strengthen and expand.

There are times when human effort seems futile—when the flood of events swirl us along beyond our control. These are the seasons to surrender ourselves and all that we possess into our Father's keeping, confident that He in His own good time and way will bring us into a larger and better place. Let us with gladness remember that even our material interests are the subjects of His paternal love and care. Let us be obedient to His faintest whisper and permit ourselves to be carried where He wills. Let us recollect that He who guides the waterfowl across the misty ocean, or the lost sparrow back to its native hills, can instinctively direct us toward places of plenty and cause us to rest by the rivers of His peace.

PRESIDENT'S ADDRESS.

(Delivered by Dr. Carlton D. Harris, before the Annual Meeting of the Southern Methodist Press Association, Hot Springs, Ark., December 17-19, 1920.)

No discovery in modern times, including the application of steam to mechanics, airships, wireless telegraphy, antiseptics, antitoxin and the X-ray, has had a more tremendous influence upon the growth of civilization and the progress of Christianity than that of printing; so that it may be truthfully said that the year 1455 marked the beginning of a new epoch in human history, when Gutenberg, of Mayence, Germany, presented to the world the first printed book it had ever seen—the Bible in the Latin tongue, bound in two great volumes; for, within the period since that date Christianity has made its most phenomenal advances. At the close of the second century of the Christian era, there were perhaps 2,000,000 Christians in the world; at the close of the third century there were 4,000,000; then came the time of Constantine, the Crusades, the rise and expansion of Mohammedanism which arose as a cloud in the desert and threatened at one time to cover the entire earth. During this period of more than a thousand years, Christianity made little progress; but, within the latter years, especially during the last century when printing had reached a high state of development, Christianity made such marvelous growth that she now numbers within her fold between five and six hundred millions of people, or one-third of the population of the entire globe.

It seemed that God timed the discovery and the development of printing with the opening of the world for the reception of the Gospel, for about a hundred years ago Africa was simply a coast line and three of the five great continents, and two-thirds of the fourth were sealed against God's messengers and God's truth. The whole of the Roman Catholic world, the whole of the Greek Catholic world, the whole of the Buddhist world, the whole of the Mohammedan world, the whole of the pagan world, with the exception of a small part of India, where the missionary was allowed to live through the tolerance of the rulers, were closed. Twenty years after Carey had entered India he was excluded from a large part of that land through the influence of the East India Company. As late as 1804 certain provinces in China were hostile to all foreign influences. Within the present generation edicts were posted in Japan against Christianity with the death penalty for natives embracing the Christian faith. When in Japan in October, I saw in the Imperial Museum, in Tokyo, several of the original edicts. I understand there is one or more still posted, though ultra vires. But the world has been gradually relaxing until to-day virtually all of its doors are open for the reception of the gospel of Jesus Christ.

The American and British Bible Societies, taking advantage of these conditions, have printed millions of copies of the Scriptures in over 700 languages and dialects and have scattered them throughout the earth. There is a printing plant in Beirut, Syria, which was founded and is supported by the American churches and which is the chief distributing center for Arabian literature throughout the world. It has printed the Bible in over thirty editions and, since its establishment in 1872, it has published over a billion pages of the Scriptures. It is silently but effectively undermining the foundation of Islam at its very heart center.

Marvelous have been the results of the reading of the Bible and literature inspired by it. I heard the president of the Maryland Bible Society recently say that a colporteur in the employ of a British Bible Society was operating in Spain, which, through the influence of the Roman Catholic Church, is inimicable to the masses' reading the Scriptures. This colporteur had occasion to go to a village which was especially hostile. He loaded his push cart with Bibles and started, but was attacked by a mob headed by a priest that destroyed his push cart and made a bonfire of his Bibles. A large family Bible did not burn, but its covers and its leaves became simply charred. A grocer with an eye to business tore out the leaves and took them to his store, where he used them in wrapping up fish, sugar, salt and other commodities. The villagers became interested in the Bible stories and when these stories broke off abruptly at the end of a charred leaf, the villagers hunted up their neighbors and got their leaves and turned theirs over to their neighbors that they might see how these stories ended. About two weeks later, the colporteur had occasion to go through the village again. This time he resolved to pass through after nightfall to escape detection. In the meantime, he had provided himself with a new push cart and loading it with Bibles entered the village, but he had not gone far before a man said to him, "Were you not the fellow who tried to go through our village with a load of Bibles about two weeks ago?" He reluctantly admitted that he was, thinking that he would receive more severe treatment than he had received before; but, to his amazement, the man said, "I want to buy a copy of the Bible." Before the purchase had been completed another man came up and bought, and another, and another, until his stock was exhausted, and he was compelled to have it replenished. This was the beginning of the introduction of the Bible into that part of Roman Catholic Spain.

Rev. John Sharp said that the Bible and Shakespeare had made him Archbishop of York. John Wesley once declared that two books had determined his calling and character, Thomas a Kempis'

"Imitation of Christ" and Jeremy Taylor's "Holy Living and Holy Dying." Methodism owes more to these two books than she can ever repay, for without them she may not have been. It is well known that Pitt, Wilberforce and the author of the "Dairyman's Daughter" which has been translated into more than fifty languages and has brought about hundreds of conversions, were traceable to a tract left in a village by a tin peddler. Carey, the first modern missionary, stated that his mind was first influenced towards missions by reading the story of Captain Cook's voyages.

Josephus Daniels, the Secretary of the Navy, a man of moral strength and backbone, who banished wine from the Navy in the face of a storm of opposition, is the wizard of the seas. He did what the Imperial Government of Germany said was impossible. He transported more than 2,000,000 American troopers across an ocean that was infested with murderous U-boats, whose highest ambition was to send our transports to the bottom of the sea. Josephus Daniels says that his early life was largely shaped by two books — George Eliot's "Adam Bede," and "The Hoosier Schoolmaster" by Edward Eggleston. Mr. Daniels rarely ever makes a speech before a religious assembly that he does not allude to Dinah Morris, a leading character in "Adam Bede," who, in his judgment, is a striking type of the old-time Methodist. When Charles Dickens was a boy, he lived in an attic and performed the most menial services for a pittance, for his father was incarcerated in jail for debt. But some thoughtful person put some good books into his hands, which helped to change the current of his life and to make him the greatest novelist of the English-speaking race. In his description of the death of little Paul in "Dombey and Son," he paints a picture of immortality which has been a source of comfort and strength to countless thousands. The influence of Christian literature is immeasurable, beyond all conception.

But that of another character is not without its force. I have been told that Harriet Beecher Stowe's "Uncle Tom's Cabin" had more to do with bringing about the "War between the States" than any other one thing. Students who look beneath the surface for causes say that the atheistic philosophy of Nietzsche, Christianity's most formidable foe and war's stoutest apologist, was largely responsible for German militarism and for the great war that has plunged the world into blood, for German militaristic writers are all disciples of Nietzsche. It is not surprising to learn that Nietzsche's life was shaped by a book. He was born in 1844, the year the Methodist Church was divided, not in the home of infidel or free thinker, but in a German parsonage. He was descended from a long line of German pastors, and was designed to be a pastor himself. He lived an exemplary life until he was 14 years of age, when he got hold of some poisonous literature which diverted his mind from the truth. His biographer says that Schopenhauer's masterpiece, "The World as Will and the World as an Idea," completely divorced the mind of this brilliant youth from the truth. If Nietzsche had not got this intellectual poison, he would never have written his false philosophy, and it is more than possible that this war, which has brought sorrow into millions of homes and whose effects are being felt now throughout the world, might have been averted. Therefore, in its last analysis, may we not say that the war is largely traceable to a single book?

The world has not grasped the potency, yea, the power of the printed page. It is silently but effectively shaping the destiny of men and nations, and writing a new history of the world while men sleep. John Wesley was wise in advance of his day and generation. He caught the vision of the value of Christian literature which his church is slowly catching to-day. In 1739, after he had secured the Foundry as a meeting house, he immediately established therein book rooms and devoted a large part of his busy life to writing and editing hymnals, other religious books and periodicals, so that at his death it was found that during the fifty years of his ministerial life he had traveled 250,000 miles and preached 42,000 sermons, and had written and compiled 200 volumes, including his translation of the New Testament, his notes on the New Testament, four volumes of English history, four of physical science, grammars in the English, French, Latin, Greek and Hebrew tongues, and fifty volumes of poetry.

It is no wonder that one of his charges to his preachers was: "Distribute good literature among the people. It cannot be that a people should grow in grace unless they be a reading people. A reading people will always be a knowing people." The old-time circuit rider had his saddlebags crammed full of religious books and periodicals, such as Fletcher's "Checks" and Butler's "Analogy," books that would be considered heavy reading to-day, when there are so many magazines and newspapers; but these books produced a sturdy type of Methodists, of whom the world was not worthy, who laid the foundation upon which we are building the superstructure.

Some other denominations have made marvelous progress by the use of their literature. The Seventh Day Adventists some time ago shipped two freight car loads of their literature into a single Southern State for gratuitous distribution. The Russellites ordered 37,000,000 copies of their publications, which required 2100 tons of white paper on which to print them. It is not surprising that these two "isms" are making prodigious progress. Their literature is insiduously creeping into our homes, and weakening the faith and destroying the loyalty of our people to their church. The only way that we can offset it is to flood our homes with our own literature.

The Centenary Movement has tried out our literature with surprising results and has given it no little credit for the amazing success of its drive. Dr. W. W. Pinson, the secretary of our Board of Missions, in whose brain the Centenary Movement was conceived, said, "We could not have put it over without the church papers." But the rub has come in collecting subscriptions as the enthusiasm has somewhat abated. The Centenary recognizes the fact that there is no agency in the church better fitted to keep the movement alive in the minds of the rank and file than the church papers.

But to do this effectively, as well as to do the part it is possible for them to do in the Educational Movement and for other enterprises of the church, their circulation must be greatly increased. It is not extravagant to say that the progress of the church to-day depends in no small measure upon the strength of its literature and the wideness of its circulation, for its literature not only reinforces the utterances of the pulpit with those who have heard the message, but it often reaches people unreached by the pulpit. A church cannot, therefore, do a wiser thing than to provide an adequate equipment for this most potential arm of service. While it is raising millions for many other commendable purposes, by a little extra effort it could place its periodicals, whose existence has always been more or less precarious, on a permanent foundation, solving the financial problems, enabling them to be published at a price that would guarantee a maximum circulation, and increasing their general usefulness many fold. This would be a long step toward the church's goal.

The Southern Methodist Press Association, organized a year ago at Birmingham, Ala., is one of the youngest enterprises of the church. We hope, however, that its virility is in inverse proportion to its age. Its primary purpose, I take it, is to put our periodicals on a stable basis and increase their efficiency. This can be done by the Association's making a correct diagnosis of the source of the troubles of our publications and presenting their imperative needs to the church. We are glad to have with us this year the members of the General Conference Commission on Periodicals, and feel assured that they will help us to work out our own salvation with fear and trembling.

Three largely attended and enthusiastic meetings have already been held, which, in addition to the progress made as to our primary purpose, have heartened the papers and aided some of them in increasing their circulation and their advertising patronages. But the helpfulness of the Association, if properly managed, will become greater each year. To us its future is fraught with wonderful possibilities. May they all be materialized!

In conclusion, I desire to express my deepest gratitude to the members of the Association, especially to Rev. H. T. Carley, the vice president, and Dr. A. F. Smith, the secretary-treasurer, for the splendid support they accorded me, their unworthy president, during the year now closing.

SOME STATISTICS OF THE LOUISIANA CONFERENCE.

Dear Brother Carley: Having read the Conference Statistical Tables in reading proof for the Minutes, I have noted a few items, and thinking that they might be of interest to the membership of the church within the bounds of the Louisiana Conference, I shall give a few of them in detail.

Salaries paid, $1000 and above, and below $1500, fifty-two; $1500 and above, and below $2000, thirty-three; $2000, and below $3000, eleven; $3000 and below $3600, five. The largest salary paid was $7800, and next, five salaries of $3600 each. Many of those below $2000 were $1800.

Amounts paid presiding elders were: $3473, $3558, $4058, $4132, $4269, $4516, $5194. Total $29,590, an increase over last year of $5236.

Total amounts paid pastors on salaries, $202,411, an increase of $34,349.

Raised on collections: Annual Conference Work, $23,335—increase, $183; General Work, $23,225—increase, $73; Foreign Mission Special, decrease $502; Home Mission Special, decrease $1580; Conference Mission, increase $165; amounts expended for churches and parsonages, $130,053, increase $51,228; incidentals expended, $51,002, increase $11,048; increase over last year raised by Epworth Leagues, $3565; raised by Sunday schools, increase $17,994; increase by W. M. Society, $22,155; increase for Orphanage, $33,486; grand total of all amounts raised, $813,364, increase $161,165.

Number of congregations in Conference, 416, increase 40; number of church buildings, 355, increase 2; value of churches, $2,055,811, increase $266,291; number of W. M. Societies, 142, increase, 9; number of members, 4383, increase, 707.

New Orleans Advocates taken, 3133, increase 1476; Nashville Advocate, 318, decrease, 21.

Number of Epworth Leagues, 116, increase 39; members, 3315, increase, 1038; raised for Missions by League, $2137, increase $989; other objects, $4645, increase, $2232.

Number of Sunday schools, 321, increase, 20; Officers and Teachers, 2957, increase 195; number of pupils in all departments, 33,079, increase, 4631; number of pupils joining the church, 1714, increase 619; amount raised by schools for missions, $6677, increase $1258; for other objects, $40,234, increase, $13,833.

Additions on profession of faith, 3035, increase 1021; additions by certificate and otherwise, 5716, increase 2179; net increase for year, 3200; adults baptized, 1583, increase 720; infants baptized, 1003, increase 153; present total membership, 43,622, increase 3435. Errors are made by some pastors in making reports, and thus this last figure, taken from one column, differs from net increase of 3200 taken from another column.

JNO. F. FOSTER,
Editor of Minutes.

Perhaps the richest of God's earthly gifts is an accepted sorrow. Do not lose this one. Accept it. Say, "Speak, Lord, for Thy servant heareth," and He will tell you some things worth all it cost to hear them. I cannot say what—but you will know. You will be more heavenly-minded, more patient, more kind and gentle, more consecrated to the good you can do. I am sure of this much; for these are some of "the peaceable fruits of righteousness" that come afterwards, in those whom God loves and chastens.—Maltbie D. Babcock.

He who complains, or thinks he has a right to complain, because he is called in God's Providence to suffer, has something within him which needs to be taken away. A soul whose will is lost in God's will can never do this. Sorrow may exist, but complaint never.—Catherine Adorna.

TIME TO SLOW UP.

By Bishop W. F. McMurry.

I have opportunity to know something of the demands that are being made on the office of the Board of Church Extension. These demands, for the most part, seem to be based upon inability to collect subscriptions or negotiate loans to complete buildings already begun.

Our people should move very cautiously at this time in the matter of entering into contracts for church building obligations. The financial depression that is upon the country makes the collection of subscriptions very uncertain, and the borrowing of money at the banks and from individuals, for the purpose of church building, all but impossible. The conditions that affect the collection of local subscriptions and the negotiation of local loans affect this Board acutely. The first department of the Board to feel the effect of a financial depression is the Loan Department. At this time collections on existing loans are very much reduced.

I do not hesitate to say that no church building should be contracted at this time, unless the money is in hand, or so arranged for, as to make embarrassment, because of lack of funds, impossible. To go ahead without proper consideration being given to the availability of assets, and expect the Board of Church Extension to come to the rescue when the embarrassment has developed, is not the wise course.

It will be recalled that the Board entered upon its present fiscal year with its donation and loan accounts heavily overdrawn. More than fifty per cent of the income from the assessment this year was necessary to pay the overdraft in the donation account. The Secretary has made a good record in collecting outstanding loans and in securing additional contributions to the Loan Fund Capital, but for some weeks collections have been slow.

No Centenary Funds have been received by the Board since April 21, 1920, and no information has been given as to the amount to be received from this source at the next payment, nor are we advised as to just when the payment will be made. It is out of the question for the Board to be expected to make payment of grants out of this fund when it is not in hand.

It is time to slow up. The building enterprises of the church will be better cared for if our people are given the consideration to which they are entitled. They should be given an opportunity to meet existing, pressing obligations, such as current expenses, Centenary subscriptions, etc., by postponing for the time being, the contracting of building obligations. It is not believed that the present financial depression will be of long duration. There is a great day ahead for the nation and the church. A little patience and foresight is needed.

"For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to build and was not able to finish."

Louisville, Ky.

"PHYSICIAN, HEAL THYSELF."

By Rev. T. W. Adams.

With the above caption a strong editorial was printed in a late issue of The Saturday Evening Post. It was a sharp and merited criticism of a report of the Interchurch Commission on labor conditions in the steel industry. From facts given in the editorial, it is manifest that the Commission was misleading and unfair in their report. They failed to give any comparative statistics. This lack was for the apparent reason that they feared comparisons. If the denominations represented by the Commission really desired to help to improve the conditions of labor in the steel industry, in the matter of wages, they should have shown that they, the denominations, were doing better for their preacher employees than the steel corporation was doing for its operations. They did not make any such showing for the simple reason that they could not do so. The Bible has some specific directions concerning "a mote" and "a beam," which the Interchurch Commission would have done well to consider. See Matt. 7:5.

Mr. F. M. Barton, editor of The Forum, comments on this report of the Commission in a very vigorous and telling way, as follows: "This Committee, representing denominations employing some 115,000 ministers, deprecate the fact that 72 per cent of the steel employees get a wage of less than $2024 per year, while they knew that over 90 per cent of the preacher employees of the denominations they represented got less than that amount, and that 50 per cent of their own preacher employees receive an average of $750 per year, less than half the $1575 specified by the Government as a minimum of subsistence."

This additional from Mr. Barton's comments: "The committee who represent the denominations knew when they were signing this statement that their own denominations, in which they, the signers, were bishops or directors or representatives, were paying only 7 per cent of preachers' salaries equal to what 30 per cent of skilled workers were getting, only 9 per cent of the preachers were receiving the pay of semi-skilled workers, and that 84 per cent of the 115,000 preachers were getting from a third to one-half less than the unskilled steel worker who receives the 'entirely inadequate wages of $1466 a year.' This committee could do something to remedy this condition of starvation wages paid to preachers by the denominations. But they risk nothing in bringing indictments against the steel company that is far more humane and just in the treatment of its employees than is the church."

This is a terrible showing for the churches, and ought to bring a blush of shame to the cheeks of us all. Mr. Barton's indictment against the churches for less humanity and justice than the steel company is severe, but do not facts justify him in making it?

In his editorial Mr. Lorimer says some very striking things. Note the following: "Many ministers of these great denominations are being shamefully underpaid. Nor does it appear that they have any more, if as much, recourse against injustice than the unorganized steel workers. We cannot find that the principles of collective bargaining, the eight-hour day, and the six-day week for preachers are indorsed by any denomination. Shall we say that in their pay, homes and conditions of work, preachers are entitled to less consideration than puddlers?"

Who can object to these statements? How can the denominations, represented by this Commission, afford to give to the public a report reflecting upon the steel company in its dealings with labor, when they do so much less for their preacher employees? If they will pull the beam out their own eyes, they may be able to pull the mote out of the steel company's eyes.

Another quotation from the editorial is noteworthy: "The churches no less than secular organizations must first recognize the supreme importance of the human factor, must see to it that their employees are decently housed, clothed, and fed. We believe, too, that ministers are entitled to a standard of living that will permit them to enjoy human amusements like other folks and provide for their old age in a self-respecting way. As it is, too many preachers must half-beg their way through life. No minister, humbled with the humility of half-starvation, can walk upright and tell his people eye to eye the things they must hear for the good of their souls."

All of that is as true as can be. Why do the churches allow a situation like this to be criticized and condemned by editors of secular periodicals? This editorial of Mr. Lorimer ought to be printed in tract form and largely distributed throughout the Methodist Church. I am sure it would do good.

One fact was not mentioned in this editorial that ought to be known. It is not generally known that the steel company, after having paid well for the work of their employees during all their active years, retires them at fixed age and length of service on a pension that provides a competency for comfort for life. Their pension at its peak is $100 a month. The allowance for the care of our old preachers averages $212 a year. How did this fact escape Mr. Lorimer's attention? It is the weakest thing and the most damaging fact in our church.

The steel company coins the brain, soul and body of its employees into gold. It is generous enough, however, to say to them, "We have used you and wasted you and worn you out to make money for us; now it is our duty to care for you when you are too old and worn to care for yourselves."

The Methodist Church draws from her preachers heavily, moving them around rapidly, making them defray all the traveling expenses, taken from painfully meager salaries, leaving not more than enough to keep soul and body together, and then when they are so old and worn out that nobody wants them or will have them, superannuates them on an average of $212. They are without a parsonage to live in, have no board of stewards to look after them, have no perquisites of any kind, have to rent a shack to live in and starve by degrees. Can God bless a church that treats its old preachers in such a way? It is reasonable to say He will not and can not.

Brookhaven, Miss.

CHRISTIAN EDUCATION A SPIRITUAL UNDERTAKING.

By Rev. I. P. Martin.

The Christian Education Movement undertakes the same task which the preacher, the Sunday school teacher and the Christian parent are engaged in performing. All alike are trying to save souls.

We sometimes talk about saving souls as if we thought the work of saving souls was altogether done when we have seen them converted. This is without question the hour of all hours in the life of a Christian, the hour when old things pass away and all things become new. The moment when the lost sheep is found is the moment of dramatic interest; but the lost sheep must be carried back to the fold; and its wounds must be dressed; and it must be fed and shepherded; else it might as well not have been found at all.

In saving souls there is, therefore, the process of nurture and development. This is just as essential as the work of finding the lost.

Now the Christian Education Movement undertakes to inspire and promote this process. It says to parents: "You have a very solemn duty to perform in bringing up your children in the nurture and admonition of the Lord. You have also a holy privilege; for God gives you a larger share in shaping the destiny of your children than any one else can have." It also says, "Reading the Bible and praying with your children is the best way in which you can start them toward useful Christian service."

The Christian Education Movement says to the Sunday school: "Your work is highly useful. If well done, it is second only to that of Christian parents. You must help parents to give Christian training to their children. It is not yours to take the place of parents, but to take a place with them. These children, whose parents seek your aid, have now come to the place where the Christian community must give them inspiration and instruction in the Kingdom of God. You stand at the threshold where the child passes into the larger world. You must interpret that world in the light of God's Word. Now, in order that you may be better prepared to do this work, we pledge to you the definite help of our colleges and universities."

The Christian Education Movement says to the colleges and universities: "Your task is the task of making scholarship minister to the training of men and women for the service of Jesus Christ our Lord. You are not to minify learning, but to magnify Christ. And you must give to the church young men and women of the highest culture who have so learned Christ that His service is the passion of their souls."

It says to the whole church: "If the best ambitions of the Christian home are to be realized; and if the labors of the Sunday school are to be fruitful; and if the colleges and universities are to turn out trained workers for the Master, there must be a revival of prayer and intercession. There must be secret prayer and family prayer and public prayer. There must also be a revival of the dedication of homes and of lives to the service of the Lord. There must also be a revival of the dedication of money to the Lord in order that the schools may be able to live and do this work of training men and women for the service of God."

This is why I say that the Christian Education Movement is a spiritual undertaking. It does not propose to do the work of those agencies which from the beginning were ordained of God, but it undertakes to help these agencies to understand and perform the tasks which God has given them.

This is an undertaking worthy of a great church.

Abingdon, Virginia.

THE PERAMBULATOR "SEAS" AND SICKENS.

From Tokyo to Shimonoseki is 705 miles—one of the most wonderful railway journeys in all the world. Leaving Tokyo at 7 a. m., you are in Shimonoseki at 10 o'clock the following morning. Your journey has been through such cities as Yokohama, Nagoya, Kyoto, Osaka, Koke, Hiroshima and Miyajima. In some places the railway track has for miles skirted close to the shores of the inland sea with its many wonderful islands, as well as passing through a number of tunnels and across level plains; all of which is a pleasing country, intensively cultivated as the Japanese must do. The scenery is beautiful and every phase of Japanese husbandry is stretched before you, rice, grains and fruit being grown on every available spot. In addition to all this, be it a clear day for some three hours in and around Tokyo and Yokohama, you have a view of the matchless Mt. Fuji, the sacred mountain of Japan, which dominates the skyline, though at places it is 80 miles distant from you.

The trip is had in a modern train thoroughly equipped with sleeping and dining cars. In all the long journey there is not a jar or a jolt when the train stops or leaves the station. True, the road is a narrow gauge and cars may be a trifle narrow when compared with ours in America, but for comfort and ease, they are the equal of any. As one rides along, one sees men and women side by side working in the rice fields, on the road bed, and in the highways. Quite frequently a shrine is passed and the natives may be seen going to it, offering their sacrifice and prayer.

From Shimonoseki, Japan, to Fusan, Korea, is 150 miles across the Korean Strait. Ordinarily, this trip is made in 10 hours on regular ocean-going vessels, operated by the Imperial Government Railway of Japan. These vessels have roomy cabins and good berths, and, under fair weather and ordinary circumstances, are quite comfortable. It sometimes happens that the water of the Strait is so rough that the ships have been forced to turn back to the port from which they have sailed after having been half-way across and at a later hour another and more successful attempt is made. The morning our party sailed from Shimonoseki was one of those bright and glorious sunshiny days which come to us often in the Southland during the month of October—just such a day when it is good to be in God's out-of-doors and drink to the fill all the joy and pleasure of just being alive and thankful to the Heavenly Father that life is so full of possibilities, and to you has been given one of the great opportunities to help the world become what He long since has planned for it to be.

On boarding our ship our party, not knowing the treacherousness of the Strait, looked forward to a most delightful sea voyage. As we moved out of the harbor, passing the many ships loading and unloading, we anticipated another trip of wonderful scenery. For about two hours of time the ship passes through a portion of the inland sea before it reaches the Straits. On either side of the vessel are many picturesque islands, inhabited and uninhabited. As long as we were in this portion of the sea the trip was indeed a glorious one, and if it could have continued the rest of the journey, it would have been a great day, but alas and alack! when we moved out into the Straits proper, the sea became somewhat choppy and seemed bent upon making our ship ride them in the most "bumpity-bump" manner possible.

At 12 the ship gong announced luncheon. Immediately sixty-four Sunday school workers from various parts of the United States and Canada descended into the saloon. The room was quite long. In it were two tables, each seating thirty-four people. In a very short space of time our party had seated themselves and were anticipating such things as Italienne soup, lobster cutlet, mayonnaise sauce, Cochin fowl, ox-tail hatch potch, golden buck rarebit, shell peas, veal chop, Surat curry and rice, potatoes boiled and baked sweet, roast ribs of beef, roast leg of pork, Mowbray pie, Kamakura ham, smoked sausage, salad, pickle, Baba au Chantilly, chocolate rolls, Napoleon brown bread, pull bread biscuits, Swiss and American cheese, fruits, tea, coffee. Strange as it may seem, the minute we were seated and the menu was put before us, a number of the crowd suddenly discovered that they did not care for a thing. It's strange how suddenly one changes one's mind in a dining room of a vessel upon a choppy sea. Even the Perambulator was not tempted to order any of the many good things on the bill of fare. Of course, we kept our courage up and displayed it in many ways. I heard one gentleman say to the lady beside him, "Not going to eat any lunch?" to which the lady replied, "I may take some soup." The gentleman spoke again, saying, "I believe I prefer an apple," and reaching for the dish took one and peeled it and began eating it, offering a piece to the lady. At this moment a lady across the table arose and asked to be excused; this was the first volunteer for the fish-feeding brigade. She was quickly followed by the lady to whom the gentleman had offered the apple, who, arising, said, "I don't think I'll eat any lunch." The next to go was the Perambulator, though he had dispensed with his second apple and as he left he remarked, "I'll leave it to the rest of you; I'm going on deck." As he ascended the stairway, the thought which seemed to be apparent in the minds of most who remained at the table was, "Man wants but little here below." One by one recruits were added to the fish brigade, and should you have passed ten minutes later upon deck, you would have seen scattered here and there at the most convenient places, men and women answering the call of that choppy sea. Most of them were clinging to the rail of the ship with their heads extended far beyond, giving to old Neptune the things that he was demanding. But as sick as sea sickness can make one, there is always some one around who can see the humorous side. It was the wise old sage on one voyage which got off this: Seeing a passenger bestowing his dinner upon the bosom of the ocean, he said, "What's the matter, weak stomach?" and instantly received the reply, "Weak nothing, I'm throwing it as far as the rest of them." Instead of the sea's getting calmer, it semed to most of our crowd to get more choppy. Certain it is that one by one the fish brigade was swelled until we had enlisted in its service 60 of the 64 passengers. Some were on deck sitting in chairs, some lying down on benches, some spending their time walking, constantly, from the chair to the rail, others stretched flat of the back on the hatchway, while others sought peace and quiet in their bunks in the cabin below; but all was misery and vexation of stomach. Some, when they thought of the 400 miles across the eastern sea and the 4200 miles across the Pacific ocean that was yet ahead of them, were almost ready to forego the joy and pleasure of the 1500 miles of railway travel through Korea and China, if they could only be placed on terra firma now.

When dinner was announced there was scarcely a corporal's guard that seated themselves around the table, and even these were far from the mood of eating. The rest of the party did not even arise from their bunks, chairs, or couches until the ship had gotten safely within the harbor of Fusan and away from the turbulent waters of the Strait. It was a listless but expectant crowd that stepped off the ship amid the substantial quays and piers, warehouses and railway tracks, and walked across to the Fusan station to board their special train, which was awaiting to take them through Korea into China.

But of this trip, more in our next.

THE PERAMBULATOR.

CHINA FAMINE FUND.

Our appeal for the starving millions in China is meeting with a prompt response. Already we have received $31,000. More than $4,000 was received yesterday in 142 separate contributions. Contributions are coming from individuals, churches, Sunday schools, Missionary Societies and Epworth Leagues. Bishop H. C. Morrison contributed the first $100. Twenty-two men and women sent as much as $100 each. The Y. W. C. A. at Macon, Georgia, sent $100. The students in Scarritt Bible and Training School have resolved to dispense with butter for a month and give the amount thus saved to the starving Chinese. Memorial Church, Lynchburg, Virginia, contributed $1,500; Main Street Church, Danville, Virginia, contributed $500; First Church, Memphis, Tennessee, contributed $603. Many smaller churches and Sunday schools are doing quite as nobly.

We have already cabled $25,000 to China. Bishop Lambuth wires that this saved nine thousand lives.

All news indicates that the situation grows worse. One report states that one thousand die daily. Bishop Lambuth wires that one thousand men, women and children froze to death one night at Kaigan. Children are being sold or killed by their mothers in agony and despair.

Let it be repeated with all emphasis that what is done should be done quickly and liberally, if the harest necessities of this dire situation are to be met.

W. W. PINSON.

Nashville, Tenn.

CHRISTIAN WORKERS' CONFERENCE.

The Christian Workers' Conference will meet at Grenada College, Grenada, Miss., on Monday evening, June 6, at 8 o'clock, and will adjourn at noon, Thursday, June 9. The program is being carefully planned and the occasion will no doubt prove interesting and profitable to both pastors and laymen. Men with a message will occupy the platform. In the dormitories of the College will be room for all who will attend, and a minimum charge for entertainment will be made. This Conference affords opportunity for recreation and fellowship as well as instruction and inspiration and worship. Please make note of this date, June 6-9, and make immediate engagement with yourself to attend.

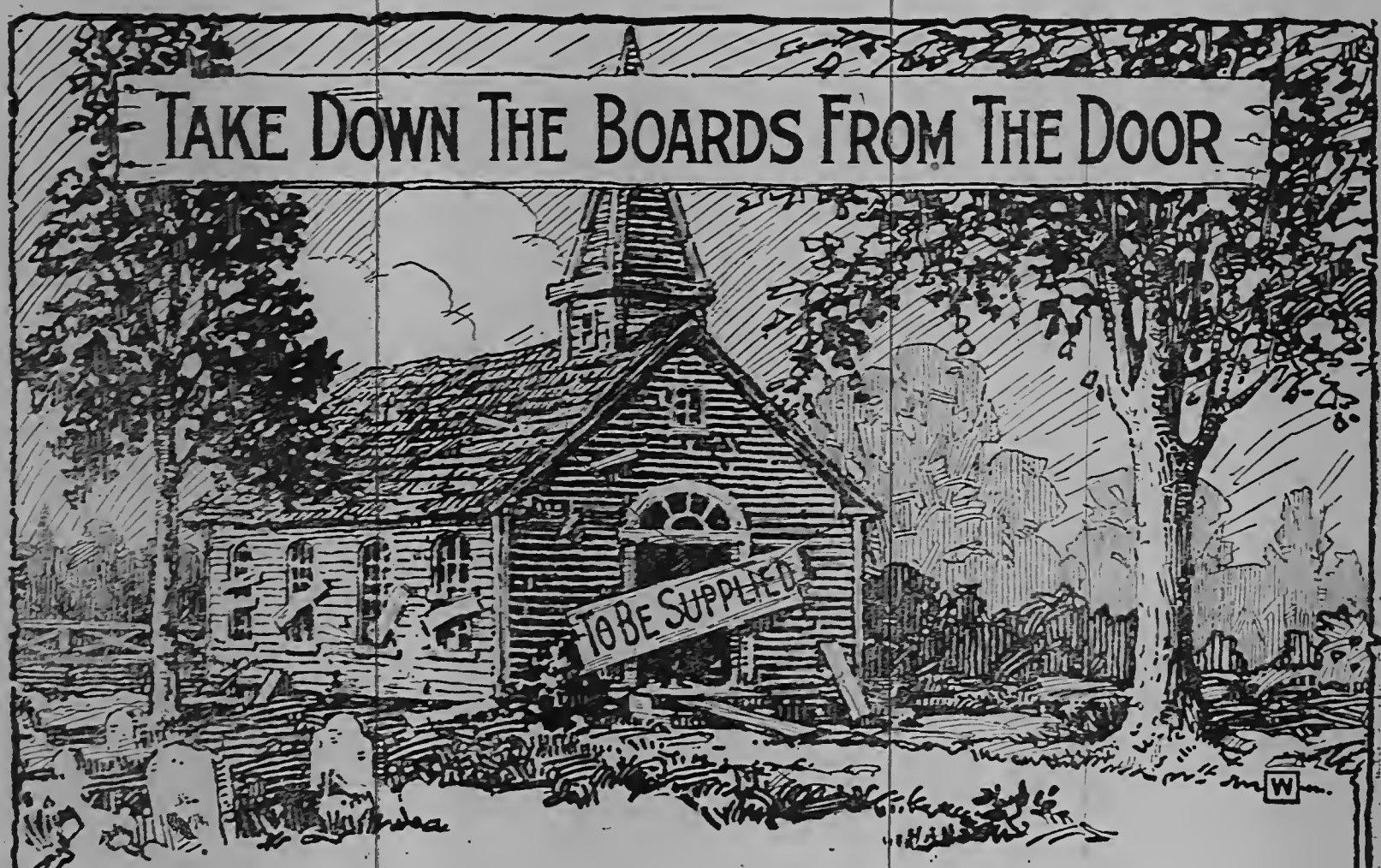
R. A. TUCKER,
Chairman of Committee.

Grenada, Miss., Jan. 13, 1921.

TO THE PASTORS IN THE SEASHORE DISTRICT.

The set-up meeting will be at Wiggins instead of Lumberton, and will meet January 26, at 2 p. m., instead of the 25th. Will close with the morning session, January 27. Please note the changes.

W. M. SULLIVAN, P. E.



There are 1,048 charges—perhaps 5,000 congregations—in the M. E. Church, South, which have no itinerant preachers. Does this fact mean anything to you?

All of these churches are closed most of the time. Many of them are closed all of the time; abandoned, they are falling into decay. Those which have any kind of ministry are served by "supplies" who have few qualifications for their task; often these "supplies" preach as a "side line" to blacksmithing, or something else.

These abandoned churches indicate a lowering community morale and moral decay.

Where Shall Workers Be Found?

If the Church secures a sufficient number of trained preachers for all the pulpits, they will come from our Christian colleges. No other schools produce them. If we had all the ministers produced by every state university in America during any given period, they could not supply the churches of one annual conference.

The Christian Education Movement is the only hope.

It will take down the boards from the door of the little church. It will "fix up around the place." It will place trained and godly preachers in every pulpit.

How will all this be accomplished? Thousands of life service volunteers will be enlisted. A great fund will be raised to educate them. And the schools and colleges will be equipped to receive them—a thing which they cannot now do.

Then these little churches which are now closed will again become dynamos of spiritual life, springs of living water, altars of God's Mercy, centers of community service, radiative centers of moral power and civic virtue for state and nation.

The Church Must Educate or Die

Christian Education Movement

M. E. Church, South. Nashville, Tennessee.

BY THIS SIGN EDUCATE
CHRISTIAN EDUCATION MOVEMENT
M.E CHURCH.SOUTH

The Home Circle

THE SQUEAKY CHAIR.

A queer old rocking chair there stands
  Right by my little bed,
It has a cover on the back
  With yellow flowers, and red,
And when I have been very good
  And said my prayers all right,
I go to Katie and I say—
  "Rock me to sleep to-night!"

(I'm awfully big to rock to sleep,
  I'm nearly half-past five.)
Then Katie says, "Why, baby's back
  As sure as I'm alive."
But then she takes me on her lap,
  Although my legs hang down,
And laughs and says, "Now, baby dear,
  We're off to Sleepy Town."

"Eenk—awnk, eenk—awnk," the old chair goes,
  It has an awful squeak.
"Eenk—awnk, eenk—awnk," I try to talk,
  But I—forget—to—speak.
"Eenk—awnk, eenk—awnk," the old chair says.
  From some place far and deep
I hear it call "Eenk—awnk—eenk—awnk—"
  And then
    I
      go
        to
          sleep.
—Mary Fanny Youngs.

WHEN KATHERINE TURNED A NEW LEAF.

By Grace Boteler Allen.

"I thought Katherine could fix my eats for the New Year party," doled Junior, looking appealingly across the table at his sister. "Only ginger bread?" When still she did not answer, he chokingly reminded, "Other boys have mothers to fix their stuff, but I've a sister who thinks she's so smart since she graduated from cooking school that she can't make even ginger bread, and I thought"—sniff—sniff—"that she'd know everything when she came home. I think domestic science gurls are horrid."

The scorn in Junior's voice had made daddy's brown eyes dance. The grief made the big man wipe these same eyes with his sleeve. His face was quite serious when his hand came down and slowly broke into bits the delicate angel cake which Katherine was so proud of making. He joked to assuage the youngster's grief.

"Junior, I am surprised at your lack of worldly wisdom," he mocked. "A domestic science graduate make ginger bread? Of course not. That was grandmother's favorite concoction along with baked beans and salt rising bread and other things which stick to the ribs. Poor grandmother didn't go to cooking school, or perhaps she might have made heavenly host and angel food; yet I wonder if her hungry farmer boys would have fared better."

"But, daddy, such common things." Katherine's red lips curled.

"The hogs and corn which sent you to fashionable school were quite common. Grandmother delighted in doing common things for her family. Your mother was a wonderful cook and homemaker. I was glad when you wished to study heme economics, but somehow, daughter, it has only driven you farther away. Since you came home you are—"

Daddy smiled enigmatically. "I'll give you fifty dollars for every sheet of ginger bread like mother's," he said.

And Katherine laughed. "Won't it be easy? Really I hate to take the advantage of you." But suddenly she ceased to giggle. "No matter how good it is, you will think it not so good as grandmother's."

"I'll expect it for supper," called back daddy, as he followed Junior to the barn.

Katherine knew that this was a challenge. She turned quickly to the kitchen. "I am going to make some ginger bread," she announced.

The Swedish girl looked doubtfully. "I done try it many times, but it no suit the master."

Katherine tilted her head gaily to one side. "But you haven't been to cooking-school," she laughed.

Freda listened stolidly to the gay songs as Katherine beat the batter. There were no songs when the ginger bread came from the oven, a blackened mass. As Katherine tossed the bits into the poultry yard, indifferently announcing, "I used too much sugar," Freda grinned slightly. She returned from the telephone just as Katherine tossed the second cake to the chickens. But the third time Katherine carefully weighed sugar, butter, grease, and flour. When the fine-looking sheet came from the oven and proved to be as tough and tasteless as rubber, Katherine gazed at the pile of unwashed dishes, crocks, and spoons, and fled to the cool grape arbor. She stayed there until the men filed in to eat their corned beef and cabbage. At the door daddy roguishly called, "Is your ginger bread done?"

"I have about a month before the party," she returned.

"You'll need twice that time to learn to make ginger bread," prophesied daddy.

But Katherine had taken the dare. During those days life seemed but a procession of soggy, burned loaves. They were pursued, in her dreams, by loaves such as mother and grandmother had been proud to make and which she had so recently begun to covet.

All sugar and syrup and flour which came to the kitchen reached the poultry yard eventually and by the selfsame route. Finally one evening found her in grandmother's arms in the old, old farmhouse forty miles away.

"I have come for the purpose of learning to make ginger bread, and that alone," she coolly announced when the greetings were over.

Grandmother's brown eyes twinkled as she looked over her glasses. "A domestic science graduate coming to a fogy old woman for instruction?" she joked.

"Domestic science is all right, but not everything," humbly confessed the granddaughter, who had once scorned common things. "Teach me, grandmother. I'll try so hard."

Christmas came and went, and still Katherine lingered at the old house. At home Junior worried and fretted until daddy promised to get granny to come and make the ginger bread for the New Year's party. "Maybe," he added, wistfully, "Katherine will come home and help."

So Junior was comforted and the two boys went about their work. The day before the party Junior came home early. It was beginning to snow, and they had wanted snow so badly, so that they could sleigh-ride to their party. As he flung open the door, he sniffed, thought he was dreaming, and sniffed again. He had not smelled that particular smell since mother went away. Ginger bread! Again he sniffed. It must be. It could be nothing else. With a bound he was out in the kitchen.

There was no one there. But on the table, cooling, were sheets and sheets of ginger bread and dozens of spicy pumpkin pies. Right beside them was a butcher knife and a large piece of cheese. Evidently some one remembered what he liked. He cut a great slice, took two huge bites, and gave a yell that brought daddy axe in hand, to the kitchen door. He looked almost frightened, but when he saw that gorgeous array he, too, tasted and with Junior executed a war dance over the kitchen linoleum.

Then a girl, white-capped and bright-eyed, appeared, dropped a curtesy and, extending her hand, said, "Fifty dollars, please."

"It's worth it. How did you do it?" querled daddy, as he cut another slice of ginger bread. Katherine rushed into his arms.

"I'll never be so horrid any more," she penitently murmured. "Grandmother taught me to make the ginger bread." She smiled and finished enigmatically, "And some other things, too."

Junior noticed it that night when she went to the hall and helped to arrange the tables and play games and help that the boys have the best time of their lives. It did not stop when New Year's Day was over. It lasted the whole year. All through that year, when Junior and daddy were the best fed and happiest boys in the country, Junior pondered.

"I think domestic science gurruls are just fine," he reluctantly admitted on the anniversary of that New Year's eve. Daddy's eyes, sparkling, showed that he agreed.—In Western Christian Advocate.

"TIME OUT."

Fully Dressed.

Irate Customer—See here, waiter, I found a button in the salad.

Waiter—Well, sir; that's part of the dressing.
—Carnegie Tech. Puppet.

When Ignorance Is Bliss.

Katherine's uncle had come to pay them a visit. After the first greetings were over and he was comfortably seated with little Katherine on his knee, he asked, as uncles often do, if she were "a good little girl." "Yes, but nobody knows it," was Katherine's prompt answer.—Delineator.

The Printer, of Course.

An eminent preacher announced three sermons on the three parables in Luke 15, calling them "The Lost Sheep," "The Lost Coin," and the "Lost Son." Imagine his dismay when he saw these heads printed in the paper: "The Lost Sheep." "The Lost Cow," and "The Lost Sow."—Boston Transcript.

Appropriate.

The chairman of the gas company was making a popular address.

"Think of the good the gas company has done!" he cried. "If I were permitted a pun, I would say, in the words of the immortal poet, 'Honor the Light Brigade.'"

Voice of a consumer from the audience: "Oh, what a charge they made!"—American Boy.

It Had a Kick.

An Englishman was once persuaded to see a game of baseball, and during the play, when he happened to look away for a moment, a foul tip caught him on the ear, and knocked him senseless. On coming to himself, he asked faintly, "What was it?" "A foul—only a foul!" "Good heavens!" he exclaimed. "A fowl? I thought it was a mule."—Argonaut.

An Eye to Business.

A motorist touring in the western counties, where, though the scenery is beautiful, the roads are bad, managed to get his car stuck in a tenacious mudhole.

After he had made vain attempts to escape a boy appeared with a team.

"Haul you out, mister?"

"How much do you want?"

"Two dollars."

After a long and fruitless argument the motorist agreed to pay the money asked and the car was pulled to dry land.

After handing the money to the lad the motorist asked:

"Do you haul many cars out in a day?"

"I've pulled out twelve to-day."

"Do you work at night, too?"

"Yes; at night I haul water to the mudhole!"
—Selected.

Blessings go as quickly as they come: therefore bear thy lot patiently. Murmur not, and remember that the gods never lay a heavier weight on any man than he can bear. Hast thou a wounded heart? touch it seldom as thou wouldst a sore eye. There are only two remedies for heartsickness—hope and patience.—Pythgoras (550 B. C.)

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

AN ADDRESS TO THE CHURCH.

By the Bishops of the Methodist Episcopal Church, South.

(We commend this address by our bishops as a timely and forceful presentation of the Christian Education Movement in relation to the world's need and the church's duty. We need to heed its warnings and follow its suggestions.—Editor.)

We, your general superintendents, charged with the responsibility of oversight over all the interests of the church, feel it to be our duty at this time to call special attention to the spiritual aspects of the Christian Education Movement which is now occupying the thought of the church.

We have fallen on troublesome times. The whole world is turned upside down. Waves of crime are sweeping over our beloved country. Disregard of the Christian Sabbath and indifference to the sanctity of marriage have become distressingly common among our American people. Even many church members have become "lovers of pleasure more than lovers of God." Selfishness reigns in all departments of life—in the dealings of capital with labor and in the dealings of labor with capital.

There is but one hope for America—in the religion of our Lord and Savior Jesus Christ. For there is no foundation for prosperity, either national or individual, except in morality; and there is no sure foundation for morality except in religion. Without religion morality has no compelling sanctions, and no sufficient dynamic.

Forty years ago Christlieb, a great German preacher, warned his countrymen that their Kultur was separating itself from the Christian religion, and, if not checked, would plunge Germany into the abyss. His prophetic warning was not heeded. Germany plunged into the abyss and came near wrecking the whole world.

Let America be warned. Philosophy, science, and even religion have in most of our American universities gone far astray from the principles and practices which have made America great as a nation. The greatest menace to our republic just now is moral and spiritual bankruptcy. Information brought to us by our chaplains and other religious workers among our soldiers during the Great War, reveals the fact that multiplied thousands of our young men are growing up with no knowledge of the fundamental principles of the religion of Jesus Christ. We believe that the Christian Education Movement comes at a providential hour. We must make America Christian, or America will follow the way of all nations that have forgotten God.

Beginning with the month of January, we urge that all our preachers and people give earnest attention to the matter of Christian education in every department of the work of the church, especially in the home, in the Sunday school, and in the colleges and universities.

In the colleges and universities we would suggest that revival services be held wherever practicable; that college and university presidents impress on the minds of their teachers the fact that our institutions of learning are established and maintained for the expressed purpose of propagating the religion of the New Testament; and that all our young people be exhorted to build their intellectual as well as their moral lives upon spiritual foundations.

In the Sunday schools let our pastors, superintendents, and teachers all understand that the prime object of the Sunday school is to bring our children to Christ and to build up all who attend in the knowledge of the Son of God.

In the homes of our church let large emphasis be laid on religion. We call upon our pastors to preach often on the importance of the family altar and family religion. We suggest that an effort be made to circulate the religious literature of the church in our Methodist homes. The Christian home is fundamental to Christianity and to the church. Let earnest effort be made to impress on our fathers and mothers the solemn responsibility of parenthood. May God help us to save our own children!

In conclusion we would call upon the whole church to pray earnestly to the God of our fathers that we may be able to bring about everywhere a genuine revival of Christian education. And we ourselves do unite in praying "that your love may abound more and more in knowledge and discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offense unto the day of Christ."

EUGENE R. HENDRIX.
WARREN A. CANDLER.
HENRY C. MORRISON.
JAMES ATKINS.
COLLINS DENNY.
JOHN C. KILGO.
WILLIAM B. MURRAH.
WALTER R. LAMBUTH.
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EDWIN D. MOUZON.
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WILLIAM F. McMURRY.
URBAN V. W. DARLINGTON.
HORACE M. DUBOSE.
WILLIAM N. AINSWORTH.
JAMES CANNON, Jr.

A FEW SIMPLE THINGS.

It may be well for us, in these times when there is so much of feverish activity in doing the things that urgently need to be done, and so much of uncertainty in the outcome of great movements for the betterment of the world, to keep clearly in mind a few simple things that are fundamental so far as our personal relationship to the church and the Kingdom of God is concerned.

The first of these is the paramount duty of maintaining our own integrity as professed Christians by performing the unmistakable duties of the Christian life. We need to pray and study God's Word daily, and keep our hearts and minds pure, and practice the elemental Christian virtues, no matter what may happen.

Secondly, we need to meet all the obligations that we have voluntarily assumed as members of the church, by keeping its rules, attending upon its ordinances, and supporting its institutions. The normal activities of the church are of such kind as have grown out of recognized permanent needs, and we absent ourselves from them at our own loss and to the detriment of the cause we have professed to love. It may seem a small thing to do the little we feel able to do in our local churches, but it is tremendously important that we do that little if it is the best we can do. If we are not faithful in little things, we shall never be able to accomplish much in what we call great undertakings.

Thirdly, we must keep our hearts and minds open to the influences that are calculated to enlarge our vision and broaden our sympathies. We may not feel that we are called upon to do some things that other people look upon as imperative obligations; but we cannot afford to set ourselves against movements and causes for the good of mankind simply because they do not happen to appeal to us personally. Our permanent attitude toward a cause is oftentimes dependent upon the manner of our approach; it were a tragedy to be found in opposition to a good cause simply because of the rigidity of preconceived notions.

HOLLY SPRINGS ADDED TO THE LIST.

Our church at Holly Springs, Miss., again accepts the "Every Family" proposition. A note from the pastor, Rev. W. R. Lott, informs us that the board of stewards has included the Advocate in the budget, feeling that it is a wise policy to put the paper in every home, even though it take several years to realize the full value of such a policy. We heartily commend the Holly Springs brethren for their wise action, and we pray that they may see at once the good fruits of their labors.

PERSONAL AND OTHER NOTES.

Rev. Jas. V. Bennett, Mississippi Conference evangelist, has recently been with Rev. P. M. Carraway in a meeting at Ferriday, La.

Rev. J. L. Carter, who is serving the Scotland circuit, Mississippi Conference, requests us to state that his post office address is Wesson, Miss., R. F. D. No. 7.

Bishop W. F. McMurry is scheduled to be in New Orleans next Sunday. He is announced to preach at First Church at the morning hour, and at Louisiana Avenue in the evening.

Mr. F. S. Hammille, a prominent member of our Fairview Church, Birmingham, Ala., paid the Advocate office an appreciated call while in New Orleans last week on business.

Bishop Warren A. Candler and Dr. E. B. Chappell were appointed fraternal delegates to the next General Conference of the United Brethren Church, at the recent meeting of the College of Bishops.

The Trout and Good Pine charge, Louisiana Conference, has fixed the pastor's salary at $2500, thus making it one of the best charges, financially, in the Alexandria District. Rev. A. M. Shaw is the pastor.

We have just received a telegram from Dr. W. W. Pinson, stating that the Central Committee in New York has found that rice and other foodstuffs cannot be accepted for China, on account of the cost of transportation.

Rev. H. B. Watkins requests us to state that Rev. A. M. Broadfoot, of Tylertown, Miss., has been elected secretary of the Board of Missions of the Mississippi Conference in place of Rev. Paul D. Hardin, who is now presiding elder of the Meridian District.

Under date of January 10, Rev. E. H. Cunningham, of Kosciusko, Miss., writes: "Rev. A. T. McIlwain was with us Sunday and inspired our people with two splendid sermons. We had a good quarterly conference. Good fellowship and harmony prevail." Happy pastor, happy people!

We have received and read with much interest the first number of the newly established Oklahoma Methodist. It is the official organ of the East and the West Oklahoma Conferences. We congratulate Editor Aston and our Oklahoma brethren upon the marked excellence of the initial number.

Rev. W. A. Mangum is meeting with encouraging success in his work at Queenshorough Church, Shreveport, La. Thirty-one members have been added to the church thus far, and the Sunday school has increased more than one hundred in attendance. There is also a fine Epworth League in operation.

Rev. H. B. Hines, well known in the local ministry in Louisiana, and for a number of years prominent in the educational work of the State, is now serving as pastor of our church at Cedar Grove, an industrial suburb of Shreveport. He has before him a great opportunity, with a fine people to assist him in his work.

Hon. D. W. Heidelberg, of Shubuta, Miss., has, for several years, offered a year's subscription to the Advocate as a prize to the member of his Sunday school class having the best attendance record for the year. The prize was won this year by Mr.

J. E. Rainwater. We sincerely trust that it may prove to be a prize worth having.

The Sunday school attendance of First Church, Gulfport, Miss., last Sunday was 557. The school has set a goal of 700 by Easter.

"We have had a cordial welcome at Artesia, and a splendid outlook for a great year is before us," writes Rev. H. M. Young from Artesia, Miss.

Dr. Theodore Copeland is engaged in a meeting at Sinton, Texas, in which all the local churches are united. The services are being held in a tabernacle.

Rev. Victor G. Clifford writes that he has been most cordially received by the good people of Bogue Chitto, Miss., and that the outlook for the year is encouraging.

Announcement has been made that revival services will begin in the Methodist church at Holly Springs, Miss., on Tuesday, March 1, the preaching being done by Dr. H. C. Morrison, of Louisville, Ky. Rev. W. R. Lott is the pastor.

Our congregation at Winnsfield, La., are making progress on their new church building. They have increased the pastor's salary $500 over last year, and are going forward in other ways. Rev. W. H. Jordan serves this excellent people.

We appreciated a call by Rev. A. J. Gearheard, our pastor at Bogalusa, La., one day last week. We were glad to learn from him that Mrs. Gearheard, who is spending some time in the city for medical treatment, is showing marked improvement.

The evangelists of our church have voted to continue the Bureau of Evangelism, as a kind of clearing house for their work. The Bureau will gladly give information to pastors concerning the work of evangelists and evangelistic singers upon application. The address of the Bureau is Box 510, Nashville, Tenn.

A personal note from Rev. W. L. Doss, Jr., presiding elder of the Alexandria District, Louisiana Conference, states that, as a whole, the people and preachers are encouraged over the outlook for the year's work. He has seen no disposition on the part of the people to reduce preachers' salaries on account of the stringency of the times.

A great loss to Georgia Methodism and to the church at large, was the death of Dr. R. F. Eakes, on December 26, following an operation for appendicitis. Dr. Eakes was Missionary Secretary of the North Georgia Conference, and former assistant editor and business manager of the Wesleyan Christian Advocate. He was a lovable man.

One of the features of the educational set-up meeting for the New Orleans District last week was the address delivered by Dr. W. W. Drake, of Shreveport, La. Dr. Drake is one of the recognized leaders of the educational forces of the State. Rev. A. S. Lutz, the Conference Secretary of Education, is conducting his work in a remarkably effective way.

A note from Rev. J. R. Jones, received last week after the Advocate had gone to press, brought the distressing news that Rev. T. B. Cottrell, pastor of Gibson Memorial Church, Vicksburg, Miss., had undergone a very serious operation at the Vicksburg Sanitarium. He stood the ordeal well, and was making satisfactory improvement when Brother Jones wrote.

Mr. Stephen S. Thomas, the Louisiana Conference Centenary secretary-treasurer, has spent the past two weeks in a tour of the State in the interest of the great cause he represents. His indefatigable energy and contagious enthusiasm, coupled with unusual business ability, have enabled him to do a fine work in maintaining the morale of the Centenary organization.

Rev. L. L. Roberts, of Columbia, Miss., believes that the church paper in the homes of the people is worth while. He wrote us recently: "I am trying to put the paper into every Methodist home; in fact, we are going to do it, and we are anxious to start with the new year so that our people will get all the educational information that the Advocate furnishes." Would that all our people got it regularly!

Professor W. W. Moore, Jr., formerly of Centenary College, but now principal of the high school at Lumberton, Miss., and Miss Beatrice Hawthorne, of Shreveport, La., were married on December 28. Professor Moore is a son of Rev. W. W. Moore, of the Mississippi Conference, a young man of fine character and scholarly attainments. The Advocate extends hearty good wishes to this fine couple.

We acknowledge, with thanks, the receipt of a copy of the Calendar of the Central Methodist Church of Meridian, Miss., Rev. H. B. Watkins, pastor. The calendar gives the general outline for the work of the entire year, the special features being indicated according to the months in which they will appear. We note with much pleasure that a definite time has been designated for a "church periodical campaign."

Rev. A. S. Oliver, of Summit, Miss., wrote as follows on January 4: "I went out this afternoon, and every one I asked subscribed for the Advocate." As "proof of the pudding," he sent us thirteen new subscriptions and four renewals, with the cash to cover. To our way of thinking, that was a fine afternoon's work. Brother Oliver is keenly alive to the spiritual interests of his charge. A gracious sunrise service was held on Christmas morning; and eighty-five were present at the Watch Night service. Best of all, God's presence was felt at both services.

A revival meeting was begun at Epworth Church, this city, on Sunday, January 9, the opening sermon being preached by Rev. W. C. Childress. On Monday, Rev. Leon I. McCain, of Hammond, La., came, and has been doing the preaching since. The meeting was begun with the determination to carry it on long enough for a real work of grace to be wrought. The congregations have steadily increased and the interest is growing. Brother McCain and the pastor, Rev. J. E. Selfe, are giving themselves earnestly to the work, expecting to continue the meeting through January 28. They are enlisting the help of as many Christians as possible in the meeting, and they ask that prayer be made by all our people that backsliders may be reclaimed, sinners converted, and the whole church revived.

SUNDAY SCHOOL CONTEST IN NORTH MISSISSIPPI.

We have received reports for last Sunday from two of the Sunday schools of the North Mississippi Conference that are engaged in the contest suggested by Rev. E. S. Lewis. They are as follows:

Greenville, First Church—Big Brothers' Class: attendance, 61, offering, $23.35; whole Sunday school: attendance, 242, offering, $12. Total: attendance, 303, offering, $35.35.

West Point—Clisby Class: enrollment, 102, attendance, 51, offering, $3.05; whole Sunday school: total enrollment, 242, offering, $11.75.

A SPECIAL OFFER.

After careful consideration of the matter, and in response to many inquiries concerning the possibility of making an "Every-Family" proposition, we hereby make the following special offer: WHERE THE ADVOCATE IS SENT INTO EVERY HOME REPRESENTED IN THE MEMBERSHIP OF A CHURCH, WE WILL SEND THE PAPER ONE YEAR FOR $1.50, SUBJECT TO THE REGULATIONS BELOW.

1. This offer expires on March 31.

2. This is not a club offer—no clubs, no matter how large, can be accepted at this rate.

3. Cash, or its equivalent, must accompany every list.

4. In case of any uncertainty in the interpretation of the offer, the matter should be taken up with us by correspondence

5. We must reserve the right to make such additional regulations as experience may prove to be necessary.

No one can regret more than we do the necessity that arose last year of withdrawing the "Every-Family" offer somewhat abruptly; we were forced to do so by advancing costs of production that imperiled our very existence. The popularity of that offer, however—we received more than 3000 subscriptions in response to it—convinced us that it was a step in the right direction to solve the problem of the circulation of the church paper. In making the present offer, we do it with the realization that it is justifiable only on the ground that we want to go as far as we dare in the effort to reach our ultimate goal, "The New Orleans Christian Advocate In Every Methodist Home In Louisiana And Mississippi." The costs of production have not decreased, and we shall have to practice every possible economy in order to publish the paper at the regular subscription price of $2 a year; but for the sake of an "every-family" circulation, we will reduce the margin of safety to the smallest possible limits.

We hope this offer will be accepted by as many of our churches as possible. We make three suggestions as to how it may be put into effect:

1. Include the cost of an Advocate in every family in the church in the regular budget. This is simple, direct, and, in many cases, thoroughly practicable.

2. Present the matter in the most feasible way to the membership of the church and ask for contributions for the purpose of putting the paper into every home.

3. Make a personal canvass of the membership, appealing directly for a subscription from each home.

A combination of the above methods may be found practicable, or better ones may be thought of by those who take the matter up. In some cases, this might very well become the special activity of an organized Sunday school class, or of some other organization in the church, or even of a group of individuals. A prominent Mississippi layman told us recently that several interested laymen in his church had easily secured an amount sufficient to send the Advocate into a good many homes. We are convinced that the way can be found in most of our churches to put the Conference organ into every home. We earnestly hope that it will be found.

"Life is not as idle ore,
But iron dug from central gloom,
And heated hot with burning fears,
And dipt in baths of hissing tears,
And battr'd with the shocks of doom
To shape and use."

We cannot ask a better point of leverage from which to move our little fragment of the world toward truth and goodness than the point on which we have been placed. All that made saints and heroes of old strong and full of trust is as near to us as it was to them.—Den Kristelige Talsmand.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

ALFRED CLAY DAVIS, son of Levi and Nancy Davis, was born October 12, 1842, in Monroe County, Mississippi. When a small child he moved to Tate County, Mississippi. He departed this life on December 13, 1920. In his 18th year he was happily converted, and dedicated his life to God, attaching himself to Greenleaf M. E. Church, South, near his home, where he ever lived as becometh the saints of the Lord. His dying testimony was that all was well, and that he was ready and waiting for the final summons. He was a veteran of the Lost Cause, and made a brave and valiant soldier, numbering his friends by the score. He leaves a devoted wife, one brother, and many friends who sorrow. But we know our loss is his gain. He was laid to rest in Greenleaf cemetery, after funeral service conducted by the writer, and the rites of the Masonic fraternity, of which he was a faithful member. A good man is gone. Peace to his ashes.

His pastor, T. L. OAKES, P. C.

Cockrum, Miss., Jan. 8, 1921.

NEW YEAR'S DAY.

Dear Brother Carley: On Saturday morning I was called to the telephone by a friend with whom I had had a previous understanding to take a drive into the country, into the neighborhood of Kingdom, in the south end of Adams County, to perform a duty that was a great privilege as well.

At the home of Mr. W. H. Swayze, one of the leading citizens of the county, and member of one of the most prominent families in the State, and one long connected with the Methodist Church, I received into the church on profession of faith the oldest member of the oldest Masonic Lodge in the State, Mr. Henry Clay Swayze, and his nephew, Mr. W. H. Swayze, and baptized them.

At the same time I received into the church two beautiful girls, daughters of Mr. W. H. Swayze, Miss Dora and Miss Sophronia. This was a beautiful home service and will be remembered by the family for many long years to come. These two beautiful girls left the next day for Jackson to attend Belhaven College, where they are now at school.

The old gentleman is little past the ninetieth milestone and in his day has been one of the best farmers and citizens of the county. He is directly connected with the famous Swayze family which was among the first settlers of this part of the State, and a grandson of the Swayze who associated himself with Tobias Gibson, the first Methodist preacher that came to these parts, more than a hundred years ago, and the Methodist church, and was a strong force in establishing the kingdom in these parts. After a delightful social hour or two, and a sumptuous dinner, we drove home, and I will always be glad to have had the privilege of having performed this sacred duty and enjoyed this privilege. Their names will be entered upon the register of the Kingston church, the house built by the ancestors of the family, a church that is a sacred edifice to many Methodists.

W. H. SAUNDERS.

Natchez, Miss.

THE NEW EMPHASIS ON PRAYER.

By Rev. P. L. Cobb, Secretary Spiritual Resources Department.

"In the morning, he rose early, while it was yet quite dark, and leaving the house, he went away to a solitary place and there prayed."

Prayer had a large place in the life of Jesus. He not only rose early and went out to a quiet place, where he could pray alone, but "He went out into a mountain to pray, and continued all night in prayer." Luke 6:12.

Other prayers of Jesus brought to him some of his richest experiences. It was while he prayed at his baptism that the descending dove and the Father's voice proclaimed him the Son of God.

Before the difficult and arduous task of preaching the sermon on the mount and selecting the twelve, upon whom the success of the kingdom should depend, from among his followers, he did not seek a refreshing night's rest, but, instead, gave himself to prayer the whole night through; and the sermon and the work of the twelve show the wisdom of his course.

It was while he prayed in the presence of the Greeks, brought by Andrew and Philip, that the tender voice of the Father again broke the silence and gave him the vision of the whole gentile world coming, as typified by these anxious visitors, and enabled him to say, "And I if I be lifted up, will draw all men unto me."

Again as he prayed, his form was illumined in the transfiguration and his very clothes were glistening as no fuller on earth could whiten them.

It was prayer that nerved him in the loneliness of the garden to drain to the bottom the dregs of the bitter cup.

On Calvary's rugged cross, when every human prop had fallen from under him, it was prayer that held him up until the task was finished, and he could gasp with his last breath, "Father, into thy hands I commend my spirit."

From the very depths of our anguished spirits let us cry, "Lord, teach us to pray." Luke 21:1. May there go out from us a constant stream of prayer that will release the spiritual power necessary for every great task the church is undertaking. Let us follow his example and that of the Psalmist who said, "Evening and morning and at noon, will I pray and cry aloud; and he shall hear my voice." Ps. 55:17.

GRENADA DISTRICT "SET-UP MEETING," EDUCATIONAL MOVEMENT.

Most of the charges were represented in a Set-Up Meeting, called by our presiding elder, Rev. R. A. Tucker, at Grenada, Jan. 6-7. The Conference Secretary, Rev. J. H. Holder, presented the work in a forceful manner and made for the cause lasting friends.

Grenada opened her doors to the preachers and those of the other brethren who were present, and made us feel that we were at home in our college town. President J. R. Countiss made a telling speech on the need of an education conscience. This we need greatly to create, as so many of our people do not understand the situation, or the true objectives of the "CHRISTIAN EDUCATION MOVEMENT" in the home, the Sunday school, the church, public school and college. The Movement is fast taking shape in North Mississippi.

R. P. NEBLETT.

Durant, Miss.

FROM SAUCIER, MISS.

Dear Brother Carley: The beginning of our second year at Saucier has been a great one. On Dec. 10 we began what is said by many to be the greatest revival ever held at Saucier. The preaching was done by the Rev. James V. Bennett, of Brookhaven, Miss. Bennett is truly a great preacher. He knows just when and where to tackle sin. He is safe, sound and logical. We had the old-time altar services, and many penitents found their way to the altar and there, amidst prayers and tears, found that blessed peace that the world knows nothing about. Old grievances were forgotten, old wrongs were righted. A goodly number were saved, and twenty-three added to the church on profession of faith, and three by certificate, with others to be received. Brother Bennett is an old home boy, and the people always loved him; but after his stay with us for nearly three weeks, we love him more.

D. W. ULMER, P. C.

A NOTE FROM REV. S. W. MILLER.

Dear Brother Carley: I am reading Dr. John W. Boswell's letters with pleasure. I can appreciate some of his experiences, as I traveled over some of the same territory a few years later. At the ferry on the way to Cornersville, I attempted to cross in 1873 and drove my mule half a mile in water up to my buggy bottom. The ferryman put a plank out and my wife walked to the ferry, and I made my mule jump into the boat. Passing up between the two streams, I came to a mudhole in the road; my mule did not want to go into the mud, so he dashed on the side of the river where the water was twenty-five feet deep, running the wheels of the buggy almost off into the river.

A large gentlemen's shawl often saved me from suffering at night; and my overcoat did the same thing when I first came here. I often think of Bishop Kavanaugh's early experience as he related it in his lecture once to a class of young preachers.

Rev. J. H. Brooks, the father of J. J., and the grandfather of J. H., at Okolona, Miss., licensed me to preach in 1869, and performed the ceremony when I was married. His name is sweet memory to me.

This has been a pleasant Christmas, while our children gather around us, and many pleasant remembrances come from many friends of ours, both preachers and laymen. It is so refreshing to a superannuate to know that those with whom he has been associated in other days still remember him kindly.

Yours in Christ,

S. W. MILLER.

Frisco, Texas.

Epworth League.

THE NEW ORLEANS UNION EPWORTH LEAGUE.

It was our privilege to attend the monthly meeting of the New Orleans Union Epworth League, held at Rayne Memorial Church on Tuesday evening of last week. It was an inspiration to us to come into contact with this vigorous, enthusiastic, progressive body of young people who mean so much to the life of the church to-day—and tomorrow. The meeting was well attended, and, from the reports made, we judge that the various chapters are enjoying a marked degree of prosperity.

As an indication of the wide-awake interest of the Leaguers in promoting laudable enterprises of various kinds, we mention the fact that the Union League has undertaken to bring the Glee Club of Southern Methodist University to New Orleans for a concert in the near future, probably in February. This will entail considerable financial outlay, but the matter will be handled in a business-like way, and the expectation is that a substantial sum will be realized above all expenses.

The editor was greatly pleased when the announcement that the Advocate is now carrying a League Department was greeted with hearty applause.

THE STANDARD OF EFFICIENCY.

We do not know how many of our Leagues measure up to the Standard of Efficiency as set by the Central Office, but we do know that this Standard fixes a desirable goal toward which every chapter should work. It is not so low as to be attained without effort; neither is it so high as to discourage those who earnestly desire to make their Leagues as efficient as possible. We imagine it would be a good thing to have this Standard brought before every chapter occasionally, in order that each might measure its progress from month to month and year to year.

THE MEMORY SERVICE.

The feature of the League service next Sunday will be the repeating from memory of some of the most helpful passages in the Bible. This will be a fine opportunity for the young people—and older ones, too—to store away in their minds some of the great truths that transform character and shape the destiny of life. Most of us require very little of our memory; we should do well to put it to work, and keep it at work, until it becomes an efficient servant of our wills. We cannot employ it more usefully than by concentrating it upon the acquisition of eternal truth.

MISSISSIPPI EPWORTH LEAGUE CONFERENCE.

Dear Brother Carley: Hattlesburg is already busily engaged in preparations for the entertainment of the Epworth League Conference. The dates of the nineteenth session have been fixed at June 7-10 inclusive. Wonder if we couldn't all keep these dates in mind so that no other conflicting engagement need be made? We are very anxious to have all the pastors in attendance and we hope that no special meetings are being planned for that time.

A splendid program is being arranged and already we have secured two very excellent speakers—Rev. R. E. Nollner and Mrs. F. S. Love (formerly Miss Phala Hawkins).

Altogether, the prospects are for a bigger and better Conference than we have ever had. Sincerely yours,

ERMA M. KILE, Conf. Sec'y.

NOTES FROM THE MONROE-RUSTON DISTRICT.

Every interest of the church is being looked after at Calhoun, by Brother McLean. At the quarterly conference Mrs. Dolla Watson was elected secretary of the quarterly conference—the first lady secretary I had seen.

Brother Hudnell seems to be the right man in the right place at Simsboro. We had a splendid attendance—a good quarterly conference, on a cold, icy morning. One of the stewards, about 70 years old, drove 12 miles in a buggy to attend this quarterly conference.

At Rayville there seems to be fine interest. On the 26th of December we had good congregations both morning and evening. On the 5th of January we had our educational meeting. The Missionary Society did well their part by serving a bountiful lunch for the occasion. Brother Lutz, our secretary, spoke in praise of the meeting.

Brother and Sister May were well domiciled in their splendid parsonage at Winnsboro. He is preaching, we are told, to a full house.

At Gilbert, Brother George is starting off well, in his second year. We had an enthusiastic quarterly conference, and a splendid service on Wednesday night.

At Sicily Island, Brother and Sister Caraway have the church well organized—the Missionary Society and Epworth League doing well.

The people at Bonita seem delighted with their pastor, and Brother Barr is doing things, as he usually does.

Tallulah was made a station last Conference. They seem to think they have the greatest preacher in the Conference. Brother Cudd is at Tallulah.

The salaries for the pastors, where the assessments have been made, have in no case been lowered—some have advanced.

Will write more as I go on.

K. W. DODSON, P. E.

Ruston, La.

FROM McCOOL, MISS.

Dear Brother Carley: Our first quarterly conference was held Wednesday, January 5. Our much loved and efficient presiding elder, the Rev. A. T. McIlwain, was with us, and surely was at his best. He brought us a great message at 11 a. m. The good people of Liberty Hill came out in the good old-fashioned way, with boxes and baskets full of good things to eat. After dinner, the business session of the quarterly conference, came—every church represented by one or more officials, one steward walking seven miles to answer to roll call; an encouraging report was made. All felt that it was good to be there. We came back to McCool for the evening hour's worship, where a house full of people greeted our presiding elder, who brought to us another great message. His coming to the McCool charge with God's messages, as he did, brought a benediction to the entire charge. Our people are looking forward to February 27, when he has promised to touch the charge, again. All is well, and the sun is shining along the pathway of this happy pastor.

D. R. McDOUGAL, P. C.

Sunday School

LESSON FOR JANUARY 23.

Lesson Topic: Greatness Through Service.

Scripture Lesson: Matthew 20:17-28.

Golden Text: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:28.

Home Readings: Monday, Selfish Requests Refused, Matt. 20:20-28; Tuesday, Humble in Prayer, Luke 18:9-14; Wednesday, Humble in Action, Luke 14:7-11; Thursday, A Generous Regard for Others, Philippians 2:1-11; Friday, Sympathy for Others, James 2:1-9; Saturday, Pure Religion and Service, James 1:19-27; Sunday, Our Lord Humbled Himself, Isaiah 53:4-12.

Teaching Points.

1. It is natural and praiseworthy for parents to desire for their children honorable positions in life—that they become great.
2. Children themselves should look forward to achieving success.
3. True greatness, however, is not measured by the positions we occupy, but by the service we render to our fellow-men.
4. Fame does not always follow true greatness.
5. Since service is the condition of greatness, it is possible for all of us to live truly great lives.

PROPOSING A SUNDAY SCHOOL CONTEST.

Dear Brother Carley: I am writing to several of the larger Sunday schools in the North Mississippi Conference, proposing that we put on an attendance and offering contest for two or three months, believing that it will stimulate interest and do good. In this way we will find out what the other schools are doing. If a dozen or fifteen of our leading schools reported through the Advocate each week their offering and attendance, I am sure some of our schools would take on new life.

I am suggesting that we have a report, first, of the largest adult class, its attendance and offering, then of the whole school. My own school is sending in its first report, which is considerably below that of last Sunday, but we want to make a start.

Come on, Tupelo, Corinth, West Point, Winona, Greenwood, Grenada, Water Valley, Clarksdale, Columbus, and any others that may want to enter the race. My school is not nearly so large as some of the others, but a contest like this will be a stimulant. So, let's go!

Yours,

E. S. LEWIS.

OLDER BOYS' CONFERENCE.

Under the auspices of the Louisiana Young Men's Christian Association and the Louisiana Sunday School Association, the Second State-Wide Louisiana Older Boys' Conference will be held in the city of Lake Charles, January 28-30. All boys from 16 to 25 years of age, and especially those in the organized Bible Classes of the church and the Hi-Y Clubs of the public schools, are invited and expected to be in attendance. This conference is a coming together of the older boys of Louisiana for consideration of boy work and boy life, so as to fit the boy to live the four-fold life as Jesus would have him live it. The first conference was held in Baton Rouge last January and a great deal of good was the outcome of it. Especially were the ministers of Baton Rouge, as well as the laymen of that city, enthused and inspired when they found out what was going on in the conference for the development of the boy life of the State. This year the conference promises to be better and bigger, as the Y. M. C. A. and the Sunday School Association have had a year in which to develop and extend the work of the conference.

Men of national reputation—men of God who are giving their lives for and with boys—will be in attendance to enthuse, inform, inspire and instruct. Many forward steps will be taken and the boys given sympathy in their tasks of growing into men of righteousness. Some of the expected speakers are C. C. Robinson and E. C. Colton, of the International Committee Young Men's Christian Association, of New York; C. E. Buckner, of Tulsa; S. E. Henning and C. B. Loomis, of Atlanta; Geo. D. Booth and Fred D. Thompson, of New Orleans, and Van Carter and Wm. Tietje of the Louisiana State Sunday School Association.

Lake Charles is preparing to entertain the boys, realizing that it is one of the biggest opportunities that can come to a city to give a home for three days to a boy who is to be the leader in all walks of life in the years not far distant. Dr. Hines of that city is securing homes for three hundred. We would like to urge that the Methodist pastors of the State give consideration to this conference and send some of their older boys to it.

VAN CARTER.

A NOTE FROM REV. F. R. POWER.

Dear Brother Carley: I expected to write you some time ago and tell you about our work over here and the kindly way in which we were received, but owing to serious illness I have delayed.

Mrs. Power has been dangerously ill since the 2nd of this month. We have had a trained nurse with her for a week, and three physicians, one coming from two to four times a day; the other two were called in consultation. She has a complication of diseases, but her main trouble is malaria. The doctor and nurse both think she is somewhat better to-day and that she has a chance for recovery.

I have never seen anything like the goodness of the people here. We have not wanted for a thing. Pray for us.

Yours fraternally,

F. R. POWER.

Wilmar, Ark., Jan. 11.

FROM CARROLLTON, MISS.

Dear Brother Carley: At the session of the North Mississippi Conference Bishop McMurry sent me back to Carrollton for the fourth year. If I complete the year's work, it will be the first time any preacher has served the charge four years.

We began the year by having Rev. R. H. B. Gladney come to us the first week in December and teach a class of fifteen in the "Teacher Training Course." Our people remembered us kindly at the holidays with many substantial tokens of their appreciation, all of which is greatly appreciated by myself and family. I hope and pray that by my leadership and service I may prove worthy of their kindness.

The work has started off well, notwithstanding the financial distress caused by woeful failure in crop caused by boll weevil and also drop in prices. I trust we shall have a great year at Carrollton in 1921.

R. W. EVANS, P. C.

If a man can write a better book, preach a better sermon, or make a better mousetrap than his neighbor, though he build his house in the woods, the world will make a beaten path to his door.—Emerson.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenwood Dist.—First Round.

Sidon and Cruger, at Sidon, Jan. 16.
Schlater, Jan. 23, a.m.
Dublin, at Dublin, Jan. 30.
Lambert, at Lambert, Feb. 6.
Phillipp, at Vance, Feb. 13.
Ruleville, Feb. 16, p.m.
Drew, at Drew, Feb. 17, p.m.
Belzoni, Feb. 20, a.m.
Moorehead, Feb. 20, p.m.
Indianola, Feb. 23, p.m.
Inverness, Feb. 27, a.m.
Minter City, Feb. 28, a.m.
Swiftown, at ——.

S. L. POPE, P. E.

Greenville Dist.—First Round.

Merigold, a. m., Jan. 23.
Boyle, p. m., Jan. 23.
Gunnison, a. m., Jan. 30.
Glen Allan, p. m., Jan. 30.
Jonestown and Rich, Feb. 6.
Hollandale, Feb. 13.
Benoit, Feb. 20.
Tunica, Feb. 27.

J. H. FELTS, P. E.

Sardis Dist.—First Round.

Arkabutla, at Hunter's Chapel, Jan. 22, 23.
Cockrum, at Palestine, Jan. 29.
Pleasant Hill, at P. H., Jan. 30.
Shuford, at Mt. Pisgah, Feb. 2.
Sardis Ct., at Wesley Chapel, Feb. 5.
Courtland, at Courtland, Feb. 6.
Tyro, at Fredonia, Feb. 12.
Horn Lake, at H. L., Feb. 13.
Mt Pleasant, at Mt. Pleasant, Feb. 19, 20.
Batesville, Feb. 27.

R. A. MEEK, P. E.

Columbus Dist.—First Round.

Ackerman Ct., at Ackerman, Jan. 23, 24.
McCool Ct., at Liberty Chapel, Q. C., Jan. 5; preaching, Feb. 27, a.m.
Chester Ct., at Salem, Jan. 12.
Shuqualak, at Shuqualak, Jan. 29, 30.
Crawford and Shaffers, at Crawford, Jan. 30, 31.
Caledonia Ct., at Piney Grove, Feb. 5, 6.
Mayhew, at Mayhew, Feb. 6, 7.
Ethel, at Ethel, Q. C., Jan. 26; preaching, Feb. 27, p.m.
Cedar Bluff, at Pheba, Feb. 12, 13.
Starkville Station, Feb. 13, 14.
Sturgis, at Sturgis, Feb. 19, 20.
Longview, at Longview, Feb. 20, 21.

A. T. McILWAIN, P. E.

Corinth Dist.—First Round.

Ripley Station, Jan. 23, a.m.; Q. C. 24, p.m.
Blue Mountain Ct., at B. M., Jan. 23 p.m., 24, a.m.
Dumas Ct., at Weir's Chapel, Jan. 25.
Silver Springs Ct., at Mt. Carmel, Jan. 26.
Rienzi Ct., at Rienzi, Jan. 29, 30.
Corinth Ct., at Boxes Chapel, Feb. 1.
Kossuth Ct., at Pleasant Hill, Feb. 2.
Golden Ct., at Golden, Feb. 5, 6.
Tishomingo Ct., at Tishomingo, Feb. 7.
Mantachie Ct., at Hebron, Feb. 11.
Mooreville Ct., at Allen's Chapel, Feb. 12, 13.
Iuka Ct., at Pleasant Hill, Feb. 19, 20.
Burnsville Ct., at Burnsville, Feb. 20, 21.
Marietta Ct., at Marietta, Feb. 26, 27.

J. B. RANDOLPH, P. E.

Grenada Dist.—First Round.

Sallis Ct., at Sallis, Jan. 23, 24.
Paris Ct., at Paris, Jan. 29.
Coffeeville Ct., at Coffeeville, Jan. 30, 31.
Tie Plant, at Tie Plant, Jan. 30, p.m.
Duck Hill Ct., at Duck Hill, Feb. 5, 6.
Holcomb Ct., at Holcomb, Feb. 6, 7.
Waterford Ct., at Waterford, Feb. 11.
Ashland Ct., at Ashland, Feb. 12, 13.
Lamar Ct., at Lamar, Feb. 13, 14.

R. A. TUCKER, P. E.

Aberdeen Dist.—First Round.

Calhoun City, at Calhoun City, Jan. 23, 24.
Algoma, at Algoma, Jan. 25.
Houlka, at Houlka, Jan. 26.
Smithville, at Paine's Memorial, Jan. 29, 30.
Greenwood Springs, at Greenwood Springs, Feb. 1.
Buena Vista, at Buena Vista, Feb. 5, 6.
Fulton, at Fulton, Feb. 12, 13.
Tremont, at Asbury, Feb. 13, 14.
Randolph, Feb. 18.
Toccapola, Feb. 19, 20.
Salem and Oakdale, Feb. 21.
Nettleton, at New Chapel, Feb. 26, 27.

T. H. DORSEY, P. E.

MERIDIAN DISTRICT SET-UP MEETING.

In answer to call of the presiding elder, most of the pastors of the Meridian District and a group of other workers assembled in Central Church, Meridian, at 9 a.m., Friday, Jan. 14, 1921, for a District Set-Up Meeting of the Christian Education Movement, with Rev. J. M. Morse, Conference Secretary of Education, in the chair, this being the last of a series of such meetings covering the seven districts of the Mississippi Conference. H. G. Hawkins was elected Secretary. About forty were enrolled as in attendance, counting several who appeared later in the day.

The first speaker upon the program was the Conference Educational Secretary himself, who emphasized the importance of the movement, and sounded a note of determination, hope and triumph.

Dr. Rolfe Hunt, President of Port Gibson Female College, next spoke on Prayer and Life Service, an address which was thoughtful, heartfelt, inspiring, moving.

Rev. J. C. Chambers, Conference Sunday School Secretary, was called forward as the next speaker, emphasizing the need of Christian training through prayer and instruction in home and school, that the church may have the laborers to send forth into the harvest fields.

Rev. J. T. Leggett, pastor of Main St. Church, Hattiesburg, was next on the program, giving in eloquent and overpowering words a philippic on materialistic education, of which the German educational system was the leading exponent, but whose influence had passed to other peoples to some extent, including America. Over against this was shown the imperative need of training in the ideals of Jesus of Nazareth. The 33 million for Christian education he said, was needed; but this will not accomplish its purpose, unless it is accompanied by prayer. The golden age will be the age of the golden heart.

Those purposing to co-operate in this movement were asked to offer their hands, and many, probably all, came forward. Rev. H. A. Wood was then called on, and led in an earnest prayer.

The next speaker was W. D. Hawkins, Conference Centenary Secretary and Treasurer, and President of the Mississippi Conference Epworth League. He spoke in behalf of the hosts of youth that are represented by the Epworth Leagues of the Conference.

The meeting adjourned for dinner to be served at the church, the benediction being pronounced by Rev. W. J. Ferguson. A vote of thanks for the dinner was passed.

The afternoon session was begun at 1 o'clock. Rev. S. B. Watkins led the devotional exercises, the prayer being offered by Rev. W. A. Hays.

Brother W. D. Hawkins was introduced to resume his address of the morning session, devoting himself this time to the Centenary—the great things already achieved by it, and the necessity of consummating that movement. He gave good news of payments on Centenary pledges, and showed the unmistakable peril to the educational and other causes if these pledges are not redeemed.

"Onward, Christian Soldiers" was sung; and then Miss Ella Wayne Ormond was called upon, and made a short speech, indicating that the women could be depended upon for co-operation in this movement.

Mrs. C. R. McQueen, being presented, paid tribute to the Methodist ministry, stating that she owed much of the best of her life to a Methodist preacher whose influence put her into a Methodist college.

The Chairman made an illuminating address, outlining the program of cultural work of the campaign for the coming weeks.

Dr. I. W. Cooper, President of Whitworth College, was introduced as the next speaker. He explained that the nation is still as rich as it was six months ago. The money and the wealth have not been destroyed; money's purchasing power is greater. There are single educational institutions in the North and East and West that have as much endowment as have all the educational institutions of Southern Methodism. There are seven million Southern Methodists, counting adherents, and the total endowment of all our Southern Methodist schools is only about seven million, or a dollar per member. The speech was bristling with information and illustration of the possibilities of this Movement, and exhortation as to the accomplishments that will come through faith. He said that there were a dozen millionaire Methodists in the Mississippi Conference, and a dozen more half-millionaires.

Mrs. W. J. Ferguson was called upon and talked in a way that interested.

Before final adjournment, opportunity was offered for voluntary talks, and quite a number of the pastors expressed their appreciation of the inspiration received, and their determination to take the message to their people and achieve the triumph of the movement in their charges.

Rev. H. B. Watkins was appointed to bear to Rev. P. D. Hardin, presiding elder of the district, expressions of regret that he was prevented by illness from being present; and prayer was offered for his speedy and complete restoration to health.

H. G. HAWKINS,
Secretary.

Enterprise, Miss., Jan. 15, 1921.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Vicksburg Dist.—First Round.

Gloster and Liberty, at Gloster, Jan. 23.
Rocky Springs, Jan. 28.
Port Gibson, 7:30 p.m., Jan. 28.
Washington, Jan. 29, 30.
Natchez, 7:30 p.m., Jan. 30.
Nebo, Jan. 31.
Oak Ridge, Feb. 2.
Louise and Holly Bluff, at Holly Bluff, Feb. 6.
Silver City, 7:30 p.m., Feb. 6, 7.
Rolling Fork, Feb. 13.
Mayersville, Feb. 14.
Anguilla, Feb. 20.

J. R. JONES, P. E.

Seashore Dist.—First Round.

Moss Point, Jan. 22, 23.
Escatawpa, 2:30 p.m., Jan. 23.
Americus, at Pleasant Hill, 11 a.m., Jan. 24.
Pascagoula, 11 a.m., Jan. 30.
Ocean Springs, 7:30 p.m., Jan. 30.
Poplarville, Fri., 7:30 p.m., Feb. 4.
Carriere, Feb. 5, 6.
Picayune, 7:30, Feb. 6.
Lumberton, Mon., 7:30, Feb. 7.
Mentorum, at Alexandria Memorial, Feb. 12, 13.
Wiggins, 7:30 p.m., Feb. 13.
Coalville, Tues., 11 a.m., Feb. 15.
Gulfport Ct., Wed., 7:30 p.m., Feb. 16.
Logtown, Feb. 19, 20.
Lyman, 11 a.m., Feb. 27.
Wesley Memorial, 7:30 p.m., Feb. 27.

W. M. SULLIVAN, P. E.

MARRIED.

On December 25, in the home of the bride, Mr. JOE GRUBBS, of Topeka, Kansas, to Miss CHRISTINE BASS, of Midnight, Miss., Rev. T. A. Ferguson officiating.

At the Methodist church, Philadelphia, Miss., on December 28, 1920, by Rev. Jas. G. Galloway, Miss LUCILE, daughter of Mr. and Mrs. G. W. Mars, of Philadelphia, to Mr. DAVID WEAVER BRIDGES, of Columbus, Ga.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE.

Thank You.

Several weeks since we requested through this page, that the Corresponding Secretary of each auxiliary send a complete list of the newly-elected officers of her auxiliary to the Conference President and Corresponding Secretary. There have been a good number of responses, for which we "Thank You," but our list is not complete yet. Try again.

President, Mrs. C. F. Niebergall, 7936 Zimple Street, New Orleans.

Corresponding Secretary, Mrs. A. P. Holt, Crowley, La.

Distributor of Literature, Mrs. W. W. Duson, Crowley, La.

MISSISSIPPI CONFERENCE.

Wesson Auxiliary Running Well.

Mrs. O. F. Youngblood, publicity agent for the Wesson auxiliary, writes us of their work. True she did not mention "oil," but she did say the machinery is "running well," each new officer learning to do her part, fitting herself into a very excellently planned organization. The Pledge for 1920 is paid in full, and at a charming little Halloween party in the fall the workers raised their "quota" for the Methodist Hospital at Laurel.

The women of Wesson found their pastor's wife a great help: her missionary zeal is contagious. Mrs. Youngblood, write, if you have not already done so, and send the names of your officers to your Conference President and Corresponding Secretary.

Galloway Memorial Church of Jackson Welcomes Own Missionaries.

A memorable event in the annals of the closing year for Galloway Memorial Church, of Jackson, was the visit, in November of Mr. and Mrs. E. V. Jones, of Soochow University, China. When it is remembered that while this church has been caring for the support of these missionaries since 1915, they were personally strangers to its members, it will be understood with what interest they were welcomed.

Mr. Jones spoke to the congregation at the morning service on Sunday, and Mrs. Jones occupied the pulpit in the evening, both giving stirring messages of their work in China.

On Monday afternoon, Mrs. Jones met with the women of the Missionary Society. After a brief musical program, rendered in her honor, she gave an informal and delightful talk of her intimate life in Soochow. Wearing a dainty frock of white, with a blue ribbon sash, Mrs. Jones looked very charming, and as she talked, her earnest face illuminated with the light of noble purpose, the hearts of her hearers were completely won. At the close of her talk, the president of the society, Mrs. Grace Hemmingway, introduced a tiny Chinese maiden imported for the occasion "lest Mrs. Jones be homesick for the sight of some one from her adopted land." This maiden from Cathay (little Adele Howie) came forward laden with gifts with which Mrs. Jones, to her surprise, was showered.

In the evening of this day, a large reception for Dr. and Mrs. Jones was held in the church parlors. The pastor, Brother Crisler, with Mrs. Crisler and the stewards and their wives, together with the guests of honor, formed the receiving line.

Later, a musical program, including several numbers by the Millsaps Glee Club, was given, after which Mr. and Mrs. Jones gave informal talks, each again giving touching testimony of the work in China and its needs, and earnestly voicing their pleasure in the warmth of the welcome accorded them by their own people of Galloway Memorial Church.

Many beautiful and curious things from China, hand-woven lace and embroidered linen to delight the heart of woman, books, bags, beads and other souvenirs which Mrs. Jones had collected, were on exhibition during the evening. Delicious refreshments were served and good time was enjoyed by the large company present.

The members of Galloway Memorial Church, long sensible of the worth of Mr. and Mrs. Jones, were pleased even beyond expectation upon meeting these consecrated young people face to face.

Truly, to know them is to love them. Henceforth the bond of personal acquaintance will strengthen the tie which binds their lives to ours, and an added and tender loyalty from those of their own in the home-land will follow, to cheer and inspire them as they go to tell the story of Jesus and his love.

LILY WILKINSON THOMPSON.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania St., telephone, Uptown 1105;; office, 327 Carondelet St., telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence St., telephone, Hemlock 2461.

Rev. C. D. Atkinson, Parker Memorial, residence, 734 Nashville Ave., telephone, Uptown 447.

Rev. H. T. Carley, editor, New Orleans Christian Advocate; residence, 1125 Fern St., telephone, Walnut 1238; office, 512 Camp St., telephone, Main 4373.

Rev. W. C. Childress, Sup't City Missions; residence, 1129 Fern St.; office, 327 Carondelet, telephone, Main 5688.

Rev. W. L. Duren, Rayne Memorial; residence, 1421 Constantinople St., telephone, Uptown 1188-X.

Rev. J. D. Harper, McDonoghville, La.

Rev. R. H. Harper, First Church; residence, 5830 Prytania St., telephone, Uptown 329.

Rev. H. N. Harrison, Felicity; residence, 1818 Chestnut St., telephone, Jackson 1753.

Rev. W. D. Kleinschmidt, Louisiana Avenue; residence, 1110 La. Ave., telephone, Uptown 2805.

Rev. G. V. Romano, Italian preacher; residence, 1319 N. Rampart St., telephone, Hemlock 468.

Rev. J. E. Selfe, Epworth; residence, 438 S. Scott St.

Rev. Ellis Smith, Carrollton Avenue; residence, 1125 Fern St., telephone, Walnut 1238.

Rev. W. E. Thomas, Memorial Home; residence, 1516 Amelia St., telephone, Uptown 1989.

Rev. C. C. Wier, Algiers; residence, 236 Olivier St.; telephone, Algiers 138.

Stephen S. Thomas, Conference Centenary Secretary-Treasurer; residence, 1432 Fern St., telephone, Walnut 2899-W; office 327 Carondelet St., telephone Main 5688.

FROM GRAND CANE, LA.

Dear Advocate: The Grand Cane charge is moving steadily onward. The "present cold and rain" retards the work somewhat. We are lining up on the General Conference plan for the Educational Campaign, and hitting the line in some places.

The Advocate has a warm place in the hearts of our people. We expect to assume our quota as outlined by the Publishing Committee. One Advocate for every ten members should be the minimum for every charge in the three Conferences, which this paper patronizes, helps and informs.

Yours faithfully,

S. J. DAVIES.

"Make no mistake about it, the voice of the distressed if it goes in at one ear and out at the other will go on to be heard against us at the judgment bar, where we must all appear for trial."

When a father forgets that he was ever a boy, he loses all control over his own son.—Exchange.

MOSES NGANJOLO.

Mrs. H. P. Anker.

Nganjolo was formerly a student of the Catholic Mission school near Wembo-Niama and was one of their evangelists at the time of the opening of the Methodist Mission. He tells us that long before this the priests informed their followers that the Protestants were coming and described them as Lutherans and people of Satan. They were told not to accept their baptism, for they had no sacraments, no confirmation, and did not know the mystery of turning the bread and wine into the body of Christ, but ate their own bread at communion. The evangelists were told that if they continued to stay with the Catholic Mission, they would always be treated well and receive regular monthly salaries.

The day on which our first missionaries arrived was a big event for Nganjolo and others. He says they stood afar off to view the new white people for fear that, should they go too near, some harm might befall them. As time went on, they learned that the new Protestants were not as bad as they had been pictured, and when the priests refused to pay Nganjolo his promised monthly wage he decided to visit the Methodist Mission. Very soon after this he entered their school, which was very displeasing to the Catholics, and they began to do their utmost to get him back. They sent a messenger to the chief of Nganjolo's village with the following words: "We want Nganjolo and if he does not return to us, we will report you to the Government officials." The chief replied: "Nganjolo is not a slave of mine and, so far as I am concerned, he may 'sit' in the village of any white man he may choose." Having failed in this attempt, they sent one of their evangelists to Nganjolo offering him work for a better salary. They also asked their church to pray that he would change his heart, and if not, that he might die.

Nganjolo had no desire to return, and in the course of time he and others who had previously been baptized by the Catholics were ready to be baptized by our Mission. The Catholics were on the alert and thought they saw a favorable opportunity in this to frighten him into coming back to them. They predicted that if these boys and young men received baptism twice they would die. The natives are very superstitious and this was too much for most of the candidates for baptism. And so all, with the single exception of Nganjolo, ran away on the date of baptism. Some of them, however, returned later and were baptized.

A few weeks after, when Nganjolo was on his way to a certain village to preach, he stumbled on the path and a knife which he was carrying for protection pierced his leg. Many of the natives were filled with fear and thought at once that this accident had been prayed upon him by the priests and that his death was near. But God had other plans for Nganjolo's life, and after his leg healed he was sent out as our evangelist to Oduku. While there he was visited by one of the Catholic priests who tried all manner of methods to win him back to them, to all of which Nganjolo replied that he would not leave his present work. When he mentioned also that one of the things which bound him to the Mission was a loan given him to help buy a wife, the priest offered to give him the money at once to cancel the debt. This must have been a tempting offer to Nganjolo, for every native loves money, and by refusing he showed his strength of character. After this the priest became very angry and left, calling him a lost sheep.

Lest you think that Nganjolo had no further temptations we must tell you of one other occasion when he was sorely tempted to leave us. When two of our missionaries made a long itineration, taking with them Nganjolo as the evangelist, they noticed a lack of enthusiasm in his work. This was not understood at the time, but soon after returning to the Mission Nganjolo told us that he, with one other evangelist, was about to leave, having accepted employment from a trader. The last Sunday of his stay on the mission the Spirit of God led a missionary to preach that morning on the subject of Jonah. The message touched the heart of Nganjolo. He felt that he was running away from the work of God even as Jonah had tried to do. He made a touching public confession of his error and since then has grown to be our strongest and best evangelist.

A story like this reveals the inner struggles and temptations in a native's life, and shows us how much they need our help and prayers.

South Holland, Ill.

FROM VICTORIA, MISS.

Dear Brother Carley: I have gotten pretty well acquainted on the Red Banks charge, and like the people fine. They know how to make a preacher feel good in their midst. The church at Victoria gave us a "pounding" New Year's Day that helped wonderfully along the way.

I am planning and hoping for a year of success in nineteen and twenty-one.

Fraternally,
W. W. BRUNER.

FROM COCKRUM, MISS.

We have been very kindly received in this, our new, field of labor, and, since making one round of appointments, feel we have the best folks to serve in all the Conference. On our arrival here, we were met at the parsonage by a committee of ladies, who stocked our pantry with good things too numerous to mention, captivating us both heart and soul, and placing us under lasting obligations to them. Our heart is in the work and we are expecting this to be a great year.

Cordially, yours,
T. L. OAKES, P. C.

RELIGION IN THE HOME.

By Dr. Frank Crane.

Almost every human being comes home every day.

We come home to sleep. For once every twenty-four hours our lives must be dipped in death. We come home for the refreshment that we get from hearts that love us.

The most essential element in any home is God.

We are willing to do almost anything for God except to use Him. Yet the thought of God is the most practical of all the thoughts that enter into our mind. It solves problems, eases loads, unties hard knots, smooths out complications.

Once a day every human being should think of God. We are all human; hence faulty and cranky. The God thought is the greatest of lubricants. There is no secret of getting along with folks equal to the secret of His presence.

The God thought is the foundation of love's permanency, the best resistant to the many storms and floods and fires that threaten love. The God thought is the most deeply educational atmosphere for children, the surest guaranty of nobleness in a young man, of virture in a young woman.

What fools we mortals be! We talk and write and read and argue and believe about God, everything but use Him. We are as silly as people would be if they wore no shoes, but only praised shoes and prayed for them.

Once a day if we rise to the God thought, we shall carry that high and pure atmosphere throughout all the fogs and impurities of our daily affairs. Once a day if we creep into the thought of God, we shall find that deep rest of the spirit we all crave.

Plan your day so that you will have a little while with God. Once in twenty-four hours reach up and touch the infinite. It is well to do this alone. It is better to do this with your family. Do this, not from a sense of duty, not as an irksome task to be over with as soon as possible, but for the real, usable Strength, Sanity, Poise, Vision, Optimism you can get from it.

Almost every human being comes home every day. We come home to sleep. What a world it would be if we came home to God! "I came from God," said George MacDonald; "I am going back to God. I will have no gaps of death in my life."—The Christian Advocate. (N. Y.).

FROM PICKENS, MISS.

Dear Brother Carley: Allow me a few lines to say that the Pickens charge is moving along nicely.

We were cordially received for another year in this very pleasant charge.

Our people are depressed over the financial condition of the country, but they are going to make a heroic effort to keep the church prospering.

We observed the first week in January as a week of prayer and consecration in three churches in this town, with their pastors working together, the ladies conducting a prayer service each p. m., and the preachers of the different churches preaching at 7 p. m. two days and nights at each church. We had splendid congregations of very earnest workers, about 15 pledging themselves to have family prayers, and about twice that number have pledged to tithe. It was good to be here and we felt we were sitting together in heavenly places in Christ Jesus.

Brother Ford of the Presbyterian Church and Brother Simmons, of the Baptist Church, and I took our turn in the preaching services. One joined the Presbyterian Church, and we feel our whole town has been lifted to a higher plane of Christian living.

Yours in word and work for souls.

J. H. SMITH.

SHREVEPORT DISTRICT SET-UP MEETING.

The first meeting of the Shreveport District for the purpose of discussing the Educational Campaign and laying the plans for operation, was held here yesterday. The attendance was almost 100 per cent, and the discussions were entered into by ministers and laymen, and lent great encouragement towards the success of the campaign.

Dr. R. H. Wynn, presiding elder of the district, presided, and conducted the devotional service. He delivered a very able address on the need of a consecrated spirit and on the spiritual objectives of the campaign.

Rev. W. L. Duren, pastor of Rayne Memorial Church, New Orleans, delivered a masterly address on "Conservation of the Resources of the Church." He won his way into the hearts of his hearers by the clear ring of a sincere spirit and the able manner in which he handled his subject. Brother Duren reflected credit upon Millsaps College, his Alma Mater, but, best of all, showed himself to be a worthy soldier in the Master's cause.

Rev. A. S. Lutz, State secretary, outlined the purpose and scope of the Educational Campaign relative to the work to be done in the three months' cultural campaign by every church organization in the district for the success of the Movement.

All the talks were filled with inspiration, and the principal thought was the need of a spiritual foundation which would give the denomination an active zeal in the cause to be represented in the campaign.

H. B. HINES.

INCOME TAX IN A NUTSHELL.

WHO? Single persons who had net income of $1,000 or more for the year 1920; married couples who had net income of $2,000.

WHEN? March 15, 1921, is the final date for filing returns and making first payments.

WHERE? Collector of Internal Revenue for district in which the person resides.

HOW? Full directions on Form 1040A and Form 1040; also the law and regulations.

WHAT? Four per cent normal tax on taxable income up to $4,000 in excess of exemption. Eight per cent normal tax on balance of taxable income. Surtax from 1 per cent to 65 per cent on net incomes over $15,000.—Government Bulletin.

Shreveport Dist.—First Round.

Bayou La Chute, Mon., Jan. 17.
Pelican, Thurs., Jan. 20.
Castor Ct., at Alberta, Sun., Jan. 23.
Plain Dealing, Sun., Jan. 30.

R. H. WYNN, P. E.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 68—No. 5. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3339.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 3, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE CHALLENGE OF JESUS.

There are myriad cries coming to us and myriad cross-currents sweeping over us, urging us hither and thither. Some of them we turn deaf ears to and some of them we brazenly disregard. But it cannot be so—it must not be so—with the challenge of the Christ. It comes to us straight as a beam of light and clear as a bugle call. We disregard it at our peril. Jesus challenges our admiration by the heroism of his life; he challenges our faith by the nobility and power of his ministry; he challenges our love by the infinite tenderness of his own love for us; he challenges our wholehearted devotion by the greatness and urgency of his work in the world. By every token we should rise above our own selfishness and narrowness, and catch the magnificent vision over which his eyes sweep, and breathe in that indomitable spirit of optimism and courage that characterizes him, and throw ourselves unreservedly into the work of the propagation of his kingdom. "And I, if I be lifted up from the earth, will draw all men unto myself."

HEROES.

The world worships heroes when it recognizes them—but often its eyes are holden, so that it sees not. The roll of heroes is not made up only of those who receive the laurel wreath and the plaudits of the people; in the quiet walks of life, among the humble and lowly, in the obscure corners, are many men and women around whose heads a halo glows. They are heroes who remain faithful to God and the right in the face of bitter opposition and cruel indifference; they are heroes who remain faithful through suffering, keeping their sorrows to themselves lest they make heavier the burden upon another's shoulders; they are heroes who hold tenaciously to whatever spiritual light they have received, though much is left in darkness, facing their doubts and temptations courageously because they know they cannot go astray if they "follow the gleam;" they are heroes who are doing what they can, with limited means and circumscribed opportunities, to bless the world, counting the smile of a little child a richer reward than the waving of flags and the booming of cannon; they are heroes who, having come far on the journey of life, having tasted somewhat of its joys and experienced somewhat of its sorrows, near the end of the journey, unable to labor longer, with folded hands and peaceful breast are waiting patiently, calmly, holily, for the summons that will usher them into life eternal. We are surrounded by a heroic company.

UNDEVELOPED RESOURCES.

One of the great problems in connection with the industrial and economic welfare of the United States is the proper development of the tremendous resources with which it has been so richly endowed. More and more these resources are being made available, but when we compare the density of population in our land with that of other and older nations, we begin to realize that we have but scratched the surface of our industrial possibilities. If we are the richest country in the world to-day in the value of our tangible resources, we are infinitely richer in the vast store upon which we have not yet begun to draw. But we are thinking now of our undeveloped resources in life rather than those in material things. The tragedy of many a life lies in the fact that it never becomes what it could become, by reason of the failure to utilize its potential resources. Too many of us too often are content to skimp along, when we could, if we would, become opulent in the possession of intellectual and spiritual virtues that are easily within our reach. Under the barren surface of unused land may lie fabulous wealth in the form of mineral deposits—but it is valueless until it is made available by shaft and well; beneath the commonplace plane upon which many a life is lived lie untold resources of physical and mental and spiritual strength—but they are useless unless they are developed by determined effort. The poorest of all men is the one who is rich and does not know that he is rich.

NOT ON THE FRONT PAGE.

We read the following press dispatch from Wausaukee, Wis., a few days ago: "Joseph Jejois bought the Wausaukee jail for $30, and will use it for a woodshed. City officers, in explaining the sale, said that since the advent of prohibition the jail, which has been in service thirty years, has been idle." But we did not find this item of news on the front page of the newspaper we were perusing; it was in an obscure corner on an inside page. Of course we do not know that it was intentionally hidden away, but since so many things that are intended to discount prohibition are given first-page position, the idea suggests itself that there is a well-defined plan to give as little publicity as possible to news that favors the other side. We call attention to this merely that the friends of prohibtion may not be misled by the propaganda for the repeal or modification of the Eighteenth Amendment.

DON'T WRECK THE TRAIN.

One of the most dastardly crimes imaginable is wrecking a train upon which hundreds of people are traveling, thus endangering and almost certainly destroying the life of scores of innocent men and women. Only a moral degenerate could be guilty of such enormity. But a man may wreck a movement as well as a machine, with results even more tragic. If danger is ahead, the wise thing to do is to put out signals that will convey a warning in unmistakable terms; only a fool would wreck the train to keep it from running into an obstruction or an open switch.

THE INSPIRING POWER OF A GREAT IDEA.

The world never really advances except by ideas. The deed is the attainment of the idea—but the idea always precedes the deed. The superlatively great men of history are the men who have conceived ideas that have eventuated in great deeds throughout succeeding centuries. A great idea is as deathless as time—and it never loses its vigor with the passing of the years. As it is assimilated by men and women as generations come and go, it inspires them to live noble lives and attain holy character. A great idea implanted in the soul of a youth is worth infinitely more to him than a fortune of millions left him by his father. A legacy of money is laden with responsibilities and temptations; the acquisition of ideas enriches and ennobles the life without ensmalling the soul. The true function of education is to bring inspiring ideas within the range of receptive minds.

NATIONAL SELFISHNESS.

Selfishness is usually looked upon as the besetting sin of the individual—and most of us, probably, think more highly of ourselves than we ought to think; but there is such a thing as national selfishness, that may corrupt the morals and unsettle the life of a whole people. If a nation is willing to ignore the responsibilities of international relationships; if it is willing to disregard the obligations it owes to the world as a whole; if it is willing to lose its cosmic consciousness and think only in terms of its own present material welfare. it may be able to find some justification for the policy of "every man for himself, and the devil take the hindmost." It seems to us that it is only on this ground that any argument can be made for the recent serious proposal that "no goods, the like of which we are now making or can make, shall be imported into the United States for the next ten years." Even then, we are face to face with the fact that a prohibitive protective tariff almost invariably leads the favored manufacturer to exploit the consumer, who is delivered bound into his hands. There is sound reason in morals as well as in economics for the territorial division of labor.

New Orleans Christian Advocate

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DON'T STOP AT THE STATION DESPAIR.

By Joaquin Miller.

We must trust the Conductor, most surely,
Why, millions of millions before
Have made this same journey securely,
And come to that ultimate shore.
And we, we will reach it in season;
And, ah, what a welcome is there!
Reflect, then, how out of all reason
To stop at the station Despair.

Ay, midnights and many a portion
Of little black water have we
As we journey from ocean to ocean
From sea unto ultimate sea—
To that deep sea of seas, and all silence
Of passion, concern and of care—
That vast sea of Eden-set islands.
Don't stop at the station Despair!

Go forward, whatever may follow—
Go forward, friend-led or alone;
Ah me! to leap off in some hollow
Or fen, in the night and unknown
Leap off like a thief; try to hide you
From Angels, all waiting you there!
Go forward! whatever betide you
Don't stop at the station Despair.

—Selected.

ADDRESS ON LIFE SERVICE.

The Bishops of the Methodist Episcopal Church, South, at their meeting held in Birmingham, Ala., December 16-30, have had under consideration the general plans of the Christian Education Movement, and especially those plans which seek to secure a more spiritual and efficient service in all departments of church work and teachings. As a result of our inquiry, and as an expression of our profound concern for the success of this Movement, we address this word of earnest reminder to the ministers and members of our church, and to that large body of friends who share interest in the fortunes and prosperity of our particular portion of the household of Christian faith.

The alarmingly inadequate supply of trained men for pulpit and pastoral service is one of the conditions to which the Education Movement is addressed as a remedy. For the church to be embarrassed and impoverished at the place of authoritative teaching and indoctrination can but bring the most distressing and destructive consequences. There are now in the Connection one thousand pastoral charges which must be supplied by men from without the ranks of Conference membership. The appointing power finds itself unable satisfactorily to meet even the more reasonable demands of congregations for preachers of equipment and preparation.

The enlarged missionary programme of the church calls for a force of workers equal to the entire output of our theological seminaries and other training schools. If this missionary call be fully met, there will be few workers left to serve in the rapidly growing home field, which is to be the point of failure or success in the immediate future. The first objective of the Education Movement is to meet this crucial and ever growing demand.

A correlative of this call for workers is that of the need of Christian education in general, which cause immediately requires trained leaders and teachers in such numbers as cannot be supplied from any source. The call for religious educational directors as adjuncts to the pastorate increases every year. Most of the Conferences have full-time secretaries for Sunday school and other educational movements, and the time is near when these will be needed in the districts. Professors of Applied Christianity are not less needed in our colleges. Unless new and productive methods are adopted, these calls must go unheeded.

These are not only questions of churchly concern; but are equally national problems. Moral bankruptcy threatens that nation whose spiritual leadership is inadequate or incompetent. In this time, when the church spirit and nationalism meet in the realm of constructive activities, these problems become elements of faith and patriotism.

The Christian Education Movement has wisely set as one of its definite objects "to lead at least five thousand young men and women to pledge themselves to devote their lives to the ministry, to mission work or to some other form of Christian service; and to seek an education as a preparation for this life service." The Movement has set apart the full month of February, when this great compelling appeal is to be presented to our congregations. We call upon the leaders of the Sunday school, the Epworth League, and the Missionary Societies to lay this message of the kingdom upon the hearts of the members of their respective organizations. We also ask that the faculties of our schools, colleges and universities at chapel hours address this matter to the minds and consciences of their students. Let our pastors throughout the Connection preach on the subject during the month of February, and seek to bring parents to consecrate their children to God's service.

Finally, we call upon our pastors and people to pray that during the month of February our whole church may be visited by a gracious revival; and that, as a result, on the last Sunday in February, thousands of our young people may be led to respond to the call of God in the stewardship of life.

Yours in the work and kingdom of the Master:

EUGENE R. HENDRIX.
WARREN A. CANDLER.
HENRY C. MORRISON.
JAMES ATKINS.
COLLINS DENNY.
JOHN C. KILGO.
WILLIAM B. MURRAH.
WALTER R. LAMBUTH.
RICHARD C. WATERHOUSE.
EDWIN D. MOUZON.
JOHN M. MOORE.
WILLIAM F. McMURRY.
URBAN V. W. DARLINGTON.
HORACE M. DuBOSE.
WILLIAM N. AINSWORTH.
JAMES CANNON, Jr.

THE PARALYZING FORCE OF MONEY.

By Rev. J. H. Jowett, D.D.

There are three judgments in the matter of giving, in which I hope we shall all be agreed.

And the first judgment is this: we are apt to be gravely deceived about the extent of our beneficence, and we vastly exaggerate the amount of money we give away. The majority of people have no idea of the range of their beneficence. They do not know how much or how little they give in the course of a year. But the bias of their estimate is always on the side of generous judgment. The people who do not know how much they give always give less than they think they do.

The Paralyzing Power of Money.

And the second judgment is this: there is a strangely paralyzing power about money, and it so restricts the heart that the more we get the less we are inclined to give. And this is surely what the Lord was meaning when He spoke of "the deceitfulness of riches." Riches can make a man think that he is growing bigger when all the time he is growing less. He estimates his size by the inlet of income, and not by the outlet of beneficence. While the inlet is expanding the outlet is contracting. But the reception is frequently more deadly still. His growth in riches is often accompanied by a corresponding growth in fear. It is one of the pathetic ironies of life that men who are growing in wealth have an increasing fear of poverty. And the fear puts them into bonds and they are afraid to give of their treasure lest none should remain. I went to see a very wealthy man in New York to ask him to help an exceedingly noble cause. His fear immediately answered my appeal, and he spoke as one who was on the verge of poverty. "I really cannot give any more!" The word was apparently sincere, and it was accompanied by a sort of sigh which confirmed its reality. "I really cannot give any more! What with one thing and another I do not know what we are coming to!" Fear seemed to haunt the man. It determined his thought and his speech and his services. A few weeks later he died, and his will was proved at over sixty millions! And I wonder, I wonder if at the end of the day he heard the messenger of the Lord saying unto him, "Thou fool, this night thy soul shall be required of thee, then whose shall these things be?"

Deafness to Necessities of the Soul.

And the third judgment is this: that conscience in the matter of giving is apt to become less sensitive as the appeals come from the necessities of the soul. Many a man will give generously in response to a cry of material hunger who is numb to the cry of spiritual hunger. Many men will give a large contribution to relieve the hungry children in Eastern Europe who feel no urgency in the cry of those who are spiritually hungry in Mongolia or Tibet. They would hasten to succor a fainting body, but they are careless to the needs of a fainting heart.

Well, all these are personal chills in the service of beneficence. They are personal limitations they are personal antagonisms, and they assault us all; and we are compelled to take a very strong and deliberate course if we are to overcome them and rise into possession of a soul which is wholly distinguished by "this grace also." How are we to meet these enemies of beneficence? What course can we follow to make beneficence a spontaneous issue in our life? First of all we must cultivate a sense of stewardship. We must cultivate the sense as assiduously as we have cultivated the sense of ownership and possession. A sense of stewardship is the recognition of the ultimate fountain of our life and strength; it is homage paid where homage is due. The Lord puts this homage very early in the prayer which He taught His disciples. All that we have is ours in trust; and we are to bow in homage before the Lord and say: "Not my will but Thine be done."

The Strategy of Method.

We cannot fight the enemies of magnanimity and beneficence by thoughtless and spasmodic warfare. We must have a scheme of action. There must be some designed strategy if we are to overcome the deadly attacks of the grim army of selfishness and meanness. And I am sure that part of this same method must be the assignment of a certain minimum proportion of our income to ministries of beneficence. The minimum must not be less than a tenth. Even the Pharisee could boast of that attainment. "I give tithes of all that I possess." It was no dull virtue when compared with the general giving of the members of the church of Christ. If we all followed the Pharisee's example, and gave a tenth of all that we possessed, the appeals which call to our beneficence would be met with overflowing wealth and sufficiency.

But I would advise young people who adopt the method of minimum proportion not to dribble their tenth away in small and insignificant contributions. Let them go in sometimes for the giving of large sums. If you have ten pounds a year to give away, have the satisfaction now and again of giving a five-pound note to something. If you do

it you will know the reason of the counsel. It seems a big sum, and it challenges your powers, and there is a bracing influence in the endeavor. The subsequent experience will give you the needful justification. It is like a fine drive at golf; it is a good send off and the lesser strokes will come in its train. And if you find, as the year goes by, the tenth exhausted, you may take a dash past your minimum and break all your records. You will do it just to prove that you are not the victim of your own minimum. It will be like a plunge into deep cold water, and you will emerge with a healthy glow, not the fever of silly pride, but the satisfaction of healthy manhood.

Shall the Fountain Go to Sleep?

I confess I am very much concerned about this grace and virtue of beneficence in the Christian life and character. The generosity of our people during the war was manifold and amazing. Every appeal was met with fervor, and our folk were strengthened by the energies of their own beneficence. But beneficence which flows freely in days of conflict may dry up again in the quieter days of peace. The necessity may seem to be over and the fountain goes to sleep. That is one of our dangers. And the other equally imminent danger is this: we are surely living in a day of extravagance. There are signs of wasteful and even prodigal squandering on every side. We have the example of a government which is not taking the lead in wise economy. Think of what is being spent in pleasure. Look at the crowded theaters and the movies with their long waiting queues. I do not object to these things, and I appreciate the reasonable reaction after all the strain and the fear and the terror of the last five years. But it is unhealthy when we spend a large proportion of our income on amusement and have no reserves to meet the demands of noble necessity. Professedly Christian people give more money to see performances in a cinema than they give to the cause of God's kingdom. I do not attribute this lack of beneficence to meanness, or to a stinginess which locks up its resources; it is explained by want of thoughtfulness, and by lack of method and conscience, and piloted devotion.

The constraints which ought to move us are great and manifold. There are the needs themselves. Let us direct our thoughts and our imagination to play about the realms of necessity. And then let us walk with Jesus Christ. Let us talk with Him. Let us ask for His counsel. Let us hear what He has to say about things. Let us consult Him about this and that, and the other, and our hearts will burn within us as He talks with us by the way. His own example will be our abiding constraint. When we follow the young Prince of Glory from His Throne to His Cross the springs of sacrifice are unsealed in our own hearts, we have the fellowship of His sufferings, and in the realm of beneficence we become ready and cheerful givers.—Central Christian Advocate.

SCHOOLS FOR RURAL PASTORS AND CHURCH LEADERS.

By Rev. R. L. Russell,
Secretary, Department of Home Missions.

For some time there has been much thought and discussion given to the town and country church. The Board of Missions, through its Home Department, has been trying to think through to an adequate program for this great arm of the moving host of the Lord. We have concluded that it would be better to make the venture of a fool than let the procession run over us. So we have begun to get ready to start something.

First—We have outlined a program for ourselves which seems to be adequate for a pastor who is willing to crawl before he walks. In outlining this program we have sought the advice of leaders in rural life in our church and others.

Second—Fifteen or twenty men have been chosen by Conference Mission Boards, and appointed by bishops to as many charges, to demonstrate what can be done with our program under adequate leadership. This is our first experiment with our plan, and the church should not expect too much of us the first time.

Third—Our men, though they be trained in the schools, have not been trained for town and country work. Much of their training has been away from this sphere of needed service, so much so that the cities and larger towns have been getting our trained men and leaving the poorly trained to the town and country. We are waking up to the danger brought to us by such methods, and we are trying to correct ourselves before it is too late.

We must take the men who are willing to undertake the tasks of the rural church and train them for this work. Therefore, we are holding this summer, two Rural Life Schools of two weeks each. The first will be held at **Lake Junaluska, May 17 to June 3**; the second at **Hendrix College, Conway, Arkansas, June 7 to 23.**

We propose to bring to these schools the most competent and expert men on this subject we can find in this nation. We are hoping that every pastor serving a church in a town under twenty-five hundred population, and every man on a distinctly country charge may have the privilege of one of these schools. The training they will receive will not only change their conception of service, but will, in time, revolutionize our whole thinking about our circuit work and the church in the smaller towns.

We are anxious to have the WHOLE CHURCH back us up in this work. We want you to know our plans and boost for us. Throw away your hammer and get a horn. The walls of Jericho never fell until the people threw down their battering rams and got the rams' horns. Now let every fellow get his horn ready and send forth a note of encouragement. It will help wonderfully. Let the presiding elders and stewards determine now that men who ought to be in this school shall find it possible to get there.

Bear in mind these schools are also open to laymen who want better equipment for work in their local church.

We are making the expenses as low as possible. No fees whatsoever will be charged, so that the only expense will be the carfare and board, and the board has been reduced to the minimum. In Junaluska the rates will be $2 to $2.50 and at Hendrix College $1.50 per day. In both instances this includes room and board.

Begin now to make your arrangements to attend the one nearest to you.

THE CHURCH SCHOOL AND THE SALVATION OF THE WORLD.

By Dr. W. J. Young.

It is an admitted basal fact that the mission of the church is the salvation of the world. It has many secondary and yet important interests, but whatever those interests may be, they ultimately look to this supreme purpose. We are coming to see that this salvation is a much broader work than we at one time supposed, and looks to the development and use of every ransomed power of our common humanity. In this work and purpose education has a prominent part.

The leadership of the world, we are told on every side, is passing, if indeed it has not already passed, into the hands of educated, for the most part college-trained, men and women. The world at large is considering that leadership largely from the point of view of the business and financial interests. But there is a far more important consideration than these. What shall be the influence of this leadership on the moral and religious welfare? Shall it be a religious and moral? Or shall it be non-religious and non-moral? Education, as ordinarily conceived, does not of necessity carry with it the idea of anything beyond the training for some vocation—the point of emphasis to-day.

The world is beginning to see the value of character, the value of religious and moral training even to its lower aim, because character and well-rounded manhood are both essential factors in the largest success. It is a recognized fact that the church school has done a very large service in sending out the better leaders in the life of the world. It was, of course, the forerunner in emphasizing the religious side of life, and by its influence it has brought the other schools, at one time almost wholly secular, to the same great task. The church school must continue this work, so well begun. It can do so only with an improved equipment and with larger means, inviting men and women to come not only because of loyalty to the church, but also because of the advantages offered as being second to none.

But the church is in need of leadership in its own work. It needs and must have more competent stewards, Sunday school teachers, missionary leaders, pastors. The need just now is by no means being met, even half-way. Those who have in the past taken these places of leadership with real success have been for the most part of the number of those trained in church schools. This has been particularly true of the ministry of the church. Even where moral and religious leadership has developed among men and women in the secular schools, that leadership has largely shown itself in departments of work outside of official connection with the church.

The church, then, has two important tasks before it—to develop its own schools, emphasizing more loyally and definitely the religious side, and to put itself in such relation to the secular schools as to be able to exert its influence for service of a denominational, though certainly not of a sectarian sort, so that it may keep itself supplied with workers in its chief task of saving the world. Incidentally may be mentioned the very great aid to loyalty to these religious principles which might come from larger funds and the consequent deliverance from the temptation to put forward other things in a spirit of compromise in order to secure patronage and popularity.

A very important matter is not to be overlooked. The advance of research and discovery has had a very large bearing on religious and theological thought. Readjustments of thinking have become necessary, points of emphasis have changed, and in some cases men of real piety and loyalty have found they had to make, for themselves, at least, restatements of the forms of their faith. The church must admit the truth, where the truth really is, whatever the results of the admission may be, and if there be facts brought to its attention which it had not come to see before, it must accept them. But it is a most important question as to what shall be the use made of such facts. They have had a different meaning and purpose in the hands of different men. The results of modern scholarship have led one great teacher to surrender all that is worth while in the Bible and in Christian experience, while another has been able to use the same results of scholarship to deepen conviction in the truth of the fundamentals of the Gospel and to enlarge the religious experience, at the same time making it more real and vital. It happens quite often that the scholarship which in one school leads to the Cross, in another leads hopelessly and forever away from the Cross. It is a momentous duty that the church, honestly seeking the truth and not concealing it from the minds of its youth, shall have schools in which the faith once for all delivered to the saints shall be held sacred and have its place even in the most advanced scholarship, "bringing every thought into captivity to the obedience of Christ" for the world's larger salvation.

We have come to a place in the history of Christianity where it must touch all life, show its close relationship to everything that concerns mankind, or it must withdraw all its claims. It may be true, indeed it is true, that the church is not a social organizer or reorganizer, that its appeal is spiritual, that it deals with a citizenship which at last finds its inspiration and even its abode in heaven. But it is also true that every forward movement in the world's life and thought for centuries has been traceable both at home and abroad to the vital application of the Gospel to all departments of life. A great Chinese statesman is reported to have said that the revolution which led to the beginnings of a republic in China began when the

great missionary, Robert Morrison, came to Canton in the early years of the nineteenth century. Now if this great aim is to be accomplished, it must be done by men who are specially trained and consecrated to the task of building the Kingdom of Jesus in the world, and of building it in all life, the mill, the shop, the legislative hall, the school, the church. Thus the world's salvation will be a verity.

Attention should also be called to the stress being laid to-day on religious education as over against the revival. It may be that in some instances the former is unduly emphasized, or emphasized at the expense of the latter. The saner thinkers see no contradiction between the two. It is quite evident that the principles enunciated by the leaders in this comparatively new movement are based on essential facts and divine laws. If the movement is to bring to the church and the kingdom of God a real blessing, it must be carried forward by men who have been educated under the guidance of the church, and while in the enjoyment of a real experience in the things of God, and a large part of this religious education must find its place in the preparatory schools and colleges of the church as well as in the Sunday school. The revival will not pass away, it must not pass away. But it will be more wisely conducted and more wisely used. The great need, a very great need of the age, is a genuine, fearless scholarship coupled with an evangelical Christian experience of the richest sort. Men and women so blessed are sadly few. We must have more of them, if the world is to be truly saved. They must come, they ought to come, out of the schools of the church.

Emory University.

AN APPEAL TO THE PASTORS AND CHURCHES.

By Dr. P. A. Baker, General Superintendent of the Anti-Saloon League of America.

The inherently criminal character of the liquor traffic was never more in evidence than at this time. Every thoughtful reader of magazines and daily papers must be convinced of this fact. The whole scheme of prohibition, present and future, is on trial, and is in peril. The adoption of the Eighteenth Amendment to the Constitution, and the Volstead Law enacted to carry the amendment into effect, did not bring prohibition. They simply cleared the way for making prohibition possible. A traffic so criminal in its character and conduct as the drink traffic does not go out of existence at the behest of a constitutional amendment or an enforcement act. The abolition of what has been termed "the legal traffic" has made the illegal traffic fabulously profitable. A dollar a quart was a big price for the moonshine product when breweries and distilleries were allowed to operate; now it finds a ready sale at $10 per quart and $25 per gallon. Every corn field, wheat field, barley field, potato patch, orchard and kitchen furnishes material for the violation of the Eighteenth Amendment, and with the existing appetite and criminal greed for gain there is no lack of persons who are ready to take the chance of violation.

The propaganda for "wine and beer" is popular not only amongst the drinkers who have a fixed appetite, but amongst thousands of well-meaning people, including church members, who have not counted the cost of yielding to such a demand. To admit either, or both, means that the whole fight must be fought over again. If we are to have beer and wine, we must have a place to sell it, which means the opening of the grog shop, where regulation is as impossible as it would be to attempt to regulate the tides of the ocean.

The liquor people are working more wisely for their cause than at any time in the past. They are operating under the advice of counsel, and that advice is that it is not possible, at least not now, by a frontal atack to repeal the Eighteenth Amendment, but that it can be nullified by changing the alcoholic content in beverages that may legally be made and sold, and this can be done by a majority vote of the Congress. Why attempt repeal when nullification will answer every purpose? The Congress is not safe. This one is, and will appear much safer than it really is if a vote should be forced on the Volstead Law during the coming session. Many Congressmen will vote against a beer and wine amendment when they know it is impossible of passage who will vote for it if they are reasonably certain it will pass. This is a favorite method with some Congressmen for deceiving the public. Congressmen who honestly favor prohibition will vote their principles every time, while those who do not will not. The majority margin of real prohibitionists in Congress is very small. The apportionment of Congress, following the present census, will admit above fifty additional Congressmen, nearly every one of whom will come from the large cities of the country and can reasonably be depended upon to stand for the liquor program. If the apportionment should not be increased, the same difficulty faces us because in the country districts the number will be decreased and in the great centers of population increased; hence the stiffest fight the prohibitionists of this country will ever have will be two years hence at the next congressional election. The liquor people are now systematically laying their plans for that contest. Meanwhile they are increasingly violating the law to create, if possible, the greater reaction against prohibition.

Most people overlook the fact that the organizations responsible for directing the efforts to secure the adoption of the Eighteenth Amendment and the Volstead Law were builded out of the best material the country affords—the thoughtful, reading, conscientious, church-going population, which could be brought to bear quickly upon legislative bodies for immediate results. The great outlying millions in city and country who do not attend the churches or read the religious papers, and who have no knowledge of the propaganda that has been going on for years except as they gather it from the numerous flings in much of the secular press, resent the fact of prohibition and believe that something was "put over" on them by unfair methods when they were not looking. These millions must be reached in their own language with speakers and literature, which may never convert many of them to the principle of prohibition, but which will neutralize their opposition until the principle is firmly established.

We must reckon with the fact that the war set prohibition ahead from five to ten years, and it will require at least that much time, with all hands at it, to bring public sentiment up to the point of sustaining it. Many people write to our offices, saying, "Now prohibition is a fact, and, of course, you no longer have need of funds," and cancel their subscriptions; others add, "It is the duty now of the government to enforce the law, and, of course, you have no further need of funds." These people are prohibitionists and have fought nobly to secure prohibition, but are quitting with the job half finished. Does any one think for a moment that the government will go ahead and enforce the prohibitory law with a well-organized, influential and well-financed minority opposing it, if there is not an organization thoroughly equipped to secure necessary appropriations from Congress for enforcement and to see to it that all the enforcement machinery is on its job? Does any one believe, under existing conditions, if the present organizations were to disband that two Congresses would pass before there would be a determined agitation not only for a modification of the Volstead Law, which would easily be accomplished, but for the repeal of the Eighteenth Amendment itself? Already there are ministers and churches short-sightedly taking the ground that since prohibition has become a part of the fundamental law of the land, and a code for its enforcement has been enacted, that there is no need for further support at their hands. They forget the organizing period of the forties, and the prohibition victories of the fifties, when a large number of States enacted prohibitory laws, and the repealing period of the sixties and seventies, when the organizations that had put over prohibition in these States, one after another, disbanded and the "last state became worse than the first." Are we to have a repetition of this fiasco because of the short-sightedness of leaders of the church to-day? The church has furnished the leadership and the sinews of war to bring us to the present strategic and hopeful position and it is unthinkable that when complete victory is in sight there should be a fatal reaction in the face of as determined an opposition as we have ever met. No pastor or church has any more right to desert or falter now than have the men who have poured their lives into this struggle, to step down and out into some more congenial employment. To scrap the great organizations that have been for a quarter or a half century building, in the face of the unfinished task, would be a crime against humanity. To even cripple their efficiency by a lack of support would be the acme of unwisdom.

We have too much confidence in the church and the ministry, as we have witnessed the quality of their splendid leadership for the overthrow of the drink traffic, to believe that they will give an hour's truce to an institution that can only live by the ruin of our people. We appeal to all right-thinking men who have "put their hand to the plow" that they will not look back until this age-old destroyer has been completely destroyed—until a new generation, fresh from the scientific instruction of the public schools, and the moral drill of the church and Sabbath school, have come upon the scene, who know not the Beast of Bacchus.

LYNCHINGS AND ASSASSINATIONS, NORTH AND SOUTH.

By Bishop Warren A. Candler.

The holding of human life cheap and the taking of it for light cause is a capital offense against the Government of God. This is the deep meaning of that solemn passage in Genesis which relates the killing of a man to an assault upon the image of God. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." (Gen. 9:6.)

In contravention of both divine law and human statutes of our land, the country is filled with crimes of violence as is no other civilized country in the world. With the denunciation of his people by the prophet Ezekiel we may say of our people, "The land is full of blood and the city full of perverseness." (Ezek. 9:9.) Then, as now, the city was full of the worst crimes.

The people who dwell in the rural sections of our country are not without sin, but the greatest number and the worst types of crimes are found in our urban centers. This has been true for many years, and the fact has been conspicuously established by the wave of crime which has swept over our nation recently and which continues to run to our utter dishonor and dire damage.

New York City houses more criminals, especially murderers, than can be found in all the rural districts of the South. Chicago, Philadelphia, Cincinnati, and Cleveland are not far behind New York in this hideous record of bloody deeds. This is said not to excuse or extenuate the crimes committed in the rural districts of the South, but to point out the points at which our civilization is being most strained.

In the South lynchings have been more common than in other sections, although they have not been confined to the South and they are decreasing in the South. Such inhuman offenses can not be condoned or defended by conscientious men who regard the sacredness of human life and the authority of law. They are unspeakably wrong and ineffably shameful.

But no other section of the country is justified in accusing the people of the South as if they were sinners above all who dwell in the United States. Such, however, has been the disposition of a considerable part of the Northern press and the Northern people. A record is made annually of all the lynchings committed in the South, and upon this record periodical preachments are poured forth berating the Southern people and calling upon them to reform. This has not benefited

the people in the North nor improved the people of the South. It has engendered a self-righteous spirit in the North and a resentful spirit in the South, and thus the North has been led to think lightly of its own sins and the South to defend its offenses.

In the "Hudibras" of Butler are found these quaint but truthful lines which well describe the pharisaic disposition wherever it is found:

"They compound the crimes their hearts incline to
And damn the sins they have no mind to."

The people of the North have not had the temptations to lynchings which have met the people of the South, but when the temptation has been presented to them, they have not been over-successful in resisting it. Lynching is not a matter of geography.

Lynchings in the South in point of numbers fail far short of the assassinations which occur daily in the cities of the North. During the last twelve months there have been more than a hundred murders in New York, the perpetrators of which have never been found or apprehended. In Philadelphia there were not quite so many as in New York, but a number much larger than the number of lynchings in the South. In Boston, the metropolis of the "Land of steady habits," the number of unexplained and inexplicable killings has been very great. In all the South during the year 1920 there were less than sixty lynchings, but in the cities of the North there were more than ten times as many assassinations for which the criminals have never been arrested.

Moreover, there are companies of men in some Northern cities known as "gunmen" who make merchandise of murder and hire themselves to kill persons against whom they have no grudges and for whom they feel no sentiment of vengeance. By them crime is commercialized, and their bloody business could not exist if it were not true that for every one of them there is hidden in the community a man too cowardly to kill a fellow-being, but corrupt enough to employ a "gunman" to do what he dare not do.

And this awful type of crime is on the increase. At one time some were disposed to say that most of these crimes were done by the foreigners huddled in the large cities of the North, but this has been demonstrated to be untrue, and more is the pity. Native Americans are committing most of these horrible offenses, and their motive is money.

A lynching in the South is, generally speaking, the outburst of passionate indignation against an unspeakable crime, but the unexplained murders and assassinations in Northern cities show no such motive. They are deliberate and cold-blooded assassinations apparently done under the vile impulse of inhuman greed.

Is it not time the press and people of the North began to keep as careful records of the assassinations in their own midst as they make of the lynchings in the South and paid more attenton to extracting the beams from their own eyes than to playing the part of oculists on Southern eyes? Would not the money spent and the men engaged by some Northern churches to do missionary work in the South be better bestowed upon efforts to cleanse the dark spots in the North?

In the South there is the purest type of Anglo-Saxon American to be found in any section of our country. Most of us can pronounce one anothor's names without the help of a dictionary. And in the South there are more church members in proportion to population than in any other part of the United States, and the type of their Christianity is the purest form of evangelical religion. Eccentric isms have never taken root and flourished to any great degree in the South. Why, then, should the Southern people be objects of missionary interest and endeavor upon the part of Northern churches? Well may we say to these well-meaning but ill-advised churches, "Physician, heal thyself."

In Manhattan and the Bronx there are more than twice as many people as there are in Georgia; but in the four cities of Atlanta, Augusta, Savannah and Columbus there are more church members than there are among the more than 5,000,000 of people in Manhattan and the Bronx. Does it not savor more of partisanism than piety, more of sectionalism than of salvation to be sending missionaries to evangelize the South when these awful masses of unregenerate human beings fester and ferment and die in New York without hope and without God?

But, turning away from this phase of the subject, let the people of all sections of the country be called to repent for their own sinners and arrest the horrible wave of bloody crimes which sweeps over the nation.

They have been holding human life too cheap. Unconsciously they have imbibed a materialistic theory of life which secretes murder as the tail of a cuttle-fish yields his inky fluid. If man has a brutal origin and a beastly end, the offense of maiming or killing him is no greater offense than cruelty to animals. But if he was made in the image and likeness of God, his blood cries to heaven for vengeance whenever it is shed without law. The doom of a nation of Cains is the curse of Cain.

HE GIVES TWICE WHO GIVES QUICKLY.

The Sunday School Council of Evangelical Denominations, representing thirty denominations in the United States and Canada, with a Sunday school enrollment of nineteen millions, adopted the following paper January 19, 1921:

"The Lord of heaven and earth, who gives to all life and breath, made of one every nation of men to dwell on all the face of the earth. We cannot have God for our Father unless we are willing to recognize all his children as our brothers. America, the richest land of all time, must not say to perishing multitudes, 'Go in peace, be ye filled,' and yet give not bread to those who are starving.

"In China thirty million people are facing starvation. Great numbers are existing on roots, barks, and leaves. It is believed that many millions will die before relief can be given. There can be no permanent relief in the famine district—two hundred by four hundred miles in extent—until next harvest time, in May or June. The situation is distressing in the extreme and calls for prompt action.

"Be it resolved, That the Sunday School Council of Evangelical Denominations in session at Indianapolis, Ind., heartily indorses the efforts of the China Famine Relief in behalf of the suffering people of China, and lays upon the hearts of the churches represented in the Council the urgent needs of the afflicted multitude; and recommends that the Sunday School Boards of the constituent bodies in the Council set apart a Sunday, before May 1, 1921, if possible, on which day an offering shall be made in Sunday schools for the China Famine Fund."

The Executive Committee of the General Sunday School Board, at the meeting in Nashville, Tenn., January 25, 1921, adopted a resolution requesting our Sunday schools throughout the Connection to make an offering for the China Famine Fund on Sunday, March 13.

Make checks payable to J. D. Hamilton, Treasurer, and mail to him at 810 Broadway, Nashville, Tenn.

E. B. CHAPPELL,
Chairman Executive Committee, General Sunday School Board.
CHARLES D. BULLA, Secretary.

HE GIVES BY HALVES
WHO HESITATES TO GIVE

TO THE MEMBERS OF THE LOUISIANA ANNUAL CONFERENCE.

The Secretary of the Home Survey Department of the Centenary of Methodist Missions has asked me for the following information, which, not having at hand, I request that each pastor send the same to me at his earliest opportunity. The information desired is as follows:

First—Number of circuits in Conference, and number of churches and preaching places on each.

Second—Number of stations in communities below 5000.

Third—Stations and cities, population of which is 5000 to 25,000.

Fourth—Stations and cities 25,000 to 100,000.

Fifth—Stations and cities over 100,000.

Please indicate after each city and town the approximate population of the same.

Let each pastor in the Conference send me statement of the number of preaching places and number of churches on his circuit or charge, with the population of each community.

JNO. F. FOSTER.

Franklin, La.

PREACHER WANTED.

A three-appointment circuit with two good, thriving, clean, sawmill towns. Living conditions good. Will pay one hundred dollars per month. Single man or one with small family preferred. Must have some preaching ability and be willing to know the people, to do pastoral work and get acquainted. Send references.

W. L. DOSS, JR., P. E.,
1305 Monroe Street,
Alexandria, La.

THE TERMINUS.

Did you ever hear of a railroad ending in the middle of a cornfield or back behind a haystack? I never. Read the initials on the box cars—C. C. C. & St. L. C., M. & St. P., C. I. & L., etc. They mean that the railroads usually head up in great cities. Builders of roads first pick out a terminus, and that terminus is always, as we say, a great, teeming city, where commerce flourishes and into which trainloads of manufactured articles wheel out. Some roads would not stop their trains in little towns that spring up along the way were they not compelled to do so. They make their money in the great cities. Whenever you see a splendidly equipped passenger train, with Pullmans and diners, or a half mile freight train steaming along the track, put it down they are headed for some great city at the road's end. A railroad cannot succeed without a splendid terminus.

The point we want to make is, the road you are building must have a great terminus. In other words, you must look forward to some great end and strive toward it. Set your stakes for something big. Successful men, as a rule, have dreamed of great things long before they were in sight. They had their terminus in a pronounced project, toward which they moved. They were not content to aim low. They dreamed of becoming a senator, bishop, college president, bank director, capitalist, or something along the same high level.

Boys and girls, look ahead; pick out a terminus for your life that is worth while and drive toward it even in the face of opposition. Only in this way will you succeed.—Northwestern.

A good way to find pleasure and profit in prayer is to ask God to bless some one whom you don't like.—Exchange.

Sometimes a church has so many major-generals that it is impossible to get the army of the Lord under training.—Exchange.

SPIES THAT CRIED CALAMITY

Israel's Great Advance was halted a generation because some of her agents cried calamity.

They saw the Land of Promise. It flowed with milk and honey. Its fruit was of surpassing excellence. It was a land to be desired. In it Israel would be happy and great; there she would fulfill the will of God.

Yet some of her agents cried calamity. The city had walls, the adversaries were strong, their own people were too weak, the time was not propitious. So the very people most expected to lead the Great Advance cried out against the enterprise to which all their previous struggles had been directed.

The result: The censure of God was upon them. In the dark wilderness they wandered a generation. The plans and purposes of God were frustrated. Israel remained a gypsy race. And the only ones who even saw the Land of Promise were those who contended that the thing could and should be done.

Another Great Advance Is Due

The Christian Education Movement is another Great Advance ordered by the Church and willed by the Head of the Church. It means the saving of Methodist education to the nation and the production of those Christian leaders, now lacking, who alone can lead the blinded world aright.

It ultimately means life or death for the M. E. Church, South; it means moral character and stable government for the nation.

Are there those who cry calamity? Who say the adversaries are too strong? Who declare the thing cannot be done? Who advise the Church to tarry in the wilderness without an attempt to move forward.

Remember what happened when Israel followed the counsels of reaction.

The Church Must Educate or Die

CHRISTIAN EDUCATION MOVEMENT

M.E. Church, South · Nashville, Tennessee

The Home Circle

THE MOTTO THAT COUNTS.

You may bring to your office and put in a frame
A motto as fine as its paint,
But if you're a crook when you're playing the game,
That motto won't make you a saint.

You can stick up the placards all over the hall,
But here is the word I announce:
It is not the motto that hangs on the wall,
But the motto you live that counts.

If the motto says "Smile," and you carry a frown;
"Do it now," and you linger and wait;
If the motto says "Help," and you trample men down;
If the motto says "Love," and you hate—

You won't get away with the mottoes you stall,
For truth will come forth with a bounce;
It is not the motto that hangs on the wall.
But the motto you live is what counts.
—Brotherhood.

BILLY'S "NISHITIVE."

By Clara J. Denton.

"What is it?" asked Billy.

"What is what?" asked Johnnie.

"Why, that you said just now."

"Nishitive?"

"Yes."

"Don't you know? It's easy."

"No, I don't know; if it's easy, why then, tell me."

"Why, it's—it's—let me see—" and Johnnie paused.

"Guess you don't know yourself," and Billy looked at Johnnie teasingly.

"Yes, I do, too; it's getting things done before the other fellows do, then, that's all."

"How do you know that's it?"

"I've heard my folks talk about it."

"But you can't do things until you think of them, and suppose the other fellows think of them first?"

"That's just what you've got to look out for," said Johnnie, eagerly: "It's the thinking or not thinking that makes all the difference."

"Well, then," said Billy hopelessly, "I guess I'll never have a nishitive, 'cause I never think of things to do. I can do things all right when some one else thinks them up and tells me to do them, but I hardly ever think of things to do. Did you ever think of something to do before some one told you about it?"

"Yes, yesterday my dad couldn't find the key to the garage, and he was in an awful hurry to get to the office. He said he'd have to walk to the station and go on the train. Then I remembered that it was raining the night before when he put up the car, so I rushed to the closet where his waterproof hung and looked in his pocket, and there was the key."

"I bet he was glad," said Billy, laughing in sympathy.

"You bet he was, and when I took it to him he said, 'That's the stuff! You're the boy with the nishitive!'"

"Oh," sighed Billy, "don't I wish I could do something like that!"

"It's easy," said Johnny, "If you just keep watching and watching, and thinking, all the time. You try it now, and maybe you'll have a nishitive too; it's lots of fun."

"I'll try," said Billy, but his tone was very hopeless.

The little boys' mothers and some other ladies were walking behind the two little boys. They had all motored out from Chicago to visit some friends, but as the car could not be kept waiting for their return, they were about to go back by way of the interurban train, which ran only once an hour, and they were now on the way to the station. They had never ridden either into or out of Chicago by this train, so they knew nothing of the rules by which it was managed. When they reached the station the ladies went inside at once, for they were glad to sit down, even on the hard benches; Johnny also went inside, but Billy stayed out, saying that he "guessed he'd look around a little." Johnny smiled to himself as he thought, "I know what he's staying out for, but he'll not see anything here to do, so he might as well come in."

The ladies fell into merry talk and Johnny was soon busy reading the colored posters, of which there were many, setting forth the delights of trips on Lake Michigan.

Thus passed several minutes, while Billy with his "looking around" was quite forgotten. Suddenly they heard swiftly rushing feet coming across the station platform, and Billy burst into the waiting room, exclaiming, "O Mother, there's a sign out there which says that the cars don't stop here unless the flag is pulled down. I can't reach the rope, and the train just whistled around the bend."

In another second the waiting room was empty and Billy's mother managed to grasp the rope and pull the flag down just before the train reached the station platform.

When they were all safely in the coach, the two little boys sitting together, Billy said to Johnny:

"That was a nishitive, wasn't it?"

"I guess so," said Johnny.

"Whatever are those children talking about?" asked one of the ladies.

"Oh," said Johnny's mother with a smile, "my little son has been hearing a great deal lately about people having the initiative, and it sounds as if he's been trying to pass his knowledge on to Billy, but, son, if you wish to teach others you must be careful to pronounce your words correctly, so, Billy, say the word slowly this way, in-i-ti-a-tive." Billy obeyed and managed to say the word very correctly, but in a moment he added, "But I like nishitive better."

This brought a laugh which bothered Billy very much.

Then one of the ladies said, "Well, Billy, whatever you call it, you surely saved us a long stay in that dreary waiting room."

So Billy was satisfied.—In the Christian Work.

WHERE THEY FOUND CHATTERBOX.

By Helen M. Richardson.

They called him Chatterbox because he was always chattering. Jack and Marjory had found him under a tree, a baby squirrel with a broken leg. He was too young to be put in a cage to care for himself; but a cage was necessary to insure safety from prowling cats. So a soft bed of cotton was made for him in the bottom of an old cage, and with care the broken leg soon grew strong again.

At first the squirrel had to be fed with bread and milk, like any other baby animal. Of course, it became very tame, and would follow Jack and Marjory about the house like a kitten.

Chatterbox soon became familiar with everything about the house, even to the pantry shelves, where he had been known to sample articles of food unless carefully protected from his inquisitive little nose.

One day the squirrel was missing. Jack and Marjory spent the whole afternoon calling and hunting. Every drawer was opened, and the pantry shelves thoroughly searched. When about to give up in despair, Jack climbed into a chair to inspect something that looked like a feather sticking up out of a box of corn flakes. Jack reached for the box, and there, curled up inside was the little squirrel, fast asleep.

After eating a hearty meal Chatterbox had decided to take a nap; and what softer bed could be found than this box of corn flakes? Jack gave such a shout when he made the discovery that it woke up the squirrel, and he began a series of frightened "chuts," and the corn flake box began to jump about as if it were alive, for the poor little squirrel was a prisoner, the cover of the box having settled down over his head after he had crawled in.

As soon as Jack could stop laughing he lifted the cover, and out popped a squirrel head, while an angry little voice kept repeating: "Chut! chut! chut!" which Marjory declared sounded just as if Chatterbox were saying: "Aren't you ashamed to wake a squirrel from his nap, after he has been lunching on corn flakes?"—The Child's Hour.

"TIME OUT."

Quite So.

"I had to kill my dog this morning."

"Was he mad?"

"Well, he didn't seem any too well pleased."—Selected.

The Last is Largest.

The St. Louis Globe-Democrat sums up the population of the United States into four social divisions: The proletariat, the salariat, the plutocrat, and the where-are-we-at.

Cumulative.

Pa: "Who went and broke my new shaving mug?"

Little George: "I done it, pop. I can not lie."

Pa: "You can't, eh? Well, you won't be able to sit, either, when I get through with you!"—Selected.

Not Musical.

"I can't stay long," said the chairman of the committee from the colored church. "I just came to see if yo' wouldn't join de mission band."

"Fo' de lan' sakes, honey," replied the old mammy, "doan' come to me. I can't even play a mouf-organ."—Lippincott's.

A Poor Joke.

The origin of the bagpipe was being discussed, the representatives of different nations eagerly disclaiming responsibility for the atrocity. Finally an Irishman said: "Well, I'll tell you the truth about it. The Irish invented it and sold it to the Scotch as a joke; and, begorry, the Scotch ain't seen the joke yet!"—Selected.

No Further Need.

The transport had entered New York harbor. On board was one lone colored soldier among the homeward bound. As the ship passed the Statue of Liberty there was absolute silence, when suddenly the dusky doughboy broke the quiet by remarking: "Put your light down, honey, I'se home."—The American Legion Weekly.

The Proper Prescription.

A prominent city man, who is as parsimonious as he is wealthy, is very fond of getting advice gratis. Meeting a well-known physician one day, he said to him:

"I am on my way home, doctor, and I feel very seedy and worn out generally: what ought I to take?"

"Take a taxi," came the curt reply.—London Tid-Bits.

Efficiency.

A business man advertised for an office boy. The next morning there were some fifty boys in line.

He was about to begin examining the applicants when his stenographer handed him a card on which was scribbled:

"Don't do anything until you see me. I'm the last kid in the line, but I'm telling you I'm there with the goods."—Selected.

FINEST WHEAT.

Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord.—Ps. 27:14.

When thou are offended or annoyed by others, suffer not thy thoughts do dwell thereon, or on anything relating to them. For example, "that they ought not so to have treated thee; who they are, or whom they think themselves to be;" or the like; for all this is fuel and kindling of wrath, anger, and hatred.—L. Scupoli.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

"GIVE ME THY HEART."

There is a striking directness about God's call to man that cannot be mistaken if we open our ears to it at all. God wants our time, our talents, our possessions—but he wants them only as we give with them all that we are. It is only when we give Him our hearts—for out of the heart are the issues of life—that He has received that for which He pleads.

This is a gift that all of us can make. If He had asked for wealth, some of us would be unable to answer; if He had asked for illustrious service, some of us would have to bewail the fewness of our talents; if He had asked for the doing of some mighty task, some of us would have to turn away from Him. But He asks for what all have and what all can give—He wants our hearts.

Of course, all goes with the heart. With that given to Him, if we acquire wealth, or render noble service, or achieve some mighty undertaking, the glory of it all belongs to Him. But His having all, enables Him to give us more. If our hearts are His, really His, the measure of their fullness is His infinite love. He cannot use that which we withhold; but if we give Him all, He will bless more abundantly than we could ask or think.

"Give me thy heart!" It is a wonderful thought that God Himself asks for and will accept the one gift that we are able to make!

LIFE SERVICE.

In the program of the Christian Education Movement, the month of February is to be devoted especially to the presentation of the subject of Life Service. It is especially important that this subject be laid upon the hearts of all our young people, because the church is facing just now a call for workers in its various fields of activity such as it has never been called upon to face in the past.

The ranks of the Christian ministry need recruiting. Our bishops, in their address to the church on this subject, declare that at least a thousand appointments have to be supplied by pressing into service men outside the membership of our Conferences. There is no reflection, of course, upon the character of those good men who help hold the work together, but, from the very nature of the case, they cannot be as well qualified for these responsible positions as the situation demands. We need young men who feel called of God to give their whole lives to the ministry, and who will make such educational preparation for the work as will enable them to do efficiently what needs so urgently to be done.

Then, too, in our missionary operations, both at home and abroad, there is urgent need of trained workers, men and women, if we would even maintain the activities we have already enterprised, to say nothing of enlarging the field of our operations. The time has passed when the church can hope to fulfill its mission by assigning untrained workers to its arduous and delicate tasks. It must have trained men and women if it would save itself the embarrassment of seeing its plans fail and its usefulness grow less.

Our Sunday school authorities declare that there is need for two hundred thousand trained Sunday school teachers in the Methodist Episcopal Church, South, alone. We do not know of any other field in which the investment of life service will produce such immediate and rich returns. As lamentable as has been lack of interest in secular education in many respects, even more lamentable is our failure to provide for our children competent teachers in the only schools for religious education that we possess. In addition to the need for teachers, there is a constantly growing demand for trained Sunday school field secretaries and directors of religious education in local churches.

In all departments of the church there is need for the labors of men and women who have intelligently considered the opportunities that are offered the laymen for service to-day, and who are willing to take advantage of these opportunities by a serious effort to perform the duties that lie at hand.

It is to be hoped that there will be throughout the church an earnest presentation of this subject of life service from every pulpit. There must be thousands of young people who are facing the question of their life work; if they are made to see the possibilities of service in the dedication of their lives to specific forms of Christian work, surely there will be such response in the hearts of many of them that the Holy Spirit will call them definitely into that work, and one of the objectives of the Christian Education Movement would be realized: "To lead at least five thousand young men and women to pledge themselves to devote their lives to the ministry, to missions, or to some other form of Christian service, and to seek a Christian education as a preparation for effective service."

URGENT CALL FOR CHINESE FAMINE SUFFERERS.

The following urgent appeal in behalf of the famine sufferers in China has just come to us by wire:

"President Committee Chinese Relief has set Sunday, February 6, as day for collection in every American congregation for starving millions in China. Fifteen millions are facing immediate starvation. Ten thousand are dying daily. Three cents will save a life one day. One dollar will save a life one month. No call at this office ever met such instant response, but thousands of congregations have not responded. Our church is cooperating fully with National committee. Shall a single Southern Methodist congregation fail us on February 6? W. W. PINSON."

"Nashville, Tenn."

HURRAH FOR THE BAPTISTS!

That the Baptists of Mississippi, and all other Southern States for that matter, are making rapid progress in all departments of their work, is well known. If there is a more aggressive body of religious workers in our country, we do not know where they are to be found.

But we have especially in mind what the Baptists of Mississippi are doing for the circulation of their church paper, the Baptist Record, published at Jackson. In the issue of the Record for January 27, a list is given of the Baptist churches in the State that have put the paper into every home represented in their membership—and there are forty-two of them! Included in this list are many of the strongest churches in the entire State, as well as some of the smaller ones. Columbia, Hattiesburg, Tupelo, Hazlehurst, Corinth, Crystal Springs, Shelby, Greenville, Brandon, Port Gibson, are among those that have recognized the value of the circulation of the church paper and have seen to it that their members have the opportunity of reading it. We do not know what special proposition the Record is making to those churches that put it into every home, but the regular subscription price is $2 a year.

We will not presume to say whether this large circulation of the Record is a cause or an effect of the vigorous and progressive policy of our Baptist friends—probably it is both—but we are sure it is a feature of their work that will be rich in results. An intelligent church membership is absolutely essential for the largest success of the church enterprises. Hurrah for the Baptists! Come on, Methodists!

THE ADVOCATE IN EVERY METHODIST HOME IN COLUMBIA, MISS.

Our church at Columbia, Miss., Rev. L. L. Roberts, pastor, is the latest addition to the number of those who have made arrangements to put the Advocate in every home represented in the membership of the church. There are 164 names on the list—and the cash accompanied the order.

A preacher of wide experience told us the other day that he once proposed to his official board to pay the bill himself if the increase in the basket collections did not pay for putting the official organ in the budget (this was not in Louisiana or Mississippi). As a matter of fact, the increase within three months was more than sufficient to pay the additional expense. We would not be willing to guarantee that this result would follow in every case, but it probably would prove to be so in many instances. In any event, however, we are sure the investment would pay rich returns in increased interest in the work of the church as a whole. The finest values are not expressed in dollars and cents.

PERSONAL AND OTHER NOTES.

Rev. A. D. Martin, of our French Mission work in Louisiana, is now stationed at Lydia, La., where he finds a large field of labor. He was formerly at Bourg, La.

Brother D. W. McLean, of Longville, La., writes: "This makes forty-five years since I commenced taking the Advocate, and I would feel lost without its weekly visits.

The winter term of the Moody Bible Institute, Chicago, has opened with an enrollment of 848 resident students in the day classes, of whom 441 are men and 407 women.

"The Hinds Chapel church people on the Horn Lake charge are very much in love with Brother Floyd and his work," writes a member of the charge from Lake Cormorant, Miss.

Rev. D. R. Wasson, formerly of Glen Allen, Miss., is now associated with Dr. C. W. Tadlock in the pastorate of Centenary Church, St. Louis, Mo., one of the historic churches of Methodism.

Rev. Jas. M. Lewis, of Collins, Miss., is entering upon the year's work with high expectations of great blessings upon his charge. He ministers to a fine people, who are thoughtful of their pastor.

Brother T. W. Hand, of Nortax, Miss., formerly of Ellisville, Miss., paid the Advocate office an appreciated call on Friday of last week. He was in the city for the purpose of consulting specialists in regard to his health.

The editor had the privilege of preaching to two fine congregations at Hammond, La., on Sunday, January 23, in the absence of the pastor, Rev. Leon I. McCain, who was assisting in a meeting at Epworth, New Orleans.

A note from Rev. A. C. McCorkle, of Como, Miss., informs us that the work at that place is making good progress. All departments of the church are active, the congregations are large, and the choir is rendering splendid service.

The Bulletin of the Rolling Fork (Miss.) Methodist church, a copy of which recently fell into our hands, carries a pastoral address which cannot fail to be helpful to the membership of the church. Rev. T. J. O'Neil is the pastor.

Rev. A F. Vaughan, now a chaplain in the regular army, is delighted with his work at Camp Grant, Ill. He and his family find life very pleasant in a real army camp, where there is such large opportunity for usefulness.

The largest budget in over a hundred years has been announced by the American Bible Society for this year, the amount being $1,222,367. The Society is 105 years old, and has issued 140 million copies of the Scriptures in 150 languages and dialects.

Such words as the following, by Rev. B. H. Sheppard, of Merryville, La., greatly encourage us: "I am making an effort to increase the circulation of the Advocate, and am sure there will be more subscriptions to follow." Brother Sheppard is a genial companion, as well as an efficient pastor.

A note from Rev. F. R. Power, of Wilmar, Ark., under date of January 29, informs us that the condition of Mrs. Power, who has been seriously ill, is somewhat improved, though she is not yet considered to be out of danger. We are sure the many friends of Brother and Sister Power in Louisiana will remember them in their prayers.

According to the Amory Progress of January 22, Sunday, January 16, was a "red letter day" for the local Methodist church, the pastor's series of sermons on the Ten Commandments drawing a large and interested congregation. Mention is also made of the fact that the prayer meeting and the Sunday school are being unusually well attended.

We learn from the "Big Brother" that Bishop James Cannon, Jr., was unable to fill his appointment at Greenville, Miss., on Sunday, January 23. Dr. Geo. W. Read, of Athens, Ala., one of the leading pastors of the North Alabama Conference and a member of the Educational Commission, occupied the pulpit at the morning service on that day.

The first Annual Conference Minutes to reach our desk is the splendidly arranged and attractively printed record of the proceedings of the North Mississippi Conference. Secretary Countiss has maintained the high standard he has established in getting out a most creditable volume. The Minutes of the Louisiana Conference will be ready for mailing within a few days.

The Poitevent Lumber Company, which has large interests in that territory, has presented a Ford car to Rev. L. R. Sparks, our pastor at Covington, La. This was a gracious thing to do, showing not only the Company's appreciation of the work of the church, but also enabling the pastor to render even more efficient service to the community at large. It is an example that could well be followed by large business concerns in other places.

Our work at Franklinton, La., under the leadership of Rev. L. W. Cain, is making rapid progress. The pastor's salary for this year has been fixed at $2400, an increase of $600 over last year, and it will be paid promptly on the first of the month. The congregation is growing, the prayer meeting has an attendance of between 60 and 70, and the Epworth League is active. The Woman's Missionary Society reported $319 raised the first quarter this year. Brother Cain, who recently came to Louisiana from the North Mississippi Conference, is in favor with the people.

Rev. Olin Ray writes as follows, from Macon, Miss.: "Brother Lewis did not ask for reports from the smaller Sunday schools, but we feel that the work being done in Macon is worthy of mention. Since the first of the year, we have practically doubled our attendance. Last Sunday we had present 233, an increase of seven over the Sunday before. The Wesley Gleaners' class had 34 present last Sunday, with a collection of $3.27. The total collection for the school was $16.61. We have a wide-awake superintendent, Mr. T. M. Lamberson, a splendid corps of teachers, and a host of enthusiastic workers. As a result of their labors we hope to report to you right soon that we had an attendance of 300." This note was written under date of Jan 24.

We have received the following note from Rev. F. B. Hill, our pastor at Jackson, La.: "Students of the Old Centenary College will regret to hear that 'Aunt Anna,' wife of Judge Bob Austin, passed away last Tuesday night. She was one of the many refined Christian women who, in those college days, created such a wonderful atmosphere of character building, with sound education. Of a truth she was 'a mother in Israel.' The funeral services were conducted by Rev. N. E. Joyner, pastor of First Methodist Church, Baton Rouge, assisted by her pastor. The church and community will greatly miss her." The Advocate joins in paying tribute to the memory of this noble woman, and in sympathy for those who are in sorrow because of her going.

NORTH MISSISSIPPI SUNDAY SCHOOL CONTEST.

We have received the following reports for last Sunday from the Sunday schools engaged in the attendance and offering contest in the North Mississippi Conference:

Amory—Men's Bible Class: attendance, 30, collection, $2.15; Women's Bible Class: attendance, 27, collection, $1.60; total attendance, 283, total collection, $12.48.

Greenville—Big Brothers' Bible Class: attendance, 70, collection, $25; remainder of Sunday school: attendance, 250, collection, $12.03; total attendance, 320, total collection, $37.03.

Holly Springs—Young Men's Bible Class: attendance, 23, collection, $4.47; remainder of Sunday school: attendance, 178, collection, $18.60; total attendance, 201, total collection, $23.07.

West Point—Clisby Class: attendance, 62, collection, $3.50; remainder of Sunday school: attendance, 285, collection, $12.80.

Winona—Men's Volunteer Class: attendance, 46, collection, $4.93; remainder of Sunday school: attendance, 159, collection, $8.25; total attendance, 205, total collection, $13.18.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. Olin Ray, Macon, Miss., 2; Rev. J W. Faulk, Lecompte, La., 2; Mrs. Fred Hollier, Opelousas, La., 8; Rev. H. P. Lewis, Pontotoc, Miss. ("Every Family"), 91; Rev. W. R. Goudelock, Benoit, Miss., 2; Rev. E. M. Allen, Brooklyn, Miss., 4; Rev. J. A. Goad, Noxapater, Miss., 2; Rev. W. H. Lane, Lauderdale, Miss., 3; Rev. L. L. Roberts, Columbia, Miss. ("Every Family"), 164.

NINE POINTS ON CHURCH-GOING.

By Theodore Roosevelt.

I. In this actual world a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down-grade.

II. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

III. There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year. Therefore, on Sundays go to church.

IV. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house, just as well as in a church. But I also know, as a matter of cold fact, the average man does not thus worship.

V. He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

VI. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

VII. He will take part in singing some good hymns.

VIII. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitably toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.

IX. I advocate a man's joining in church work for the sake of showing his faith by his works. —Selected.

A PRAYER.

Lord, help me to look for the best that is in life. All around me there is a strange confusion of good things and bad. Why should I, vulture-like, go searching about for that which is vile when there is so much that is sweet and pure? Make me like the magnet that draws the good pin out of the mass to itself and leaves the worthless ones to themselves. And, Lord, help me to look for the best that is in men. Let me not pass by the good that is in my brother to search for the evil that is in him. Give me that love which thinketh no evil, which rejoiceth not in iniquity. May I remember that if there is some evil in good men, there is also some good in bad men, and may I prefer to look for the good. Make me merciful, O Lord, even as thou art merciful, for Jesus' sake. Amen.—Edward Leigh Pell, D.D.

They that bow their heads before God may hold them erect before the world.—Exchange.

SAW HIM FIRST.

About the year 1707 William Penn became heavily involved in a lawsuit, and the author of "Quaker and Courier" says that he was greatly in fear—under the laws of the day—of being arrested. Many noble personages were in the same plight, but no other, it is believed, resorted to Penn's expedient in meeting the situation:

"In the door of his London house he had a peeping hole made, through which he could see any person who came to him. A creditor one day sent in his name, and having been made to wait more than a reasonable time, knocked for the servant and asked him:

"'Will not your master see me?'

"'Friend, he has seen thee,' replied the servant calmly, 'and does not like the looks of thee.'"—King's Treasuries.

A SPECIAL OFFER.

After careful consideration of the matter, and in response to many inquiries concerning the possibility of making an "Every-Family" proposition, we hereby make the following special offer: WHERE THE ADVOCATE IS SENT INTO EVERY HOME REPRESENTED IN THE MEMBERSHIP OF A CHURCH, WE WILL SEND THE PAPER ONE YEAR FOR $1.50, SUBJECT TO THE REGULATIONS BELOW.

1. This offer expires on March 31.
2. This is not a club offer—no clubs, no matter how large, can be accepted at this rate.
3. Cash, or its equivalent, must accompany every list.
4. In case of any uncertainty in the interpretation of the offer, the matter should be taken up with us by correspondence.
5. We must reserve the right to make such additional regulations as experience may prove to be necessary.

No one can regret more than we do the necessity that arose last year of withdrawing the "Every-Family" offer somewhat abruptly; we were forced to do so by advancing costs of production that imperiled our very existence. The popularity of that offer, however—we received more than 3000 subscriptions in response to it—convinced us that it was a step in the right direction to solve the problem of the circulation of the church paper. In making the present offer, we do it with the realization that it is justifiable only on the ground that we want to go as far as we dare in the effort to reach our ultimate goal, "The New Orleans Christian Advocate In Every Methodist Home In Louisiana And Mississippi." The costs of production have not decreased, and we shall have to practice every possible economy in order to publish the paper at the regular subscription price of $2 a year; but for the sake of an "every-family" circulation, we will reduce the margin of safety to the smallest possible limits.

We hope this offer will be accepted by as many of our churches as possible. We make three suggestions as to how it may be put into effect:

1. Include the cost of an Advocate in every family in the church in the regular budget. This is simple, direct, and, in many cases, thoroughly practicable.
2. Present the matter in the most feasible way to the membership of the church and ask for contributions for the purpose of putting the paper into every home.
3. Make a personal canvass of the membership, appealing directly for a subscription from each home.

A combination of the above methods may be found practicable, or better ones may be thought of by those who take the matter up. In some cases, this might very well become the special activity of an organized Sunday school class, or of some other organization in the church, or even of a group of individuals. A prominent Mississippi layman told us recently that several interested laymen in his church had easily secured an amount sufficient to send the Advocate into a good many homes. We are convinced that the way can be found in most of our churches to put the Conference organ into every home. We earnestly hope that it will be found.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Little EVELYN THOMAS, the infant daughter of Mr. and Mrs. Sim Thomas, Lorena, Miss., was born, April 14, 1918, and died November 7, 1920. Little Evelyn came and filled a great mission, though she was never well in her life. All that Christian prayers and loving hands could do was done, but in the providence of God she was taken. Notwithstanding the suspense and anxiety that the father, mother, and all the family suffered, no baby ever came to brighten a home more than did little Evelyn brighten the Thomas home. Again, heaven is nearer and dearer to them than it has ever been before, because little Evelyn is there.

H. R. McKEE,
Pastor.

Homewood, Miss.

MRS. E. W. YANCY (nee Davis), a niece of Bishop Morris, of the M. E. Church before the Division, was born near Jonesville, Catahoula Parish, La., February 27, 1837, and died at Summerville in the same parish, November 24, 1920. She was twice married, first to Dr. W. C. Aber, in 1853. To this union six daughters and two sons were born. Dr. Aber died in 1868, leaving her with this young family to fight life's battles alone. But bravely she did her part in caring for and training her children. In 1871, she married Rev. E. W. Yancy, a member of the Louisiana Conference, M. E. Church, South. To this union one son and three daughters were born. Brother Yancy died in 1897, and for twenty-three years she was one of the matriarchs on the "honor roll" of our Conference. She was converted and united with the church in her youth, and spent her long life in the service of God. Sister Yancy was truly a good woman, a Christian of the best type, faithful in all the relationships of life, and was honored and loved by a large circle of friends to whom her pure life was a benediction. The influence of her godly life in the home is seen in the lives of her children, who, in their loving devotion to her memory, "Rise up and call her blessed." Among the last expressions of her love for her pastor's family was her originating what she called "A dollar shower." This unique plan was, that every member should send the pastor's wife a dollar at the beginning of the Conference year as a gift for her personal use, and a short time before her death she sent her dollar. Hers was a long and useful life, and crowned with a triumphant death. Truly, "The memory of the just is blessed."

J. D. HARPER.

McDonoghville, La.

MRS. N. R. GRAHAM was born July 18, 1850, and died at the home of her daughter, Mrs. W. E. Jones, at Hickory, Miss., August 26, 1920. Mrs. Graham was a daughter of Mr. and Mrs. Owen Holladay. She was married April 27, 1875, to Mr. N. R. Graham. To this union six children were born, of whom one preceded her. She joined the Methodist Church in early life, and was a consistent member until her spirit answered our Heavenly Father's call. "In my father's house are many mansions," and in those mansions our dear mother now dwells. But oh, how we miss our dear mother! But our loss is heaven's eternal gain. Some day, though, we hope to meet our dear mother in that heavenly home where parting will never more come. So, dear bereaved ones, let us be comforted in trying to live the sweet and unselfish life she lived, always willing to sacrifice self for others. Mother!—the sweetest word in English and the best friend man ever had. Our dear mother has left us in this sad world to roam, but she has gone to live with Jesus in that bright eternal home. "Blessed are the pure in heart, for they shall see God." Her devotion to her children and loved ones was most beautiful. She was always ready and willing to lend a helping hand. But rest on, dear mother, "Asleep in Jesus—oh, how sweet!" Yes, dear mother, we sadly miss you, but again we hope to meet you some sweet day. When life's battles are over, and each of us has fought the fight, we hope to gather at the portals in that city of delight, where we hope to clasp her dear, sweet hand at last, united in that fair and happy Land.

MRS. J. B. GRAHAM.

T. S. UELTSCHEY was born, March 6, 1878, and died August 28, 1920. Brother Ueltschey lived in and around Morton, where his mother (Mrs. Julia) and brothers now lived, but he died in Olney, Texas, where he had lived and worked for several years as a contractor. In the absence of the pastor of the family, Rev. J. G. Galloway, the writer was called, and not knowing the family, I was at a loss to know just

(Continued on Next Page)

Obituaries.

how to try to comfort the bereaved loved ones, when the friend who came with the body from Texas handed me this brief note from the pastor of the church of which the deceased was a member, and it read thus: "I beg to say T. S. Ueitschey was a member of my church, true and loyal. Told me he was ready to meet death twenty-four hours before it came. Sincerely, T. H. Burton, pastor, M. E. Church, South, Olney, Texas." When I read to the weeping mother the foregoing note, there were tears of rejoicing mixed and shouts of praise to God for salvation. So to the loved ones I will say, "Weep not as those who have no hope, but look forward to the Resurrection Day when we shall meet again."

H. R. McKEE, Pastor.

Homewood, Miss.

MRS. J. B. A. AHRENS.

With the death of Mrs. Elise Ahrens (nee Picker) the fast diminishing company of men and women who were identified with the German Mission of the Methodist Episcopal Church, South, loses much more than a unit—in fact, there has passed away one who linked to the church of to-day with personal bonds one of the most romantic and successful of the evangelistic enterprises of American Methodism. For the most part; the currents of German Methodism in the South have been united with the larger movements and life of the church, and very little that is distinctive remains, save a history of consistency, fidelity, spiritual fervor, and heroism. Of all this, with her distinguished husband, Mrs. Ahrens was a part. Mrs. Ahrens was born in Sarstedt, Hanover, in 1840. She was the daughter of Senator Heinrich Picker, royal architect to the blind King George, of Hanover. Not only because she had become thoroughly imbued with American principles and the evangelical teaching of Methodism, but by inheritance Mrs. Ahrens looked with horror upon the late disastrous developments of Prussianism, for her father was never reconciled to the policies of Bismarck and modern German imperialism. I do not know exactly what were the educational opportunities accorded young women of Mrs. Ahrens's girlhood environment, but she certainly had enjoyed the best. Her mastery of elegant and accurate German was superior to that of most others of German birth and environment. During many years of his life Dr. Ahrens was editor of the German Mission paper, "Der Familienfreund," and was pouring forth from his large intellectual resources a stream of literature both in German and in English. This large output was possible because Mrs. Ahrens was able at any time to relieve him of all responsibility for the paper. Dr. Ahrens's English style was fine. Those competent to judge accord Mrs. Ahrens the palm for elegant writing in German. It is probable that her judicious suggestions account for some of the Doctor's happiest poetical renderings of English hymns into German. Mrs. Ahrens was a model of maternal fidelity to her three children and of beautiful and thrifty housewifery. On occasions when the Doctor invited this writer to occupy his pulpit Mrs. Ahrens's dinners were delightful episodes. Miss Picker was wedded to Dr. J. B. A. Ahrens in 1866. The end of her life came upon her eightieth birthday, December 8, 1920. The period of her widowhood, which began in 1906, was one of comparative retirement from the activities of a model pastor's wife. Her husband's thrift left her with ample means, and the proximity of her children (Henry H., Mrs. John (Elis) Crebbin, and Mrs. E. K. (Mattie) Jennings) mitigated her loneliness. In attendance upon the services of the church and by her annual participation in the exercises of the several institutions at the Seashore Camp Ground she found intellectual stimulus and spiritual inspiration. Her piety was deep and her character well poised. Sincerity, spirituality, and intelligence combined in a remarkable degree in her character. One of her children, Mrs. Crebbin, had preceded her into the heavenly state. A multitude joined her remaining children in mourning their loss, and floral offerings from friends and churches attested their desire to pay the last tribute of love to her memory when they laid her to rest in New Orleans, the place of her residence from her coming to America as a bride, through the many years of useful and happy life to the peaceful end.

FITZGERALD S. PARKER.

A BOY IN FACT.

He filled the house with laughter and bother and playmates in squads; a boy of muddy boots and spilled ink bottles and scratched furniture and torn clothes; a boy of sure loyalties, of sudden gusts of affection, of unexpected gentle words, and of shy tenderness when one was alone with him in the firelight—a boy like other boys in fact.

Love such a boy and be patient with him, and develop him, just because he is a warm-hearted fact, not a ready-to-wear, polished fancy.—Selected.

Sunday School

LESSON FOR FEBRUARY 6.

Lesson Topic: The Great Invitation.

Scripture Lesson: Matthew 22:1-14; 11:28-30.

Golden Text: "Come, for all things are now ready." Luke 14:17.

Home Reading: Monday, The Marriage Feast, Matt. 22:1-14; Tuesday, The Missionary Message, Matt. 28:16-20; Wednesday, Jesus Chooses His Missionaries, Matt. 10:1-10; Thursday, Jesus Instructs His Missionaries, Matt. 10:16-23; Friday, A Church Sends Out Missionaries, Acts 13:1-7; Saturday, An Old Missionary Call, Isaiah 55:1-13; Sunday, Missionary Zeal, Isaiah 61:10-62:5.

Teaching Points.

1. Those to whom have been given special blessings will be held responsible for their use.
2. Punishment is due those who insolently reject the overtures of grace—and it will be meted out to them.
3. The gospel call is as wide as humanity—Christianity is a missionary religion.
4. But only those will be saved who comply with the conditions of salvation.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The Mid-winter Meeting of Field Secretaries and Presidents of Conference Sunday School Boards met on January 11-14. The meeting was intended to consider educational problems of the Sunday school, and this was done efficiently.

The Wesley Bible Class Federation program is about complete and will soon be in the mail. Remember the date and place—March 15, 16, 17, and Lake Charles. We will have departmental conferences for Elementary, Intermediate-Senior, and Young People and Adult; also, Mr. W. M. Brabham, rural specialist, will have the whole FEDERATION for some time. There will be regular bee-hive activities throughout the whole meeting.

Every pastor and superintendent is asked to co-operate with the Conference Sunday School Board and field workers in getting competent representation to this meeting. You will do your Field Secretary and Elementary Superintendent a favor if you will get your workers together for a session on their tour over the State in the interest of FEDERATION.

We had 45 "pastors" at Shreveport FEDERATION last March—5 from Alexandria District; 3 from Baton Rouge District; 1 from Houma District; 3 from Lake Charles District; 8 from Monroe District; 2 from New Orleans District; 10 from Ruston District; 23 from Shreveport District.

Let us more than double this number this year. ALONZO EARLY.

MISSISSIPPI CONFERENCE NOTES

By H. L. Clark.

It was my privilege on Sunday, the 16th, to be with Brother Maddox at Hathorn, Miss. We had a nice meeting that Sunday morning and the Sunday school was organized with Brother R. R. Branton as superintendent. A collection was taken and literature ordered, and the school had its first meeting on Sunday, the 23d. We were at Oakvale Sunday afternoon. We found here a Sunday school that for determination and purpose to maintain it will rival any Sunday school I have ever seen. In face of every disappointment, having lost three or four superintendents within the past year, they are starting off the year well and with the determination not to die. Let's all pray for them.

Tuesday night, January 18, I was at Paine's Chapel, where I found another good Sunday school, considering location and the small number from which to draw. We had a nice meeting and the superintendent, Mrs. Anna Patterson, expressed the belief that her school will take on new life and felt sure much good had been accomplished.

We were at Hub Wednesday night, the 19th. Here we found a fairly good Sunday school. We had one of the best meetings of the week at this place. A great deal of interest was expressed in the Sunday school and it is believed that these people will take on new life.

Our trip to Baxterville, Thursday night, was a delightful one. We found here a live Sunday school with a live superintendent. Their Primary and Junior Departments are teaching the Graded Literature and all showing great interest in the work. This school will grade at least 75 per cent in the Standard of Efficiency. Our meeting here was very delightful.

We were at Prentiss on the 23d. Here we found another good Sunday school, with a good superintendent, Mr. Livingston. He is a live wire and they are practically making a survey of the community and are trying to draw every Methodist into the Sunday school. This school will also grade around 75 per cent or 80 per cent in the Standard of Efficiency. As a whole, our trip was very delightful and we enjoyed it very much.

By Rev. John C. Chambers.

I had the delightful privilege of being with Dr. Chapman at Poplarville on the fourth Sunday. There are many signs of life and growth there. They are planning to make a forward move for this year in keeping with their forward step of last year. Dr. Chapman is in high favor and is very hopeful of his work. I had the privilege of being in the Agricultural High School while there and speaking with those fine young men and women.

I was at Wiggins in the Set-Up Meeting for the Seashore District. Brother Campbell starts the year well and in high favor.

Don't forget to plan for the Standard Training School to be held in Jackson, June 7-14. You will be repaid many times over and the cause will be helped again and again.

Pray for the work and the workers.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

The Conference Standard Training School for teachers and leaders in religious education will be held at Grenada College, May 29 to June 4. Nine courses will be offered. The very best teachers available have been secured to teach these courses. We had a great school last year, we are planning for a much larger and better one this year. Decide on the course you wish to take, order your textbook and begin study now and you will be sure to make a good grade.

You will find an extended notice of Children's Week in the February number of the Magazine; read this and other articles in the Magazine and Adult Student. The literature for the observance of Children's Week will not be sent out promiscuously, but will be sent to the schools that will use it.

Another big event planned for the year is the Wesley Bible Class Federation for all organized Bible classes in the Conference, including intermediate, senior, young people, and adult classes. This Federation will last two days. Perhaps two hundred will attend. So far no school has opened the way for this important enterprise of the church. Perhaps the best time for holding this meeting will be the first week in August. The time and place must be settled soon. Who cares about this Federation enough to ask for it?

This week I am teaching a class at Houlka. Fifteen earnest, busy people are meeting every night for two hours to receive instruction. We are using as a textbook, "Life in the Making." Four schools are represented in this class. I have an engagement to teach a class at Tunica and one at Greenville during the month of February. We have the promise of five men to teach similar classes. We need at least five more volunteer teachers and we need invitations to do this work. Write Rev. J. E. Stephens, of New Albany, if you desire to have a class taught in your Sunday school. The book you expect to use as a text ought to be ordered a month before the teaching work begins, so the teachers can have ample time for study. Not many of our teachers have time to concentrate upon twelve lessons in one week, but most any one can take an hour or two each week for study. It is important to make your request for a teacher at least a month before you have the class taught.

EDUCATIONAL SET-UP MEETING, VICKSBURG DISTRICT.

This meeting was held at Crawford Street Church on November 12, and was well attended by the pastors of the district, several visiting speakers and a number of laymen from the different churches, and a number of ladies from Crawford Street Church, who served at the noon hour a delightful luncheon.

Brief but inspiring talks were made on the different phases of the Movement by J. M. Morse, I. W. Cooper, A. F. Watkins, J. C. Chambers, C. W. Crisler, W. D. Hawkins, W. W. Bowie, M. M. Satterfield, Miss Chesley Hagan, J. R. Jones, and J. A. Wells, the two latter during the devotional services.

A deep undercurrent of seriousness and determination ran through the meeting and at its close the pastors of the district pledged themselves to the Movement in every way possible to make of it a successful factor in upholding the cause of Christian education. SECRETARY.

FROM PRENTISS, MISS.

Dear Mr. Editor: Please allow me to say through your columns that our people in Prentiss have shown us quite a bit of appreciation since Conference. There have come in a number of tokens of thoughtfulness in a material way. We are planning and working for a great year of success with these good people. I am going to begin in earnest to work for the Advocate. With best wishes for you and yours, and our paper.

I am yours fraternally,

P. H. HOWSE.

A LETTER FROM SISTER T. S. RANDLE.

Dear Brother Carley: Happy New Year to you and all Advocate readers! I spent my Christmas in the same house where my dear husband and I spent the second night after leaving my father's home in Bastrop, La., when I left home at 12:30 to catch a boat in Bayou Bartholomey, two miles away. The home was beautifully decorated and the upper gallery curtained, and a wedding supper had been spread there, my sister being the bride and Rev. Wm. Hart, a young Methodist preacher, the bridegroom. The first night we spent in a house with only one room and a back gallery, where they cooked and ate. The next night we spent in Winnsboro, where Brother H. W. May is now pastor. Brother May is a spiritual pastor; he believes in prayer meetings, and knows how to hold one—get everybody to talk or pray.

My first visit there was forty-three years ago. My husband was pastor. I spent my Christmas in that dear home. My second mother is in heaven. She lived to be ninety-three years old, and that has been one of our homes all these forty-three years. Old Santy found me there—and I am seventy years old!

I talked Advocate and Triple C there, but I tell you, my brother, times are hard, and I couldn't do much. At Oak Ridge and at Mer Rouge I got some members for the Triple C and some subscribers for the Advocate.

Our son, T. S. Randle, Jr., tells me in a letter just received that he has been reclaimed and will preach. Praise the Lord! Yours in His name,

SISTER T. S. RANDLE.

FROM MAGNOLIA, MISS.

Dear Brother Carley: I am not given to much writing, but just now there are some developments in connection with our work at Magnolia which I deem noteworthy.

Our Woman's Missionary Society is one of the best and most active that I know, and in its membership there are some of as thoroughly consecrated women as can be found anywhere. They meet every Monday afternoon and carry out the full program, and report annually a vast deal of effective work done and considerable funds raised.

Our Sunday school, under the able superintendency of Brother E. S. Arnold, has recently undergone a reorganization in many respects, and marked improvement along every line is the result.

We have recently organized an Epworth League and now have more than seventy members. The League meets every Sunday evening before preaching hour and presents a splendid program in accordance with the Era outline.

Church attendance is not all we would have it be, but is constantly improving. We have had several accessions on profession since Conference and some by certificate. I think a great revival is in store for us this year and we are planning and praying to that end.

Our people (and the pastor) are delighted with our new presiding elder, Rev. H. M. Ellis, and we feel quite sure that no mistake was made in his appointment to this important place.

Our people enjoy the Advocate and "Grandpa" Goza hopes to increase its circulation this year.

We would welcome a visit from the editor at any time. Cordially,

J. EARLY GRAY.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Second Round.

New Iberia, Feb. 13, a.m.
Lafayette, Feb. 13, p.m.
Sulphur, Feb. 20, a.m., at Vinton.
Lake Charles, Feb. 20, p.m.
Zwolle and Neame, Feb. 27, at Neame.
Merryville, Mar. 6, a.m.
DeRidder, Mar. 6, p.m.
Lake Arthur, Mar. 9.
Hornbeck and Peason, Mar. 13, a.m., at Hornbeck.
Many and Robeline, Mar. 13, p.m., at Robeline.
Abbeville and Kaplan, Mar. 20, a.m., at Kaplan.
Crowley, Mar. 20, p.m.
Rayne, Mar. 27, a.m.
Gueydan and Estherwood, Mar. 27, p.m., at Iota.
Eunice ct., April 3, a.m., at Basile.
Carson ct., April 3, p.m., at Carson.
Franklin, April 10, a.m.
Morgan City, April 10, p.m.
Indian Bayou, April 17, at Hebron.
Noble ct., April 24, at Benson, a.m.
Leesville, April 24, p.m.
Opelousas, May 1.
Patterson and Jeanerette, May 4, at Jeanerette.
Branch ct., May 8, at Branch.

C. A. BATTLE, P. E.

Shreveport Dist.—Second Round.

Mooringsport, Feb. 6, a.m.
Oil City, Feb. 6, p.m.
Shreveport, First Church, Feb. 13, a.m.
Trees City, Feb. 13, p.m.
Texas Avenue, Feb. 20, a.m.
Queensborough, Feb. 20, p.m.
Greenwood, Feb. 23, p.m.
Homer, Feb. 27, a.m.
Athens, Feb. 27, p.m.
Ida, Mar. 6, a.m.
Belcher, at Gilliam, Mar. 6, p.m.
Naborton, Mar. 8, a.m.
Mansfield, Mar. 8, p.m.
Spring Hill, Mar. 10, p.m.
Cotton Valley, Mar. 11, a.m.
Arcadia, Mar. 13, a.m. Mt. Moriah, p.m.
Longstreet, at Mt. Zion, Mar. 20, a.m.
Vivian, Mar. 20, p.m.
Haughton, at Doyline, Mar. 23.
Gibsland, at Bryceland, Mar. 27, p.m.
Logansport, Mar. 30.
Bossier and Lake End, at Powhattan, Apr. 3, a.m.
Noel Memorial, Apr. 3, p.m.
Sibley, at Brushwood, Apr. 10, a.m.
Minden, Apr. 10, p.m.
Coushatta, Apr. 13, p.m.
Grand Cane, at Stonewall, Apr. 17, a.m.
Cedar Grove, Apr. 17, p.m.
Bayou LaChute, at Atkins, Apr. 24, a.m.
Wesley, at Hall Summit, Apr. 25.
Ringgold, at Grand Bayou, Apr. 26.
Haynesville, at Dykesville, May 3.
Pelican, at Mitchell, May 8.
Castor, at Alberta, May 11.
Bienville, at Strange, May 15.
Plain Dealing, at ———, May 18.

R. H. WYNN, P. E.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

MISSISSIPPI CONFERENCE ANNUAL MEETING AT MERIDIAN.

The tenth annual meeting of the Mississippi Conference Woman's Missionary Society will be held in Meridian Central Church, Meridian Mississippi, March 1 to 4, 1921, the opening session to be at 7:30 Tuesday evening.

Mrs. Lipscomb and Miss Haskin will be the Council guests.

(Miss) MABEL L. PORTER,
Secretary.

NORTH MISSISSIPPI CONFERENCE

Notice.

The ninth annual meeting of the Woman's Missionary Society of the North Mississippi Conference will convene in Okolona, March 8-11, 1921.

The Executive Committee will meet Tuesday afternoon. The first session will be held Tuesday evening.

Mrs. Porter Davis is chairman of the Entertainment Committee.

Signed by: Mrs. J. W. Conger, Pres; Mrs. G. C. Jones, Sec'y.

Go to Church Day for the Y. P. M. S., February 27.

February has been designated as Life Service month in our Educational Campaign. The pastors throughout the church have been asked to preach on some phase of the subject each Sunday during the month. It is our earnest desire to have all our young people attend these services; especially do we want to make the last Sunday of the month the greatest day in the lives of our young people. We want February 27 to be "Go to Church Day" for the Y. P. M. S. Let each auxiliary appoint a committee to be responsible for inviting every member to attend church that day. Go one step further. See that every young person of the church is invited to be at the Sunday morning service. It would be well to have special seats reserved for the young people and have them sit in a body. Make it a great Young People's Day in your church. You can do it if you will.

MRS. J. W. PERRY.

STUDY THE BIBLE!

A Wonderful Message from Martin H. Glynn, Prominent Lawyer and Editor of "The Times Union" (Largest Circulating Daily in Albany, New York), Former Member of Congress, State Comptroller, Lieut. Governor and Governor of New York State.

If one would gain a full appreciation of the beauties of the Bible, if one would feel its solaces and enjoy its soothing effect on the irritation of life, one must begin its study early and absorb it with the passing years.

The effect that the Bible has had upon the world is beyond estimate! "Educate men without religion, and you make them but clever devils," said the Duke of Wellington. And Colton said, "Philosophy is a bully that talks very loud when danger is at a distance, but the moment she is hard pressed by the enemy she is not to be found at her post, but leaves the brunt of the battle to be done by her humble but steadier comrade, religion, whom, on most other occasions, she affects to despise."

That is the great value of the study of the Bible—In it is found the crutch of life upon which to lean when all other props are gone, the key that opens the door to the chamber of solace when all other doors are closed.—Study The Bible!—A myriad of life's lessons can be learned from its pages. It is the chart and compass by which to sail the seas of existence; the cloud by day, the pillar of fire by night by which to guide our feet along the stone-strewn journey of life's tortuous highway. It is the treasury of the world's knowledge, the custodian of the heritage of the ages, the preserver of spiritual balm that heals the troubles of the soul. It is yesterday, to-day, and to-morrow! The reflection of the past, the mirror of the present, the prophecy of the future! It is the scroll of time, the promise of eternity. It portrays the cycle of life with its sorrows and its joys, its cross and its crown. It is old, but nothing outside of it is new. It is a university of knowledge, an aeon upon aeon of experience. Study The Bible! master it—and you are brother to the kings of mind, companion to the choicest spirits of the heart. Master it—you know the history of mankind; study it, you absorb the grandest poetry in the world, master it—and life's tragedies have no terror, life's misfortunes bear no lance. Study the Bible!—catch its spirit—write its lessons on your heart—stamp its image on your mind—and though your feet are on earth you walk with your head among the stars. Study the Bible!—study it and grow in wisdom with Moses, lament with Jeremiah, sing with Solomon, suffer with Job, battle with David, and walk the golden streets with John. Study the Bible! And learn Ruth's inspirational loyalty to the ties of friendship, the claims of kin—"Where thou goest, I go, and where thou livest I live; thy friends shall be my friends, and thy God shall be my God; where thou diest I will die and there will I be buried." Study the Bible!—and with the guiding star of a spangled heaven overhead, with the treasures of the Wise Men scattered around a God-graced crib—their gold, their frankincense, their myrrh—amid the warmth of a friendly breathing kind when human hearts were cold, when palaces sacrificed the dintinction of the ages to the humility of a stall—sing, sing with the angels the Celestial Carol in that lowly stable of Bethlehem, "When the snow lay on the ground and the stars shone bright," on that first historic Christmas morn; Study the Bible!—and live anew that thirty years of the life of Him who is the light of the world, the hope of mankind; stand at the foot of the cross with Mary, feel the grief that pierced her heart, and help roll back the stone of the sepulchre on that first resplendent Easter dawn! Study the Bible!—take down from your book-shelf the one your mother used to read and in the golden glow of twilight, when light is giving way to darkness just as life gives way to death, let these glorious lines of Geo. P. Morris run through the corridors of memory's sacred walls—

(Continued on Last Page)

Epworth League.

DEVOTIONAL MEETING FOR FEBRUARY 6.

(During the month of February, the devotional meetings are supposed to be along the lines that will be helpful in promoting the interests of the Christian Education Movement. The topic for February 6 here given is taken from the Epworth Era, and the suggestive treatment is taken from the same source.)

Topic: "Every Man's Life A Plan of God." Text, Isaiah 45:5.

Suggestive Thoughts: The great master spirits of the world are not so much distinguished after all by the acts they do as by the sense itself of some mysterious girding of the Almighty upon them whose behest they are set on to fulfill. And all men may have this, for the humblest and commonest have a place and a work assigned them in the same manner and have it for their privilege to be always ennobled in the same lofty consciousness. God is girding every man for a place and a calling in which, taking it from him, even though it be internally humble, he may be as consciously exalted as if he held the rule of a kingdom. The truth proposed for consideration is this: God has a definite life plan for every human person, girding him visibly or invisibly, for some exact thing that it will be the true significance and glory of his life to have accomplished.

Does it seem to you impossible that you can ever find your way into a path prepared for you by God and be led along in it by his mighty counsel? Let me tell you a secret. It requires a very close, well-kept life to do this, a life in which the soul can have confidence always toward God, a life which allows the Spirit always to abide and reign, driven away by no affront of selfishness. There must be a complete renunciation of self-will. God and religion must be practically first, and the testimony that we please God must be the element of our peace. And such a disciple I have never known who did not have it for his joy that God was leading him on, shaping his life for him, bringing him along out of one moment into the next year by year.

NORTH MISSISSIPPI EPWORTH LEAGUE CONFERENCE PLANS.

Plans are now being made for the North Mississippi Epworth League Conference, which is to be held at Grenada College, Grenada, Miss., June 9-11.

We feel that our advantage in meeting in Grenada College is two-fold: first, the fellowship, which we will be able to enjoy, one with the other, under the same roof; and, second, the number of delegates will not be limited, but as many as may choose to come from each League will be welcome!

We hope that as many as possible from each League will come to the Conference this year, as we are to have representatives from the Central Office, in Nashville, to instruct in Institute Work.

I am sure those who attended last year at Corinth could testify to the wonderful ability of our Central Office representatives, and the splendid instruction and helpful suggestions which they gave in each Department of the League work. We hope the chairmen of the departments, in every League in the Conference, may be able to attend, so they may receive the benefit of this splendid instruction, for we feel that it would be impossible for them to attend and not be more efficient in the work of their department.

We would be glad if each minister in the Conference who has no Epworth League in his charge would begin to lay plans for one, and send delegates, that they may receive the instruction and enthusiasm which this Conference plans to give.

LILLIE R. MULLINS.

THE DEVOTIONAL MEETINGS AND THE CHRISTIAN EDUCATION MOVEMENT.

I would like to call the Leagues' attention to the special topics for January, February, and March, which will be found on the first page of the Devotional Meeting in the January issue of the Era, pertaining to the Christian Cultivation Program of the Educational Movement. It is very important at this time that we co-operate in this great movement and use these topics in the place of our regular ones.

Read this page in the Era and then send immediately to Nashville for the Manual. Let us do all we can to make this movement a great success.

J. B. GRAMBLING,
President La. Conf. League.

LEAGUE GROWTH IN MISSISSIPPI CONFERENCE.

Dear Brother Carley: "Business is picking up" in League circles, judging from reports received in this office. Last quarter's reports from Seashore, Meridian and Jackson Districts show an increase of two senior chapters each in the quarter, while the first two mentioned have each added a junior chapter. No doubt, other districts have done as well or even better, but reports of their work have not been received as yet.

Not only are new chapters being reported, but increased activity is being evidenced in chapters already organized. To me this means a new era in Epworthianism. We are growing—there is no doubt about that—growing in numbers, interest and effectual work.

We appreciate the fact that you are recognizing our growth by giving us a place in the Advocate, and I trust that Epworthians will take advantage of this opportunity so kindly offered.

Very sincerely yours,
ERMA M. KILE,
Conference Secretary.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—First Round.

Springfield, Feb. 6, a.m.
Natalbany, Feb. 6, p.m.
St. Francisville, Feb. 13.
Pine Grove, Feb. 20.
Denham Springs, Feb. 27.

J. W. LEE, P. E.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 14.)

My Mother's Bible.

This book is all that's left me now,
Tears will unbidden start—
With faltering lip and throbbing brow
I press it to my heart.
For many generations past,
Here is our family tree;
My mother's hand this Bible clasped;
She, dying, gave it me.

"Ah, well do I remember those
Whose names these records bear,
Who 'round the hearthstone used to close
After the evening prayer,
And speak of what these pages said,
In tones my heart would thrill!
Tho' they are with the silent dead
Here are they living still!

"My father read this holy Book
To brothers, sisters, dear;
How calm was my dear mother's look,
Who loved God's word to hear.
Her angel face—I see it yet!
What thronging memories come!
Again that little group is met
Within the halls of home!

"Thou truest friend man ever knew,
Thy constancy I've tried;
Where all were false I found thee true,
My counsellor and guide.
The mines of earth no treasure give
That could this volume buy;
In teaching me the way to live,
It taught me how to die."

This is the value of the Bible—its priceless value—in teaching how to live, it teaches how to die. Study the Bible!—read it from cover to cover—let its poetry stir your soul, its heroism fire your spirit!

Study the Bible! con it o'er and o'er, until its wealth enriches your heart, its jewels bedeck your brain. Study the Bible, study it—it's the world's greatest book, a style for your pen to follow, a lamp to guide your feet, a stimulus for effort and a restful haven of ennobling repost. Study it, and as you study it, let it carry you back to memories that are sacred and days of hallowed hue.

"So I cling to my mother's Bible, in
its torn and tattered boards,
As one of the greatest gems of art and
the king of all other hoards,
As in life the true consoler, and in
death ere the Judgment call,
The guide that will lead to the shining
shore where the Father waits for
all."

FROM MARY WERLEIN MISSION

We arrived at Mary Werlein on January 6, to begin our new work, under the superintendency of Rev. W. C. Childress. We just walked right in and made ourselves at home in the Mission Home, and on the same night atended the mid-week prayer meeting, where we had the pleasure of meeting other workers in the mission, and were more than pleased with the good spirit that prevailed in the meeting. Our workers, consisting of Mr. McGlasson, Mr. and Mrs. Carpenter, Mr. and Mrs. Petty, Miss Wright, Mrs. Mann, Alma and Mrs. Annio, are all wide-awake, and enthusiastically interested in the outcome of the Mary Werlein Mission work.

Our services, the two Sunday nights we have been here, have been well attended, and there prevails a good spirit.

We had a rummage sale the second day here, which netted about $18, which goes towards the expenses of running the mission. We were glad to find a new piano, donated by the Werlein Music House, and we are now preparing a little departure from the ordinary, as we expect to put on special music, in the way of a small orchestra at the evening service, myself, wife and Juanita playing horns. You see, you might find in the second chapter of Judges that "Happy is the man that tooteth his own horn, for verily if he tooteth it not it will not be tooted;" and then besides this, as an added attraction, we shall endeavor to put on Bible pictures every Sunday night.

There are many poor and neglected people living in this immediate part of the city; many of them cannot, and others will not attend the regular churches, but they will attend the mission.

Mr. McGlasson is the efficient superintendent of the Sunday school, a man warmly admired by the people of the city.

Our Spanish work at St. Mark's is just beginning to open up, and we are preparing to launch a campaign in Spanish, to reach the Spanish-speaking people of the city. We are preparing to scatter copies of the gospel, with invitations in Spanish, so as to get the work before as nearly all the people speaking Spanish, in the city, as is possible.

Our Spanish service at St. Mark's Church, for the present, is held at 4:30 in the afternoon, Sundays, and we would be glad to have some of the brethren occasionally visit our work there.

Our doors at the Mary Werlein Mission are nearly always open, except when wife and I are both out visiting, and we want the people who are interested in mission work to call on us.

MARION BROWNING.

CARING FOR OUR OWN.

Of the 839 girls in the Mississippi College for Women at Columbus, Miss., 367 are Methodists. A large per cent of them are from the bounds of the Mississippi Conference.

A more satisfactory church-home than they now have is an urgent necessity. A lot has been secured just in front of the College, and a church building, to cost thirty or thirty-five thousand dollars, is to be erected thereon. The Methodists of Columbus will pay fifteen or twenty thousand dollars of this amount. The balance will have to be contributed by others.

The Mississippi Conference has been asked for $1,250, and the duty of collecting this has been placed upon me. It would be well to collect and pay this amount during the year, although we have five years in which to make the collections. Therefore, I am asking the adult classes of the Sunday schools of the Conference to contribute the amount, and I feel sure they will cheerfully respond. Of course we shall be glad to have contributions from others.

Please send me the name of the class, the amount pledged, and the money, when collected, to Rev. L. E. Alford, Yazoo City, Miss.

GEO. L. CARLEY.

Gulfport, Miss.

The real king is the man who rules himself.—Exchange.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 68—No. 6. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3340.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 10, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

OVERCOMING DIFFICULTIES.

The man who gives up the fight because difficulties confront him, has not learned the lesson that labor conquers all things. On January 27, a fourteen-year-old blind girl was graduated from a public school in Brooklyn. As an infant she was thought to be feeble minded as well as blind, and it seemed impossible that the child would ever develop normal powers. But years of careful attention and painstaking instruction have developed her into one of the most accomplished pupils in the public schools of Brooklyn, and it is her intention to go to college that she may further equip herself for usefulness as a teacher of the blind. If a little blind girl can overcome the difficulties in the way of securing an education, why should strong men ever lose heart?

"MASTER MINDS."

It is quite the fashion nowadays to speak of a "master mind" in connection with the planning of the many crimes that are daily shocking the nation—and this "master mind" seems always to be able to provide a way of escape. We are wondering why it is that the criminals seem to be gifted above all other men. It strikes us that it is about time for the police forces and dectective agencies to develop a few "master minds" on their own account.

WE HOPE SO.

One of the great packing companies has announced that 1920 was a very bad year for business, its net profits showing a decrease of $2,574,874. This is terrible! We know what it is for the ledger to show a loss at the close of a year's business, but we have never had any experience with such a decrease in profits as is disclosed in this statement. If we were of an emotional temperament, we are not sure that we could restrain our tears, so great would be our sympathy for those who have seen their profits melt away at the rate of more than two millions a year. To make the picture still darker, the declaration is made that no decided boom is looked for during the current year. It would be almost more than we could bear—if the naive statement were not made at the close of the report that, after all, net profits for 1920 were $4,270,597, against $6,845,471 in 1919, with the prediction that the worst has passed and that business should improve from now on. Poor packing company! Maybe it can struggle along for another twelve month on beggarly net profits of $4,270,597.

ON THE INSTALLMENT PLAN.

After mature deliberation, and after having been urged by Germany to fix a definite sum as the amount of reparation to be made as a result of the war, the Allies have notified Germany that she will be required to pay $55,000,000,000 for the damage she wrought in undertaking to run the world to suit herself. This is an amount that cannot be comprehended as a lump sum—but its payment is provided for in forty-two annual installments, which makes it both comprehensible and reasonable. Of course Germany has thrown up her hands in horrified amazement at the staggering total—but she forgets what her own intentions were in the same direction if she had been victorious in the conflict. It is not unlikely that she would have required of the United States alone as much as the Allies are demanding, to say nothing of the exactions from other nations. It makes all the difference in the world as to whose ox is gored. This amount, huge as it is, will not compensate the nations for their actual economic loss as a result of the war; and all the money in the world could not pay for the millions of lives that were lost. As we see it, this is not at all a case of kicking a nation that is down, but simply an exemplification of the principle that the violation of law always involves the payment of a penalty. We take with a big grain of salt Germany's plea that she cannot possibly pay this amount. Forty-two years is a long time—and we ourselves have paid for things on the installment plan.

SUCH LEADERSHIP!

A news item has been going the rounds to the effect that a gander on an Alabama farm, with his breast full of sympathy and his head full of responsibility, every day leads an ancient and totally blind ox to a nearby pond for water. The gander, so the story runs, walking just in front of the ox, quacks now and then in order that the sightless animal may know how to follow, and when the pond is reached, the gander stands guard while his protege drinks his fill. Afterwards the gander quacks the ox back to the pasture. This may be a "quack" story; in any event, we have not the slightest disposition to reflect upon the alleged altruistic disposition of the gander. Our only fear is that the leadership of a quacking gander—or goose—may come to be held in higher repute than the facts of the case will justify, even when the biped does not wear feathers.

WILL THEY DO IT?

Mr. Roger W. Babson, a world-renowned student of business affairs whose statistical information concerning trade conditions is accepted as authoritative everywhere, delivered an address before one of the leading commercial organizations of New Orleans last week. Among other things, he said this: "All that we have that is worth while we owe to religion. All our troubles we owe to lack of religion. The future of American business depends on the developing of the soul of man and again permeating labor, capital, and management with integrity, loyalty, and a desire to serve. The need of the hour is not more salesmen, or more foremen, or more technical men, but the need of the hour is to get employers and wage workers to give their hearts to God." We are informed by a friend who attended the meeting where Mr. Babson made this statement that his words made a profound impression on the more than three hundred prominent business men assembled. Mr. Babson was right—the great need of the hour is for all men everywhere to give their hearts to God; will they do it?

"AN ARTIST IN PROFANITY."

"Mr. Charles G. Dawes may be a financier, favorite of banking interests and a valiant figure in the Service of Supply during the war. He may have created some amusement in his testimony to a House committee investigating the war, by indulging in profanity in the presence of women, but he probably disgusted right-thinking persons who heard him as well as those who read extracts of his testimony in the press reports. * * * After reading his testimony, one is surprised that Mr. Dawes' experience in the S. O. S. was gained as a major and by rapid promotion as brigadier general. His language rather implies that he drove a team of mules." The above quotation is not from some church periodical, or from a sermon by a preacher, as might be supposed, but it is taken verbatim from an editorial in the New Orleans Item of last Sunday. We had read, with the feeling suggested by the editor of the Item, the press reports of Mr. Dawes' testimony before the investigating committee, and had wondered how he "got by" with such unseemly outburst. We are glad the brilliant editor of the Item, who, by the way, does not hesitate to express himself vigorously on the side of morality as occasion demands, has given the gentleman (?) in question the characterization he deserves.

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TO CONTRIBUTORS.

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LIFE'S TWILIGHT.

By Greta G. Bidlake.

Twilight begins the day,
Twilight ends it—
One short hour of sunny noon—
God sends it.

I have had morn's twilight
And my sunny noon;
Soon must shadows lengthen—
Ah, my soul, bow soon!

Twilight begins the day,
Twilight ends it—
Sunset is like the dawn—
God sends it.

—Selected.

A TALE OF TEN.

By Rev. John W. R. Sumwalt.

Number one was just a girl in one of the great industrial centers. Her tiny home was located on a little passageway, called by courtesy a street, just in front of the ever-open door of a stable. Her responsibilities were her mother, her widowed sister and that sister's weak-minded boy. Her assets consisted entirely of the small wage she earned as inspector in one of the city's factories. When her day's work there was done, she swept and cleaned the little home, a task beyond the strength of any of the others.

Regularly and faithfully, with the cheeriest of smiles, she attended the Sunday school and services in the old church down-town. The new preacher soon learned to know her and, when a search of the church record failed to reveal her name, started a quiet investigation. Cornered she confessed that the church letter had not been brought from the small town to the big city, because she feared that membership in the big church would "cost too much." When she found that the church was perfectly willing to receive what she was willing to do, the rest was easy. The old church letter was resurrected, and she entered formally and sincerely into the membership of the church.

Perhaps a month after her reception she came to the Sunday school one morning with Number Two and said with her smile, "This is my friend. She doesn't go to Sunday school anywhere, and I told her about ours and how I enjoyed it, and so she came with me." Number Two smiled assent and joined the school. Three weeks passed and when the invitation to join the church was given at the morning service Number Two came forward and gave her name.

A week or two passed by and again a newcomer, this time brought by Number Two, who said, "This is my girl friend, who lives across the street from me. She doesn't go anywhere to Sunday school, and I told her of ours and asked her to come with me, and she did." So she became Number Three, and on the next Sabbath brought her younger sister and brother to be Numbers Four and Five. And in the course of a few weeks Three, Four and Five together stood and joined the church.

The weeks and months rolled by, and the day at last came when Numbers Two, Three, Four and Five, with others, stood before the church to take the vows of its full fellowship. The new preacher had by this time become acclimated, and the congregation had grown familiar. In a pew near the pulpit that day he noticed three strange faces. They were those of women in middle life who showed the stress and strain of struggle with the hard tasks of the world.

When the young people had been received, the invitation to join in preparatory fellowship was accepted by these three, of whom one proved to be the mother of Number Two and another the mother of Numbers Three, Four and Five. Thus were added to the growing list Numbers Six, Seven and Eight.

As to Numbers Nine and Ten, who could they be but the mother and sister of Number One, who under the spell of the joy of her church fellowship followed her into that joy?

The sum of it all was that at the end of the year the preacher, counting up the trophies of the year's search, found on his record nine who had entered into the life of the church, because of Number One and those whom she had reached.

Let it be granted immediately that there was not much money in the group. Let it be understood that these were not of the number who would make great leaders. Nevertheless, let it likewise be recorded that these were of those "usual folk" whom the Master loved and whom his church is set to save.

Number Eight used to come to the Sunday evening service with a newspaper package which she always placed beneath the seat she occupied. It was not hard to discover that the package contained her working clothes and that after the service she went to the greatest office building in the city, donned the working outfit and scrubbed till morning. And hers was a typical case. These were they who toiled hard all week, who felt the grind of the world's rough service, who were sick and poor and burdened and who needed Him who has the Cure for Care. And the number of them in our cities is legion.

Long ago ten were cleaned and one returned to praise, while the query naturally arose, "Where are the nine?" Through the long years since, men have read and blamed the ingratitude of the nine who did not return. To-day one is received where there might be ten if the one went to the task as Jesus planned. Is it not time, then, to blame the one for the ingratitude that forgets to go after the nine? And if this is true—where are your nine?—Pittsburg Christian Advocate.

WHAT ONE CHURCH IS DOING.

By Jas. W. Atkins, Chairman Publicity Committee.

That a realization of the meaning and importance of stewardship works not only a wonderful, but a rapid transformation in a congregation, has been amply demonstrated in the case of Main Street Methodist Episcopal Church, South, Gastonia, N. C., which last year led the entire Western North Carolina Conference in finances, and which made a remarkable record in other lines also. This progress has been achieved, too, with less than 25 per cent of the membership really entering into the spirit and meaning of stewardship. Like leaven, however, the idea is gradually permeating the congregation and the forward looking members see. In the not distant future, a church accomplishing things which now may seem almost incredible; and doing so because the individual members have arrived at a realization of the importance and the duty of tithing. With a membership of 950, there are between 200 and 250 tithers in the congregation; of the official board of forty members, over 80 per cent are tithers.

Undoubtedly, the most striking achievement of Main Street Church under the pastorate of Rev. A. L. Stanford, who is now in the third year of his ministry here, is discovered in the fact that last year the church raised the largest budget in its history, and expended $65,000 on buildings and grounds, without taking up a single public collection. In fact, it was this feature of Main Street's work which first attracted attention to it. On the front page of the weekly Bulletin, issued by the official board, stands this sentence, "The Church Where No Public Collections Are Taken." Many wonder how it is done, and yet it is a simple matter when one takes into consideration the fact that the individuals of the congregation have awakened to the fact that they are stewards; that the material things in their hands are held but as a trust for the Lord. What we might do were the membership 100 per cent strong on stewardship, is hard for even the dreamers among us to visualize.

For the benefit of other churches which are thinking along these lines, it might not be amiss to give a brief history of the development of the stewardship idea here and also something regarding the operation of our plan with reference to finances. A firm believer as well as a practicer of tithing, the pastor, soon after his arrival here, two years ago last fall, began to inculcate the stewardship idea in the members, both from the pulpit and in private. He began on the official board and soon had a majority of that body tithing. He then extended the work among the members of the congregation with the splendid result indicated above.

In the fall of 1919, a member of the official board made the proposition that we do away entirely with the collection plates, put boxes in the vestibule of the church, and depend entirely upon free-will offerings for the budget. There were those on the board who were doubtful—not as to the merits of the plan—but as to the practicability of it. They feared that it would not work. After a full and free discussion, however, a large majority of the board voted for the plan and the others submitted gracefully to the decision of the majority, and entered heartily into the plan. It worked beautifully. From the very start, the finances were ahead of anything in the church's history. All the current expenses were paid promptly, as were all obligations of the church. When the end of the Conference year came, it was found that the free-will offerings had met every obligation and that the treasurer had a comfortable surplus. No assessments had been made, and not a single member had been asked to pledge any amount. At the beginning of the year the treasurer sent out a letter to each member, explaining the plan, stating what the member contributed the year previous, and asking each to do his duty as he saw it in the light of Christ's teaching of stewardship. From that day to the present, Main Street Church has had the most ample financial support in its history. The total amount raised in cash and expended during the year was $95,682.

At the very beginning of the Conference year there was placed in the hands of each member of the church, young and old alike, a package of envelopes, one for each Sunday in the year, and each member was asked to make a regular contribution, the amount of course to be determined wholly by the individual. As an example of the wonderful change brought about through the teaching and acceptance of the idea of stewardship, it may be pointed out that one girl in the congregation who had been giving $5.20 a year, ten cents a Sunday, and who apparently found that difficult to do, contributed last year $98. She simply set aside the tithe of her earnings and allotted a certain portion of that tithe as her weekly contribution to her church. Scores and scores of children, from the tiniest tot on up through the high school ages, have been taught the importance of contributing regularly to their church finances. It is not so much the amount they contribute, as the fact that they do contribute and that they do it systematically. A few hundred children putting in ten or fifteen or twenty cents per week each, brings the total up rapidly. Not only that, but it insures that the next generation of officers in this church will not have to spend, wrestling with financial troubles, time that could be spent to so much better advantage in planning for other phases of the church's activities.

The building program of Main Street is a most ambitious one. It has already been commenced. Its completion may require some time, but the congregation has not, even during the financial depression of the past few months, lost sight for a moment of the ultimate accomplismment of the program outlined and adopted.

A young peoples' building is now being constructed at a cost of $30,000. The main church building, as now planned, will cost when completed, $175,000; the total outlay being in the neighborhood of $300,000. When completed this will be one of the most complete church plants in the entire connection. The buildings are modern in every respect, and contain the most complete equipment for the training of the young especially. In addition to all of this, the congregation of Main Street Church has contributed $10,000 to each of four suburban developments.

While the above is a very ambitious program, it does not represent by any means all the material activities of this congregation. Substantial aid is being given in the development of several very promising suburban congregations, a number of which are also in the midst of building programs. Numbers of members of Main Street, having caught a vision of stewardship as it relates to material things, have caught a wider vision of service also. Hence, many of them have volunteered and are being used to fill in for suburban pastors, conduct Sunday schools and to do any kind of work for the physical, mental or spiritual welfare of their fellowmen in the community whenever opportunity affords or when called on.

In addition to its own building program and to rendering assistance in suburban developments, Main Street's congregation is doing other things that, we think, show that its members have begun to come to a realization of their opportunities for service and their duty. We are supporting two missionaries in Japan, Rev. and Mrs. I. L. Shaver; are educating Miss Blanche Turner at Scarritt Bible and Training School; have an assistant to the pastor in the person of Miss Lola Long, who is one of the most accomplished, untiring and effective Christian workers we have ever known and whose influence among the children especially is of incalculable value; have 165 members of the Conference Brotherhood and promoting the education of ministerial students at Rutherford College through a substantial loan fund established by the Wesley Philathea Class and Wesley Baraca Class of the Sunday school and by setting aside $13,000 exclusively for this purpose.

The facts set forth in the above are not put down in any spirit of boasting whatever; pastor Stanford and his people are devoid of any feeling of vainglory, because they know that they have not accomplished half of the things that could be done were we all doing our full duty. But the recital of these things is given in the hope that it may result in inspiring others to think on the subject of stewardship and to put forth greater efforts to accomplish bigger things for the Master and His Kingdom.

RELIEVING AND CURING FAMINES IN CHINA.

By W. B. Nance.

A recent issue of Millard's Review, published in Shanghai, has a number of interesting news items bearing directly upon the great Chinese famine. One says that the girls in a college in Peking have recently realized more than $1,000 for famine relief by giving a rendition of Maeterlink's "Blue Bird."

Another sets forth in detail the regulations adopted by the Ministry of Communications of the Chinese Government, governing the use of a large fund realized from a surtax on railway tickets, telegrams, and income from the telephones and the post offices. These funds are to be expended for famine relief in the stricken district in the grading of certain railway lines, the construction of which has been delayed by the war.

The third item of news in this connection tells of an enterprise under the control of the American Red Cross. A fund of $500,000, gold, furnished by the Red Cross Society realized $850,000, Chinese currency, which was increased by the subscriptions of leading American business enterprises in China, to $1,000,000. This fund is being used in the construction of a modern motor road from Tehchow on the Tsinpu Railway to Linching on the Grand Canal in northern Shantung. Previous experience in the organization of famine relief work in China has proved the wisdom of using funds to maintain workers on public enterprises and the families dependent upon them, instead of distributing money or food gratis. Such a program, however, calls for a very complete and efficient organization and an organization which commands the services of some persons at least with technical knowledge and skill. The organization of the Red Cross Society has gathered together engineers, business men, missionaries, and a large corps of Chinese assistants which will assure the most efficient possible expenditure of this $1,000,000, so as to keep alive as many persons as possible and leave the most enduring monument to enlightened American charity.

In connection with these famine relief methods, which are attaching the famine problem at its foundations, it is interesting to note another news item in the same issue of Millard's Review. Kiangsu province is cut in two by the Yangstze River. The southern end of the province is delta country, exceedingly rich and intersected in every direction by a network of canals. Northern Kiansu is dry and rolling, with no canals but the Grand Canal, which passes through on its way to Tientsin. When the Shanghai-Nanking Railway was opened in 1905 it superceded the important steam-launch traffic. Before that time at least half a dozen steam launches, each towing five or six barges loaded with human and other freight, made the trip in each direction between Shanghai and Soochow every night. The railway making the same trip in two hours at no greater cost, soon ruined the business of these launch companies. It did not take them long, however, to adopt themselves to the new conditions. There were dozens of large towns on each side of the railway throughout this delta country, and soon every one of these launches was plying between some railway station and one or more of these large towns off the railway. Thus the opening up of the railway, while at first destroying the water-borne traffic between Shanghai and Soochow, was instrumental in extending steam-launch traffic from the cities on the railway to towns which formerly did not enjoy it. There is now, therefore, rapid and economic means of transportation throughout the canal district on the Shanghai-Nanking and Shanghai-Hangchow Railways. This by way of introduction to the item in Millard's Review, which says that the citizens of Hsuchowfu in North Kiangsu have recently organized a joint stock company and are building motor roads to connect this great city on the Tsinpu Railway with the other large towns in that section, and that the business men of Sutsien have suscribed liberally to this enterprise. American motor trucks have been ordered, and by the time they arrive, it is expected that a modern motor road will be ready for their use, connecting the large towns off the railway with that trunk line of north and south traffic. This indicates that in the development of transportation in China, which is one of the fundamental factors in the solution of China's perennial famine problem, the latest and most efficient means are being employed from the start.

It may also be interesting to American readers to know that a beginning has already been made in China of the use of air planes in the postal service. A young man came with me from China last summer to enter school in America. He expects to study engineering and the particular line of engineering to which he proposes to devote himself is air-craft construction. The reason he gives for this decision is that he believes the development of air-craft for commercial transportation is going to be so rapid that it will be the most feasible solution of a great part of China's transportation problem. Already the first mail line by air-plane has been inaugurated between Shanghai and Peking.

It will be recalled that the American Red Cross Society sent a commission of engineers to China several years ago to study the Grand Canal and to make recommendations for its improvement, so as to render it an effective part of the transportation system and make it a part of a comprehensive river conservancy scheme. One of these engineers took occasion to make a thorough study of the problem of the control of the Yellow River, the overflows of which are a constant cause of famine in China. He has stated recently that the control of the Yellow River, using a large part of the water for irrigation purposes, and entirely preventing the periodical overflows, is a practical problem that need not cost many millions of dollars. When the solution of the present political difficulties produces a stable government in China, commanding the confidence of foreign financiers, as well as of the Chinese people, it should be a matter of only a few years to complete the conservancy works for the control of the rivers, furnishing the water for vast irrigation projects; to build trunk lines of railways, connecting all the important centers; and to link up the important towns and cities with these railways by modern motor roads. When this is done, famines in China should become as much a matter of past history as they have become in India through the irrigation projects and the railway system created by the British Government. The heart of America is responding to the appeal for the relief of the starving in China. It should stimulate us to greater alacrity in giving to know that even in the use of the funds for immediate relief, progress is being made towards a radical solution of the famine problem.

A SUPERANNUATE ON ACUTE INDIGESTION.

By Rev. T. W. Adams.

Did you ever suffer from acute indigestion, Henry? If not, you have been mercifully favored by a gracious providence. If you have been afflicted with it, you can sympathize with me. For more than a month I have been so tortured with it that I have felt that I would as soon to live as to die. I have had to cut out all meats, coffee, tea, molasses, hot biscuits, etc. I am living mainly on milk toast and postum. Isn't that too bad? Eating has been one of my favorite pastimes for 71 years, and now to have to stop eating goes mightily against the grain.

I must have spent too much time with Morse last year, eating presiding elder dinners. I may get well now as Morse has quit presiding eldering. Unless Harding or Graves should adopt me, I'll soon be all right.

While I was suffering intensely a friend handed me a clipping I enjoyed very much, wondering meanwhile if I hadn't been that kind of a fool. Mr. Hall, suffering from acute indigestion, called in a doctor, and the following questionnaire ensued:

"You smoke cigarettes?"

"Oh, yes."

"Cigars, too?"

"Yes."

"Pipe may be, eh?"

"Sometimes."

"Drink a little sometime? May be cold pop, cold soda, cold milkshake, cold lager beer, ice cold lemonade, cold cider, maybe some hot tea, some hot coffee, some hot chocolate, lots of sugar and cream?"

"Sure thing."

"You eat fast?"

"I got to, doctor, always in a hurry."

"You eat hot biscuit?"

"You bet."

"You eat greasy stuff—some fry, some boil, some roast, some stew, some bake—you mix 'em

"I'll say I do."

"You eat greasy stuc — some fry, some boil, some raost, some stew, some bake—you mix 'em all up sometime, eh?"

"Yes, everything goes with me."

"You eat pie?"

"Pie is my middle name at mealtime."

"You eat some pickles, some cheese, some nuts,

some nice rich cake, some ice cream—you mix all up inside, sometime?"

"Yes, sir—that was the way I was taught to eat at boarding school."

"You chew up toothpick fine at finish, eh?"

"Usually do—sometimes I have to use a match."

"Good night! I cannot cure a ——— fool."

After reading that, I tried to recall the various and sundry dishes that graced the tables when I was running around with or for Morse and Leggett. I am sure it was fine eating everywhere, and I never failed to show due appreciation of the magnificent hospitality of my hostesses.

Maybe I ate too much chicken pie at Walnut Grove Q. C. It doesn't matter where I ate indiscreetly, it was done, and I am now suffering from it.

I have definitely made up my mind to be more careful in the future. I shall be mighty glad if I can get well enough to eat fresh pork. Just to think of the painful privation of holding off from backbones, spareribs, sausage, souse and "chitlins." It sure does hurt me—you may have all the turkeys, chickens and birds, but give me hog meat. It beats them all.

I troubled the doctors a good deal. They gave me a whole lot of their nostrums. I was very nervous. Could not sleep. My wife was nearly crazy with fright. She feared the worst would come to me. I imagined I had a cancer in my stomach. I called the doctor. He gave me a whopping dose of calomel. I got some more on my own account. The doctor told me to hold up—that enough of a good thing was a plenty. I feared that I was going crazy. My, what a furious time I did have! I am never going to have acute indigestion again if I can help it. I am going to be more careful about my eating hereafter.

I have suffered from many ailments in my day, but the worst thing that ever got hold of me is acute indigestion. I am sure that I'll never live long enough to forget the tortures I have endured for the last two weeks. When I was 32 years of age I was taken down with measles—a very malignant form of it. I was sure I was going to die—I was almost afraid that I would not. I gave my wife directions what to do when the end should come. I told her to be sure to marry again. Don't you think that was disinterestedly generous in me, Henry? Why not marry again? She was young, and as she had made me a good wife I felt sure she would repeat it for some other man who would take care of her. Wasn't that the right way to feel about it? I thought so then; I still think so. That spell gave me a positive disgust for the measles.

When I was 49 years of age I had a tussle with the yellow fever. I felt like I had about forty backs, and that every one of them was breaking. No more yellow fever for me; no, never! When I was 63 years of age I had a carbuncle than which nobody ever had a worse one, I imagine. I had eight doctors at work on it. I persuaded myself to believe that I was in the Job class. You can see from this, Henry, that I have trodden a thorny pathway. I know a great deal about suffering. But of all things with which I have been intimately acquainted in the distress line acute indigestion is the most despicable. I turn my back on it, renouncing and denouncing it. I beg everybody to beware of it.

Brookhaven, Miss.

THE PERAMBULATOR IN KOREAN MISSION FIELDS.

Korea is a peninsula surrounded on one side by the Sea of Japan on the other by the Yellow Sea; on the south are the Korean Straits, and it is separated from the mainland of Asia, on the north, by the Yalu River, which is the boundary line between it and Manchuria. This distance of 612 miles is traversed by the Korean Railway, a modern broad-gauge, up-to-date railroad. Our party left Fusan at 11 o'clock Saturday night and arrived at Seoul, 282 miles distant, at 10 o'clock Sunday morning. We were met by missionaries of the various denominations and immediately speakers of our party were assigned to the various churches for the morning service. It was quite unique to see an audience in which every grown person was dressed in white and all were seated upon the floor. White is the national color of Korea and their churches have no benches in them. The messages were brought to the natives through interpreters, and each speaker had the joy of getting a glimpse of Korean manners and customs, as well as worship, even if they did not have the greater joy of giving; from the handshakes and Christian greetings offered after the service to all the workers, we are inclined to believe that helpfulness was mutual.

On Sunday afternoon a great Sunday school rally was held in the Y. M. C. A., presided over by Baron Yun, who for three years has been behind prison bars, but who now happily has his freedom and is enjoying his Christian activity as much as ever. The singing was one of the memorable things of the occasion. The Korean children, both boys and girls, dressed in their bright colored kimonos with their hair hanging down their backs and eyes sparkling, were a wonderful inspiration as they sang songs in their native language and also in English. Such singing the Perambulator has not heard anywhere else, so whole-heartedly and so earnestly did they put their whole being into the music.

At night the Perambulator dropped into the Presbyterian Church, where a revival was going on. Two thousand people were present and listened intently to the message that was brought by a native country pastor, who was filled with the Spirit. The services had been going on for some two weeks, with four services every day—sunrise prayer meeting, 10 o'clock, 2 o'clock, and night. Upon returning to the sunrise service the Perambulator was surprised to see some 1500 men, women and children crowding the house and taking part in the service. This evangelist did all the preaching himself at the four services each day. We came away with the realization that the Korean Christians were tremendously in earnest about the coming of the Kingdom, and that this minister in particular believed in a full day's work.

Monday we spent in visiting the Christian schools, seminaries and hospitals of the various Mission Boards at work in this center. Everywhere the eye fell there was need of some kind of relief. The Christian forces at work have all that they can possibly handle; and yet there remain many things that should and would be done if the force were sufficient to do it. The schools are crowded and need additional instructors. The hospitals, though undermanned, are doing splendid service. All workers, both native and foreign, are standing by the job and believing in their hearts that they are rendering the biggest service for the Kingdom. Opportunities for service were offered our party at every station.

Seoul, being the capital, is also the largest and most important city in Korea. In it may be found many old palaces and temples, including the Temple of Heaven, the famous White Buddha and the Great Bell. The city was built more than 500 years ago and has surrounding it a great wall 20 feet high. It is entered by eight great gates, each surmounted by a two-story tower with heavy pagoda roof. A most magnificent hotel, entirely modern and extremely comfortable, has been erected there by the Government of Japan for the comfort of tourists. Such things may be had to eat as are readily obtained in the hotels in the States.

The Perambulator had the joy of spending a day at Songdo, a mission station of the Methodist Episcopal Church, South. This station has a school for boys and girls, kindergarten, hospital, a rescue home for women, and a textile school. All of its buildings are of granite, which is blasted from the mountain-side within two miles of the city. Here it was that we had the pleasure of speaking to some 1200 Korean Christians at night. After this service the Christian workers were asked to meet the Sunday school workers in a special conference, to discuss methods and plans of Sunday school activity; they remained until 11 p.m., and would have remained longer but for the fact that the Sunday school delegates had to take a train and desired to spend a short while before leaving with some of their friends whom they found in this mission field.

The Louisiana Methodists will be glad to know that the Louisiana group of delegates had the pleasure of being entertained in the home of Miss Pauline Randle, where they enjoyed a truly Louisiana meal of fried chicken, rice and gravy, potatoes, hot biscuits, salad, tea and pie. Miss Randle has been in the field just about two years. She is tremendously in love with her work, and is looking forward to a life filled with service. She sent her love to all her friends back home, and said to tell all who could, to heed the Macedonian cry and come over and help them.

The Songdo Mission differs from others in that its textile department is a self-help feature. Its object is to help the worthy poor boys in giving them a chance to earn an education by weaving the well-known Songdo School cloth that is famous throughout the East and has become a household necessity in the homes of the missionaries and other foreigners. Samples of this goods may be secured in the office of the Louisiana Sunday School Association, and orders for them will be gladly received and sent to Songdo. The price per yard is 60c American money. The plant is a two-story stone building, equipped with the latest and best machinery that America can provide. The machinery consists of machines for winding, warping, dyeing, weaving, inspecting and folding fancy cotton goods. This machinery was donated by friends in America through the church. The department is self-supporting and does not have to get money from home for operating. Each year a small profit is made. Its dividend is not merely money, for its aim is to make men. Character and well-rounded manhood are its real dividends. The raw material for such is most abundant. Last year three times as many boys as could be admitted to the department were turned away. At present there are 55 students working in the two sections for 5 hours each and 10 regularly employed men, 8 in the department as leaders or teachers, one bookkeeper and a stockroom man who attends to the mail orders. During last April over 11,600 yen ($5800) worth of goods were sold, which was twice as much as was manufactured during that month. The monthly pay roll is about 1500 yen ($750), the larger part of which is paid for student labor. **Eevery person connected with the department is a Christian.** This is particularly gratifying, since there is no requirement to that effect before a boy may enter the department. A new building for the department has just been completed, but the school is in need of further equipment, such as office and stockroom, filing cabinets, office fixtures, steel safe, standard adding machine, a yarn tester, yarn reel, typewriter, letter dupilcator, and technical books and magazines. These gifts may cost anywhere from $75 up, and if any reader cares to give one or more of these things or funds to apply towards this equipment, and will send his check for same to the Louisiana Sunday School Association, 829 Maison Blanche Building, New Orleans, La., the Perambulator will gladly see that the check is forwarded immediately to the school at Songdo.

A further stop was made in Phyong, a town of 60,000 inhabitants, of which 10,000 are Christians. Here the Northern Presbyterians have a splendid plant which meets the needs of the people through day schools, seminary and hospital. Five hundred men and women were out at the morning service in the Presbyterian Church, while at the same hour something like 2000 students assembled in another building and were addressed by some of the delegates. It was here that 3000 Korean Christians came to the depot to meet the Sunday school party that was to stop and hold a Convention with them. Through an error, the party arrived a day later than the Phyong Yang Christians expected them, but for three trains the day preceding these Korean Christians, 3000 strong, were at the station to greet the Sunday school party, the last time coming at night and in a pouring rain. Such is the Korean enthusiasm for the gospel.

THE PERAMBULATOR.

CHURCH UNION IN PRACTICE.

Dear Brother Carley: I am sending you what I think are two good stories for our friends who write and speak on Church Union. They are taken from Dr. Grenfell's (of Labrador) recently written Autobiography.

"One day a father of eight children sent in from a neighboring island for immediate help. His gun had gone off while his hand was on the muzzle, and was practically blown to pieces. To treat him ten miles away on that island was impossible, so we brought him in to a hospital. To stop the bleeding, he had plunged his hand into a flour barrel, and, as a result, the wounded arm had poisoned. We took chances on bone grafting to form a hand, and he was left with a flapper like a seal's; able, however, to oppose one long index finger and 'nip a line' when he fished. But there was no skin for it. So Dr. Beatty and I shared the honor of supplying some. Pat has been a very apostle of the hospital ever since. For though he had Episcopal skin on the back of his hand, and Presbyterian skin on his palm, the rest of him remained a devout Roman Catholic."

"The following year a dear old Catholic lady was hauled fifty miles over the snow by her two stalwart sons, to have her leg removed for tubercular disease of the ankle. She did exceedingly well, and the only puzzle we could not solve was how to raise the necessary hundred dollars for a new leg. While lecturing that winter in America, I asked for any old legs no longer needed, and soon I found myself the happy possessor of two good wooden limbs, one of which exactly suited my requirements. A deceased Methodist had left it, and a Congregationalist had handed it to me, an Episcopalian, and I had the joy of handing it over to as good a Roman Catholic as I know. As the priest says, there is now at least one Protestant leg established in his parish. F. B. HILL.

Jackson, La.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: At a meeting of the presiding elders, it was decided to make February 6 to the 13th, "Pay-Up Week" in our Conference for the collection from each subscriber of all that is due on the first and second year of their pledges made to the Centenary. (Unless this is collected, the whole subscription may be lost). There must be more activity in the local church to make possible the collection of the pledges. Allow me to urge you, as the pastor, to take the initiative, in order that you may inspire the same interest in the "Pay-Up Week" on the part of the subscribers that they had the week the pledges were being taken, in May, 1919. Would suggest that you talk to your Centenary Treasurer, and ascertain if he is interested; if not, either get him interested, or else get some one in his place, so that the suggestions herewith may be carried out. Use your "Minute Men" before each service to tell the people what is being done with their money, so that they will be interested in paying up, and have the Treasurer to secure enough collectors to help him, that every subscriber may be called upon during that week (the first day if possible).

Make the first day (February 6) a great day—either a special sermon, or a Centenary program. Get as many of the people present as possible, and collect from those present, and, in teams of two, go after those absent, and continue the campaign until all has been collected. Where possible, collect the third year; but the emphasis is to be put on the collection of the first and second year pledges.

Have your Treasurer report to W. D. Hawkins, Conference Centenary Treasurer, Meridian, the result of your campaign, and deposit the money in the bank to the credit of John E. Edgerton, or mail direct to W. D. Hawkins.

Booklet No. 3 was mailed you a few days ago, from which you can get information as to what use is being made of the Centenary money. Praying that God may use you in leading your people to pay up in full for the first two years, that we may continue the wonderful work now being done by the Centenary, I am,

Yours for service,
W. D. HAWKINS.
Conference Missionary Secretary.
Conference Centenary Treasurer.

A CORRECTION.

Though the matter may seem insignificant, in the interest of fairness to the good people of the First Methodist Church of Mansfield, La., it should be said that this organization "paid in full" its assessments for the presiding elder and the pastor in charge for the year 1920, the Louisiana Conference Journal statistical table to the contrary notwithstanding.

The duplicate forms which I retained show that I reported: Assessed for the P. E., $422; paid, $422. Assessed for the P. C., $3250; paid, $3250. The statistical table reads: "Assessed for the P. E., $429; paid, $422. Assessed for the P. C., $3300; paid, $3250."

If some one changed the blanks I filled in for Conference, the change was made without authority. If I filled in the form as the figures appear in the statistical table, I was in error.

Mansfield is one of the choicest charges in the State; or in our church, for that matter. No church could be more kindly disposed to the minister who serves it, judging by my own experience.

When these people say they will pay a minister a certain amount, he may be assured that the amount will not be less than this. Brother Bowman has broken into a clover patch. Of course, Dr. Steel is just "naturally entitled" to share all the good things up there with Brother Bowman.

C. A. BATTLE.

Lake Charles, La.

TO THE CENTENARY TREASURERS, MISSISSIPPI CONFERENCE.

Dear Fellow Workers: When this reaches you, I trust you shall have made a success at your church in collecting all the pledges due for the first and second year, and are now enjoying the consciousness of a task well performed—and rejoicing in the fact that you and your church have done your part towards making the Centenary continue successful.

But perchance you have not completed the task, or you may not have begun; in either case you still have time to "make good," therefore, allow me to suggest and urge you to begin now and complete the work, by Sunday the 13th, but should it require more time than that, take as much out of the next week as is required to do the work.

Please let me have the report of every Treasurer, as soon as the "Pay Up" campaign is finished, whatever may be the result; please report

Yours for service,
W. D. HAWKINS,
Conference Missionary Secretary.
Conference Centenary Treasurer.

MEETING OF MISSISSIPPI CONFERENCE BOARD OF CHURCH EXTENSION.

The Executive Committee of the Church Extension Board of the Mississippi Conference, will meet at Capitol Street Church, Jackson, Miss., Tuesday, the 8th day of March, 1921, at 1:30 p. m.

Let the brethren give attention to the following: If you want to make application to the General Board, send to Rev. L. E. Alford, Secretary, Yazoo City, Miss., for blank application. These must be filled out according to law and returned to Brother Alford before the day of meeting. We do not grant donations from the Conference Board at this meeting; we simply grade your applications to the General Board.

Bear in mind what Bishop McMurry wrote in the Advocate recently, and "Go slow."

W. M. WILLIAMS, Chairman.

Purvis, Miss.

WHY AN AID FUND FOR STUDENTS.

From the church schools must come the church's supply of ministers and missionaries. That our schools are supplying them in goodly numbers is undoubtedly true. That the supply would be much greater if the schools were properly equipped and if we had an aid fund adequate to the demand, is a fact that cannot be honestly denied.

Rutherford College in North Carolina, with an enrollment of two hundred, has this year a ministerial club numbering forty-seven. Two of these men are volunteers and others are seriously considering the mission field for life service. There are twelve married men in the club who depend almost wholly on their own efforts while in school for the support of both themselves and their families.

The story of one mountaineer will suffice to show the situation which the men and colleges have to face. Dr. Hinshaw, president of Rutherford College, received a letter from a young man stating that he had felt the call of God to preach and, first of all of course, to preparation. He had nothing except a wife and three children and wanted to come to Rutherford College. There was no possible chance for him to find enough work, so Dr. Hinshaw had to refuse him. This happened again the next year. The third year, Dr. Hinshaw, though he saw no way out of the situation, told him to come on.

During the conference the president hit upon a plan. He would furnish the ground and material if the young man would build his own home. The arrangement was made, the home built and the mountaineer's family moved in. This man and his wife are still struggling desperately, with two more years ahead of them before the course will be completed.

This is not an isolated case, but is repeated many times a year not only at Rutherford College, but in numbers of others of our colleges. Isn't it high time that we as a church remedy these conditions and make it possible for all our ministerial candidates to get the training they so much want and need? The Christian Education Movement is presenting the opportunity for you to help. What are you going to do about it?—Bulletin.

EVANGELISTIC NOTICE.

I will be glad to hear from pastors and others desiring my services in revival meetings for the present year. My address at present is Pleasant Hill, La. I plan to move to Shreveport in April. Mr. Paul I. Templeton, of Meridian, Miss., will very likely sing for me again this year, and my wife (a new member in my company) will play the piano. I can accept engagements until September, after which I plan to enter Union Seminary, New York, to complete my theological work, which I was forced to postpone sometime ago on account of ill health. Fraternally,

ROBERT A. BOZEMAN.

Pleasant Hill, La.

The real king is the man who rules himself.—Exchange.

The best proof we know for the reality and divine origin of the Bible is the confession of some one that he was saved from sin through faith in it. —Exchange.

The Christian college can save the boys of Methodism from mediocrity and transform them into leaders of men. And leadership is what the world needs at this most critical period.

Only one per cent of the American people attend college. Yet from this one per cent come seventy-three per cent of the leaders in all sections of our national life. The ninety-nine per cent of untrained people supply only twenty-seven per cent of the country's leaders. The moral is obvious.

Leadership that is Christian—men who will lead the blinded world aright—that is the only salvation for the social order. And the Christian college is the surest source of supply. For it alone injects Christianity and religion into the scheme of education.

"Character is essential to statesmanship; the Christian college is the hope of America, because it is a vital factor in the development of sterling Christian character," said James J. Hill.

Give Them the Advantages They Seek

Today Methodism turns her best young people from the doors of her colleges, because there is no room for them. We could have 8,000 more in training in our schools if we had the facilities. The Church is pursuing a policy of suicide. Instead of producing leaders we are preventing them.

The Christian Education Movement will make a leader of the boy. It will give him the chance he is now denied. It will lift him from the plane of mediocrity and give him influence. It will equip the nation's finest system or schools and colleges, and will keep them thoroughly Christian.

BY THIS SIGN EDUCATE
CHRISTIAN EDUCATION MOVEMENT
M E CHURCH, SOUTH

CHRISTIAN EDUCATION MOVEMENT

M·E·Church · South
Nashville ·· Tenn·

The Home Circle

LOOK PLEASANT.

We cannot, of course, all be handsome,
And it's hard for us all to be good,
We are sure now and then to be lonely,
And we don't always do as we should.
To be patient is not always easy,
To be cheerful is much harder still,
But at least we can always be pleasant,
If we make up our minds that we will.

And it pays every time to be kindly,
Although you feel worried and blue;
If you smile at the world and look cheerful,
The world will soon smile back at you.
So try to brace up and look pleasant,
No matter how low you are down;
Good humor is always contagious,
But you banish your friends when you frown.

—Selected.

BAB'S MISSION MONEY.

By Cora S. Day.

"I wish I knew how to make that dollar for missions. Every one in our mission band is going to try to make a dollar as soon as she can," Bab said to Katie, the good-natured maid. Bab and Katie were keeping house while mother was away all day in town.

"Ask your mother for it. She will give it to you in a minute," advised Katie.

"No, we must earn it ourselves," said Bab.

"Suppose I go on a vacation for a day and hire you for my substitute," laughed Katie.

"I'm afraid I couldn't"—Bab began merrily, when she stopped short. "Oh, look, Katie, what a pretty cat! It's frightened or lost—and it's coming into our yard."

Sure enough, a big gray cat was creeping up the path as if it was afraid to walk or run naturally. It reached the porch steps and stopped. Bab went to the door.

"Come, kitty, come here. We won't hurt you," she called softly. She loved all birds and animals and did not want to see one unhappy.

The stray cat seemed to understand that he had found a friend. He came to her timidly; then, when she petted him and talked to him, he purred and rubbed coaxingly against her feet.

"I believe he is lost, Katie—and hungry," said Bab. "Please let me have something for him to eat."

Katie found some bits of left-over meat and potatoes and poured out a saucer of milk. That settled it. The visitor forgot to be afraid. He ate and drank every drop and crumb and then coolly took possession of a soft-cushioned chair for a nap. Bab laughed delightedly.

"He's going to stay with me awhile, anyway," she said.

"It's hard to get rid of a stray cat once you have fed him," Katie said. "I hope your mother will not mind."

When mother came, she didn't mind.

"He looks like a valuable Angora. Some one has moved, perhaps, and he has run away from the new home," she guessed. "You may keep him and we shall try to find the owner."

But the owner found them first. He knocked at their door one day the next week, asked for a stray cat, identified Bab's find, and told the story.

"We were going home from our seashore cottage to town and had Majesty in the closed car with us. The first time the door was opened he broke away from my wife and jumped out. That was a mile or more from here. We tried to find him then but failed; and I have been hunting for him ever since, all the time I could spare. He is an old pet. We shall be glad indeed to get him back, safe and sound, thanks to your good care."

He took Majesty in his arms and held out a hand to Bab. She thought it was just a friendly good-bye; but he lift a little gold coin in her palm and was gone before she could say a word.

"My mission money," was Bab's first pleased thought and cry.

"Thanks to your kind little heart," Katie added beamingly.—The Sunbeam.

"GUMPTION" AND A FILE.

If a boy has any "mechanical faculty," if it comes to him to use tools, let him be thankful. Such a gift of nature—"gumption" it is sometimes called—deserves to be cultivated. It will serve its possessor many a good turn.

"When I was fourteen years old," said a business man, "it became necessary for me to go out into the world and earn my share of the family expenses. I looked about with small success for a week or two, and then I saw a card hanging in a store window: 'Boy Wanted.'

"I smoothed down my hair, brushed the front of my jacket, and walked in.

"'Do you want a boy?' I asked of the clerk.

"'Back office,' he said.

"I walked back to the little den with a high partition around it, and pushing open the door, which I noticed was slightly ajar, cap in hand, I stepped in.

"It was a chilly day in November, and before I spoke to the proprietor, who was bending over a desk, I turned to close the door. It squeaked horribly as I pushed it shut, and then I found that it wouldn't latch. It had shrunk so that the socket which should have caught the latch was a trifle too high. I was a boy of some mechanical genius, and I noticed what the trouble was immediately.

"'Where did you learn to close doors?' said the man at the desk.

"I turned around quickly. 'At home, sir.'

"'Well, what do you want?'

"'I came to see about the boy wanted,' I answered.

"'Oh,' said the man, with a grunt. He seemed rather gruff, but somehow the crisp speech didn't discourage me. 'Sit down,' he added, 'I'm busy.'

"I looked back at the door.

"'If you don't mind,' said I, 'and if a little noise won't disturb you, I'll put that door right while I'm waiting.'

"'Eh!' he said quickly. 'All right, go ahead.'

"When I put my file back in my pocket and turned around, the man at the desk was starting at me.

"'Any parents?' he asked.

"'Mother.' I answered.

"'Have her come in here with you at two o'clock.' he said, and turned back to his writing.

"At twenty-five I was a partner in the house; at thirty-five I had half-interest; and I have always attributed the foundation of my good fortune to the only recommendation I then had in my possession—the file.—Selected.

JIMMY'S ABSENT GUEST.

Jimmy sat listening to his father and mother as they talked about the hungry, cold, and ragged little children of Europe, the helpless victims of war's cruelty. For two years Jimmy had been an enthusiastic member of the Junior Red Cross, and he knew a great deal about those very children who had aroused the sympathy of his parents, for the school children of America have been busy in many ways providing food, clothing, and happiness for their little friends beyond the Atlantic.

Jimmy thought hard over what his mother had said about its being their duty to do something for the 3,500,000 children in Europe who face starvation. And then came his big idea! He was bubbling over with it at dinner time and they were scarcely seated at the table when he launched into the subject.

"Let's have one of the children here for dinner," he said.

"What children?" asked his mother in surprise.

"Why, one of the starving children of Europe," answered Jimmey. "Don't you remember? One of the children you and daddy were talking about a little while ago."

"Just what do you mean, son?" asked his father.

"Well, it's this way," answered Jimmy. Suppose you say, daddy, that you would like to have as a guest at our table a little child like me, who is not going to have enough to eat unless we take him into our home. Of course, he won't really sit here beside me, but you can give some money to the relief committee to be put with the dollars others will give to be used to buy food for the hungry children. Then we can pretend that our little child is sitting at the table with us every day until the next harvest provides the food now so badly needed. Won't you do it, daddy?"

Jimmy's father and mother, exchanging swift glances, nodded assent, and then and there his daddy agreed that the plan pictured by the boy's imagination should be put into effect. Inquiry revealed that one dollar would provide food for a starving child in Central Europe for one month, while ten dollars would keep hunger away until next summer.

There is a vacant chair beside Jimmy's at the table each day and he eats his dinner in comfort, for he knows that their little absent guest is no longer in danger from starvation.—Red Cross Bulletin.

"TIME OUT."

He Knew.

Bill—Do you know of any one who has a horse for sale?

Sam (grinning)—Yes, I believe Bob has. I sold him one yesterday.—Exchange.

Reciprocity.

"One thing works out simply grand,"
Said gushing Gerty Proctor;
"The doctor pays a visit and
The visit pays the doctor."

—Boston Transcript.

The Little Animal!

Joe took his baby brother out riding in his buggy the other morning. A woman, passing, said: "My, what a friendly baby!" Joe replied: "Yes, he's lots tamer than he used to be."—Exchange.

Time By The Forelock.

"Now, then, my hearties," said the gallant captain, "you have a tough battle before you. Fight like heroes till your powder is gone; then run. I'm a little lame, and I'll start now."—The Stars and Stripes.

Two In Trouble.

"Please hurry," said the wife, impatiently, to her husband. "Have you never buttoned a dress behind before?"

"No," replied her husband, also impatiently, "you never had a dress that buttoned before behind."

—Our Dumb Animals.

Horse Radish.

Young Lady (on first visit to Western ranch)—For what purpose do you use that coil of line on your saddle?

Cowpuncher—That line, you call it, lady, we use for catching cattle and horses.

Young Lady—O, indeed. Now, may I ask, what do you use for bait?—Los Angeles Times.

What Did He Mean?

A professor who had been a little too exacting with a student at an examination in chemistry asked, as a final question: "Can you tell me anything at all about prussic acid?"

"Yes," replied the student. "It is a deadly poison. One drop on the end of your tongue would kill a dog."—Exchange.

Rich Uncles Needed.

We have just learned of a teacher who started poor twenty years ago and has retired with the comfortable fortune of fifty thousand dollars. This was acquired through industry, economy conscientious effort, indomitable perseverance, and the death of an uncle who left an estate valued at $49,999.50.—Seneca Vocational School.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

THE MEMPHIS CONFERENCE ON EDUCATIONAL WORK.

(Because of its interest to the church at large, we give on this page an official statement of the Conference held last week in Memphis, Tenn., by the leaders of the Christian Education Movement. —Editor.)

Several historic meetings in connection with enterprises of our Methodism have been held in recent years at Hotel Chisca, Memphis, Tenn. It was there the Committee of One Hundred deliberated concerning the Methodist Centenary and fixed the financial goal that then startled the church. Other meetings in connection with the Centenary and the Christian Education Movement have been held there during the past two years, but none more important than the Conference in session February 2 and 3.

A Representative Gathering.

This recent meeting was to give careful consideration to questions that are in the thoughts of Methodist people generally—the details of the financial plan and the date for the financial appeal in behalf of the schools of the church. It was a representative gathering. The College of Bishops was in session, both for special meetings of its own and to have part in the conference. There were present: Bishops W. A. Candler, James Atkins, Collins Denny, W. R. Lambuth, W. B. Murrah, John M. Moore, W. F. McMurry, U. V. W. Darlington, W. N. Ainnsworth, and James Cannon, Jr. Our bishops helped much in the Memphis conference, and they are giving themselves to the work of the Christian Education Movement in the field with such devotion to this enterprise as makes appeal to preachers and laymen throughout the church to give their best. The members of the Educational Commission were present for the two days' session and for a meeting in advance of the conference. In addition to these were representatives of other connectional interests, the Conference Educational Secretaries, the Conference Financial Directors, and one or more other representatives from each Annual Conference in the South. The laymen were there in larger numbers than is usually found in a gathering such as this. Every Conference in Southern territory was represented.

The Educational Commission reached a unanimous decision that the period from May 29 to June 5 was the most favorable time for the financial appeal, the eight days during which the church is to make its offering of at least $33,000,000 for its schools. This decision was approved by unanimous vote of the conference. The approval was not because this company of preachers and laymen were carried away with the enthusiasm of the moment. The leaders in the Christian Education Movement and the members of the Commission had been seeking expressions of opinion from men in every section of the church's territory—from laymen who know what is the general financial situation. From a careful study of all the questions and issues involved, it was the deliberate conclusion of the Commission that the period named was the most favorable time for the Every-Member Canvass.

Now to the Work.

With this matter settled, the church is to gird itself for this task. In due time the message is to be carried down, through Annual Conferences and districts to the congregations and to the individual members. The organization plan and the working plans were explained to the representatives of the various Conferences, and the people will not be kept in ignorance concerning any of the details. There will be carried straight to the individual Methodist the appeal of the schools of the church. The needs of these institutions will be placed before the people who own them and who are pledged to sustain them. The pressing obligation of the church to take up in earnest the work of Christian Education, to prove its faith by its works, will be emphasized as never before.

Keeping Always in Mind.

The conference at Memphis was marked by real spiritual power. Those present were conscious that the Lord was there. The difficulties were not brushed aside, but those men and women faced the real situation as presented by the general financial depression and the threatened moral bankruptcy of the nation. For the church to give up in this hour is to take away from the people the only thing that will save the nation from more distressing conditions. It is the business of the church to hearten humanity in this hour; not to give up and say it cannot be done. But a more compelling reason, as recognized by those in the Memphis Conference, is that until now the Lord has led us in the undertakings of the present quadrennium. We believe he was in the making of the four-year program. We shall not now fail to follow his leading and deny our faith in his power.

We have no easy work to perform. But in the realization of the difficulties the church will come to better understand that its help is in God. We face a new day for Methodism, and with faith in our leader, we shall go forward!

J. S. CHADWICK, Secretary.

THE FRUITS OF EVANGELISM.

According to Dr. O. E. Goddard, there were added to the church last year, as a net gain, 273,000 members. This is the largest number of accessions we have had in many a day, and it is a cause for profound thanksgiving that the tide seems to have turned at last toward the church.

The explanation of this large increase in membership is not far to seek. Last year unusual emphasis was laid upon the work of evangelism, and throughout our borders there were persistent and systematic evangelistic campaigns in our schools and colleges as well as in our local churches. Definite plans for reaching the thousands of people who logically should be identified with our church were developed, and, in many instances, these plans were followed faithfully, with such adaptations, of course, as were necessary to meet local conditions. The results of the carrying out of those plans are seen in the gratifying number of people who have identified themselves with the church.

The possibilities of evangelistic effort having thus been demonstrated, we should enter upon the same kind of work this year with renewed energy and strengthened faith. We have done well, but only as a beginning. There are still multiplied thousands of men and women, boys and girls, who can be reached for Christ and the church if we become deeply in earnest about their salvation. To use an expression familiar in the business world, we need to "go after our prospects." If these "prospects" are not already known to the local church by name and occupation, it is simply a matter of making a community survey to get them definitely in mind. While we would avoid even the appearance of seeming to limit the sphere of operations of a given church in extending its offers of grace, we do think it is entirely in keeping with the highest conception of religious duty to fix a definite goal toward which to work. We do not hestitate to record the number of those who have been reached by our efforts; why should we fear to estimate the number of those who normally ought to be reached by us in a given community?

If we fail to carry on an aggressive evangelistic campaign this year, no matter how many other urgent tasks we are called upon to do, we shall fail to take advantage of what seems to be a providential opportunity such as the church has not had within a generation. "Man's extremity is God's opportunity;" and present conditions are making many people realize that their hope of happiness must be in some one other than man. If we are faithful to the trust committed to us, we venture to predict that this will be a memorable year in our history by reason of the number of those who are saved and added to the church.

READING THE CHURCH PAPER.

Books and papers are made to be read. Some people may like to keep unread books on their shelves purely for the sake of appearances, and some people may like to have it known that they subscribe for many periodicals because they think they will be held in high esteem for their big mail; they may have their reward—but it is an empty one.

We want to see the Advocate secure a circulation that will be creditable to the Methodist people of Louisiana and Mississippi, but unless the people who subscribe for it read it, its usefulness will be sadly circumscribed. We have no reason to believe that it is not generally read by those who take it, but a little emphasis from the pulpit now and then upon the value of reading it might not be out of place. Page 1, 8, and 9 are filled almost altogether with editorial matter and we do not claim very much for them; but there are 13 other pages that have a good deal of interesting and profitable matter that ought to be glanced over at least. Once in awhile there is a single article in the paper that is really worth the price of a year's subscription. We try not to have anything in it that is absolutely valueless.

THE RULE CONCERNING OBITUARIES.

We regret to have to call attention again to the rule concerning obituaries: "Obituaries not over 200 words in length will be published free. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries."

This rule is not arbitrarily made, as some might think, but is based upon experience. It was in operation long before the present editor came to his position. It is practically the same as is in force with practically all our church papers, and it is inexpedient to change it. Hereafter, therefore, unless provision is made for the payment of excess charges at the time the obituary is sent, the "copy" will be edited to the required number of words without correspondence about it.

PERSONAL AND OTHER NOTES.

Rev. W. L. Blackwell, the pastor, reports a promising outlook for the year on the Vaughan charge, Mississippi Conference.

The famous "Big Brothers' Class," of Greenville, Miss., is planning for its annual banquet, which will take place in the near future.

We learn from the Baltimore Southern Methodist that Bishop Jno. C. Kilgo, who has been taking a radium treatment at a private sanitarium in Baltimore, has returned to his home in Charlotte, N. C., with the hope that he has been greatly benefited.

Rev. T. W. Pipes, a local preacher of Shreveport, La., passed away recently.

"Our work is moving on nicely—we have a fine people to serve," says Rev. J. S. Maxey, of Ethel, Miss.

Rev. John Franklin, of Anacoco, La., has been a subscriber to the Advocate for fifty years—and he expects to continue to take it "till the end."

Rev. and Mrs. P. M. Caraway, of Sicily Island, La., announce the birth of a daughter, Minnie Lu Nell, on January 31. May God bless the little one!

The new Board of Trustees and Managers of the Seashore Camp Ground and School has been called by Rev. H. M. Ellis to meet at 10 a. m., February 10.

Rev. J. W. Booth, of Keener Memorial, Baton Rouge, La., writes that January was a fine month for that church. Seventeen members have been received since Conference.

"Our new church is not completed, but we held our first service in it on the 16th, using it again yesterday," writes Rev. E. B. Sharp, of Inverness, Miss., under date of January 31.

The attendance at Sunday schoool at Greenwood, Miss., broke all records Sunday before last, the total attendance being 363. There were 69 in the Men's Bible Class. The offering was $32.12.

According to the report of the pastor, Rev. C. E. Fike, things are moving along splendidly at De Ridder, La. The Epworth League, the Sunday school and the prayer meeting are growing.

The pastor, Rev. R. S. Walton, reports that forty people have pledged themselves to daily Bible reading, and that eleven family altars have been established in our Texas Avenue Church, Shreveport, La.

Mrs. N. E. Cunningham, of Wilson, La., in renewing her own subscription to the Advocate, did a beautiful thing—she had it sent to each of her five children. We count this a genuine expression of motherly affection.

"It would not be pleasant to have a friendship of more than sixty years unduly broken; hence I am continuing it by renewing my subscription to the Advocate," writes Mrs. (Rev.) J. F. Evans, of Cleveland, Miss.

Sister T. S. Randle, writing from Gilbert, La., to send a list of eight subscriptions to the Advocate, says: "Brother Roy preached a good sermon about the church paper. I do wish all the brethren would do likewise." So do we.

Rev. D. E. Keily, Mississippi Conference evangelist, began a meeting at our Queensborough Church, Shreveport, La., on February 2. Thirty-seven members have been received by the pastor, Rev. W. A. Mangum, since Conference.

Dr. C. C. Daniel has recently resigned the presidency of Birmingham-Southern College, which position he has filled with credit to himself and to the institution for several years. So far as we know, his successor has not yet been chosen.

Rev. R. W. Vaughan, superintendent of the Louisiana Methodist Orphanage, preached a helpful sermon to our West Monroe congregation at the 11 o'clock hour on the last Sunday in January. At the evening service the pastor, Rev. H. W. Ledbetter, received a class of twelve fine boys and girls into the church.

Rev. and Mrs. Paul M. Brown, and Mr. and Mrs. Paul M. Brown, Jr., were welcome callers at the Advocate office on Monday morning. Rev. Paul M. Brown is spending sometime in the city pursuing special studies in connection with the work of the American Red Cross.

Rev. Hugh C. Castles writes from Long Beach, Miss.: "Every indication points to a great year at Long Beach. The laymen are loyal and true and with their co-operation the Sunday school and church attendance has practically doubled, and eleven new members have been received."

A recent note from Rev. J. B. Randolph, presiding elder of the Winona District, North Mississippi Conference, informs us that nineteen of the twenty-eight quarterly conferences have been held without a reduction in pastors' salaries, and some increases. The outlook is good for a great year.

Rev. D. L. Griffin, our pastor at Oil City, La., reports that he has just moved into a parsonage which has been bought and paid for since Conference. Plans are on foot for the building of a new church, to cost not less than $5,000, of which amount $2,000 has already been secured in good subscriptions.

A revival meeting was begun at Emory University last Sunday, the preaching being done by Dr. Plato Durham. There is a feeling that this meeting may result in a spiritual awakening that will reach far beyond the university itself, and the committee in charge has asked that daily prayer be made throughout the church for the meeting.

We regret that the report of the Sunday school at Grenada, Miss., did not reach us in time to include it in the report of the North Mississippi Sunday school contest last week. It was as follows: Wesley Bible class—attendance, 39, offering, $2.87; remainder of the Sunday school—attendance, 172, offering, $7.68; total attendance, 211, total offering, $10.55.

Brother W. L. Spinks, who has evangelized for some years in the West, is now located at Brookhaven, Miss., and has some open dates. Any pastor who needs help for his meetings may address him at Brookhaven, Miss. He gives as references Rev. H. M. Ellis, presiding elder of the Brookhaven District, and Rev. W. H. Lewis, pastor at Brookhaven.

A press dispatch from Meridian, Miss., to a local paper, under date February 5, carried the distressing news that Rev. H. B. Watkins, pastor of Central Methodist Church, is seriously ill with heart trouble. We join earnestly with his multitude of friends in praying that his valuable life may be spared for many years to come, that he may continue the work which has been so signally blessed of God.

Rev. R. S. Walton, pastor of Texas Avenue Methodist Church, Shreveport, La., writes as follows: "Aunt Jennie Rudder, one of the founders of Texas Avenue Church, and a life-long subscriber to the Advocate, fell a few days ago and broke a bone in her wrist and probably fractured another in her hip. We request the prayers of the Advocate family for her." We are sure this request will be heeded by our readers.

NORTH MISSISSIPPI SUNDAY SCHOOL CONTEST.

Grenada—Wesley Bible Class: attendance 44, offering $3.32; remainder of Sunday school: attendance 196, offering $9.51.

Greenville—Big Brother Bible Class: attendance 73, offering $30; remainder of Sunday school: attendance 257, offering $12.55.

Greenwood—Business Men's Bible Class: attendance 59; remainder of Sunday school: attendance 290; total offering $21.29.

West Point—Cilsby Class: attendance 60, offering $4.08; remainder of Sunday school: attendance 276, offering $12.93.

Holly Springs—Young Men's Bible Class: attendance 23, offering $1.70; remainder of Sunday school: attendance 226, offering $50.85.

Amory—Men's Bible Class: attendance 46, offering $4.09; total attendance 303, total offering $15.19.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Mrs. Agnes Jones, Coldwater, Miss., 2; Mrs. T. S. Randle, Gilbert, La., 8; Rev. E. B. Sharp, Inverness, Miss., 2; Rev. W. A. Mangum, Shreveport, La., 4; Rev. W. L. Blackwell, Vaughan, Miss., 2; Rev. W. M. Williams, Purvis, Miss., 11; Mrs. N. E. Cunningham, Wilson, La., 6; Rev. E. S. Lewis, Greenville, Miss., 19; Rev. J. C. Price, Bernice, La., 10.

THE EGOTISM OF YOUTH.

"If they want us young people to come to church, they must have good preachers."

Such was the remark recently addressed to the editor. It characterizes the spirit of many young people who have thought little upon the meaning of church attendance and are oblivious to its real purpose. If it were not for the good of the young people, we would not be interested in getting them to church. The only benefit there is in going to church is not what is conferred upon the church but what is received from it. People who attend church services are not conferring favors, they are securing benefits. It is this spirit of modern times which organizes many young people in a boycott upon a high school because of some fancied injury or slight. Young people sometimes forget that they do not go to school for the benefit of the school, but for their own benefit.

The culture of the religious instinct is more important than those which are sometimes falsely termed purely intellectual. There is no one thing which young people can do in life which will add more to this culture or to their insight into the meaning of life than the simple habit of attendance upon public worship on Sunday. Because a person likes or does not like a certain sermon is not adequate evidence of its quality. Persons have to study to be able to appreciate a beautiful picture. It takes considerable time and culture to perceive the beauty of so-called classical music. It is no evidence of superiority for one to boast of preferring to listen to "jazz" music in comparison with a great symphony. But, after all, it is the part of the Christian teacher, as well as the college professor to open the eyes of the blind and to give hearing to the deaf, lest youth shall make shipwreck of life.—California Christian Advocate.

A SPECIAL OFFER.

After careful consideration of the matter, and in response to many inquiries concerning the possibility of making an "Every-Family" proposition we hereby make the following special offer: WHERE THE ADVOCATE IS SENT INTO EVERY HOME REPRESENTED IN THE MEMBERSHIP OF A CHURCH, WE WILL SEND THE PAPER ONE YEAR FOR $1.50, SUBJECT TO THE REGULATIONS BELOW.

1. This offer expires on March 31.
2. This is not a club offer—no clubs, no matter how large, can be accepted at this rate.
3. Cash, or its equivalent, must accompany every list.
4. In case of any uncertainty in the interpretation of the offer, the matter should be taken up with us by correspondence
5. We must reserve the right to make such additional regulations as experience may prove to be necessary.

No one can regret more than we do the necessity that arose last year of withdrawing the "Every-Family" offer somewhat abruptly; we were forced to do so by advancing costs of production that imperiled our very existence. The popularity of that offer, however—we received more than 3000 subscriptions in response to it—convinced us that it was a step in the right direction to solve the problem of the circulation of the church paper. In making the present offer, we do it with the realization that it is justifiable only on the ground that we want to go as far as we dare in the effort to reach our ultimate goal, "The New Orleans Christian Advocate In Every Methodist Home In Louisiana And Mississippi." The costs of production have not decreased, and we shall have to practice every possible economy in order to publish the paper at the regular subscription price of $2 a year; but for the sake of an "every-family" circulation, we will reduce the margin of safety to the smallest possible limits.

We hope this offer will be accepted by as many of our churches as possible. We make three suggestions as to how it may be put into effect:

1. Include the cost of an Advocate in every family in the church in the regular budget. This is simple, direct, and, in many cases, thoroughly practicable.
2. Present the matter in the most feasible way to the membership of the church and ask for contributions for the purpose of putting the paper into every home.
3. Make a personal canvass of the membership, appealing directly for a subscription from each home.

A combination of the above methods may be found practicable, or better ones may be thought of by those who take the matter up. In some cases, this might very well become the special activity of an organized Sunday school class, or of some other organization in the church, or even of a group of individuals. A prominent Mississippi layman told us recently that several interested laymen in his church had easily secured an amount sufficient to send the Advocate into a good many homes. We are convinced that the way can be found in most of our churches to put the Conference organ into every home. We earnestly hope that it will be found.

Breathe through the hearts of our desire
Thy coolness and Thy balm!

—Whittier.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

CAPTAIN D. L. SWEATMAN.

Captain David Luke Sweatman was born in Biloxi, Miss., on Christmas day, 1832. When a boy four years of age, his parents moved with him to Green County, Alabama, where he was reared and received his education. In early manhood he chose the profession of law for his life work. He became junior member of the law firm of Brantley and Sweatman at Greensboro, Choctaw County, Mississippi. At the outbreak of the Civil War, he enlisted in Company "D," Fifteenth Mississippi Regiment, and later became a member of General Brantley's staff, with the rank of Captain.

In 1866, he was married to Miss Mary Peebles, of Lodi, Miss. To this union two daughters were born, Miss Mary Sweatman and Mrs. W. S. Webster, of Winona, Miss. His wife died in 1879. Later he was married to Mrs. J. C. Kittrell, who survives him. In 1868, he moved to Winona, Miss., and engaged in the practice of law. He became a member of the law firm of Sweatman and Williamson. After some years this firm was dissolved, and he became the senior member of the firm of Sweatman and Trotter, which later became Sweatman, Trotter and Knox. This firm was one of the leading law firms in the State for twenty-five years, until Captain Sweatman retired from the practice of law. He was a public-spirited man. He was called on to occupy many places of trust and honor in civil and church life, which he always filled with credit. He was interested in any movement for the upbuilding of his city, county, State, nation or church. He was largely instrumental in organizing the Bank of Winona. Montgomery County, led by this strong man, was one of the first in the State to have prohibition. He was also a patron of higher education. He was one of the first trustees of the I. I. & C., and of Millsaps College. It was in his law office at Winona that Bishop Galloway and others formulated the plan for Millsaps College.

Captain Sweatman was a life-long Methodist. He was superintendent of the Methodist Sunday school in Winona for many years. He was a steward and trustee for more than forty years. He was one of the leaders in building the beautiful and commodious Methodist church in Winona. He loved his church, and was a regular attendant at Sunday school and the preaching service as long as he was able to go. He was the president of the board of stewards for a long time and was the honorary president when he passed away. He passed to his eternal reward on Thanksgiving day, November 25, 1920. Had he lived one month longer, he would have been eighty-eight years old. He left the rich heritage of a good name. He will be greatly missed in the home, church, and community. He was always his pastor's friend. He loved his home, family, children, grandchildren, and great-grandchildren with a devotion that was beautiful. He was a true and considerate husband; kind and affectionate father; useful and influential citizen; warm and congenial friend; honest and successful business man; faithful and charitable Christian.

This writer found in him a wise and safe counsellor, and shall ever cherish the memory of his pleasant association with him as his pastor. Funeral services were held at the residence, Saturday afternoon, November 27, 1920, conducted by this writer, assisted by Rev. J. A. Hall, a former pastor, Rev. J. P. Anderson, of the Presbyterian Church, and Rev. T. M. Bradley, the present pastor. Interment was in Oakwood cemetery, Winona, Miss. Many and beautiful were the floral offerings, expressive of love and sympathy.

We deeply sympathize with the bereaved ones and pray the Heavenly Father to comfort them.

J. B. RANDOLPH.

On November 17, 1920, the death angel took from his earthly home Mr. ELMER NALLY WALTERS. His death brought great sorrow to the home and the entire community. He was born, June 1, 1898. He joined the Shiloh Methodist Church at 10 years of age, of which church he was a member at his death. Nally was a bright, good and noble young man and loved by all who knew him. He joined the army and was trained for service at Millsaps. On June 20, 1920, he was married to Miss Dalsy Patrick. He departed this life on November 17, 1920, and was laid to rest in Shiloh cemetery, in the presence of a large congregation of friends and loved ones, who covered his grave with flowers, as an expression of the high esteem in which he was held by the people. His going away is sad. He leaves a wife, father and mother, three sisters, two brothers, besides a host of relatives and friends. May God bless those who are left behind, and help them to see the brightness of the Great Beyond. Loved ones, trust the wisdom of God and pillow your heads on the bosom of his love.

A. A. SIMMS.

THEY THAT ARE CHRIST'S.

They do not want to shine in the world, or to be rich or popular, or to have their own way and assert themselves, or to enjoy the relish of success. * * * With all simplicity their hearts are bent in moving, doing, suffering, as the spirit of Christ in them may will. They have done with worldliness; they have done with self-seeking; they do not look for an easy life in the world where Christ was crucified. * * * Their faces are set toward God, and the light that glows in them comes from him.—Selected.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.—Adv.

Epworth League.

TOPIC FOR FEBRUARY 13.

"The Fulfillment of Life," after G. Campbell Morgan's sermon, "The Fulfillment of Life."

What do we mean by a vocation? "The fact of life is far greater than the mysteries surrounding it. This is not to deny the greatness of the mysteries or the fascination afforded by searching for their solution. The consciousness of personality brings us all, sooner or later, face to face with the question, 'What am I?' 'Why am I?'

"Life itself is greater than any surrounding circumstances which affect it or any current opinion held concerning it.

"To every individual the great consciousness is that of existence; the great knowledge is that of the nature of existence; the great victory is that of fulfilling the purpose of existence.

"The greatest victory attainable in this life is that of fulfilling the possibilities of personality, and the greatest defeat is that of failure in this direction. Words of Jesus, having another first intention, nevertheless prove this position: 'For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.'

"The fulfilling of life consists in realizing to the full the life bestowed. Full-orbed life admits of no atrophied powers. * * * Success consists in living, not in gain; not in the reward of doing, but in the doing."

How are we to find our vocation?

—Epworth Era.

A SERIOUS OMISSION.

To Pastors and Presiding Elders: I have just observed that in the blanks for the Quarterly Conference Minutes designed to conform with legislation of 1918, there is no mention under Question 1 of Epworth Leagues, although the superintendent of the Sunday school and the church lay leader are mentioned with the expectation that written reports will be made, neither of which seems to be provided for in the Quarterly Conference legislation. In the Discipline, Paragraph 108, occurs the question: "Is there a written report from the preacher in charge on the general state of the church?" The direction following is: "Let this report embrace the following:

(1) Epworth Leagues.
(2) Sunday schools.
(3) Pastoral instruction of children.
(4) Membership.
(5) Missions, including Woman's Missionary Societies, and Church Extension.
(6) Other items worthy of record.
(7) Plans for future work."

Further, an explanatory note follows, which I quote:

"Note—This report should consist of facts rather than comment. It becomes the written history of the local church. Let it be supplemented by written or oral reports from Sunday school superintendents, Epworth League Presidents, Lay Leaders, and presidents of Woman's Missionary Societies."

Now as there is room in the blank for mention in the same category with Sunday school superintendents and church lay leaders, of the presidents of Epworth Leagues and presidents of Woman's Missionary Societies, who are both mentioned in the explanatory note and both mentioned in the items enumerated under the question, it is evident that the Epworth Leagues and the Woman's Missionary Societies have been disparaged, unintentionally no doubt, yet none the less really and perhaps harmfully, by the Commission charged by the General Conference with the preparation of these blanks. The blanks certainly should conform with the law. In so far as they fail by the omission, the error should be corrected. Whether the General Conference Commission considers itself still officially in existence or not, I cannot say. Probably no correction will be made during the quadrennium. Possibly the fact that the Epworth League and the Woman's Missionary Societies are in the law placed on a parity with the agencies mentioned may have escaped the attention of some presiding elders and pastors.

I am asking of the Connectional editors the privilege of calling attention to this omission in the blanks in order that this injustice to two of the most important organizations of the church may be corrected.

FITZGERALD S. PARKER,
General Secretary, Epworth League.
Nashville, Tenn., Jan. 27, 1921.

A RECORD OF SIGNAL GAINS IN THE EPWORTH LEAGUE.

In the statistical tables of the Minutes of the Annual Conference for 1919 as one reads across the distressingly well filled column representing decreases a bright exception in one of the tables says that the Epworth Leagues have scored an increase of eighteen chapters and 2313 members. With all our rejoicing this year because of gratifying gains in membership and elsewhere, we have especial cause to rejoice that the Epworth League has scored the largest gain in many years, both in Chapters and members. The number of Chapters has increased from 3476 to 4129, a gain of 653, or 18½ per cent. The number of Epworth League members has grown from 119,331 to 145,398, a gain of 26,076 or 21 per cent.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania St., telephone, Uptown 1105;; office, 327 Carondelet St., telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence St., telephone, Hemlock 2461.

Rev. C. D. Atkinson, Parker Memorial, residence, 734 Nashville Ave., telephone, Uptown 447.

Rev. H. T. Carley, editor, New Orleans Christian Advocate; residence, 1125 Fern St., telephone, Walnut 1238; office, 512 Camp St., telephone, Main 4373.

Rev. W. C. Childress, Sup't City Missions; residence, 1129 Fern St.; office, 327 Carondelet, telephone, Main 5688.

Rev. W. L. Duren, Rayne Memorial; residence, 1421 Constantinople St., telephone, Uptown 1188-X.

Rev. J. D. Harper, McDonoghville, La.

Rev. R. H. Harper, First Church; residence, 5830 Prytania St., telephone, Uptown 329.

Rev. H. N. Harrison, Felicity; residence, 1818 Chestnut St., telephone, Jackson 1753.

Rev. W. D. Kleinschmidt, Louisiana Avenue; residence, 1110 La. Ave., telephone, Uptown 2805.

Rev. G. V. Romano, Italian preacher; residence, 1319 N. Rampart St., telephone, Hemlock 468.

Rev. Jno. T. Sawyer, superannuate; residence, 1232 St. Mary St., telephone, Jackson 1404.

Rev. J. E. Selfe, Epworth; residence, 438 S. Scott St.

Rev. Ellis Smith, Carrollton Avenue; residence, 1125 Fern St., telephone, Walnut 1238.

Rev. W. E. Thomas, Memorial Home; residence, 1516 Amelia St., telephone, Uptown 1989.

Rev. C. C. Wier, Algiers; residence, 236 Olivier St.; telephone Algiers 138.

Stephen S. Thomas, Conference Centenary Secretary-Treasurer; residence, 1422 Fern St., telephone, Walnut 2899-W; office 327 Carondelet St., telephone Main 5688.

Sunday School

LESSON FOR FEBRUARY 13.

Lesson Topic: Christian Standards of Citizenship.

Scripture Lesson: Matthew 22:15-22, 34-40; Romans 13:7-10.

Golden Text: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Matt. 22: 37-39.

Home Readings: Monday, A Citizen's Duty, Matt. 22:15-22; Tuesday, Gratitude to God, Deuteronomy 8:6-11; Wednesday, Citizens of Heaven, Philippians 3:17-21; Thursday, A Citizen Law-abiding, Romans 13:1-10; Friday, Our Reasonable Service, Romans 12:1-9; Saturday, Character of a Good Citizen, Romans 12:10-21; Sunday, Love the Greatest Thing in the World, I Corinthians 13:1-13.

Teaching Points.

1. Jesus taught us our duty to our fellow-man as well as our duty to God; if we will comprehend his teaching, we shall know what to do.

2. Duties never conflict—we cannot set our duty to God against our duty to the State.

3. The real Christian is always a good citizen.

4. When we subject all our actions to the test of the law of love—love to God and love to man—we shall be much less concerned about our "rights" than we are about our "oughts."

LOUISIANA CONFERENCE NOTES.

What?

Wesley Bible Class Federation for all departments of the school. Specialists will be in charge of each department. Watch for program.

Who?

Presiding elders, our chief leaders, pastors, Sunday school superintendents, and leaders from each department.

Speakers?

Bishop McMurry, who is loved by the whole Conference, will deliver the address on the first night. Dr. Jno. A. Rice, the popular preacher, Christian educator, and platform orator, will give an address on the second night.

Where?

Lake Charles is making every preparation for our coming. You will be delighted to make a visit to Southwest Louisiana and see its beautiful and fertile fields. There are more Methodists in other sections of the State, but no better anywhere. Remember, the people in the southern part of the State have always gone to the Federation in the northern part, and you must attend our first Federation south of Alexandria.

ALONZO EARLY,
S. S. Field Secretary.

MISSISSIPPI CONFERENCE NOTES.

The Four-times-a-year Circuit Sunday School Institute for the Harrisville charge was in many respects the best institute I have been in. Every school was represented and officials from all the churches were present. They gave us a fine hearing and a big dinner. The following officers were elected: W. L. Hilton, president; I. T. Bell, vice president; T. M. Price, secretary-treasurer.

They have set for their goal for this quarter the holding of the Sunday school regularly, campaign for Sabbath observance, support of the Methodist Orphanage, campaign to increase the membership and to hold a Workers' Council. The next meeting will be held at Wesleyana Church, and we are expecting a better meeting there than at the other place.

Our Conference Training School will be held in Jackson, June 7-14. Don't fail to have a representative from your school present. We have secured a strong faculty. Your expenses will be cut to the minimum, and we expect to do all we can to make the work profitable and pleasant.

Don't forget the starving babies in China. Make your checks payable to J. D. Hamilton, 810 Broadway, Nashville, Tenn.

Above all, pray for the work and the workers. JOHN C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

If you want a class of teachers taught in your Sunday school; if you would like to help your district by having a Standard Training School established in your charge, say something about it before the other fellow speaks.

If you would like to render your Conference a great service, you might ask that the Wesley Bible Class Federation be held in your church. Big men can and will do big things.

Have you made any plans for observing Sunday School Day? How many of our schools are willing to put themselves in the hundred-dollar class? How many in the fifty-dollar class? How many in the twenty-five-dollar class? How many in the zero class? Oh, God, have mercy on us and help us do something more than we have done to save our people!

Thirteen of the class at Houlka took the examination. Three of the class took the course for the benefit of their own children. Two Baptists and three Presbyterians attended regularly; the two members of the Baptist church took the examination. Brother and Sister Bullard brought a young lady in from one of the churches and entertained her during the week to give her the benefit of the instruction. This was a noble deed. After the class finished the book, one and all testified that they had learned how little they knew about teaching religion.

Rev. J. E. Stephens, of New Albany, has started a class in his school. He says his school must lead the other churches in giving religious instruction. A man ought to sit up with his church all night or make it lead the other churches in doing good work. Our people make like they do not want to do the big thing, but at heart they do.

Rev. E. M. Shaw has organized a class of eighteen at Houston. Brother Stephens is to teach the class some time this month. Brother Shaw has ordered the books to give his teachers the opportunity of study beforehand. The school at Houston is doing some excellent work, but the teachers are not satisfied with present attainments.

We held a service at Vardaman—seventeen teachers enrolled and Brother Murff means to get one or two teachers from each school on his circuit to join the class and thus reach every school in one week. As has been said, we have five men who have volunteered to teach one or more classes. We could easily use fifteen more in the next three months.

Brother Guerry, on the Shuford circuit, has a class in waiting for some one to teach. This is the most encouraging news we have ever had. It means that we are to have schools in the country that will do more for the constant and effective building of the kingdom of God. The best of all is, God is with us in this work.

Teachers, do you realize that you have as your privilege the making, in a large measure, the future fathers and mothers, the teachers, preachers, and other leaders of a great church? During this month let us pray God to call three hundred of our young people into definite religious service. Read again the address of our bishops on Life Service and ask yourself the part you are to play. There is no need to fuss at the world because of its undone condition; we must help to remake our share of it.

FROM LAUDERDALE, MISS.

The people of this charge gave us a cordial reception. They are a fine people, kind-hearted and true to their pastor and family. As a token of their kind-heartedness, good things to eat come to the parsonage almost every day. We feel that such good people will contribute largely to the uplift of the church. We are expecting a good year, planning for a great spiritual awakening among the good people of this charge. We feel we have a good, loyal people to serve. Come to see us when you can. W. H. LANE, P. C.

REV. W. A. WILSON AT WEST POINT.

After much hesitation I finally decided to ask our newly appointed Conference evangelist, Rev. W. A. Wilson, to come and help me in a revival effort at West Point. He kindly consented, coming to me on the 16th of this month, and he has been holding two services daily ever since. Our congregations grew from the very first service, reaching the high-water mark and going beyond Sunday night. We had to move out of our building and ask the loan of the large Presbyterian church here in order to take care of the crowds, but even that failed to hold them Sunday night, notwithstanding the extra benches and chairs brought in. Cates, Culpepper, and Morrison have held meetings here, but I am told that the crowd that came to hear Wilson Sunday night beat anything they had ever had here. At this writing, the latter part of the second week, the crowds are still coming and we have had several professions and the interest still increasing.

I do not believe our Conference did a wiser thing in its sessions at Charleston than when it decided to put Brother Wilson in the field for evangelistic work. He is a wonder. Converted less than five years ago while an engineer on the G. M. & N., he has been wonderfully used of God to the saving of souls ever since. Deeply religious, endowed with an unusual amount of common sense, full of humor and wit, he does not fail to draw the people. And this isn't all; he does a whole lot of personal work in and out of the church during his stay in a place. Brethren, we have a great "find" in this man and we ought to thank God for him and not cease to hold him up in our prayers, for "who knoweth whether he is not come to the kingdom for such a time as this?"

CARROLL VARNER, P. C.

Jan. 28, 1921.

SHREVEPORT DISTRICT NOTES.

On invitation of the Shreveport Methodist Men's Club, Dr. Frank W. Gunsaulus, of Chicago, recently visited Shreveport and made two great addresses at First Church.

On invitation of the Shreveport Ministerial Association, Dr. E. L. House, a Congregational preacher of national reputation both as author and public speaker, delivered a series of twenty-six popular lectures and sermons in Shreveport that received an unusually wide hearing. At each lecture the auditorium of the First Baptist Church was taxed to its capacity and at the closing service the lecture was delivered twice in succession to entirely different audiences. Dr. House is orthodox, evangelical and has great intellectual resources. He is a believer in the healing ministry of the church, and his lectures have been a splendid antidote to the many popular errors on this subject. He has been a deep student of psychology and has shown in a brilliant and effective way the aid of this science in the interpretation of Christian doctrine and experience. Both Dr. Gunsaulus and Dr. House were originally Methodist preachers.

Both First Church and Noel Memorial have purchased moving picture machines for the purpose of providing wholesome and instructive entertainment for young people. This innovation is condemned in some quarters as partaking of a worldly character, but in my judgment it will be an invaluable adjunct in the social and educational work of the church and opposition to it is as unreasonable as former opposition to musical instruments in a church.

The Caspiana congregation on the Bayou La Chute charge are planning to erect a beautiful church edifice in the near future as a memorial to Mrs. W. J. Hutchinson.

Brother A. L. Harper, with his family, is enjoying one of the neatest little parsonages in North Louisiana. The Ringgold church remodeled their old parsonage last year and are rightly proud of the result.

Brother Schuhle is much encouraged with the outlook in Coushatta. A liberal salary has been assessed and there are many indications of interest.

Brother Clegg, who succeeded Brother Schuhle at Logansport, has received a most hearty response in the congregation and the work is progressing most favorably.

Rev. Dan Kelly is assisting Rev. G. D. Anders in a revival service at Longstreet, which is said to be one of the best in the history of the town. Brother Kelly will soon assist in a meeting at Queensborough.

Rev. T. W. Pipes, local deacon, formerly a resident of Ruston and for some years a resident of Shreveport, passed away on Monday, January 24, and was buried from the Texas Avenue Church, of which he was a member.

R. H. WYNN.

FROM COURTLAND, MISS.

Dear Brother Carley: We are entering our third year as pastor of the Courtland circuit. As a whole, we are serving a very loyal people. They gave us a very hearty reception on our return for this pastoral year. We thought it was good of them to ask that we be returned for another year before we went to Conference; then we thought it nice of them on our return to tell us, both publicly and privately, that they were glad that we were sent back for another year. Then, too, all along they were sending us such things as spareribs, sausage, potatoes, etc. But when Christmas arrived the people of Courtland and Chapel Hill sent in things by "wholesale" and "retail." They sent such things as ham, sausage, lard, butter, canned goods in abundance, sugar and almost everything. They did not forget to enclose a few checks for spending money. Well, we just had a big Christmas; and we have enough of some things to last a long time yet. We could not express our gratitude in words if we were to try, but we hope to live before the people in such a way that we will show our appreciation of such kindness, and be a help to the cause that we represent.

With the co-operation of the Woman's Missionary Society we are re-papering the parsonage. They are furnishing the material and the preacher and his wife are doing the work.

We have been able to hold but few services in country churches this year, owing to so many rainy Sundays, but we have been busy all the time trying to do something that would be uplifting to the charge.

There is a great opportunity here at Courtland. The Panola County Agricultural High School is located here, which is one of the largest and best in North Mississippi. The seating capacity of our church is taxed to its limit at almost every preaching service. Sometimes people have to go away because they can't be seated. We need some Sunday school rooms so badly. We are hoping and praying that we may have some after awhile, when money gets a little easier.

We are praying and hoping that great things may come to pass this year, and we intend to work harder than ever before to see our prayer answered and our hope realized.

W. D. BENNETT, P. C.

FROM WEST MONROE, LA.

Dear Advocate: My predecessor, Rev. J. R. Roy, held a meeting in 1919, in Claiborne schoolhouse, and received eleven members into the church, placing their names upon the roll of West Monroe membership. Last year we increased that number to twenty-eight. About two weeks before Conference we organized them into a separate church. When we went to Conference, timber stood on the ground where now stands a beautiful little church with a seating capacity of 250. The cost of the building completed is $2400. They owe nearly $600. That is quite an achievement for this little band during these pressing times. The Church Extension Board gave them $50. Great credit is due J. H. Cloyd and his committee. They have a W. M. S., and start well. Yesterday was Opening Day, with dinner on the ground. There were present about three hundred or more people. I had the pleasure of preaching the first sermon, and Rev. E. K. Means preached in the afternoon. It was a fine day. Cordially,

H. W. LEDBETTER, P. C.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE.

"Red Letter" Days For Baton Rouge.

February 22, 23 and 24 will be "red letter" days for Baton Rouge and for over one hundred and twenty representative women of the State as they gather at the capitol for the annual meeting of their splendid Conference Missionary Society.

Mrs. N. E. Joyner, chairman of the entertainment committee, writes us, asking that the word be passed on to the auxiliaries, of how they are making ready for the delegates, expecting them to arrive, in as many instances as possible, on the afternoon of the 21st. Mrs. Joyner asks that all who are coming to Baton Rouge will study their railroad schedules and notify her, at 531 Florida Street, just as soon as they can possibly do so. The women there are justly proud of their society and will welcome the opportunity for contact with the State-wide organization and with leaders of the woman's work.

Mrs. Luke Johnson, chairman of the Council Commission on Race Relationships, will be a guest of the Conference and will discuss the question of present interest to us—Our work for the Negro.

We hope that besides the regular delegates there will be many day-guests present, motoring from all nearby towns and cities, bringing with them eager interest and hearts ready for an overflow of good fellowship and enthusiasm.

MISSISSIPPI CONFERENCE.

How Hazlehurst Auxiliary Nearly Doubled Her Membership.

Dear Mrs. Snelling: If you can spare the space in our department, I want to tell something of the plans and activities of our auxiliary.

We are beginning the new year greatly encouraged over the interest shown by the entire membership.

The second Monday afternoon of each month is devoted to mission study. We have finished the "Gospel of John, the Greatest Book in the World," and are just beginning "Women and Missions."

Every fourth Monday we have a social meeting at the home of some member.

Mrs. J. S. Wise, our president, entertained the auxiliary on last Monday when a most delightful and profitable afternoon was spent.

The members were notified in advance that the price of admission would be the bringing of a new member, and as a result, the enrollment was increased from 45 to 85.

One pleasant feature of the entertainment was the matching of cut up pictures of scenes and faces from mission lands. After the fun and excitement of getting the couples "matched" had subsided, there followed interesting accounts and latest news from the various mission fields from which the pictures were taken. This brought before the audience in a concrete way, the work that is being done in these fields.

The annual pledge was taken, which amounted to $175.

We are planning to make this the best year in the history of our work.

ANNIE CARUTHERS,
Supt. Study and Publicity.

NORTH MISSISSIPPI CONFERENCE

Annual Meeting.

The Ninth Annual Meeting of the Woman's Missionary Society of North Mississippi, will be held in Okolona, Miss., March 8-11, 1921.

Mrs. J. W. CONGER, Pres.
Mrs. G. C. JONES, Sec.

Children's Department.

"Three Cheers for our Juniors!" The record for 1920 shows much progress, and proves faithful work has been done. Despite the financial depression, the report for the fourth quarter was good, and for the year there is a very substantial financial increase. Perhaps the greatest increase has been in mission study classes, and since mission study is foundation work, this is exceedingly gratifying. Seventy-two new circles were reported, while the preceding year there were forty-eight.

The following are Honor Roll societies: Amory, Nettleton, Okolona, Tupelo, Shannon, Artesia, Columbus Central, Starkville, Corinth, Iuka, Louisville, Holly Springs, Holcomb, Grenada, Byhalia, Charleston, Hernando, Como, Sardis, Senatobia, Tutwiler, Itta Bena, Greenwood, Dublin. There are others perhaps, for many failed to report on this important item. The fact that all have not reported makes it impossible for me to give the societies making the highest number of points.

The success of the past year is due largely to the faithful and efficient Junior Superintendents. Surely no other Conference has a nobler, more consecrated band of Children's Workers. Too much can not be said of their faithfulness and loyalty.

A hearty welcome is extended to all newly elected superintendents of the Conference. With the new Junior Hand-book as a guide, no one need be at a loss as to how to carry on the work of a children's society. Both new and old superintendents should study the Hand-book carefully. Greenwood ordered seventy-five extra copies of the leaflet, Mistress Mother. Greenwood expects to mail this leaflet to every mother in the church. This should result in great things for the Baby Division.

From the encouraging letters that have come to me, the indications are that all the Juniors of North Mississippi expect to make the adults sit up and take notice in 1921. The outlook was never more encouraging.

A great work was done in 1920. Here's to a greater work in 1921!

CORINE ROGERS.

LOUISIANA CONFERENCE.

Report of Corresponding Secretary for the last quarter of 1920:

Adult auxiliaries, 133, gain 7; members, 3636, gain 189; Young People, 22, Division, 41 auxiliaries with 527 mem- gain 4; members 276, gain 75; Junior members; subscriptions to "Voice," 883; Auxiliaries observing Week of Prayer, 95; Offering, Week of Prayer, $914.34; Boxes of Supplies sent, 54; Auxiliaries on Honor Roll, 15; Auxiliaries presenting stewardship, 40.

Two auxiliaries reporting on Round Robin: Baton Rouge, 123 readers, 23 cards signed—Hammond, 57 readers 32 cards signed; Pledge paid: Adult, $3314.14; Young People, $165.95; Junior $149.17; Baby Division $9.46; Total, $3638.72. Total for all purposes $7598.46. Districts overpaying pledge: Baton Rouge, Houma, New Orleans, Ruston and Shreveport.

Mrs. A. P. HOLT.

FROM ANGUILLA, MISS.

Dear Brother Carley: We arrived at Anguilla on the 15th of December to begin the work in our new pastorate. I want to say that I have never been received more cordially at any place than I have been at Anguilla, and the outlook is encouraging in every particular. The congregations at each service have been far beyond my expectation. Who said the "Delta people" cared nothing about the church, anyway? Well, you can tell them that it isn't true in every case. Regardless of the financial depression, the people here have started out with renewed interest in every department of the church work. The Sunday schools are doing splendid work, and there is an increasing attendance each Sabbath. The Woman's Missionary Society is well organized in Anguilla, and the good women have pledged themselves to assist the pastor in every way possible to the upbuilding of the spiritual condition of the community. I wish you could read the papers which were read and adopted at the last meeting of the Society; e. g., on subjects like the following: "How to make Our Auxiliary A Better One," by Mrs. W. W. Ellis; another, "How The Missionary Society Can Help The Community," by Mrs. Green; still another, "How The Missionary Society Can Assist The Pastor," by Mrs. Chisholm, all of which were excellent indeed, and carefully prepared. Space forbids the giving of these splendid papers for publication, but an extract from one will give you an idea as to how the spiritual pulse of our women is beating here in Anguilla. Paragraph 2, in one paper reads like this: "'How can we assist the pastor in his pulpit duty?' Let him fail here and he can scarcely be a success in any other line of his work. To be a success in the pulpit the pastor not only must have experimental religion, and be filled with the Spirit, but must have thought in his sermon and force with which to deliver his message. All of this, however, demands time; time to agonize with God for the filling of the Spirit; time to think and carefully weigh the import of his words; time to absorb the truths which he has prayed down and picked up for his message; time to rest that he may husband his nervous resources, so that when the hour comes to deliver the message he will not be a 'spent force.' But time is the one thing which the faithful pastor does not have; hence the question, 'How can the Missionary Society help the Pastor?' deserves much prayerful thought; and as some one has said, the question is answered by the three p's—Prayer, Presence, and Purse." Now don't you think, Brother Carley, the above is worth while? Well, to say the least thing about the work here, we are well pleased. The stewards have made the assessments for the pastor at $2000 minimum, and are paying monthly the assesment. They tell me the assessment levied by the board to each member was in all cases agreeable, and in some instances it was raised by the individual.

With best wishes for the Advocate, I am, Yours very truly,

C. A. SCHULTZ.

FROM EDEN, MISS.

Dear Brother Carley: Tidings from Eden! The people here received us kindly. They had many good things in the pantry for our benefit. On January 23, just after we had finished dinner, our parsonage caught fire and quite a hole was burned in the roof. But for the heroic work of our townspeople, we would have been without a home. The men came in Monday and made good the burned place, so everything is as it was before, with the exception of a new strip of shingles up on one side and on top of the house.

Our people have been very thoughtful of us, and we are expecting great things to happen on the Eden charge this year. B. W. LEWIS, P. C.

THE REVIVAL AT EPWORTH.

Dear Brother Carley: Epworth has just closed a series of revival meetings which have been in progress from Sunday, Jan. 9, until Tuesday, Feb. 1. Rev. W. C. Childress opened the meeting for us with an appropriate and helpful sermon; on Monday Rev. Leon I. McCain came to us and preached every night except one Saturday night, until the 28th and twice on Sundays. He also gave four very fine story sermons to the children in the afternoon.

The meetings were well attended, and there was some good work done. Many of our people took part in altar services, some were reclaimed, some converted, and the whole church revived—that is, those who came were revived. Twelve were taken into the church Sunday morning the 30th, six by vows and six by certificate. There are more to follow. I am to baptize two and receive at least three into the church next Sunday morning.

Brother McCain preached with the old-time vigor and power. One person said he called a spade a spade. Another said he made a conscience for those who did not have one. God alone knows how much and lasting good has been done.

By his preaching Sunday, Monday and Tuesday, Brother Childress won the hearts of our people, and will always find a hearty welcome whenever he can come to us.

We are always glad to have Brother Snelling with us and to hear him preach. He came out last Sunday morning and preached a fine sermon and administered the Sacrament to practically the whole congregation.

We had a large and interesting prayer meeting last Wednesday night and are looking for a larger one this week.

Our first quarterly meeting will be held to-night with a full report along all lines for the first three months.

JAS. E. SELFE, Pastor.

SILVER ANNIVERSARY.

When I was pastor at Berkley, California, I became acquainted with Rev. A. M. Shaw, who was then pastor at Oakland, California. I found him to be a big-hearted Methodist preacher and one that had the fire of a holy enthusiasm for the souls of men. As he was from Arkansas and I from Louisiana, we had a fellow-feeling for each other, out in the West. His wife and children loved to entertain and frequently in our social gatherings we would speak of the Sunny South and sing the good old songs of "Dixie Land."

I secured Brother Shaw to help in a revival meeting at Berkley. He preached a series of great sermons that gripped the hearts of our people. On Sunday afternoon at the Y. M. C. A. building, to a full house, he preached a soul-stirring sermon to "Men Only." This is a sermon that ought to be heard in many of our great centers where a large crowd of men can be gathered.

Last year Brother Shaw transferred to our Conference from Arkansas and was stationed at Trout and Good Pine. Here he found himself congenially situated in the midst of friends from his native State. The progress at Trout and Good Pine has been phenomenal. They have two good Sunday schools, two fine congregations and all financial claims were met this past year. For the coming year they have assessed $2500 for the preacher-in-charge.

When I met Brother Shaw at the District Set-up Meeting at Alexandria he told me that he would celebrate his twenty-fifty anniversary on January 22, and Sister Shaw and the children wanted me to be there. I told them, sure, count on me. So on January 22, sure enough, I was on hand to congratulate Brother and Sister Shaw on their silver anniversary.

I found the Social Hall beautifully decorated in a well blended color scheme of pink and white, with ferns, native pine and flowers artistically arranged with a large bell in the center of the room under which the bride and groom of twenty-five were again to greet their friends. The introductory words were spoken by the writer. Congratulations were in order, then the happy couple were showered with many valuable presents coming from their numerous friends.

The refreshments of the evening carried out the color scheme of pink and white. The toastmaster was Mr. O. F. Wyman, who is Sunday school superintendent and chairman of the board of stewards, and who, in most excellent manner, discharged his task. Throughout the evening charming music was rendered by Mr. McIntyre and his well trained orchestra. This was indeed a great occasion and one that will be long remembered by those in attendance.

I am glad to greet Brother and Sister Shaw as workers in Louisiana. They have spent all of their married life in the itinerancy, having had many and varied experiences, but as they look back they can see how God has blessed them in building up his Kingdom and enabled them to rear a most excellent family of Christian children. Blessings upon them—and may they live to enjoy their golden jubilee!

ALBERT S. LUTZ.

FROM GLOSTER, MISS.

Dear Brother Carley: Here I come with that "report from the field" you asked for. Will say, first, that our Sunday school is about the most encouraging feature of our church work just now. We had a Sunday school Christmas tree in our church, which proved an impetus. New teachers have volunteered their services as the school grew. The above is relative to Gloster. Liberty is moving right along, too. In the number enrolled, interest, and average attendance, these two schools keep mighty close together. We have just these two Sunday schools on our work this year, since Mt. Vernon Mission is not a part of this work now. The Ladies' Aid at Liberty has recently been converted into a Woman's Missionary Society. They are few in number at Liberty, but a mighty faithful and loyal crowd of ladies. The society at Gloster moves right on, too. Some more interest is being manifested in our prayer meeting at Gloster. Liberty's finding it necessary to have their prayer meeting the same night we have it at Gloster interferes with my going to Liberty.

We had the largest crowd of officials and other interested men at our first quarterly conference that I have had in three or four years. I am glad to say that Brother W. W. Simmons was able to attend and give wise counsel and encourage all of us. He is still keenly alive to every interest and movement in the church, and helps this little preacher out a lot. Brother J. R. Jones preached three times during the quarterly meeting visit, twice here at Gloster and once at Mt. Carmel. He did us no little good. He is certainly a fine fellow to have in your midst. He preaches the gospel with no uncertain sound. Rev. N. S. Loftus was an attendant at our quarterly conference. I will say in this connection, that Brother Loftus is moving along fine on Mt. Vernon charge. He resides here in Gloster, but easily moves in and out among his parishioners. His official family is taking right hold of the work. I predict a good year for Brother Loftus and Mt. Vernon circuit.

I am having a mighty fine time visiting my people in their homes, reading the precious Word, and calling upon the Lord. I just know Paul was wonderfully blessed as he "taught from house to house." Am trying to preach some, too. My experience is sweeter. My faith is strengthened. My hopes are brighter. I feel pretty much like Paul felt as he was writing to the Philippians: "I therein do rejoice, yea and I will rejoice." Amen! Everybody pray for me, and love me too, if you can!

Secure in the Lord,
J. A. WELLS.

FROM BERNICE, LA.

Dear Brother Carley: I served the Bernice charge in 1912, and often cherished pleasant memories of these good people, not dreaming I would repeat myself. But to my surprise when the appointments were read at De Ridder, I was read out for Bernice circuit. We found the same big-hearted people we had eight years ago. I will put them against any bunch when it comes to being loyal to their pastor and knowing just how to treat him and his family to make them know they are appreciated; more than once has the pantry been replenished, all unexpectedly to us. Just yesterday two ladies stopped, came in and told me there was a man out in the car that needed my assistance in getting out. I looked out with earnestness to see him and they remarked, "He is low down in the car." I then took the hint, and went and helped him out.

Later in the afternoon a car stopped at the gate, and a gentleman called for me who knows how to do things tactfully, and, after the passing of a few pleasant words, he handed me a little piece of paper neatly folded and said, "I had this fixed out for you some few days ago, but it got misplaced somewhere. This is not to be charged against you; use it in helping the girls in school.

Brother Carley, you can't imagine how I felt when I looked and saw what it stood for. I can never forget such kind remembrances. I wonder if I have merited them. We are looking for a good year. I never look for any other kind.

Brother Dodson has been up and made a favorable impression on my people. We like him very much; in fact, Brother Carley, I have never had a bad presiding elder. They are all good and better.

My meetings are scheduled and most of my help secured, and I am already engaged for some work during the revival season. I will do more for the Advocate as I can.

Sincerely yours,
J. C. PRICE.

MARRIED.

At the Brown Hotel, Rolling Fork, Miss., by Rev. T. J. O'Neil, Mr. B. F. MINNIS, of Port Gibson, Miss., and Mrs. E. B. HOUSE, of Arcola, Miss.

NEW ORLEANS
CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 17, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

OUT OF THE INFINITE.

Man does not draw his strength from material resources or worldly places—his help comes from the spiritual realms that stretch beyond the stars. In a vain endeavor to satisfy his longings, he reaches out his hands for silver and gold and all precious things; but his soul stays hungry until he opens his heart to the silent yet powerful influences that come streaming upon him out of the infinite. Man must live in the midst of the tumult and strife of contending passions and struggling desires, but his retreat is in "the shadow of the Almighty." The soul that will not enlarge itself with the bounty of heaven will ultimately perish as do the bodies of those who have no food.

DEPRAVED TASTES.

A sad commentary upon the level upon which many people live is the fact that the announcement of an entertainment that presumably will appeal to the sensual passions will draw a crowded house, while a high-class artistic performance will hardly pay expenses. If it were not still somewhat fashionable to be seen at a good concert, it is doubtful if the most renowned virtuoso could make a living by his art.

THE SINNER WILL SUFFER.

An unusual thing happened in Louisiana recently—the sheriff of one of the parishes forgot that a Negro prisoner was to be hanged on a certain date, and it did not occur to his mind that the unpleasant duty was to be performed until nearly a week had passed. The sheriff's explanation—and a reasonable one it is—was that the criminal had been in jail in another parish for three years and there was nothing to remind him that the day of execution had arrived. It seems to be pretty well settled that the hanging will not take place at all, and there is a possibility that the convicted man will eventually be pardoned, in the light of a new examination of the testimony upon which he was convicted. In any event, he owes his life to the fact that an officer of the law forgot. But the sinner against God will have to pay the penalty of his sins—the All-seeing Eye never overlooks the record that is written. Technicalities do not enter into the administration of divine justice. When we stand before the judgment bar of the Almighty, even the intents of our hearts are revealed—and the sentence passed is in keeping with our deserts. The record of a man's life stands as it is written—and there are no lapses of memory on high.

INDEFENSIBLE AT ANY TIME.

Very properly, the police authorities of New Orleans are waging vigorous war against the operators of "handbooks," the device by which gambling on horse races is carried on in many places in the city, it is claimed. In connection with this expressed determination to put the operators of these devices out of business, we notice that some of the local newspapers are advancing the argument that a forty-day racing season is enough for New Orleans, and that certainly all gambling on the races should be stopped when the season closes. We agree with the proponents of racing that a forty-day season is enough—in fact, it is just forty days too much. But if it is wrong for the people of New Orleans to bet on races in Mexico, or Cuba, or somewhere else in the United States, why is it not wrong to bet on them at home? And if it is wrong to gamble on the races by placing bets downtown, why is it not wrong to bet on them at the track? If any question has been settled beyond the shadow of a doubt, it is that gambling is economically, as well as morally, wrong; and it has been as definitely established that horse racing without gambling is an impossibility. A thing that is essentially wrong, is wrong anywhere and at any time, and it should have no countenance in law. It seems to us that the time is at hand when so monstrous an evil as horse racing should be absolutely prohibited, and we hope the General Assembly of Louisiana will pass a law against it that will stick in any court in which it may be tested.

LAX SOCIAL LAWS.

It is not surprising that there are serious criticisms throughout the land upon the low moral standards that seem to prevail in social circles. For a long time modern styles in dress have come in for severe condemnation on the score of at least semi-indecency, and those who have persisted in following extreme fashions have given much aid and comfort to the enemies of righteousness. The inevitable results of such disregard of simple propriety is seen in the fact that in many places even high school boys and girls are engaging in social diversions that have required attention from parents and school authorities. Unfortunately, it is true that parents, in many cases, are not able to control their children, a condition having arisen in which many fathers and mothers are helpless in undertaking to direct the social activities of the community. The problem is serious enough to demand concerted action by all those who are concerned for the moral welfare of the rising generation. The ineradicable social instinct of young people will inevitably find expression in harmful ways if wholesome recreation is not provided by those upon whom the responsibility of rearing children rests. There is always a vicious element in society that will hold in contempt moral restraints; but we believe that the average young person will follow right leading. "An ounce of prevention is worth a pound of cure," and if parents will enter into the social life of their children with the determination to keep them pure as well as happy, they will save themselves many a heartache.

THE SMILE HELPED.

This interesting item recently came to our notice: On February 1, Mr. George T. Wilson became an active vice president of the Harriman National Bank, of New York. Forty-five years ago he became an office boy for a great life insurance company. Gradually he worked his way up until he became one of the most successful and best known men in the insurance world, and now he is an official of one of the great banks of the country. But it is his explanation of his success that interests us. He declares that it is his ability to smile that has opened the doors of opportunity and fortune for him. We are not willing to admit that a simple smile has done all this for him—but doubtless it has helped. Young man, if you want to get along in the world—SMILE!

THE HARDEST WAY OUT.

According to recently announced statistics, 6,171 people committed suicide in the United States last year—3,567 men and 2,604 women. This was an increase of more than 1000 over the preceding year. The causes assigned for some of the suicides were most trivial, the following being given: a man distressed because his new clothes were unsatisfactory (we should have thought this would be a woman); a woman peeved because her husband refused to eat the pie she had made; a couple in dispute as to how far a window should be left open for necessary air during the night; a woman because of trouble over a powder puff. Divorce, however, was the exciting cause in many cases, more than 100 killing themselves for this reason. We presume it is useless to present an argument against suicide with the hope that it will have any weight with those who are bent on taking their own lives; but it is not amiss to remark that self-destruction is the hardest possible way out of any difficulty or embarrassment that may arise, no matter how serious it may be. Death ends all chance of the solution of a problem—while courage, and penitence if necessary, will overcome the most tragic situation. "While there is life, there is hope"—spiritually as well as physically.

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THERE IS HOPE.

There is hope for those who stumble and fall
And have still the courage to rise;
They journey on with a watchful step
And see through kindlier eyes.
For the mountain peaks would not seem so high
Were it not for the valley between,
And lofty thoughts would inspire us less
If we had not known the mean.

There is hope for those who face the storm
With a strong and steadfast trust;
Who wait for the dawn with a confidence
And turn from the blinding dust
To scan the heavens expectantly—
They shall not look in vain.
Such souls are lifted above the stress,
And strength is born of their pain.

There is hope for those who try again,
Who will not yield to despair,
Who make of failure a stepping stone
To mount life's winding stair.
For the morning star shall sing for them
And the rose shall bare its heart,
The hills shall be glad because of them,
And the rivers of hope shall start.

—Vivian Yeiser Laramore, in Leslie's

WHY MEN DO RIGHT.

If a man does right, we rank him as a righteous man, on the principle that the tree is known by its fruit. But we soon learn that actions which upon the surface appear to be very similar may turn out upon investigation to be as wide apart as the poles. The action depends for its moral value upon the motive which prompted it, and a discovery of motives is altogether a different thing from a survey of deeds. John's smile may be much more friendly than Peter's, but John's may have a business basis and Peter's may be pure friendship. A $100,000 gift to the church looks big, and yet it may not be half so valuable as the poor widow's two mites. The Lord trieth the hearts. Men stand revealed not so much in what they do as in what they purpose. The justification or condemnation of any deed lies back of it, in the motive which produced it. And so of two men who seem equally to "work righteousness," one may be vastly more righteous than the other.

What lies back of our right-doing? In most cases, probably, there is the desire to do right because it is right. The voice of God has spoken, we have heard the command, and there is nothing left but to obey. Our eyes are not keen enough to pierce the future; we cannot tell whether our deed is to bring us sorrow or fame; we do not know whether it will add to our friends or create new enemies; but even if we know that it would cost us much it would make no difference; we do the right because it is right. Somewhere in our career we have met our God, and from henceforth His law is our sole guide, and no number of real or imaginary lions in the way can ever turn us aside.

But humanity often does right from a less rigorous motive. Many a good deed is done because it promises to pay. Even the Ten Commandments, in their received form, recognize this when they say, "Honor thy father and mother, that thy days may be long upon the land which the Lord thy God giveth thee." There can be no doubt that many a man refrains from certain evils because he recognizes that they are costly, and he practices certain virtues because he has found them to be profitable. Neither saints nor sinners are wholly blind to their own welfare, and the fact that certain actions will win us friends, or assist us in business, or add to our pleasure, does influence us to some extent. It may be true that we would do certain things because they are right, apart from other considerations; but it is also true that the consciousness that they will profit us in this world or the next helps us to do those things with greater zest. We do not follow Christ because of the "loaves and fishes," but we follow Him more confidently because of them. This is not very flattering, but it is very human. And even where the good deed is done wholly or chiefly because we see that it will be profitable, it remains true that even so it is better done than undone, although its moral value, as measured by our motive, is very small.

And then we reach another stage where our good deeds are not done consciously because they are good, but because they express our very hearts. The Christian really needs no law. Christ put the matter clearly when He said, "My meat is to do the will of Him that sent me." God Himself is under no law but that of His own nature, and Christians, who represent Him upon earth, are in a similar position. The man who clamors to have everything in black and white, and who acknowledges no duty for which we cannot quote a definite and specific, "Thus saith the Lord," has not yet reached a very exalted plane of Christian living. The Christian who is still "under law" has yet to discover what "love" means. The highest ideal of Christian living is where all actions flow spontaneously from a heart where love sits enthroned, and in such cases no promise of present or future reward has much control over the action. When we reach that point we do right because love inspires the deed, and the only reward we seek is to know that we are helping others. The highest form of goodness is not the made-to-order kind, but the kind which is the outgrowth of a redeemed soul.—The Christian Guardian.

TIME FOR THE FINANCIAL APPEAL.

By Dr. J. H. Reynolds, Director General.

To every question that comes before the Christian Education Commission is given serious and prayerful consideration. No question has received more careful consideration than fixing the time to present the financial objective of the Every-Member Canvass. The question has been under consideration for three months and in that time we have sought the advice of the best business and professional men of the South. They have been consulted individually and in groups. Included among them are big bankers, planters, merchants, manufacturers, bishops, and preachers.

Over nine-tenths of these men from Norfolk to Galveston have advised that the appeal be made in the late spring. Accordingly the commission at Memphis on February 1 unanimously fixed May 29 to June 5, inclusive, as the date. Two days later this action was unanimously endorsed and approved by a group of 150 laymen and ministers assembled in Memphis from all parts of the church, consisting of bishops, connectional officers, conference educational secretaries, conference financial directors and other prominent laymen.

The financial depression received thorough consideration. Even on this point business men are hopeful of steady improvement. There is every reason for faith and courage. A year ago the American people needed caution, now they need courage. Strange to say, the foundations for most great private fortunes in this country were laid in times of depression by strong men exercising faith and courage when weaker men fled in a panic. There never was a time when faith in the immediate future of American business would yield larger dividends than to-day.

In the face of the present situation, what should the church do with this educational movement? Some men are writing and telling Dr. Beauchamp that he should cease collecting Centenary obligations, and others are telling me that I should call off the Educational Movement. This is just the course which weak men take in periods of depression. Is it what the church should do? Does the church not have access to sources of courage and power unknown to the marts of trade? Indeed, in times like this when men are losing their grip, has the church no message for the discouraged, no hope for the despondent? Does not, in fact, the church owe it to the discouraged credit merchant, the disheartened farmer, the careworn banker to sound a note of faith and to inspire in them courage by opening up to them the wealth of spiritual verities? Can the church do this by ordering a retreat? Will not such a course add paralysis to the situation? On the other hand, if the church orders an advance along all lines, rallies its people to a big program and shows faith in God and the orderly processes of organized society, will it not render even to business an inestimable service of restoring to people faith, hope and courage, the very things most needed in times like this? Such a course by all churches will not only be healing to tried souls, but will even hasten the return of normal times in the economic world.

The Christian Education Movement is timely. It is a challenge to our faith in higher values. It will promote sanity in thinking and purity in living. The Movement was launched by the General Conference of 1918 when we were on our knees asking God to save the world from the haughty, triumphant Hun who was just then making his big line plunges towards Paris. That historic General Conference was trusting God, not prosperous times. Shall the church have less faith now than when we were spending billions on war, and had no assurance that we would have even peace times for putting the big program into effect? Have two years of unparalleled prosperity transferred our faith from God to mammon?

If the church now exercises large faith and inspires courage in the people, she will lay the foundation for great spiritual fortunes in the near future. The Commission is not calling upon the people for cash. They are asked to relieve the financial needs of our schools by subscribing. They are allowed to scatter their payments over a period of five years, fixing the time of payments to suit themselves.

A DAY FOR FASTING AND PRAYER.

Thousands of churches are now preparing for the pre-Easter revival campaign. Many thousands of sinners were reached in this campaign last year. There is every reason to hope that this Easter campaign will be vastly more effective. Let every possible thing be done to make the most of it this year. To this end let there be first a day of fasting and prayer for power which the Holy Spirit alone can give for this campaign. Friday, March 4, has been set as a day for the whole church to join in prayer and fasting for the greatest revival we have yet had during the Easter season. Each church will use its own plan for the observance of the day. In the cities, sunrise prayer meetings can be held to great advantage. In the country churches an eleven o'clock service might be held. In every home there can be special services other than the regular worship. At least the family worship can be made unusually impressive and fervent. In homes where there has been no family altar, why not begin this day?

Let every church and every individual in the church take this suggestion seriously. Let one day be given to this one thing so far as possible. If the Southern Methodist Church is to have that revival for which we have all been hoping and praying, we must win on our knees. Preachers and laymen, pulpit and pew, need the power which came upon the disciples on the Day of Pentecost. Why not make the 4th of March a Pentecostal day in Southern Methodism? So may it be.

O. E. GODDARD.

LEAVES FROM THE LIFE OF DR. JOHN W. BOSWELL.

Dear Brother Carley: One of your suggestive editorial paragraphs in the Advocate of January 27, calls to mind my life-long experience in the matter of saving. You ask for expressions on the subject "from some of your readers." As I have been writing leaves from my experience, I will venture a few on this subject. I have had experience. I cannot say that I have always been thrifty except in so far as thrift signifies "frugality and economical management." True I count myself fortunate in that I have been a little more successful than otherwise, and a little better off than a good sister represented herself and family, when she said to my father, whom she had not seen in twenty years: "Brother Boswell, we were very poor when you first knew us, and we have held our own mighty well."

With the experience of a preacher extending over the average length of life I feel free to speak. To begin: I was born the son of a poor preacher—born at the time when the people said: "If the Lord will keep our preacher humble, we will keep him poor." My father was a saving man—he saved everything worth saving, but he was not miserly. He spent less than he earned, and he earned more than he spent by selling books. His allowance as a preacher, called "quarterage," about covered family expenses. What he realized on book sales was clear gain. The book trade was a big thing to me. Every time a new supply came, I was sure of a new book.

I came along only a few years before the church began to pay salaries instead of quarterage. Paying a salary simplified matters, but I don't think the preachers got any more money. I didn't, not for a long time. I had been in the ministry nearly thirty years before I received as much as a thousand dollars a year. For ten years I was on circuits—some of them good ones—the others as poor as any in the Conference. Only one of the circuits was able to pay anything large. It operated under the quarterage law, and the quarterage was divided between the senior and the junior preacher. My first station was about second-rate in point of ability, and it paid (or promised) only sixty dollars a month. I didn't get the full amount until the third year I was there. At the close of that year I was transferred West and appointed to the second best church in the Conference with a salary of one thousand. But I didn't get the thousand. Still, I had a splendid living among a splendid people. By the way, I will say that I didn't go West empty-handed. I had some money—several hundred dollars. I never bothered the stewards of that church about quarterage. Judge John W. Stayton said I was the only Methodist preacher he ever met that had any money. My next appointment was to a district, with a salary of twelve hundred dollars, but I didn't receive as much as one thousand. And so on up to 1888. And I always had a little money—not as much, though, as I had when I first went to Arkansas. A growing family to feed and clothe and educate greatly increased expenses.

Between 1859 and 1888 I moved eighteen times. If three moves are equal to one fire, then my losses were equivalent to damage done by six fires. It wasn't that bad. But I could tell a funny tale about my neighbor who helped me pack up for a move across the hills from Searcy to Batesville. In a big box he packed loosely a five gallon jug of sorghum, a pound or two of pulverized sulphur, a couple of pairs of heavy fire-place irons, trace-chains, horse collars and hames, and a dozen other things. Be it understood I was not present when that packing was done. Readers can imagine better than I can describe just what a fix that box was in when it reached its destination. The sorghum and the sulphur were well mixed and had spread all over everything. I scattered the contents over the yard, and they remained there until the winter rains had done their work.

How did I manage to get along during all these years of poverty? I will not say of hardship, for the hardship, as I look back now, was nothing to be compared with the joys and pleasures experienced as I advanced in life. In fact, only once was I in a real strait, and then but for a short time. A brother-man, by the name of Nathan Johnson, by some means, learned of the condition of things in the home, and brought relief inside of three hours. Bless his memory!

Several things conspired to help me. 1. I rigidly adhered to the determination not to spend more than I received. I sometimes was forced to go the limit, but never beyond. Of course I was never in debt beyond ability to pay. I did once leave a charge owing a bill, but it was with the consent of my creditor. I had the money, but was making a long and expensive move, and didn't know what was ahead of me. 2. I learned to economize. The lesson was hard. I had to deny myself things—not only things that I desired, but sometimes things that were needed. The necessity for economy was deeply impressed. The lot on which I lived the first year of house-keeping was not supplied with water. My neighbor who furnished the house kindly let us have water from his cistern. But in late summer the cistern did not supply water enough, and I had to haul from a well about half a mile distant. This began during protracted meeting season. Every two days I had to go home and haul wife a barrel of water. I learned how to economize on water. To this day, though I have nothing to do but turn a faucet, I don't waste water—nor anything else, not even a scrap of paper, if I can make it useful. 3. My young wife was a woman of good sense, tact, judgment, and heart. She sympathized with me, and we were congenial partners. The life was harder on her than on me. She was reared in luxury, but not in what is called high life. Like thousands of her Southern sisters, she was left poor at the close of the war, but with her good head and warm heart she adapted herself to the situation, and met its issues bravely and uncomplainingly. 4. I made good use of my opportunities.

The outcome: When I got to the point when I could save a little, I saved it, and added to it, and after a while I invested in a piece of land, lost it, and had to begin again. I recovered my footing in a few years, and for nearly four decades I have had all the money I needed. Even when I had charge of the New Orleans Christian Advocate as editor and publisher I never lacked—never borrowed, never met a bill that I didn't pay on the spot. I can't say that for my management of the Memphis Advocate. I borrowed a small amount, paid it back, but lost on the enterprise.

To-day, at the close of life, I am not rich except in my children—two sons and three daughters. They are worth more to me than money. But I have a comfortable home, and some other things that can be turned into money when needed. Possibly I may soon be classed among the so-called "Forgotten Men," and somebody may plead in my behalf, but the plea will not be made on the score of poverty. If, under the plea, anything should be forthcoming, I shall accept it, not as a pauper, nor as a bonus, but by virtue of my relation to the church as a worn-out preacher.

A SPIRITUAL CHURCH.

By Rev. Lastie N. Hoffpauir.

Just before His ascension, Jesus Christ called the disciples' attention to His teachings and the teachings of John the Baptist concerning the coming of the Holy Ghost, and the conditions upon which He would come to give the church spiritual power for service. Hence Jesus commanded them, "Not to depart from Jerusalem, but to tarry for the promise of the Father." Jesus loved His church and wanted it to measure up to the standard in spiritual things, for that is the thing most needed. In these evil days we should remember that the spiritual state of the church is the most important thing. The disciples were standing between the gentle command of Jesus and the Father's blessed promise that would make them spiritual and prepare them for life work. If the disciples had gone away from Jerusalem not heeding the Lord's command and the promise of the Father, their lives would have been a failure, and three thousand souls would not have been saved and the city moved toward the Lord Jesus.

We have reached a very critical time in the religious history of our country and of the world. Men everywhere are full of anxiety and concern for the stability of the government, the spiritual state of the church, the peace of the nations, and the progress of our civilization. Men of thought and conviction in the church are saying that there is a need of a great spiritual awakening and a revival of pure religion. The only thing that will make it a reality is the "baptism of the Holy Ghost." We are very busy thinking, talking plans, holding "get-to-gether meetings," securing the best trained instructors that we may accomplish a great task; but are we heeding our Lord's gentle command, looking for the promise of the Father to be fulfilled, giving us the power to do the work assigned? Jesus said, "Tarry," and power would be given so that the work would be easily performed.

Under the power and influence of the Holy Ghost, the impossibilities of yesterday will become the realities of to-day. The deeper and stronger the spiritual state of the church, the sooner will the given task be accomplished, and the Father's influence be felt, revivals break out, and the witnessing believers be more than conquerors, moving onward, carrying the gospel message to the men and women that are lost in sin. The baptism of the Holy Ghost will solve all our problems. Hence, that is just the reason Jesus was so positive in calling the disciples' attention to the promise of the Father. Yet, in the face of this fact, there is a tendency to resort to other things than obedience to the command of Jesus Christ. The church that "waits" and prays through, becomes a power, and the mighty problems that are put before her are soon solved under the direction of the blessed Holy Ghost. The disciples were doing some hard praying when the Holy Ghost came on the Day of Pentecost, which, of course, explains the mighty results that came to the church in one day. What the church needs to-day more than great programs, is a return to the "old paths" of Bible doctrine, revival power and holy living. When we fail to do this, we shall lose our pre-eminence and the halo of glory, which surrounded the heads of our fathers and made them such soul-winners. It has always been the great desire of God that his church should be spiritual and ready for service. So, on the day of all days, Pentecost, Peter was so transformed and filled when the Holy Ghost "fell" upon him that his glowing heart and burning words led 3000 people to accept the Lord Jesus Christ.

A SUPERANNUATE AND HIS CONFRERES.

By Rev. T. W. Adams.

The Annual Conference session is the greatest of all occasions to Methodist preachers. It is the time of happy reunion to them. Having completed their labors for the year, they gather and spend six days in joyous fellowship, and report their achievements for the past twelve months—their campaigns, their battles, their triumphs—and lay their plans for the year to come. They sing and pray and shout with hearts exulting in the love of God. What a glad time they do have! Forgetting the privations and hardships and discouragements of the year just gone, remembering only the joyous victories that came through faith, they receive their appointments for another year, and take up its burdens with courage—some of them. Many of them have glad hearts—some have sad ones.

"The love of Christ constraineth me," is the motive impelling and compelling them. Without the urge of this spiritual dynamic, many of them would turn their feet into other paths, and their brains and energies into other fields. Methodist itinerants are the noblest and most self-sacrificing heroes in the world. I have greatly marveled at their fidelity and courage. Loyalty to their church with its rigorous system is the principle that dominates them. They deserve better at the hands of the church, especially the old ones who have spent their lives in the ministry and are now bowed un-

der the weight of many years and in feebleness extreme. When will our church awake to the obligations she is under to these unselfish worthies? I am sure that the preachers of no other church would stand for what they endure and remain faithful at their posts of duty and service.

I sometimes wonder if I am worthy of a place of honor and trust among these valiant soldiers of the Cross. I esteem it a great honor to have spent more than forty years in their company and to have shared with them in the glory of this service for the Kingdom. To be true and successful in their work these heroes must forget themselves and all of their worldly interests and be "all things to all men that by all means they might win some." One and all deserve the best the church can do for them. They have made the church what it is, as God's evangels of truth. I have always admired and loved them, and greatly rejoiced in their soulful fellowship.

But when I was superannuated I felt that I could never again enjoy a session of the Conference. The contrast between an active and a superannuate membership would be painful. I would be out of place, and would be painfully conscious of the difference. I found it to be just as I had anticipated. I had been happy all the year, visiting the brethren, preaching for them, and enjoying their gracious and loving hospitality; but when they were all together at Conference I felt lost. Nothing seemed right. I did not fit in at all. I had nothing to do—everybody was working at something but me. I had to pinch myself to see if it were I. I cannot say that I was unhappy—I simply felt unnatural. It was quite a break away from the active and hustling past. It will never be to me what it once was. Can I ever attend another Conference? I don't know.

I have noticed that but few of the superannuates attend Conference. Dr. Cooper arranged to entertain all who would come. Their rooms were near the church, making it very convenient and comfortable for them. Only five, however, came, and two of them stayed only two days. But few of them are able to pay their way. Some who do come do so because some kind, generous friend pays the bill. The money often comes from the purse of a poorly paid pastor. They are not able to spend money for such a purpose when they get barely enough from the church to keep soul and body together during the year. Poor old men! My heart bleeds for them. Is there any heart in the Methodist Church? There can not be much if we judge by the way she is dealing with the men who have given their lives and their all to build her up and make her a power for righteousness in the world. May God open the eyes of our church people! Let everybody say, "Amen."

When we consider that the church owes her superannuates $3,000,000 on salaries not paid, can we wonder that we are so lacking in soul-saving power? It is a wonder to me that we maintain our ecclesiastical existence, even. I have always paid my debts, and preached that men cannot be saved or even honest if they do not pay their debts. What about our church owing this huge sum to her old men for service and will not pay it? May God make us sensible of our sin!

Four of the five superannuates who attended Conference served in my districts, and I served them as presiding elder. This association drew us very close to one another. The memory of those years of trustful co-operation in the Lord's work came up to me in great gladness of heart. Brothers Ira B. Robertson, W. W. Simmons, R. Bradley and J. W. Brown looked old and worn, but in spite of their years and infirmities their faith is strong, and their love for God and His holy Kingdom is a consuming passion.

The aggregate service of these four old heroes covers 139 years. The Mississippi Conference has laid heavy burdens on them, but they never faltered. They said, "Here am I, send me." I have never heard of a complaint raised by one of them. They accepted every appointment given them, and filled it to the best of their ability. Some of the hardest works in the Conference were served by them. What they have done is written in God's book of remembrance; and when He comes to make up His jewels they will find their day of glory. This will pay them for all their sacrifices, even if the church did let them go hungry and naked.

In thinking of these old heroes I wonder what were the results of these many and long years of service. How many sermons did they preach, and how many prayer-meetings did they conduct? How many souls were saved from sin under their appeals? How many precious little babes were dedicated to God in holy baptism? How many loving hearts were united in matrimony? How many funeral services were held to the comfort of sad hearts? How many burdened hearts were helped by them as they pointed to the Lamb of God who takes away the sin of the world? How many times have they on bended knees at the bedside of the sick and dying called down the power of God to help and to save? How many breaches have they healed by their prayers and godly counsel? How many wandering feet have they turned into right paths? The world will never know in how many ways the ministrations of these heralds of the Cross have gone, and the wealth of blessings that have come to thousands of souls. God knows if the world does not. The world is richer and better because these men have lived and labored in it.

Since Conference my thoughts have largely centered in our heroic band of superannuates. They are still in the world, but not much of the world. Their hopes and ambitions and activities are all in the buried past. They are now alone, cut off from what has been their lives hitherto. They have nothing left but God. The world beyond the shining stars is calling to them to come. It will be a happy day when they answer that call. They have no parsonage home, no board of stewards to provide for their needs, no parishioners to care for them when they are sick and suffering, nobody to look after their comfort and welfare. I feel like crying when this picture comes to my mind. But for heaven, their lives would be a sad tragedy.

Our active preachers could do some good if they would write to their old preacher comrades, and let them know that they think of, and pray for them.

Brookhaven, Miss.

THE PERAMBULATOR AMID ANCIENT SPLENDOR AND MODERN DIRT.

Mukden, the capital of Manchuria, is a city of some 200,000 population, and when one alights from the train to all appearances it is as if one were stepping into any American city, except that the people are all Japanese and Chinese. The new Mukden is entirely Japanese, as the Japanese Government enjoys certain concessions which give them the privilege of maintaining this city in the very heart of Manchuria. The Chinese city is some two miles distant and, like all Chinese cities, is behind high walls. We were met by a committee who gladly took us for a tour of the city, visiting the Imperial Palaces and Tombs. This city is the home for the Manchu Dynasty, who in 1644 overthrew the great Ming Dynasty and seated themselves on the throne of China and who held sway over the Chinese Empire until February, 1912. Because of their great victory and to cause perpetual remembrance of their defeat of the Chinese, the latter were compelled to wear queues. The wall of the city of Mukden has been erected since about 1630. In the city itself are the Palace of Chinlan built in 1642, Wensoko, with its four libraries containing 6732 book cases, Chungchen, where the ruling monarchs transacted their regal duties in olden times and in which the royal throne is still preserved, and Chingning, a hall of worship where the Emperor Taisung breathed his last. There are two mausoleums, one ten miles from the city and the other about five miles. This latter stands on a wooded eminence and is reached after a pleasant drive over land that reminds one very much of the southwest Louisiana prairies. Here lies buried the first Emperor of the Manchu Dynasty. In the days of the Empire all traffic was stopped about a mile from the wall which enclosed the courtyard, and all persons were required to walk from this point to the tomb, as the ground was sacred. Upon entering the wall we are in a courtyard where for 600 yards extends a wide roadway, which is intersected in the middle by another similar road. Some 200 yards to the left rises the great three-story building, pagoda roof, and on each side are similar buildings, though smaller, wherein the priest and his attendants formerly resided. Twenty yards beyond the center building, through a great wall, one comes upon a slab upon which is inscribed an epitaph written by the Emperor Kang Chi. Turning to the left and mounting the great stairway to the first floor of the center building, one for the first time sees behind another great wall the mound in which Emperor Taisung is buried. The whole arrangement is built on a big scale and one wonders that so much space should be given over to the burial of just one body. The courtyard is lined on each side with statues of horses, camels, elephants, lions, dogs, etc., that have been there for hundreds of years.

The Sunday school rally at Mukden was held in the Presbyterian Church. The attendance was the native Japanese, and strange as it may seem to us Americans, the men outnumbered the women two to one. The attention was splendid, thanks to the good interpretation that our Japanese pastor gave to the audience for us.

We rode through the Chinese city of Mukden, which is behind a wall 35 feet high, 16 feet wide at the top and 26 feet at the base. The main streets of the city which lead to the eight gates are wide, while, leading into them, the side streets are very narrow and in some instances only lanes.

Leaving Mukden the next morning, we rode across the great plains of South Manchuria and Eastern Mongolia. This country also reminded us very much of the prairies of southwest Louisiana. There is scarcely a grade on the line, while in the distance only a few hills are visible. The entire region is under cultivation and for miles and miles one sees rows upon rows of Chinese corn, beans, potatoes and vegetables of various kinds. The crop was rather poor. An odd thing in this trip is that for miles one sees fields, but not a house is in sight, it being the Chinese fashion for the people to live in villages enclosed by high mud walls, from which the workers walk to their fields to labor. Occasionally livestock is seen. The Chinese village is usually built of mud houses with flat roofs. Of course, when the overflows come, the houses are washed away, but are very quickly erected when the waters have subsided.

Peking is a city of gates and walls, as well as being a world city. It is a typical illustration of the old saying of "wheels within wheels." First, there is a wall surrounding the Chinese city; next comes the great wall of the Tartar city; then come the walls of the Imperial city; then come the deep moat and double walls of the Forbidden City. Behind each wall is a city unto itself. Through each wall are great gates, the only entrance into the cities beyond. Peking, seen from the outside on the great dusty plain, appears to be only great gray walls and the pagoda towers which surround the gates. There is nothing to indicate the wonderful golden-tiled temples and palaces of magnificent splendor to be found within, nor the store of things wonderful to behold that may be found upon the inside of the city when an opportunity is given to see what there is in this ancient city of splendor.

China goes back to antiquity. The wall around the Tartar city was 50 years old when Columbus discovered America. To-day it does not appear any older. For two centuries it withstood every attack, but it was not proof against treachery, which was the only way the invaders entered the city and brought the great Ming Dynasty to its end in 1644. Upon the streets may be seen vehicles of all kinds—donkey wagons, 'rickshaws, automobiles, wheelbarrows, camels, etc. Within its stores the shopkeepers bring to your view many wonderful patterns of lace and embroidery, carved beads and amber ones, mandarin coats and many other things which are pleasing to the eye and create within you a desire to possess. Amid all the splendor one is constantly rubbing up against dirt in all of its forms and phases. The

children are dirty, the side streets are dirty, the coolies are dirty; in fact, there is dirt everywhere, and, seemingly, not a broom to sweep it.

Since the days of the Republic there have been many changes. The public tread now where in days of the Empire only royalty put forth its foot. Tourists can now visit the Altar of Heaven, the Temple of Heaven, the Temple of Agriculture, the Summer Palace, the Hall of Classics, the Temple of Confucius, the Lama Temple, and even that part of the Forbidden City which is now occupied by the president of the Republic and the Houses of Congress. The dethroned Emperor is a lad of about 14 years of age, who lives in another part of the Forbidden City with his household, the buildings and grounds of which occupy about one-half of a square mile of territory. Even though China is a republic, it does not lightly shatter precedent, for reverence for the past has a mighty hold on the Chinese heart. So strong is it that the Republic pays the dethroned Emperor three million dollars per year for his support.

Leaving Peking, 908 miles lay between us and Shanghai, with a break at the Yangtse river 631 miles away. Instead of having a bridge or even ferrying the coaches, the line stops at Pukow and all passengers and baggage are carried across in Chinese boats to Nanking on the opposite shore. The river is just about a mile wide. Arriving at Nanking we again boarded a train and continued our journey into Shanghai, the time for the trip being 36 hours. Parts of the country through which we rode raised wheat, corn, rice, and vegetables of various knids. We arrived at Shanghai at 9 o'clock and immediately went to the hotel and secured our hooms. As we were to leave Shanghai the following day at noon, our party decided to take a rickshaw ride through the city at night. It was well worth it. Shanghai is an international port and had we not known we were in China and had not seen the Indian "skeiks" as policemen, the traveler would think he was in an American town. The Perambulator and a friend took in the Chinese part of the city and were not surprised to find human nature was the same in China that it is in America. The places of amusement were crowded, the streets were filled with people upon pleasure bent, the tea houses were having their round of gaiety, while those from the lower strata of life were plying their trade in the street. The next morning we spent our time visiting the China Inland Mission, and it was refreshing to find so large a plant conducting its business for the Kingdom solely on the basis of prayer. Of course we must visit a modern Chinese store, so a trip through Wong & Company was given us. Here we found a store such as one would see in Chicago, New York or New Orleans and, true to the American custom, they were having a great sacrifice sale and everything was marked at a reduction. In China when one bargains with the natives, it is the part of wisdom never to pay the price first asked, for the reason that the Chinese seems to size you up as to what they think you can pay and ask you accordingly. If you do not offer a lower price, then all the loss is yours. If you do, in some cases the gain to your pocket-book is rather large. From here our party proceeded to the dock and there took the ship for Nagasaki, 430 miles across the Eastern Sea.

But more of this in our next.

THE PERAMBULATOR.

MASS MEETINGS OF THE CHRISTIAN EDUCATION MOVEMENT.

During the month of February and the first two weeks in March, public meetings in the interest of the Christian Education Movement are to be held in some twenty-five of the cities of our territory. On February 6, such meetings were held at Knoxville, Montgomery, Macon, Charleston, Tampa, Richmond, and Baltimore. On February 13, there were meetings at Washington, Norfolk, Kansas City, Tulsa, Mobile, Savannah, Dallas, and Huntington. The meeting at Memphis was held February 11, and at Waco, February 18. On February 20, there will be meetings at St. Louis, Little Rock, Ft. Worth, Jackson, Shreveport, Raleigh, Roanoke, and Lexington; and those scheduled for February 29, are Oklahoma City, Houston, San Antonio, Chattanooga, Jacksonville, and Columbia. The schedule for March will be announced later.

At these public meetings in the principal cities of our territory the message of the Christian Education Movement will be carried to many thousands of our laymen. Among the speakers are all of our bishops, except several who are not now able to give active service, a number of representative ministers of our church, and laymen who are prominent in public affairs as well as in the work of the church. These meetings are not primarily for the generation of enthusiasm that will help to carry through a "campaign," but to carry to the thousands who will be reached the message that the church and the nation need to hear—that except we take up in earnest this work of Christian education, that unless the conscience of the nation be stirred as touching this vital thing, the future holds for us little of promise. And these meetings will carry to the people the case of the church school. They will help much in bringing our people to see what is the value of the Christian college and to understand that except we make secure the future of our schools, there is little of promise for Southern Methodism in the years that are before us.—Bulletin.

SEASHORE DIVINITY SCHOOL, 1921 SESSION.

By every token the 1921 session of the Seashore Divinity School, to be held at the Seashore Camp Ground in Biloxi, Miss., June 14 to 23 inclusive, will be up to the high standard of the best that has gone before.

Dr. Geo. L. Robinson, of the McCormick Theological Seminary of Chicago, Ill., will have charge of the 11 a.m. and 8 p.m. services from the opening, Tuesday night, June 14, through Saturday, and will probably preach at 3 p.m. Sunday.

Bishop William A. Quayle, of the Methodist Episcopal Church, will preach both 11 a.m. and 8 p.m., Sunday, June 19, and will occupy the platform at the same hours through the remainder of the session, which closes Thursday night, June 23.

Both of these gifted scholars, preachers and lecturers have been on the Divinity School program before and their services then assure the heartiest welcome and highest expectation this year.

Our good Bishops McMurry and Cannon will also be present and have a helpful part on the program.

Remember the date, June 14 to 23. Set that time apart for Seashore Divinity School by the Southern sea.

H. M. ELLIS, President.

TO THE PRESIDING ELDERS, PASTORS, AND CENTENARY TREASURERS.

My Dear Fellow-Workers in the Big Task: I am sure you will be glad to know that the Mississippi Conference is now in the fifth place, and though we are rejoicing over this good news, we are still not satisfied, and are asking that you continue to co-operate, so that we may reach the top.

After you have completed your "Pay-Up Week" Campaign, be sure that you make a report to me, but if you haven't finished, or even haven't begun, "It is never too late to do good;" therefore, follow out the plan we have suggested, or use a better one if you have it, and secure the unpaid pledges for the first and second year. Those who have completed the Campaign, and those who are still working at it, and to those even who haven't begun, allow me to say to you, it is very necessary that you keep on "at it," and keep it actively before your people, for the collection of all the pledges, so that you will not get behind.

I wish to thank every one for their co-operation in making possible the wonderful work of the Mississippi Conference, but let's "all together now," for the final pull in reaching the top.

Yours for Service,

W. D. HAWKINS,

Conference Centenary Treasurer.

Conference Missionary Secretary.

GENERAL BOARD MEETINGS.

Board of Finance, St. Louis, Mo., April 25-26.

Church Extension Conference Board Representatives, Louisville, Ky., April 26.

Board of Church Extension, Louisville, Ky., April 27-28.

Bishops' Meeting, Louisville, Ky., April 29-30, May 2-3.

Board of Missions, Nashville, Tenn., May 4-6.

Epworth League Board, Nashville, Tenn., May 9-10.

MEETING OF EXECUTIVE COMMITTEE OF THE BOARD OF CHURCH EXTENSION, NORTH MISSISSIPPI CONFERENCE.

The Executive Committee of the Board of Church Extension of the North Mississippi Conference will meet at Grenada, Miss., on March 2. Let all who wish to make application for help for church or parsonage building get application blanks from the general office, Louisville, Ky., at once, and have same properly acted on and filled out, and send same to the secretary of the Conference Board, Rev. J. T. McCafferty, Minter City, Miss., or have them at Grenada at the meeting.

W. M. YOUNG, President.

CHURCH EXTENSION NOTICE, LOUISIANA CONFERENCE.

The Executive Committee of the Louisiana Conference Board of Church Extension will be held in Shreveport on March 4.

All applications to the General Board of Church Extension should be presented to us at this session.

Application blanks may be secured from Rev. F. M. Freeman, Crowley, La.

E. K. MEANS, President.

Monroe, La.

NORTH MISSISSIPPI CONFERENCE MINUTES.

Before this time each pastor should have received his quota of the Minutes of the North Mississippi Conference. If any has failed, let him write me at once. If any one wishes more copies, let him call while the supply lasts.

In Statistical Table No. 3, the printers have exchanged the headings of the Durant and Greenville Districts. The amount assessed and paid preacher in charge at Winona station should appear as $2250, instead of $2000.

Fraternally,

J. R. COUNTISS, Secretary.

One of Frances Ridley Havergal's poems tells us of an Aeolian harp which a friend sent to her with a letter describing the wonderful sweetness of its tones. Miss Havergal took up the harp and thrummed upon its seven strings, but there were no thrilling strains—only common music. She read the letter again and found instructions which she had overlooked. Then she raised the window and put the harp under the sash. Now the wind swept over the strings and the room was filled with melody that no human touch could produce. It took the breath of heaven to bring out the wondrous music. The human soul is so much like that harp. Breezes from the hills of God must sweep its chords. Would you let the harmony be lost by the touch of your unskilled hand? Put the harp in the window of the house where you live. Let zephyrs from the glory land blow over your soul. Then you will hear the music soft and low.—Selected.

She'll Be Safe at the Christian College

When girls go away to the college they are at the danger period in life. The years just ahead of them will determine their destiny for weal or woe.

In this critical period an atmosphere charged with Christian principles, an environment dominated by high and holy ideals, the safeguards of the most deeply spiritual influences---these are imperatively demanded in the development of well-rounded Christian character.

Where else are these found save in the colleges of the Church? Girls are safe at the Christian college---and assured of Christian character.

The Christian Education Movement undertakes to provide for the girls of Methodism the finest system of Christian schools in the nation. In these the womanhood of the country will be trained. The character of the home will be determined. And thereby the future of the land will be assured.

Christian Education Movement

M·E·CHURCH·SOUTH NASHVILLE · TENN.

BY THIS SIGN EDUCATE
CHRISTIAN EDUCATION MOVEMENT
M E CHURCH, SOUTH

The Home Circle

THE TEMPER TINKER.

Down the wide street, with his push-cart a trundle,
A droll little tinker comes limping along,
With the queerest-shaped tools in his magical bundle,
Puzzling the town with his comical song:
"Tempers to mend! Tempers to mend!
Any bad tempers to mend?
Crooked ones—spoiled ones—double-edged keen ones—
Fuss-button snappy ones—pickle-sour mean ones—
Sharp ones that cut when you didn't intend.
Tempers! Bad tempers to mend! To mend!"

Other men tinker your furniture flimsy,
Your broken umbrella, or leaky saucepan;
But never, I warrant, a tinker so whimsy,
So nimble and deft as this gay little man:
"Tempers to mend! Tempers to mend!
Ho! Bring me your tempers to mend!
Prickly ones—thorny ones—sputtery, squeaky—
Latches off—hinges loose—raspy and creaky—
Fly off the handle and hurt your best friend!
Tempers! Bad tempers to mend! To mend!"

He rubs them with patience and sweet oil. He patches
The holes that gape ugly from overmuch use.
He files down each claw-pointed corner that scratches.
He shines them with essence of Bide-a-wee Juice.
"Tempers to mend! Tempers to mend!
Oh, say, are there tempers to mend?
Mend them in time. If you wait they'll grow double,
Leak you a heart full of bitterest trouble,
Put out the firelight of love in the end.
Tempers! Bad tempers to mend! To mend!"

He capers and smiles with his quaint head a-wobbling
Like a Japanese doll, or a funny old clown;
And straightway the children stop snarling and squabbling,
And laugh till he calls us the Happy-Face Town.
"What! Smiles to lend? Do you mean to pretend
You haven't a temper to mend?
I'll give you a secret worth oodles of pelf:
Just follow my method—and mend it yourself!
There are towns where they need me.
Good luck to you, friend!
Tempers! Bad tempers to mend! To mend!"

—St. Nicholas.

TUCK'S ADVENTURE.

Tuck, the fairy, had been ill, and the fairy doctor advised a change of scene for him.

"Send me to Mortal Land," Tuck begged. "To Mortal Land to see Tom Newberry."

Tuck had often heard of this Tom Newberry and was sure he would be good company.

The fairy's parents dressed him warmly and charged him not to stay more than two hours. Then they clapped their hands, and presto—he was gone!

He found Tom fast asleep in bed. Such a curious place—the room was not at all like a room in fairyland. Tuck could not imagine what the bureau was for; the rug looked to him like a big mullein leaf, and the window seemed to be made of clearest ice.

The strangest thing of all was a bright object that stood on a table by the bed. It had a round face and it talked constantly, though all it seemed to say was one word over and over.

Suddenly it began to ring; the ringing was as loud as all the bells in fairyland put together, and Tuck jumped a foot high.

Some one else jumped, too—Tom Newberry, who immediately bounced out of bed.

"All right, Mr. Clock," he said. "I hear you!"

Not seeing Tuck, of course (for the little fairy had made himself invisible), he rushed across the room and opened a door. Tuck flew after him. They went into a smaller room, and there another remarkable thing happened.

Tom turned a silvery handle, and a torrent of water rushed out into a deep white place. The smoke (it was really steam) made Tuck sneeze. He drew back a little frightened. Cold water running into a basin among the rocks was a familiar sight; but what did this mean?

He withdrew hastily to the bedroom and sat down on a foot-stool. Presently Tom returned, walked over to the other side of the room, and took his stand in front of a clear, deep pool. At least Tuck thought it looked more like a pool than anything else. Was Tom going to swim?

But no; Tom began to brush his hair vigorously. Fairies do not brush their hair in the way mortals do, and at the sight of Tom hanging away at his head Tuck came perilously near laughing aloud. All at once Tom reached up and turned a little handle. Something snapped, and a lovely bright thing began to shine on the wall, like a flower that had burst suddenly into bloom. It made all the room bright. A moment later Tom turned the handle once more, and the object was dark again. Tuck wished he could carry the brilliant flower home with him.

After breakfast there were more marvels. Tuck followed Tom and watched him pour some milk into a pan and carry it over to what looked like a big black box. Setting down the pan, Tom took a little stick from a box and scratched it on his shoe.

"What's he doing that for?" said Tuck to himself. And then he instantly added, "Woof!" and clapped his hands to his face, for the little stick burst into flame. Fire from a stick! He stared while Tom laid the stick on top of the big black box, which caught fire at once.

Tom set the pan over the flame; then, a few minutes later, he turned a handle ("So many handles!" thought Tuck), put out the fire, and called the cat to drink the milk.

The next moment a bell rang, and Tom hurried into the hall, with Tuck after him. The noise came from a queer object on a table; it stopped when Tom held the thing to his ear.

"Hello, Smithers!" said Tom. "All right; I'll be ready by the time you get here."

"This is the most remarkable country!" thought Tuck. "Here are two people talking to each other through the walls. How is it done, I wonder?"

But before he could puzzle it out there was a new noise, "Honk, honk!" in the distance. He had learned that in Mortal Land a noise generally means that something is going to happen, and so he watched Tom eagerly.

Tom picked up his books and went out of doors. Tuck followed, of course. The noise grew louder, and at length a great box on four wheels rushed into view. It was not pulled by dragon flies or by field mice, as carriages are hauled in fairyland; in fact it was not pulled at all. It simply went. Tuck was astounded.

All at once a clock struck, and Tuck knew that his time was up. Hopping on the back of the nearest bird, he was soon at home.

He told the other fairies about the wonders: the strange bright flower on the wall, the fire stick, and all the rest. Some of them would not believe him.

"But it's the truth," insisted Tuck. Then he looked wistful. "Fairyland seems stupid," he said. "No strange things happen here. How wonderful it must seem to be Tom Newberry and live in a place like Mortal Land!"—Agnes M. Bass, in The Youth's Companion.

THE BOY BISHOP.

Perhaps the most remarkable of all celebrations in honor of St. Nicholas was the old one of the boy bishop. The boy bishop assumed his office on St. Nicholas day, December 6, and held it till Holy Innocents' day, December 28. The custom originated on the continent of Europe and was adopted in England, where it reached what was probably its fullest development. A boy was chosen to represent a bishop and was clothed with all the robes and invested with all the insignia pertaining to the station. Other boys represented priests, deacons and other suitable persons for the bishop's train. The boy bishop conducted a service in the church, and in some cases he and his companions went about from house to house singing and collecting money, which they did not ask as a gift but demanded as a right.

The boy bishop attained his fullness of dignity at Salisbury cathedral, though he was known all over England. There he was chosen from among choir boys, the rest forming his retinue, and he ruled with the highest pomp and most absolute authority. He is said to have conducted all the services of the church except the mass.

There is a record of a boy bishop at Salisbury filling a vacant prebend by the appointment of his schoolmaster, and there is in the cathedral the tomb of one who died while holding his office. On the top of it is an effigy of the child in full episcopal robes. The office of the boy bishop was abolished by Henry VIII.—St. Nicholas.

"TIME OUT."

The Same Everywhere.

The reason more bed-time stories are not told to children these days is that the children come in after mother has gone to bed.—Cape Argus.

He Knew.

"Johnnie, what do you understand by that word 'deficit'?"

"Why, it's what you've got when you haven't got as much as if you just hadn't nothin'."—Exchange.

Sure Enough!

Charles Van: "Why does a cat sleep better in the summer than it does in the winter?"

Fanny Van: "I don't know. Why does a cat sleep better in the summer than it does in winter?"

Charles: "Because the summer brings the little cat-er-pillar."—Exchange.

Good Old Cat!

Mr. Penn—They say the streets in Boston are frightfully crooked.

Mr. Hub—They are. Why, do you know when I first went there I could hardly find my way around?

"That must be embarrassing."

"It is. The first week I was there I wanted to get rid of an old cat we had, and my wife got me to take it to the river a mile away."

"And you lost the cat all right?"

"Lost nothing! I never would have found my way home if I hadn't followed the cat!"—Exchange.

Pure Grit.

The cold snap, hardening the pond near six-year-old Harold's home, gave him an opportunity to try his first pair of skates. Of course he made a poor job of it and was down every minute or two.

Observing the hard time he was having, a woman on the bank said kindly, "Why, little man, I wouldn't stay on the ice and keep falling down so; I'd just come off and watch the others."

The tears from the last hard bump were still on the rosy cheeks, but the little fellow looked from his adviser to the shining steel on his feet and said pluckily, "I didn't get some new skates to give up with; I got 'em to learn how with."—Boston Evening Transcript.

Quick.

A teacher named Miss Plodgett gave her class a verse to write, and, passing Tommy, saw on his slate the following: "A little mouse ran up the stairs to hear Miss Plodgett say her prayers." She called him out to the front of the class, and, with cane in hand, said she would give him five minutes to complete the verse. Tommy stood deep in thought, and when the five minutes were up he had written as follows: "Here I stand before Miss Plodgett; she's going to strike, I'm going to dodge it."—The Argonaut.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Communications intended for the Editor should be directed to him at 812 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

THE MEMPHIS MEETING.

We gave last week an official account of the Memphis meeting in the interest of the Christian Education Movement. We trust every member of the church has read that account carefully.

The meeting was of special interest in that it fixed definitely the time for the every-member canvass to secure the amount fixed upon as the financial goal of the Christian Education Movement—$33,000,000. This matter was taken up and, after due consideration, the period of May 29-June 5 was designated as the time for making the canvass.

According to the reports, representative bankers, lumbermen, cotton men, merchants, and planters from all sections of the church were called into consultation, and the unanimous opinion was to the effect that the time is ripe to go ahead with the work of securing the gifts that will mark the greatest forward movement in the educational history of the church. So strong was the spirit of optimism that the prediction was made that the goal would not only be reached, but that it would even be exceeded by a considerable margin. As an earnest of what is to be, one advance pledge of $100,000 was announced, and another of $30,000.

There is now but one position for every loyal Methodist to take—the position that the best effort possible should be made to carry the Movement forward to complete success. As we see it, the real test before us is not the securing of the full amount asked for, though that is supremely important, but the aligning of all our forces for the successful accomplishment of this great undertaking. Can we all work together enthusiastically and determinedly, in spite of very real difficulties, to put our educational institutions upon a foundation that will enable them to do the work that must be done if we are to maintain our position as an aggressive force in the life of the nation?—that is the question we have to answer. If we can, all will be well; if we cannot, the future is not very bright for us.

This is no time for pessimistic prognostications as to the outcome of the Movement, or doleful disquisitions upon the economic evils that envelop us. Here is a plain case of our very own institutions calling almost frantically for the help they must have if they survive. It is not a theory, but a fact that is confronting us. The drowning man will go down the third time if the onlookers spend their time lamenting his misfortune in falling into the water, or arguing the question as to who should furnish the rope to save him. The time for action has arrived.

If those who can give but little will give that little, and if those who can give much will give much, the goal will be reached. As never before, we need to adopt as our motto now, "We can, and we will."

IT WORKS.

An article in last week's Advocate, "What One Church is Doing," has attracted unusual attention, as we believed it would. It is an account of the financial prosperity of a church—our Main Street Church, Gastonia, N. C.—which takes no public collections, makes no assessments, and never asks a member to pledge any amount, all its expenditures being provided for by free-will offerings. Lest doubting Thomases have ground for saying that the amount raised under such circumstances would necessarily be small, the figures show that this church actually raised and expended during the year the magnificent total of $95,682.

The explanation of this remarkable achievement is so simple that it will doubtless be hard for many persons to accept it—but the facts speak for themselves. The secret of this unusual record is to be found in the fact that a part of the membership of that particular church has entered into the spirit and meaning of stewardship as expressed in tithing. With a membership of about 950, there are between 200 and 250 tithers, the official board setting the example in that more than 80 per cent of its membership of 40 are tithers.

We must avoid the fallacy of arriving at a general conclusion from an examination of too few cases; but this is only one of many similar instances where material prosperity has followed the conscientious practice of tithing. We are justified, therefore, in saying that tithing works as a practical solution of the financial problem that confronts practically every church.

All our lives we have had experience with churches which had a struggle every year to meet their moderate financial requirements. We have met with boards as they have labored in the beginning of the year to make the probable income from assessments reach the total required for the budget throughout the year; and we have become perfectly familiar with the strenuous effort at the close of the year to get in all the pledges in order that the preacher might be able to report everything "in full" at Conference. We have become familiar with this sort of thing because, with a few happy exceptions, it is the rule throughout our bounds. We have felt that there is a better way—that there must be a better way—and here is a demonstration of a way that works.

We must not suppose, however, that this church at Gastonia reached its happy state without effort. There was education as to the duty of tithing, and there was the definite agreement on the part of individuals to practice it. The matter was thoroughly discussed in the official board, and the plan was adopted only after it had been definitely settled that that was to be the policy of the church. And we doubt not that the educative process is kept up throughout the year. People have a way of "backsliding" if their interest is not maintained in whatever they undertake.

We wonder if there are not some churches in Louisiana and Mississippi that are ready, or could be made ready, to go wholly on the tithing basis. We dare say there is not one that would not experience such prosperity as it has never dreamed of if any considerable proportion of its membership would agree to the plan and faithfully follow it. It is a challenge—a ringing challenge—to the whole church, this record of Main Street Church, Gastonia, N. C. Who will accept it?

REASON FOR REJOICING.

We take the following from the Alabama Christian Advocate of February 3:

"Brethren, rejoice with us! We received 1004 subscriptions in Monday's mail. Think of it! Over 1000 in one day's mail. It was the best day in the history of the Alabama Christian Advocate, and if any other paper in Southern Methodism can beat that record, let it speak now, or else hold its peace forever. YOU DID IT, BRETHREN! No editor under the sun could have done this without the splendid co-operation that you have given us. We thank you a thousand times.

"We are well on our way to the 30,000 goal. Just keep up the good work, and we will do our best at this end of the line. Now, all aboard for 5000 new ones!"

We think our readers will agree with us that Dr. Branscomb has ample reason for rejoicing—and we rejoice with him over the remarkable record the Alabama Christian Advocate is making in its circulation. But we wish we could do a little rejoicing on our own account. This is the season when we have been accustomed to receive our largest number of new subscriptions, as well as renewals, but the season is somewhat "backward" this year. We earnestly hope that we can soon begin to report a constant stream of subscriptions pouring into the office. If we can, we shall give all the credit to our pastors. With Dr. Branscomb, we will say, "YOU DID IT, BRETHREN! No editor under the sun could have done this without the splendid co-operation that you have given us. We thank you a thousand times."

THE STEWARDSHIP MANUAL.

We desire to call the attention of our pastors to the Stewardship Manual which has been prepared by the Christian Education Commission in order to assist our preachers who wish to present Christian stewardship to their people. It covers briefly the whole range of the subject, and gives in practical form information and suggestions that will be invaluable in preparing sermons and addresses.

The month of March has been set aside for the special presentation of the subject of Christian Stewardship in all our churches. It may seem strange that this should be necessary after so long a history of heroic giving on the part of some of our people; but it seems to be a fact that a great many Christians still hold to the idea of absolute ownership by the individual of time and money, which Christ taught are held in trust. About one hundred thousand of the more than two million members of the Methodist Episcopal Church, South, signed the stewardship pledge card during the Centenary campaign; there is still a large work of education to be done among those who have not yet given the subject the consideration it deserves. Get the Manual and use it.

A HELP TO FAMILY PRAYER.

We do not know of any religious influence that could be brought to bear upon the life of our children that would have greater power to bring them to a serious consideration of the religious life than a family altar. The simple reading of the Word of God and the offering of even a faltering prayer in the family circle will make an impression on tender minds that will last as long as life itself, and in ways undreamed of that impression will, in many cases, ultimately turn the feet of the children into the paths of righteousness.

The embarrassment of parents in beginning family prayer can be largely overcome if they will make use of some of the helps that have been provided for this very purpose. Among others, we especially commend the pamphlet, "Keep The Home Fires Burning," issued by the Department of Spiritual Resources of the Christian Education Movement. This pamphlet furnishes an appropriate Scripture reference and a short, simple prayer for every day from February 1 though June 26, with helpful suggestions for taking up this Christian duty. We hope those who need this assistance will secure and use the pamphlet.

PERSONAL AND OTHER NOTES.

Dr. B. G. Gallardo, a brother of Mrs. Browning, and his wife are visiting Dr. and Mrs. Marion Browning at Mary Werlein Mission, having recently arrived from Cuba.

Mrs. S. D. Dove, of Memphis, Tenn., has been a reader of the Advocate for nearly sixty-three years. Although she is in her eighty-second year, she still reads it with great interest.

Rev. P. H. Grice, of Meadville, Miss., left last Monday to attend the Moody Bible Institute, at Chicago, Ill.

"The dear old Advocate has been making its weekly visits to my home since 1893," writes Miss Belle Shoemaker, of Rose Hill, Miss.

We have seen a statement to the effect that the Baptist laymen of Iowa have put their State church paper into every Baptist home in the State.

Rev. A. A. Simms, our pastor at Johns, Miss., reports that the outlook on his charge is encouraging. The congregations are large, and steadily growing.

Rev. W. W. Nelson, our pastor at Foxworth, Miss., was operated on for appendicitis on February 6, in the hospital at Columbia. We are glad to learn that he is doing well.

The Durant News, in its issue of February 4, gives a full report of the sermon preached by the pastor of the Methodist church at Durant, Miss., Rev. R. P. Neblett, on the preceding Sunday.

According to announcements in The Junaluskan, the program for 1921 at Lake Junaluska, N. C., will be the best that has yet been arranged for that great center for rest, recreation, conference, training, and inspiration.

In sending us the renewal subscription of Mrs. J. T. Buckley, Winona, Miss., the pastor, Rev. T. M. Bradley, gives us the information that Mr. Buckley first gave his wife the Advocate as a wedding present forty-seven years ago. Good for him!

Dr. G. Campbell Morgan, formerly of London, will deliver a series of lectures on religious themes in the First Presbyterian Church, this city, beginning Sunday evening, February 20, and continuing every evening, and also on week days every afternoon at 4 o'clock, through the evening of March 6.

"The Messenger" is the name of the official organ of the Union City District, Memphis Conference, published and edited by the presiding elder, Rev. Robert A. Clark. The first issue, a copy of which the editor kindly sent us, is filled with interesting information for those for whom it was intended.

A "get-together meeting" was recently held in the parlors of the Methodist church at Durant, Miss., the Woman's Missionary Society and the Epworth League acting as hosts. We judge from the report of the meeting in the Durant News that Methodism in that community is in a flourishing condition.

The February number of "The Church Outlook," the monthly publication issued by Rev. C. D. Atkinson, pastor of Parker Memorial Church, this city, contains an interesting sketch of Rev. James D. Parker, the founder of Parker Memorial, written by Mr. A. F. Godat, one of the leading Methodist laymen of the city.

On last Sunday morning Dr. Jno. T. Sawyer occupied the pulpit of the Westwego Presbyterian Church, addressing the children of the Sabbath school, whose live superintendent is Brother Hayes. He reports that the young folks gave his message splendid attention, and that he greatly enjoyed the service.

Our Sunday school at Rayne, La., has increased its enrollment 40 per cent since Conference, and it has the largest Men's Bible Class in the Lake Charles District. We gather these facts from the published calendar of the spring revival campaign, the campaign to run through April 3. Rev. Elmer C. Gunn is the pastor.

A revival meeting was held at Mansfield College recently, in which there were several conversions and accessions to the church. The meeting was begun by Rev. W. W. Holmes, our pastor at Lake Charles, La., but when he was called away to attend a funeral, the meeting was continued by Dr. R. H. Wynn, presiding elder of the Shreveport District.

The second quarterly conference for the Standard and Olla charge, Louisiana Conference, showed the work to be in a flourishing condition. Twenty members have been received since Conference. the congregations are good, the Sunday schools and two Epworth Leagues are active, and the officials of the charge are efficient. The pastor, Rev. H. B. Thomason, is in favor with his people.

Rev. Elmer C. Gunn, our pastor at Rayne, La., requests us to call attention to an error in the Journal of the Louisiana Conference in connection with the financial report from Rayne. Instead of showing that the pastor received $1900 on a $2000 assessment, it should show that he received $1900 on an $1800 assessment.

Dr. R. H. Wynn, presiding elder of the Shreveport District, Louisiana Conference, honored the Advocate office with a call on Wednesday of last week. He was en route to Biloxi, Miss., to attend a meeting of the Board of Managers of the Seashore Divinity School. It is an interesting fact that the Shreveport District is one of the largest districts in the church, having, if we recall correctly, thirty-five charges, with additional work in the oil fields.

The weekly bulletin of our Sunday school at Gulfport, Miss., is full of interesting information concerning that great school. The attendance on Sunday, February 6, was 565—the largest in the history of the school. The Cradle Roll, with an enrollment of 120, is the largest in the Conference, according to the statement of the Sunday School Field Secretary. Col. J. C. Hardy is the superintendent of this wide-awake school, and Rev. W. L. Linfield is the pastor.

The Educational Rally for the Mississippi Conference will be held in Jackson on next Sunday, February 20. Instead of having the rally in the afternoon, the services will be held in the churches both morning and evening. On Monday evening, February 21, in Galloway Memorial Church, the great motion picture prepared by the Educational Commission will be shown. At least two of the outstanding leaders of Southern Methodism will take part in this rally, which is expected to do much toward advancing the interests of the Christian Education Movement.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. E. M. Allen, Brooklyn, Miss., 2; Rev. A. S. Oliver, Summit, Miss., 3; Mrs. W. J. Eaton, Taylorsville, Miss., 4; Rev. D. B. Boddie, Rochelle, La., 3; Mrs. B. S. Woollard, Crenshaw, Miss., 2; Dr. B. F. Jones, Newton, Miss., 2; Rev. C. Y. Higginbotham, Hermanville, Miss., 2; Rev. L. M. Sharp, Jackson, Miss., 5; Rev. T. M. Bradley, Winona, Miss., 3; Mrs. F. B. Catching, Georgetown, Miss., 2; S. S. Gill, Homer, La., 5; Rev. J. M. Lewis, Collins, Miss., 2.

GRENADA DISTRICT CONFERENCE.

The Grenada District Conference will meet at Coffeeville, Miss., on Wednesday, May 4, at 9 o'clock a. m., and will adjourn on Friday, May 6, at noon. Let all interested persons "take due notice and govern themselves accordingly."

R. A. TUCKER, P. E.

NORTH MISSISSIPPI SUNDAY SCHOOL CONTEST.

We have received the following reports for last Sunday in the attendance and offering contest in the Sunday schools of the North Mississippi Conference:

Amory: Nine Plus Class—attendance, 48, offering, $3.10; total attendance of Sunday school, 332, total offering, $18.75.

First Church, Columbus: Men's Baraca Class—attendance, 48, offering, $4.94; remainder of Sunday school: attendance, 319, offering, $17.70; total attendance, 367, total offering, $22.60.

Grenada: Men's Bible Class—attendance, 45, offering, $3.75; remainder of Sunday school: attendance, 215, offering, $11.51.

Greenville: Big Brothers' Bible Class—attendance, 75, offering, $25.60; remainder of Sunday school: attendance, 249, offering, $13.63; total attendance, 324, total offering, $39.23.

Greenwood: Business Men's Bible Class—attendance, 60; remainder of Sunday school: attendance, 305; total attendance, 365, total offering, $23.

Holly Springs: Young Men's Bible Class—attendance, 17, offering, $6.10; remainder of Sunday school: attendance, 164, offering, $25.57; total attendance, 181, total offering, $31.67.

Tupelo: Wesley Bible Class—attendance, 42, offering, $2.05; Baraca Class—attendance, 40, offering, $3.45; Philathea Class—attendance, 19, offering, $1.60; total attendance, 336, total offering, $19.54.

West Point: Clisby Class—attendance, 51, offering, $4.30; remainder of Sunday school: attendance, 269, offering, $12.22.

A SPECIAL OFFER.

After careful consideration of the matter, and in response to many inquiries concerning the possibility of making an "Every-Family" proposition we hereby make the following special offer: WHERE THE ADVOCATE IS SENT INTO EVERY HOME REPRESENTED IN THE MEMBERSHIP OF A CHURCH, WE WILL SEND THE PAPER ONE YEAR FOR $1.50, SUBJECT TO THE REGULATIONS BELOW.

1. This offer expires on March 31.
2. This is not a club offer—no clubs, no matter how large, can be accepted at this rate.
3. Cash, or its equivalent, must accompany every list.
4. In case of any uncertainty in the interpretation of the offer, the matter should be taken up with us by correspondence
5. We must reserve the right to make such additional regulations as experience may prove to be necessary.

No one can regret more than we do the necessity that arose last year of withdrawing the "Every-Family" offer somewhat abruptly; we were forced to do so by advancing costs of production that imperiled our very existence. The popularity of that offer, however—we received more than 3000 subscriptions in response to it—convinced us that it was a step in the right direction to solve the problem of the circulation of the church paper. In making the present offer, we do it with the realization that it is justifiable only on the ground that we want to go as far as we dare in the effort to reach our ultimate goal, "The New Orleans Christian Advocate In Every Methodist Home In Louisiana And Mississippi." The costs of production have not decreased, and we shall have to practice every possible economy in order to publish the paper at the regular subscription price of $2 a year; but for the sake of an "every-family" circulation, we will reduce the margin of safety to the smallest possible limits.

We hope this offer will be accepted by as many of our churches as possible. We make three suggestions as to how it may be put into effect:

1. Include the cost of an Advocate in every family in the church in the regular budget. This is simple, direct, and, in many cases, thoroughly practicable.
2. Present the matter in the most feasible way to the membership of the church and ask for contributions for the purpose of putting the paper into every home.
3. Make a personal canvass of the membership, appealing directly for a subscription from each home.

A combination of the above methods may be found practicable, or better ones may be thought of by those who take the matter up. In some cases, this might very well become the special activity of an organized Sunday school class, or of some other organization in the church, or even of a group of individuals. A prominent Mississippi layman told us recently that several interested laymen in his church had easily secured an amount sufficient to send the Advocate into a good many homes. We are convinced that the way can be found in most of our churches to put the Conference organ into every home. We earnestly hope that it will be found.

Nothing soothes the sorrowing like prayer and service for others.—Selected.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

NANCY S. CARRUTH was born, November 8, 1835, near Liverpool, La., and died, January 13, 1921. She was married first to J. A. Newsom, February 17, 1855, who preceded her during the Civil War. She was married again to M. A. Carruth, March 16, 1866, who also preceded her several years. Her mortal remains were laid away in the family graveyard, near the old home, January 14, 1921. She professed faith in Christ and joined the Methodist Church in early childhood. A host of sorrowing friends and relatives attended the funeral service, but did not weep as those who have no hope, for they are assured, if they trust Christ for salvation, they will see her again in that better land. Her present relatives left behind are: J. C. Newsom, of Baton Rouge, La., an only son; his children, and a grandson by a daughter who preceded her many years; two sisters, and one brother; a number of nephews and nieces. This dear old saint of God had told this writer she had been reading the New Orleans Christian Advocate more than 60 years. It and her Bible were her spiritual food. Might we not say in the language of the poet,

Servant of God, well done;
Thy glorious warfare passed,
The battle fought the victory won,
And thou art crowned at last.

L. E. CROOKS, P. C.
Greensburg, La.

EDWARD BENJAMIN WHEELER was born at Harpersville, Ala., June 8, 1887, and died at Shubuta, Miss., July 28, 1920. He joined the Methodist Church at 14 years, abiding in his Christian faith all his life. From serious illness in 1913, Bennie's health was permanently impaired. Tuberculosis set in, making the last years those of the invalid. Peacefully, as tiring of a long summer day, he breathed his last and slept the sleep that waits. This outline of a life of 33 years is brief—but the value of this record is to declare how clean and full of strength and sweetness life can be and is, trusting in and trusted by the Heavenly Father. Used to suffering, Bennie, as his people always called him, smiled cheerfully through his many prisoned days. Fortitude and patience were familars. With effective study he had prepared for a business man's life—study maturing into blessings later, with reading, good reading, to which he was given. From his mother's lips is quoted this tribute to her son's memory, "He was dedicated to God when he was born—and he has never given me a moment's concern." Much sadness followed the death of this exemplary son and brother. Like grief from losing a child, he had been so long dependent. But there was no shadow of distress as to the life entered, after earth's fitful fever. His way is clear, his Redeemer lives—and he lives also. In very earnest sympathy with the mother and sisters, who lovingly tended him living, and who mourn him much, this affectionate tribute is written. With the body of his brother Walter, Bennie rests in the place of his birth, Harpersville, Ala.

Alabama Christian Advocate kindly copy. W. H. HUNTLEY.

WILLIAM WALTER WHEELER, son of G. W. and Willie C. Wheeler, was born at Harpersville, Ala., March 23, 1877; died at Shubuta, Miss., September 23, 1920. On September 2, 1909, he married Miss Elizabeth Neville, of Decatur, Ala. His widow, with Mabel, their 9 year old daughter, survives him. At the age of 18, Walter joined the Methodist Church, living consistently the Christian life to its close. With fixed purpose to obtain a good education, alternate years were employed in teaching and study at Greensboro, where his diploma was won in 1907. Brother Wheeler's health began to fail during 1913. Tuberculosis drove him West for recovery. Failing this he returned, coming to Shubuta. Here his home has been shadowed with trouble. Benjamin, the other brother, lay in an adjoining room, under the doom of the same disease. An admirable soldier has met his last roll call. Unfailing courage shone steadfastly from eyes remarkably deep and luminous. Walter Wheeler made every effort to get well, and to make his life the full and fruitful success for which he had prepared. But, to friend or pastor, there was only calm acceptance of his serious critical condition—it served to help the weak of faith to sit a while with the steady spirit always simple and strong in reliance upon our Lord Jesus Christ. The lamp of life dimmed perceptibly, death was expected. The sufferer's last word, as in some perplexity, not from fear, to his physician, was, "I do not know about going to sleep—you know this is a serious situation—breathing is involved—and I may forget to wake." Eyes closed then, sleep came from which the good man waked in the Hand of God. Prayer for and true sympathy are due the tender wife; and to the mother, growing older now, the great record of 9 daughters and two sons, to her family. Both sons, with few days between their going, have gone—it seems untimely. They were good sons, giving comfort, never an anxious day to their mother. God knows of time or timeliness. And the devoted wife and mother look to meet again the husband and son, dearly loved and lost awhile. Brother Wheeler's body was taken to Harpersville, Ala., for interment.

Alabama Christian Advocate please copy. W. H. HUNTLEY.

SARAH E. COWAN passed from this life, December 5, 1920. She was the daughter of Brother W. B. Inabnett, a local elder of our church who lives on my charge. Sister Cowan was born, July 27, 1884; she was married to Mr. J. H. Cowan, December 17, 1903. She joined the M. E. Church, South, in early life, and lived a lively member of same until her death. She leaves a husband, six children, father, mother, several brothers and sisters, and a number of friends and relatives to mourn her departure. I never knew her personally (for I just came to the charge this year), but friends tell me that she was a devoted wife; gentle, loving mother; always cheerful, and trusted her God in sun or shadow. Her death almost brings to our mortal minds a doubt of the wisdom and justice of providence.

"Oh how strangely the course of nature tells,
By her small heed of earthly suffering
That she was fashioned for a happier world than this."

Or is it not better to say that it reminds us of an immortality, a future life where the pains and ills of mortal man are lost in the realms of eternal bliss? an immortality where—

"No grief shall know the heart,
And never shall a tie be broken."

Her pastor, L. W. SMART.

REV. T. W. PIPES.

The Rev. Thomas Washington Pipes was born in Lincoln Parish, La., February 4, 1849, and died in Dallas, Tex., January 24, 1921. He was married to Czarma Brooks, February 1, 1872. To this union were born five sons and five daughters. His wife, one son and two daughters had passed on ahead. Surviving him are Mrs. Beulah Eliot, Mrs. E. B. Ward, both of Dallas, Tex., Mrs. Clarence Piper, of Coleman County, Texas, Arthur, of Shreveport, Cleveland and Thomas, of Monroe, and Charles of California. Brother Pipes was converted in his childhood days. At 14 his father passed away and upon him and his mother rested the care of a large family. Early in life he felt a call to preach and was licensed. He was never a member of the Conference, but served several years as a supply. While living in Lincoln Parish he was held in high esteem, not only by the people of his own faith, but all had great confidence in him, for in 1896 he was elected to the Legislature by the voters of his parish.

At his death he was a member of the Texas Avenue Methodist Church, Shreveport, La. While on a visit to his daughters in Dallas his end came suddenly. His remains were brought to Shreveport and his funeral was conducted by Dr. R. H. Wynn and the writer in the church that he loved so well. By the side of his wife in the Greenwood Cemetery of Shreveport, his body was laid to rest. To him the battle is over, the struggle is ended, the victory is won. To his church he has left an example of a long life of faithful service and deep consecration. To his family he has left the rich heritage of a godly and devout father.

R. S. WALTON.
Shreveport, La.

Epworth League.

FOURTEEN WAYS OF KILLING AN EPWORTH LEAGUE.

1. Don't come. If you come, come late.
2. If the weather doesn't suit you, don't think of coming.
3. Come bound to find fault with officers and members.
4. Never accept office. It is easier to criticise than to do things.
5. Whatever you do, don't encourage the leaders of devotional meetings.
6. Never use front seats; sit back, whisper, but don't sing.
7. If strangers come in, don't find them a seat, don't give them a book, don't ask them back.
8. Let your president do all the work. That's what he is for.
9. Visit other Leagues most of the time, don't bring new ideas back to your own.
10. Hold back your pledges as long as you can.
11. Be selfish and ask, "What do I get out of this?"
12. When you see everything running smoothly, do something to start strife.
13. Don't try to get new members, "Let George do it;" never speak of the service to any one.
14. When others put forth effort to work for the good of the League, talk about the chapter's being run by a clique.—Exchange.

FROM LAKE ARTHUR, LA.

Dear Brother Carley: I spent four very pleasant years at Winnsboro, and trust that my efforts there will bear fruit for many years to come.

At the meeting of the Annual Conference at De Ridder, Nov. 3, I was assigned by the Bishop to Lake Arthur. We left Winnsboro on Friday morning, Nov. 19, and reached Lake Arthur Saturday evening about 7:30 o'clock. We were met by a large number of the officials and conveyed to Brother Buchanan's, where we had a good supper. Then Brother and Sister Buchanan brought us over to the parsonage, where everything was ready for living. Nice things in the way of groceries had been put in the pantry. Before leaving Winnsboro I contracted a severe cold, which left me very hoarse—and I have not gotten over it yet, but am better.

Lake Arthur is now a station, and I preach every Sunday. Our congregations have been large and appreciative.

The board of stewards met shortly after we reached Lake Arthur and fixed the pastor's salary at $1500 as a minimum, with the presiding elder's added.

I preach the second Sunday evening at 3 o'clock at Thornwell.

We have organized a mid-week prayer meeting, and the attendance is increasing and interest growing. We believe God will give us victory here. The people are kind and appreciative. The Woman's Missionary Society has put a nice stove in the parsonage, and is planning to do much more.

Our Sunday school is fine and doing efficient work.

The Epworth League is well attended.

Rev. C. A. Battle, our beloved and efficient presiding elder, came over and held our first quarterly conference on Dec. 26, and preached a fine sermon. We are planning for the Educational drive.

The good men and women have pounded us quite a bit with ducks and fish, which is always in order, and appreciated. Pray for us.

Yours fraternally,
S. D. HOWARD.

FROM TAYLORSVILLE AND MIZE CHARGE.

Dear Mr. Editor: I will just have to tell you about the two Sunday schools we have on the Taylorsville and Mize circuit. Prof. R. W. Reynolds is superintendent of the Sunday school at Taylorsville. He makes a good one, too. This school is taking on new life. Our school here is small, but we can make it larger by a little more effort. We do not have the young people here as one might expect. Mostly the older ones, even to the age of 50 and over, attend.

The other school is at Mize. Prof. J. W. Overstreet is superintendent. He, too, is a fine one. Here we have a fine company of young people, and they are wide-awake and on their job. The Senior Class is composed of the young people. They have a regular attendance of about 30 each Sunday. Mrs. Mattie McMullin is their splendid teacher. This class has made a challenge to the entire school for a contest in attendance and contributions, figured on a percentage basis.

The Sunday school has accepted the basis. The school has accepted the challenge. Each class has room to grow, and this means, come regularly to hold up the percentage in attendance. At the end of the quarter a banquet is planned. You know, this contest is pretty hot. The winning side will be entertained by the losing side. The results are, we have good attendance, good collections, and stay for church service.

If the Senior Class wins in attendance and collection over the school, they are planning to offer a challenge to any other school our size. We will let you hear from us again.

Your brother,
S. W. JOHNSON, P. C.

MARRIED.

On December 28, 1920, at the home of the bride's parents, Shreveport, La., Prof. WALDO W. MOORE, Jr., of Lumberton, Miss., and Miss BEATRICE HAWTHORNE, Rev. Waldo W. Moore, of Biloxi, Miss., officiating.

On December 30, 1920, at the Methodist Church, Bogue Chitto, Miss., Mr. WILLARD M. MITCHELL, of Ponchatoula, La., and Miss LOTTIE B. McRANEY, Rev. Waldo W. Moore, of Biloxi, Miss., officiating.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Second Round.

Sulphur, Feb. 20, a.m., at Vinton.
Lake Charles, Feb. 20, p.m.
Zwolle and Neame, Feb. 27, at Neame.
Merryville, Mar. 6, a.m.
DeRidder, Mar. 6, p.m.
Lake Arthur, Mar. 9.
Hornbeck and Peason, Mar. 13, a.m., at Hornbeck.
Many and Robeline, Mar. 13, p.m., at Robeline.
Abbeville and Kaplan, Mar. 20, a.m., at Kaplan.
Crowley, Mar. 20, p.m.
Rayne, Mar. 27, a.m.
Gueydan and Estherwood, Mar. 27, p.m., at Iota.
Eunice ct., April 3, a.m., at Basile.
Carson ct., April 3, p.m., at Carson.
Franklin, April 10, a.m.
Morgan City, April 10, p.m.
Indian Bayou, April 17, at Hebron.
Noble ct., April 24, at Benson, a.m.
Leesville, April 24, p.m.
Opelousas, May 1.
Patterson and Jeanerette, May 4, at Jeanerette.
Branch ct., May 8, at Branch.
C. A. BATTLE, P. E.

Shreveport Dist.—Second Round.

Texas Avenue, Feb. 20, a.m.
Queensborough, Feb. 20, p.m.
Greenwood, Feb. 23, p.m.
Homer, Feb. 27, a.m.
Athens, Feb. 27, p.m.
Ida, Mar. 6, a.m.
Belcher, at Gilliam, Mar. 6, p.m.
Naborton, Mar. 8, a.m.
Mansfield, Mar. 8, p.m.
Spring Hill, Mar. 10, p.m.
Cotton Valley, Mar. 11, a.m.
Arcadia, Mar. 13, a.m. Mt. Moriah, p.m.
Longstreet, at Mt. Zion, Mar. 20, a.m.
Vivian, Mar. 20, p.m.
Haughton, at Doyline, Mar. 23.
Gibsland, at Bryceland, Mar. 27, p.m.
Logansport, Mar. 30.
Bossier and Lake End, at Powhattan, Apr. 3, a.m.
Noel Memorial, Apr. 3, p.m.
Sibley, at Brushwood, Apr. 10, a.m.
Minden, Apr. 10, p.m.
Coushatta, Apr. 13, p.m.
Grand Cane, at Stonewall, Apr. 17, a.m.
Cedar Grove, Apr. 17, p.m.
Bayou LaChute, at Atkins, Apr. 24, a.m.
Wesley, at Hall Summit, Apr. 25.
Ringgold, at Grand Bayou, Apr. 26.
Haynesville, at Dykesville, May 3.
Pelican, at Mitchell, May 8.
Castor, at Alberta, May 11.
Blenville, at Strange, May 15.
Plain Dealing, at ———, May 18.
R. H. WYNN, P. E.

Alexandria Dist.—Second Round.

Lecompte and Meridian, at Lecompte, Sunday, Feb. 20.
Bunkie, Wednesday, Feb. 23.
Rochelle and Selma, at Selma, Sunday, Feb. 27.
Glenmora, Sunday, March 6.
Marksville and Simsport, at Simsport, Sunday, March 13.
Oberlin ct., at Forest Hill, Sunday, March 20.
Trout and Goodpine, at Goodpine, Sunday March 27.
Oakdale, Sunday, April 3.
Winnfield ct., at Dodson, Saturday, April 9, and Sunday, April 10, a.m.
Winnfield, Sunday, April 10, p.m.
Colfax and Montgomery, at M., Sunday, April 17.
Camptl ct., at Davis Springs, Sunday, April 24.
Liberty and Oak Grove, ——.
Elizabeth and Fullerton, ——.
Pineville, Sunday, May 1, a.m.
Alexandria, Sunday, May 1, p.m., May 2, p.m.
Boyce, at Eden, Sunday, May 8.
Pleasant Hill, at Marthaville, Friday, May 13.
Provencal, at Oak Grove, Saturday, May 14, Sunday, May 15, a.m.
Natchitoches, Sunday, May 15, p.m.
Columbia, at Grayson, Sunday, May 22.
W. L. DOSS, JR., P. E.

Sunday School

LESSON FOR FEBRUARY 20.

Lesson Topic: Christian Watchfulness.

Scripture Lesson: Matthew 25:1-13; Ephesians 6:13-18.

Golden Text: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44.

Home Readings: Monday, the Wise and the Foolish Virgins, Matt. 25:1-13; Tuesday, By Their Fruits Ye Shall Know Them, Matt. 7:15-23; Wednesday, Ready and Watching, Mark 13:28-37; Thursday, Watch Without Being Anxious, Luke 12:22-31; Friday, Watch Without Ceasing, Luke 12:32-40; Saturday, Faithful While Watching, Luke 12:41-48; Sunday, Seek Ye the Lord, Isaiah 55:1-9.

Teaching Points.

1. The King will surely come in his glory, though the time of his coming has not been revealed.

2. Only those will be prepared to welcome him who are doing his will. If preparation is not made beforehand, it will be too late.

3. Every man must make his own preparation. The "foolish virgins" could not get a supply of oil from the "wise virgins."

4. "Eternal vigilance is the price of liberty."

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

From Friday to Tuesday I taught a class in the "Pupil" at Purvis, Miss. We had a most delightful class and everything went off well. I was disappointed that some did not take the examinations, but I believe that the work will do good anyway.

As a result of these days the Elementary Department was reorganized and four new classes formed and a new superintendent of the Cradle Roll appointed. The Purvis school is growing and with the proper care will become a great school. While there I had the pleasure of visiting both the public school and the A. H. S. I also had the pleasure of visiting the Negro Agricultural School. I enjoyed this visit and feel that much good was accomplished.

There were fifteen hundred people in the Methodist Sunday schools in Jackson on Sunday—627 at Capitol Street, 751 at Galloway Memorial, 92 at Rankin Street, and 30 at Millsaps Memorial. This marks a record for Jackson. Yazoo City had an attendance of 277. Out of 110 enrolled in their Men's Bible Class, they had an attendance of 92. Is there a Men's Bible Class that can beat this? If so, let us know.

The district officers of the Jackson District met at the home of the presiding elder, Thursday, the 10th. Plans for the district institute were adopted and the work in general discussed. Brother Burton served us a bountiful dinner.

The second day of the Jackson District Conference, the Sunday School institute will be held. The work looks hopeful in the Jackson District.

Don't forget to pray for the work. Don't forget to pray for the workers.

Your brother in Him,
JNO. C. CHAMBERS.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The Wesley Bible Class Federation is to meet at Lake Charles, March 15, 16, 17. The first session will be Tuesday at 2 p.m., and adjournment at 12, noon.

You will be delighted to hear Bishop McMurry on Tuesday night, and Dr. J. A. Rice, of Southern Methodist University, on Wednesday night.

The department conferences will be held Wednesday a.m. and p.m., and Thursday a.m., by our General Department Secretaries from Nashville, as follows: Elementary, Miss Minnie E. Kennedy; Intermediate-Senior, Mr. E. R. Stanford; Young People and Adult, Mr. W. C. Owen; Rural Work, Mr. M. W. Brabham, who will also have a conference with the entire delegation.

A four-page folder will be published soon, giving more detailed information concerning the Federation.

Send delegates from as many departments in your school as possible. Lake Charles will entertain all whose names are sent to (see folder later) Chairman of Committee.

For information, write Alonzo Early, 306-15th Street, Alexandria, La.

ALONZO EARLY,
S. S. Field Secretary.
CAROLINE HESS,
Elem. Supt. for Conf.

A MISSISSIPPI CONFERENCE SUNDAY SCHOOL CONTEST.

Dear Brother: I note with considerable interest the reports you are giving from week to week from some of the leading Sunday schools of the North Mississippi Conference. I think it would help the Mississippi Conference for a similar plan to be pursued among our churches. I think it will help to increase the efficiency of the work in the several churches, and also make it easier to secure subscriptions to the Advocate. We are trying to get every family into active touch with the Sunday school and church. To see that people in other places are working at the same religious task will be encouraging to all of us. Yesterday, the 6th, was the banner day in the Methodist Sunday school of Yazoo City. Never before did this church have as many at Sunday school, and these from our own membership, very few visitors being present. Our total attendance was 277, or fifty-five per cent of the total membership of the church, as reported to the Annual Conference.

The most remarkable feature of this Sunday school, however, is the Men's Bible Class. It has been only four months since we got the men of this town interested in the church and Sunday school. Yesterday we had 92 men present in this Bible class out of an enrollment of 110. I would like to hear from Centenary (McComb), Columbia, First Church (Laurel), Hattiesburg, Brookhaven, Jackson, and Meridian, or any other church, Gulfport especially, to see if they are beating this record on the basis of church membership.

Yours fraternally,
L. E. ALFORD.

REV. R. H. B. GLADNEY AT HOULKA, MISS.

We have had the pleasure of just completing the study of "Life in the Making" for the graded Sunday school work under the guidance of that able instructor, R. H. B. Gladney, Field Secretary of the North Mississippi Conference.

Brother Gladney began his work here on January 23 and finished on the 30th; and to say that the thirteen that took this course of study were more than repaid for this privilege, is putting it mildly, as Brother Gladney is one of the foremost instructors in this line of endeavor. We can heartily say that we are proud of his being among us and certainly want him in our midst again soon.

R. B. WESSELS, Supt.

A WORD FOR THE LIVING.

By G. W. Barr.

In a helpful way, it is seldom the case that enough has ever been said about a good man, but it is often the case that nothing at all is said to encourage the faithful and true. It is true, also, that our good word is generally spoken after death. We should not wait till the appetite is gone to give our crumb. So for turning a new leaf, a better time than now will never come. Brother Isaac L. Peebles is the man for whom I have a word. I have been acquainted with Brother Peebles for quite a number of years, and from the time I first knew him until now his walk has been just the same. He meets all people with a smile and a word of good advice. His visits are attended with the very best results because his purpose is to build up. I do not know when the call came for his service in the Divine field, but, I do know that he obeyed. The life he is living clearly indicates to us that his chief delight consist in telling his people about Jesus, the great light of the world. In these chaotic times no variation in his step can be seen, but all the while he is devoting himself to service, and not to self. Self-denial keeps his cup of happiness full and running over. Brother Peebles is Christlike, and for all people to be like him, is all that is necessary to make this world a paradise.

"Give courage to him who speaks and acts aright;
Show him our gratitude, while he is in sight.
He is our friend now, and after he departs,
His voice will still reverberate in our hearts."

FROM PURVIS CHARGE.

Dear Brother Carley: This is my second year at Purvis. The Purvis church is still living and making some progress. The country part of the charge has drawn up some. We let Brooklyn have one church, and we buried one church (it was dead when I came here), so we have only two churches in the country. We are trying to move one of them and consolidate two communities and have one good, live church. I am preaching on "Spiritual Resources" as directed by the Educational Movement. The people are becoming very much interested; and large congregations attend the services. I believe that this is one of the greatest movements that the church has ever launched. I am trying to carry out every part of it. There never was a time when it was needed more, or when it would do more good. God is in this movement. It will succeed.

Brother J. C. Chambers will be with us from Friday of this week until the next Wednesday, to teach our Teacher-training Class. We are putting on a campaign at the same time for increase in membership.

We have the support and co-operation of the people and feel sure of success.

Your brother,
W. M. WILLIAMS.

INCOME TAX FACTS YOU SHOULD KNOW.

Births, deaths, and marriages during the year 1920 affect materially income tax returns for that year.

Millions of babies were added to family circles, each of whom brings an exemption of $200 in the parents' income tax return.

Widows and widowers who lost their husbands or wives during the year are especially affected. They are single for the purpose of the incom tax law and are granted only an exemption of $1,000, unless the head of a family.

Persons who were divorced or separated by mutual agreement during the year also must consider themselves as single persons.

The status of the taxpayer on December 31, 1920, determines the amount of the exemptions. If on that day the taxpayer was married and living with wife or husband, claim may be made for $2,000 exemption. If single, or married and not living with wife or husband on December 31, the exemption is only $1,000.

Persons who reached majority during the year and whose earnings for that period amounted to $1,000 or more, or $2,000 or more, according to their marital status, must file a return and pay a tax on their net income in excess of those amounts.

To avoid penalty, the return must be in the hands of the Collector of Internal Revenue for the district in which the taxpayer lives, or has his principal place of business, on or before midnight of March 15, 1921.—Bulletin.

LEST WE FORGET.

By Rev. S. Curtis Yates.

This is our first year in the Delta section of the Magnolia State, but it takes no second process of the mind to perceive that this is indeed a favored land. In the days of the American exploration a man whose vision had the sweep of a prophet's said of the Mississippi River Valley, "'Tis the grandest realm ever prepared by the hand of God for man's abode." And when the Creator rested from his labors his eyes filled with delight as they surveyed his handiwork; and they must have rested on the "wide extended plains" of the Mississippi Delta when he said, "It is good." The Delta is a realm with a history that reads like a romance; it is one with a mighty destiny before it—it takes no gift of prophecy to foresee this. One day the world's highest type of civilization expressed in material and aesthetic accomplishments may center here, and, if civilization continues to move in cycles, the spade and pick in other millenniums be employed in revealing historic truth as they so reveal it amid the buried cities and vanished empires of the Euphrates and the Nile. When the earth is wrapped in darkness and silence, there may be seen at least one grey streak of light and that is over some river valley; and when the sun of a new day rises to conjure a new life in old earth, up some river course it advances, and over some fertile valley it reaches the zenith. We ought to thank God every day we live for the Methodist Joshuas and Calebs who spied out this land and whose valor asserted itself, though the giant sons of Anak towered, when they said, "Let us go up at once, and possess the land; for we are well able to overcome it."

In the pioneer days of the State, the Methodist preacher in the Mississippi Delta walked by the side of the frontiersman, enduring every hardship and braving every peril the trail-blazer knows. Girded as with camel's hair, fed as on locusts and wild honey, the early Mississippi Methodist, at once a Puritan and a Cavalier, laid broad and deep the foundations of his church, and from his labor has risen the structure that to-day is pre-eminent in the Delta. John Robertson, Newit Vick, John Ford, Matthew Bowman, what a magnificient constellation in the morning sky of Mississippi Methodism, Bishop Bascom saying of such men, "They labored, suffered, triumphed in obscurity and want. Principle alone sustained them, and their glory was that of action." There are in this county (Washington) seventy-five miles of concrete roads and a goodly portion of the remaining roads are hard-surfaced. What a contrast with the roads over which the early Methodist ministers had to ride! One of the members of the infant Mississippi Conference wrote: "Many days that I travel I have to swim through creeks and swamps. I tie all my plunder fast on my horse and take him by the bridle, and swim sometimes a hundred yards. But this I can say: while my body is wet with water and chilled with cold, my soul is filled with heavenly fire."

Doctor Durham, of Candler School of Theology, told of his making the rounds as a young presiding elder in North Carolina. He was driving through the hills complaining to himself of the hardships through which he was passing, although he was riding in a spring buggy drawn by two horses. A negro driver held the reins and the doctor reflected upon the hard life of a presiding elder. A hard drive brought him one day to a home where he was to spend the night. It was not a sumptuous home, but the family received him gladly. The negro attended to the horses while he, cold and dejected, tried to feign cheerfulness with the family about the fireside. The supper consisted of fat bacon, huge soda biscuits, and thick, bitter coffee. The doctor said he seriously thought of giving up as presiding elder, so hard was the life. Sitting around the fine wood fire that night, it was told him that very house used to be the stopping-place of the sainted Asbury, and that many were the hard days' ride the man used to make—the man, old and infirm, driven at times by pain and weakness to dismount and lie down on the roadside for a moment of respite—to reach this home. Doctor Durham said that in that hour his soul became mightily stirred, for over the selfsame road he had passed in comparative luxury, in a spring buggy, drawn by two horses, driven by a negro; and a moment later in the privacy of his bedroom he broke down and wept because in secrecy he had dared to complain. So sacrifice and fidelity did not cease to be a virtue in the ministerial life with the passing away of the pioneers of the Methodist Church: worthy men and brave caught up the "flaming torch" from falling hands and bore it, and are bearing it, in a manner worthy of the best Methodist traditions. Methodism has kept pace with the growth and development of the country, its influence overspreading the land like a hallowing benediction. In all good conscience we may sing,

"Faith of our fathers; living still
In spite of dungeon, fire, and sword:
O how our hearts beat high with joy
Whene'er we hear that glorious word!
Faith of our fathers! holy faith!
We will be true to thee till death!"

The church is not "marking time" here; its song is not "Hold the Fort;" it does not believe in "retrenchment;" it is not content to "hold the ground already won." Such policies have no place in the economy of the church, such expressions no place in Methodist terminology. Every apparent silence of the church is a signal for a concerted, triumphant cry; every seeming pause, a momentary poise for a mighty blow. However, there are many who insist that "the church is not what it used to be," and they bemoan its infirmity; they say we do not have the revivals we once did, charging it to the "ungodly preachers" of the church, while many of the preachers say it is because the devil has got the world by the tail with a down-hill pull. Neither is right. While the possibility of great revivals such as we once had has about passed away, the church is leading the people to see that religion is more than being converted every year, more than "fleeing the wrath to come," more than a vehicle on which to ride into glory, more than a door through which one escapes hell. Any spiritual upheaval that is worthy of the name does more than stir the emotions of men: it reaches and consecrates every relationship of life. We have begun to learn what "entire sanctification" is, which Bishop McConnell says is the sanctification "of everything we can get our hands on." But not a few refuse to believe that a religion is more than a lachrymal process and praising God with a loud voice, yet the fact remains that the conserving, interpreting program of the church upon which we have at last entered must center in any religion worthy of the name. It takes a potent influence to break one's grip upon his money; to make of him a "profitable servant;" and to move him to say, "I am a steward of God." The Methodist Church erred in the past in failing to emphasize this Christian fundamental; the people were, in this matter, fed on sour grapes, and the children's teeth have been set on edge ever since.

Glen Allen, Miss.

GENERAL EVANGELISTS, M. E. CHURCH, SOUTH, 1921.

Harry S. Allen, Macon, Ga.
J. B. Andrews, Siloam Springs, Ark.
J. M. Bass, 407 Carling Avenue, Macon, Ga.
Luther B. Bridgers, Gainesville, Ga.
Henry W. Bromley, Wilmore, Ky.
John E. Brown, Siloam Springs, Ark.
Raymond Browning, Box 376, Hendersonville, N. C.
D. L. Coale, 2265 West 22d Street, Los Angeles, Calif.
Burke Culpepper, 535 LeMaster Street, Memphis, Tenn.
H. B. DeLay, Tyler, Texas.
C. M. Dunaway, 433 S. Candler Street, Decatur, Ga.
Albert Fisher, 2325 Market Avenue, Fort Worth, Tex.
C. Norman Guice, Conway, Ark.
J. O. Hanes, 5030 N. Eleventh Street, Birmingham, Ala.
Walter Harbin, Center Point, Texas.
Walt Holcomb, Box 503, Cartersville, Ga., Nashville, Tenn.
Jerry Jeter, Box 34, Sacramento, Calif.
Andrew Johnson, D. D., Wilmore, Ky.
Bob Jones, Box 440, Montgomery, Ala.
G. A. Klein, Box 484, Memphis, Tenn.
Lovick P. Law, Ph.D., Siloam Springs, Ark.
Robert Lear, Marion, Ky.
John A. May, Box 185, Montevallo, Ala.
W. M. McIntosh, Iuka, Miss.
L. J. Miller, 1716 Sweetbrier Avenue, Nashville, Tenn.
H. C. Morrison, D.D., Wilmore, Ky.
W. Hardy Neal, Fayetteville, Ark.
F. M. Neel, Amarillo, Texas.
L. D. Patterson, Menlo, Ga.
Thurston B. Price, 21 N. Liberty Street, Asheville, N. C.
Asa F. Stem, 2714 Prince Street, Berkeley, Calif.
R. S. Stewart, Kobe, Japan.
W. A. Swift, 1108 Chapel Avenue, Nashville, Tenn.
W. C. Swope, Box 111, Charleston, Mo.
George Tucker, Jackson, Tenn.
Bascom Waters, Clinton, Tenn.
John B. Waggoner, Labannon, Tenn.
Chas. F. Weigle, Sebring, Fla.

Many of these men go North during the winter months because there is not much demand in the South for winter meetings. Many of our best churches would find the winter the best time for their meetings.

O. E. GODDARD.

Thankfulness tends to quell repining, to enhance enjoyment, to soothe distress, to allay anxiety, to deepen penitence, to brighten hope, and serves to strengthen for endurance and exertion.—Selected.

That a love of truth for its own sake, and merely as truth, is possible, my soul bears witness in its inmost recesses.—S. T. Coleridge.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

The Program for 1921.

In January I mailed to each auxiliary a personal message from our Council officer, Mrs. Perry, in regard to the "Missionary Tour" we are to take in 1921. I quote below from Mrs. Perry's letters to me and from the Voice in regard to the new plan. Please read carefully:

"I think the plan of the programs for next year is going to be the most attractive that we have had. The Yearbook is arranged as a "Missionary Journey," six months to be spent in the United States and six months in the Orient. There will be a round-trip ticket and a passport in each Yearbook and if the young people will only throw themselves into the spirit of the plan I am sure that they will get a great deal out of the year's study.

"It is most desirable for each member to have her own Yearbook, and if the president will order a supply I do not believe she will have a great deal of trouble in selling them at five cents per copy. The ticket and the passport were prepared with the thought of each member having one, and also to add to the reality of the trip. Some one should be appointed to be at the door each month, give a word of welcome as the members arrive, and to tear off the coupons from the ticket. If the name of the member is written on the back of each card, the record of attendance could be easily kept in this way; also helping to exercise the idea of travel.

"The histories of the United States, Japan, Korea and China should be consulted freely. Books of travel in these countries will be of inestimable value. These and other material may be found in the public libraries, and each month should find groups of young people frequenting the libraries for information on the next month's program."

Each auxiliary should secure good maps of the countries to be visited and the journeys should be traced on them.

The program material will give suggestions for the impersonation of a number of our deaconesses and missionaries, and it will make the journeys more real if some are appointed to play these parts.

I hope you ordered pledge cards for the January meeting. They may be had free from Mrs. B. W. Lipscomb, Nashville, Tenn. Let us go to Okolona prepared to pledge liberally. Make a pledge that means sacrifice.

LOUISIANA CONFERENCE

The "Vieux Carre de la Ville."

The Woman's Missionary Society of Rayne Memorial met with the Young People's Society in a joint meeting at St. Mark's Hall on Saturday, January 29, at 2 p. m., with seventy present. This was to carry out in reality a part of the Young People's Missionary Tour Program for 1921. As both societies were to study New Orleans for February, it was decided to meet on the last Saturday in January in order that the young people could attend and, at the same time, not interfere with their school duties.

After a short business meeting the party left St. Mark's Hall to see some of the old French quarter with its romantic history, to realize again its need of redemption, and to know some of the plans for work established for righteousness within its gates. The main streets of the "Vieux Carre" have always been Royal and Chartres, and in a lesser degree, Bourbon and Rampart. On the side of Dumaine, between Royal and Chartres, stands a quaint low-browed old building with wide, shadowy porches. This building figures in Cable's Story, "Tite Poulette." It is there described as "the legacy bequeathed to M. Adam John by M. John of the Good Children's Social Club." The large three-story building on the upper side is known as the "Haunted House." This was the home of M. and Madam Labaurie. With wealth, education, and position, they entertained lavishly and the elite of New Orleans were wont to frequent their salons. Here Lafayette was a guest for a short while during his visit to the city. On one occasion the building caught on fire and in the attempt to extinguish the flames the upper portion of the residence was invaded by firemen. On entering the attic they discovered seven negro slaves, all more or less mutilated and almost dead from hunger. Further investigation of this place revealed numerous instruments of torture: it appeared that Madam Labaurie was in the habit of devoting her leisure hours to the torture of her slaves. After some time the residence was rebuilt and it became, in turn, a school for girls, a private residence, a factory, and a cheap boarding house.

The still existing church of St. Mary Archbishopric dates from 1846 and contains some interesting stained and painted windows. One that is set near to the altar is adorned with a curious picture of the battle of New Orleans and depicts the fact that during the night preceding the engagement the nuns kept vigil in their chapel, praying for the success of American arms.

The site on which the St. Louis Cathedral stands was selected by Bienville for that purpose when he laid out the town in 1718. The church remained there for seventy years, when it was destroyed by fire. For several years the site lay vacant; then Don Andres, almonaster of Roxas, a wealthy Spanish nobleman and official of the city government, undertook to replace it with a large and handsome structure entirely at his own expense. The building cost $500,000. The only return which the pious founder asked for his generous gift was that forever after, on Saturday afternoons, mass would be said at its altar for the repose of his soul.

In the center of a triangular plot, in another part of this interesting district, is a statue erected to the memory of Margaret Haughery, the philanthropist. Margaret was a native of Baltimore, of Irish parentage; she came to New Orleans with her husband, but soon afterward his death, and that of their only child, left Margaret alone in the world. She obtained employment in the Orphan Asylum established in New Orleans by Julian Poydras, and when the Sisters in charge of the institution removed to an establishment of their own, Margaret became manager of their dairy.

Later, she went into business for herself, her dairy prospered, and in 1866 she acquired a large bakery. This good woman never learned to read or write, and was always extremely simple in her dress and manners, but her memory will live in the hearts of the people for years to come.

Another great woman was the "Little Lame Woman," Miss Sophie B. Wright, who had a high school for girls, and later instituted a night school for boys.

Last, but not the least we will mention, was our beloved Mrs. Lilly Meekings, of Mary Werlein Mission, whose love for her Master and for humanity caused her to be known and remembered as "the angel of the Irish Channel."

When the afternoon was spent and night gathered us all to our homes again, we felt that we had lived through a chapter of the past, and that the old French town must yield to the call of the better day—and we are glad that St. Mark's stands there as a herald of that better time. May the work and workers at St. Mark's be as a fortress for righteousness as the church life is taught and interpreted to the people of many nations who now live within the borders of the interesting and romantic old "Vieux Carre."

MRS. ROY HARRISON,
Sec'y Rayne Memorial Missionary Society.

FROM LECOMPTE, LA.

My work is promising this year. A real Santa Claus came Christmas (I did not know who it was) and remembered every one. The preacher, his lady, and the kiddies were all included, and Santa even remembered the cow with good hay and the red chickens with a treat. Salary was increased at the first meeting of the Board of Stewards, something more than $300 over last year. This is a great field. I preach in six different communities and could occupy as many more if I had more spreading capacity. The Lecompte High School has an enrollment of 450 and the two Sunday schools an enrollment of 125 combined. What do you think of that for an opportunity? Lemorrie had 250 in public schools and no Sunday school until October 1, last year. I could go on and name a half dozen places with the same proportion of needs and opportunity. No part of missionary money is being spent in this country either. Our Conference Board seems to be forgetting the country places, or ignoring them. If we continue, we will have time for bitter repentance, too. Holy Rollers, Seventh-Day Baptists, Mormons and What Nots are in the field. We are doing our best under the circumstances and are hopeful for the outcome. The year promises well. Our leaders are optimistic and at work. The preacher expects to preach three times each Sunday, unless it be the 5th Sunday, and then sometimes in the week. Yours Fraternally,

J. W. FAULK.

FROM BROOKLYN, MISS.

Dear Brother Carley: We have begun our second year on Brooklyn charge with bright prospects for a good year. We have had our first quarterly conference. Brother Sullivan was with us Sunday and Sunday night, and preached some very valuable sermons that every one seemed to enjoy.

The people of our charge gave us a real "pounding" for a New Year's gift.

From Bond we received a linen shower, and from Brooklyn Missionary Society we received other household furnishings, which we appreciate. We feel that we have a good people to serve, and pray that we may do a better work this year than last for our Master. Pray for us.

E. M. ALLEN, P. C.

FROM VAUGHAN CIRCUIT.

Well, Brother Carley, I reckon a few words from this part of the field will be of interest to some of the readers; so I will try and give a sort of outline of my arrival, and what I find here and about, on the circuit.

We arrived on the parsonage grounds, December 21, 1920. Found a few of the choice ladies of the little town of Deasonville at parsonage to give us a very cordial welcome, which they did in more ways than just a handshake and "We are glad to see you."

Some of the choice laymen were at the depot to convey us out to our place—the parsonage—and, altogether, we felt as if our lot had fallen in a goodly heritage, indeed.

I find here on the Vaughan circuit a choice people; all seem to be trying to outdo the other fellow in their courtesies towards and thoughtfulness of the pastor and his family, for which we are very thankful. Thank the Lord for such a good people to live among and to try to labor for and with!

We have met with encouragement at every church on the work. Good congregations have met to welcome us at each appointment, the services being attended with the presence of the Holy Spirit. And we feel that there will be revivals at every church on the charge. The fact is, we are already planning to that end; and many have pledged to pray that God, our Heavenly Father, will grant these things for which we are praying, because we are asking it in the name of Jesus, His only Son.

Our new presiding elder—not new in the P. E.'s office—was with us January 22 and 23, preaching at both the churches—Ellison and Vaughan—to large and appreciative audiences. The sermons were of a very high order and gave no uncertain sound in condemning sin and the evil practices of the day.

While the assessment for the support of the ministry was not what it should have been, as we thought, yet it will take care of the pastor by his being frugal and economical. That we have always tried to do.

We hope, Mr. Editor, to be able to show our grateful appreciation of the good things done for us by a kind and thoughtful people, by rendering good service in preaching, praying, visiting, and taking care of the Master's vineyard which it has been our lot to fall heir to for this year.

May the Lord continue his blessings abundantly upon you, and enable you to continue sending out so good a paper as the New Orleans Christian Advocate is. My only regret is, that I cannot get the people to see the need of putting this splendid religious paper in their homes. But we shall keep hammering away at the matter and get as many subscribers as possible. Your friend and brother,

W. L. BLACKWELL, P. C.

Vaughan, Miss.

WE MUST KEEP STEP.

Dear Brother Carley: I have just read, "I Must Keep Faith," by a Methodist Layman; I pronounce it fine, and if large quantities could be distributed throughout our Methodism I am sure it would do good. But one reason he did not mention that I wish to call attention to: The Centenary is our forward movement for missions; if we withhold from missions, we shall surely die as a church. Now, in regard to our Educational Movement: we must keep step with this much-needed forward movement, or surely be trampled by the chariot of God's kingdom "as God goes marching on." To this end we will want to enlist each and every organization and arouse every latent energy and power of our church—the Woman's Missionary Societies, both adult and juvenile, Epworth Leagues, and even talk and pray about this in our prayer meetings. We must arouse church and denominational pride in our people, and recognize that all that we call our own, in reality, is the Lord's. But above these, there is the indisputable fact that education, or information, which are synonymous terms, must precede religion. Then let that education be Christian. "How can they believe in a God of whom they have not heard?" We have some fine schools begun; I should like to see them well endowed that they may become a fixed part of our church in this great country of ours. Let our motto be: "In faith, in hope, in love, all together for success in this great movement"—failure is not in our vocabulary. While we do His good will, He abides with us still."

O. P. ARMOUR.

Houlka, Miss.

NOTES FROM JACKSON DISTRICT.

Dear Brother Carley: The Jackson District Stewards met in Galloway Memorial Church on January 5, with our new presiding elder, Rev. M. L. Burton, in the chair. The Scripture lesson was read by Rev. J. P. McKeown. Rev. J. A. Foreman led in prayer. Mr. M. S. Enochs was elected secretary. A committee was appointed to fix the presiding elder's salary and to apportion it with the Conference assessment to the various charges.

During the session splendid speeches were made by Dr. A. F. Watkins, Prof. J. M. Sullivan, Prof. G. L. Harrell, Rev. B. F. Lewis, Rev. J. M. Morse, and Rev. M. L. Burton. These speeches were in the main along educational lines.

Every pastor present promised to read at least one book each month during the year, the presiding elder taking as his minimum two books. In spite of low prices of cotton and lumber and the high prices on things to eat and wear, there was an optimistic tone running through the whole day's sessions.

The work in the several charges in the district, as far as I have heard, is starting off very satisfactorily. One of the outstanding features of the work in Yazoo City is the Men's Bible Class, which is steadily growing and wielding a splendid influence in that community. Brother Alford is to be congratulated on having such a splendid organization.

Rev. H. M. Johnson reports a substantial increase in the Sunday school at Bolton; and good crowds attend the services at Raymond.

Rev. H. A. Gatlin, our new pastor at Canton, is reported to be preaching to full houses each Sunday. I hope under the inspiration of this good man they will be able to build a new house of worship soon.

Rev. W. L. Blackwell reports that his work is starting off well at Vaughan, Mississippi.

Of all the preachers in the District who should feel complimented, Rev. F. L. Applewhite should lead them all. His people gave him a warm welcome on arriving at Rankin Street, and then on Tuesday of last week they gave him a royal reception, at which reception nearly all of the Methodist preachers of Jackson were present and, best of all, Bishop McMurry was there and made a speech. Judging from the spirit of that evening, Brother Applewhite should have a fine year in this new charge of his.

The work at Brandon is moving along well under the leadership of our consecrated pastor, Rev. J. G. Galloway.

Otto porter is one of our busiest men, being the pastor at Sharon, Miss., and student at Millsaps College, driving his flivver back and forth daily from his charge to the college. However, it does not seem to worry him as his weight seems to be about the same.

Rev. C. H. Ellis is finishing his new church at Camden, and is very hopeful for the year.

These are some of the items of interest that have drifted to my ear. Our presiding elder tells us that only one or two charges have sought to decrease the pastor's salary and several have raised it over last year.

About one hundred additions so far since Conference have been reported, a great many of these on profession of faith. We are hoping and praying for a good year all over the Jackson District.

The Lord has been good to us and we certainly should do nothing less than our best for him. We are praying and working for at least twenty-five volunteers for the ministry and mission fields from the District this year. Some volunteers have already been reported.

As I get track of items of interest from over the District, I will be glad to send them to you.

Sincerely,
H. F. TOLLE.

A GREAT REVIVAL AT SOUTHERN METHODIST UNIVERSITY.

The greatest revival in the history of Southern Methodism was brought to a close Sunday night with a great Jubilee service. Under the leadership of President H. A. Boaz, assisted by John A. Rice, professor of Old Testament interpretation, and Sherwood Eddy, international Y. M. C. A. secretary, and with the hearty co-operation of the entire faculty, practically the whole student body swept into the Kingdom of God. More than two hundred dedicated their lives for special service. The entire life of the university has been filled with the Spirit of God. Southern Methodist University faces the future with new zeal and confidence in the possibilities of Christian education. Great gratitude fills our hearts for the outpouring of His Spirit upon us.

Dr. Rice spoke in chapel the week preceding the revival on the subject of "Christianity in Modern Terms," setting the students to thinking. Dr. Boaz, executive head of the university, who has successfully completed a drive for $1,000,000 endowment fund, preached twice each day except Saturday, when Sherwood Eddy addressed the students in the morning and Mrs. Eddy in the evening, with a great power over the entire student body not only because of his messages but because of the life that the students know to be behind them. Mr. Eddy's presentation of the world's needs as a challenge to life service was responded to by many students. The Jubilee service represented the highest point of the meeting with many conversions and with testimonies by many students. Mr. Eddy, speaking to the pastor of the Highland Park church, the Rev. Glenn Flinn, said that the faculty of the university was "the most earnest Christian faculty" that he had ever met.

A Conservation Committee of students assisted by faculty advisors will follow up the revival services by starting Bible and Mission Study classes, and by determining the exact number of students who have volunteered for foreign missionary and special life work.—Reporter.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Second Round.

Leland, 11 a.m., 2 p.m., Mar. 6.
Greenville, 7:30 p.m., Mar. 6.
Hillhouse, 11 a.m., Mar. 13.
Sherard, 7:30 p.m., Mar. 13.
Clarksdale, 7:30 p.m., Mar. 16.
Cleveland, 11 a.m., 3 p.m., Mar. 20.
Shelby, 7:30 p.m., Mar. 20.
Shaw, 7:30 p.m., Mar. 23.
Friar's Point, 11 a.m., 3 p.m., Mar. 27.
Sherard, 7:30 p.m., Mar. 27.
Hillhouse, 11 a.m., April 3.
Rosedale, 7:30 p.m., April 3.
Evansville and D., at Dubbs, April 9, 10.
Lula and Dundee, at Dundee, April 10, 11.
Coahoma and Lyon, at Lyon, April 12-14.
Boyle, at Shipman's Chapel, April 16, 17.
Merigold and A., at Alligator, 7:30 p.m., April 17.
Lake Cormorant and R., at L. C., April 23, 24.
Duncan, at Duncan, 7:30 p.m., April 24.
Gunnison, at Gunnison, 3 p.m., April 29 (a special).
Glen Allen, at Avon, May 8.
Tunica, 7:30 p.m., May 11.
Jonestown and Rich, at Rich, May 14, 15.
Benoit, at ———, May 21, 22.
Hollandale and Arcola, at ———, May 29.

District Conference at Gunnison, April 28-May 1. The Conference will close at noon Saturday, but there will be preaching at Gunnison Sunday. There will be no published program, but a very definite one will be followed. See Discipline if you wish to get a line on the program. Definite time will be given the various visitors, but they had better let me know at an early date what hour they will be present. Preaching will be given right of way at regular periods. Final plans for the Education Movement will be matured. No pastor in the district can afford not to be present through the whole Conference. Some definite announcements later.

JAMES H. FELTS, P. E.

LOUISIANA CONFERENCE.

Monroe-Ruston Dist.—Second Round.

Calhoun, at Downsville, Feb. 12, 13.
Jonesboro, at Hodge, Feb. 15.
Mer Rouge, at Mer Rouge, Feb. 19, 20.
West Monroe, 7:30 p.m., Feb. 23.
Gilbert, at Wisner, Feb. 26, 27.
Monroe, 7:30 p.m., Mar. 1.
Dubach, at Lisbon, Mar. 5, 6.
Ruston, 7:30 p.m., Mar. 7.
Bernice, at Alabama, Mar. 12, 13.
Sicily Island, at Clayton, Mar. 19, 20.
Rayville, at Delhi, Mar. 21.
Mangham, at Little Creek, Mar. 26, 27
Bastrop, at Colliston, Mar. 29.
Bonita, at Jones, Mar. 30.
Winnsboro, at Beouf Prairie, April 2, 3.
Tallulah, April 10.
Waterproof, at Newelton, April 12.
Farmerville, at Marion, April 14.
Chatham, at Chatham, April 17.
Simsboro, at Antioch, April 23, 24.
Lake Providence, at ———.
Oak Grove, at ———.
Midway and Epps, at ———.

(The dates of the last three will be announced after the date for the District Conference has been arranged.)

Eros, at Indian Village.

Our District Conference will convene at Lake Providence.

K. W. DODSON, P. E.

Baton Rouge Dist.—Second Round.

Clinton, at Pine Ridge, Mar. 6, a.m.
Jackson, at Ethel, Mar. 6, p.m.
Baton Rouge, First Church, Mar. 7, p.m.
Ponchatoula, Mar. 9, p.m.
Hammond, Mar. 10, p.m.
Keener Memorial, Mar. 13, a.m.
Istrouma, Mar. 13, p.m.
Baker, at Deerford, Mar. 20, a.m.
Zachary, at Slaughter, Mar. 20, p.m.
Gonzales, at Meadows Chapel, Mar. 27.
Greensburg, at Days, April 3.
Kentwood, at Pine Ridge, April 10, a.m.
Amite, April 10, p.m.
Franklinton ct., at Fitzgerald, April 17, a.m.
Franklinton, April 19, p.m.
Natalbany, at Wesley, April 22-24, a.m.
Springfield, at Holden, April 24, p.m.
Olive Branch, at Clear Creek, May 1, a.m.
Denham Springs, at Palmetto, May 8, a.m.
St. Francisville, at Star Hill, May 15, a.m.
Pine Grove, at Montpeller, May 22, a.m.

J. W. LEE, P. E.

NEW ORLEANS CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 24, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE LITTLE THINGS FIRST.

The ambition to accomplish some great thing in the world is both natural and legitimate. It is in the heart of every man to rise above the level of mediocrity by doing something that will stand as a monument to him in days to come—to realize the full development of the powers he feels stirring in his soul. But it is very seldom that a man springs suddenly from the ranks of the "nothing-doers" into the heroic company of the mighty in thought and deed. Even in those cases where a man has burst from obscurity into fame, a careful investigation will show that there has been a process of preparation that involved the doing of many apparently insignificant and unimportant things. It is a kind of law of success that the little things always come first. As a matter of fact, there really are no small things. Whatever lies in the line of duty, whether it seem great or small, is the big thing at that time and for that person. There may be no glamour of glory about a commonplace task—but it is a part of the foundation upon which a great life is builded.

VERY STRANGE.

We had never thought of it in that light before, but it must have become a strange thing in some circles for a woman to love a little child. At any rate, we saw this interesting news item the other day: "Lady ———, wife of Sir ———, is passionately fond of children." That was all there was to it; it was enough.

THOUGHT DOES IT.

No matter what people generally think of Henry Ford, all will have to admit that he has accomplished some remarkable things in the industrial world. In the application of his gospel of high wages, low cost of production per unit, and large output, he has developed one of the greatest manufacturing plants the world has ever known. In explanation of what he has already achieved and of what he hopes to do, he gives full credit to the thinker. People hate to think, he says; yet it is thought and planning that count in the accomplishment of any great undertaking. If a mere preacher, or college professor, or philosopher should state this fundamental truth, a great many people would be inclined to turn up their noses at such academic nonsense; "thinking is all right," they would say, "but give us the man who does things." Well, Mr. Ford has done things as a result of his thinking. Now, children, run along to school.

TOO BAD!

We learn from the newspapers that some of the followers of racing in New Orleans, thwarted in their design of continuing the "sport" in this city during Lent, have succeeded in getting a foothold in Shreveport, where they hope to establish a permanent track after running an abbreviated season this year. The statement has appeared in the press that the promoters of this new enterprise have little hope of making a great profit out of the races now, but after the people of Shreveport have become "educated" in betting on the ponies, they expect to reap a rich reward. It is too bad that this beautiful, prosperous, progressive city of North Louisiana is to have to contend with an institution that has not a single thing to commend it, and that has many a crime, many a ruined life, many a broken heart to condemn it. Horse racing cannot be maintained without gambling; unless the citizens of Shreveport want to see many of their young men—and young women, too—demoralized by the gambling mania, they will leave no stone unturned to block the plans of those who are promoting a "sport" that is already outlawed in most of the cities of the country.

PAY IT WITH TOBACCO MONEY.

We saw a statement the other day to the effect that in one of our States the total annual expenditure for education amounts to only six dollars per child, while the amount expended each year for tobacco in the United States is fifteen dollars per capita. We suppose Southern Methodists spend their proportion of this fifteen dollars per capita; if we would spend a little less for tobacco and a little more for education, we could go a long way toward raising $33,000,000 for our schools and colleges without touching the fringe of our financial resources.

A RUMINATION ABOUT RUTS.

A rut is the groove worn by the passage of anything in following the line of least resistance. The longer a rut is followed, the deeper it becomes. The deeper the rut is, the harder it is to get out of it. A deep rut has ruined many a good road. It is easier to fall into a rut than it is to climb out of one. A rut always ends at the same place—a blind man can follow it. Minds, as well as buggy-wheels, sometimes run in ruts. It is a misfortune for a man to be in a rut and not know it. It is a pity for a man to know he is in a rut and yet be unable to get out of it. It is a tragedy for a man not to want to get out of a rut he knows he is in. Moral: Beware of ruts.

SERVICE VERSUS SOCIETY.

One of the most heartening things we have read recently is the account in local newspapers of the determination of a young lady of one of the wealthiest Jewish families in New Orleans to give up a brilliant social career for the profession of a trained nurse. This determination is not a mere fancy on her part, since she has already spent three years in one of the leading hospitals in strenuous preparation for her chosen work, and on last Saturday evening received her diploma as a graduate trained nurse. We do not know the influences that entered into her decision, but it must have been that the call to service in behalf of her fellow-man was stronger than the appeal of social enjoyment. This call to service is a wonderful thing that stirs in the heart of our young people and leads them to make what the world calls sacrifices for the sake of the good they can do. The world may see the sacrifices—but it cannot know the joy that rewards those who serve others rather than self. If it could, it would speak, not of sacrifice, but of salvation.

WE HOPE HE IS RIGHT.

A distinguished actor in New Orleans last week was interviewed by an enterprising newspaper with reference to his opinion of the stage to-day, especially as to the so-called sex plays. His statement is interesting from the standpoint of those who maintain that human nature is essentially clean—that good makes a stronger appeal than evil. We hope he is right in his prediction as to the future of the stage. He says: "The clean plays will live long after the bare-legged and sex plays have ceased even to be known. I have studied the problem thoroughly, and it is one in which I am intimately interested * * * Some of these shows, being well press-agented, have made money, but they died. They cannot live. They teach nothing. They do not raise the drama. They accomplish naught. * * * I cannot see any future for the problem, sex, or vulgar play. The one that is going to succeed is the clean, wholesome play that makes people think and puts them in mind of the home folks. You will see in time that I am right." We hope some of the play writers and theatre managers will take his view of the case.

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MY FATHER KNOWS.

"Your Heavenly Father knoweth that ye have need of all these things."

By Wilbur Fisk Tillett.

My Father knows my every want;
No help he ever fails to grant
Whene'er I seek his mind to know,
His will to do, his love to show:
He knows, he knows, my Father knows,
And safe his child where'er he goes.

My Father sees my every need,
His watchful eyes sean every deed;
Nor can I wander from his sight
Whose presence fills my life with light:
He sees, he sees, my Father sees,
And from all ill his child he frees.

My Father hears my every cry,
His listening ears catch every sigh;
Nor can I call to him in vain
Whose power and love my life sustain:
He hears, he hears, my Father hears
No prayer of faith escapes his ears.

My Father cares, he cares for me,
However low my lot may be;
However great, however small
My burdens be, he cares for all:
He cares, he cares, my Father cares,
His children's burdens all he bears.

My Father loves with love so strong,
It fills my heart with grateful song;
Nor life nor death nor depth nor height
Can hide me from his loving sight:
He loves, he loves, my Father loves,
And safe his child where'er he moves.

My Father knows, my Father hears,
My Father sees, my Father cares,
My Father loves because he knows,
And, knowing all, his love o'erflows:
He sees, he hears, he cares, he knows;
With love for all his heart o'erflows!

RELIGIOUS BOOKS A NECESSITY OF THE SOUL.

By Bishop William A. Quayle.

Just one thing in the world, of the world, has cubic dimensions. That one thing is the soul. Out of the world and in the world both is that Vast Cubic Dimension, the Almighty God. The soul is God's relative, the one majesty that history knows, and whose carryings on are the romance of earth.

The one thing that appertains to the entirety of the cubic measure of the soul is religion. So viewed, religion is the only great thing with which to reckon. When a man gets religion the whole he is, has the tide of the eternal sea invade it. Every bay and creek and rivulet and island and continent and trivial neck of protruding sand, is visited by religion. This is the graphic and immense procedure of our rugged world. Religion takes all man is into account for all the lands and seas he shall dwell on or sail on for eternity. How less than gossamer seem the other hawsers which anchor the soul compared with this vast grip which is the grip of God. Students who delight in majestic circumstances and inclusions and excursions have here the lure of the ages. Star dust and the-universe-in-the-making, what is that to match with the soul in the making? Religion is our one worth-while endeavor, our sole earthly occupation. As the planets take the same road as the sun, so all earthly matters but trail the soul in its tremendous orbit.

Religion, then, being the one sufficient occupation for the soul, whatever fosters religion is the soul's friend. You cannot expect an angel to read a last year's almanac. He reads the road-book of eternity. Every reading we engage in as living, growing, deathless men and women is as a last summer's daily paper filled with advertisements of bankrupt stocks compared with religious reading. Religious books are by any mensuration the vascular reading of the soul. Every worthiest book in fiction, poetry, history, biology, philosophy, heads out into religion as the headlands reach out into the sea. Who wants to measure up to his vastness must read religious books. The reason Shakespeare will not let go of us is because he is getting out to dim sky lines of life where we feel the breath of "that bourne from which no traveler returns." Greatly stated, Shakespeare is a religious poet. All great things are religion-bound.

Consider religious books. Read them. The danger to our generation is that we read papers but not books. Papers pass; books abide. The residents are books. They who mean to be residents of times and eternities would do well, therefore, to read permanent literature. If all Christian people could be prevailed on to read religious books, we should not be so flurry, so apt to catch each peevish gust of passing unbelief and malbelief. The things which hammer people in the face like a sword-stroke as being new things like the vagaries of "The invisible king" (I spell it with a little "k" because it is impersonal) would be known as an often appearing vagary known these thousands of years and bobbing up about every so often like a water-logged stump below a waterfall. We should get safe and impregnable in our large reaches if only we were familiar with the yesterdays of religious and semi- and pseudo-religious thought.

When anyone gets in the Gulf Stream he hits summer. There is a Gulf Stream of the soul which, if one frequents, he shall have weather which is propitious to the spirit. He shall escape the fetters of ice and arctic zones where no ships sail but only remain prisoners of frozen seas.

I do not believe any one can become cubic by reading simply periodical literature. He must do that and move farther than it. If Lowell rejoiced to name himself a "bookman," more should each religious person record himself "a religious bookman." Religious books are always nosing about even when in little bays, in the somewheres of a very great sea. The Mediterranean or Great Sea is what the classical geographies called their major known sea. The Mediterranean of human life is The Soul; and all voyages in it are religious; and the guide books of this vast water are Religious Books; and whoso would sail and sail and have no wreck and fear no frowning storm clouds, howsoever black and bleak they were, must familiarize him with the Chart called The Bible and other books less in bulk than that Holy Book but questing in the same vast seas, where man at every prayer and looking for the Cross and struggling up to God makes the master quest, which is the search for God and the finding Him.—The Christian Advocate (New York).

THE BIBLE'S INFLUENCE ON LIFE.

Proportioned to the grandeur of its contents has been the beneficent influence of the Bible upon human life.

This influence has been attained, and it will continue, not by reason of minute accuracy as to the years of Methuselah, or the number of armed men in the Exodus, or the genealogical tables of the Old or the New Testament. In things immeasurably deeper, higher, broader than these is the hiding of its power. In its disclosure of God, in its holy law, in its provision of redemption from enslaved and condemned souls, in its doctrine of brotherhood and of immortality, lies its victorious strength—and there it will remain, whatever the issue of the present study.

Let all be summed up in the words of Wendell Phillips: "The answer to the Shaster is India; the answer to Confucianism is China; the answer to the Bible is the Christian civilization of Protestant Europe and America."—Edward G. Andrews.

CHURCH ARCHITECTURE.

By Rev. J. A. Baylor, D.D., Architectural Secretary, Board of Church Extension.

Article I.

In the years immediately preceding the world war, the Methodist Episcopal Church, South, invested annually in the building of churches and parsonages a sum exceeding $3,500,000. For a period of at least five years all building has been very much restricted. Taking into consideration the increased cost of building, and the new vision of building needs which has come to our people, we are justified in believing that within the first two years following the return of reasonably favorable conditions enterprises will be set forward totaling at least twelve or fifteen millions of dollars.

It is certainly of the utmost importance that reasonable care be taken to secure the best possible return on such a tremendous expenditure; hence the importance of any agency or department within the church which may in a measure influence helpfully the shaping of such a program. Herein lies the opportunity and the responsibility of the Architectural Department of the Board of Church Extension. The selection of an architect for the development of a plan is of vital importance. The architect determines the appearance, and, in a large measure, the arrangement of a building, and specifies the materials to be used in its construction, and in doing this determine to a very great degree just what return the church shall receive on its investment. Exercise care, therefore, in selecting an architect.

A church is a place for preaching. The preached Word has always occupied a central place in the Methodist Movement, and in this we are in accord with the New Testament. Methodism has a message for the masses; so a prime requirement is an auditorium, spacious, attractive, cheerful and comfortable, where all the people can see the preacher and hear his message. If by poor arrangement, or defective proportions, the acoustics are such that only half the audience hears distinctly, the church is getting only 50 per cent return on this part of its investment. The writer knows of some large and recently completed structures against which this objection might be fairly lodged. Not only is a good auditorium essential, but the arrangement of choir, platform, and aisles should be such as to favor, and not hinder, the evangelistic activities which have been so honored of God in the past.

The church has a teaching function. More and more, the importance of religious education is being recognized. The Sunday school now is being directed on lines of efficiency. Sound and proved principles of pedagogy are being applied, and standards developed in the practice of the public schools are used for arrangement and equipment. Unless the architect has studied these problems and is familiar with these standards, he cannot work out an arrangement favorable to the greatest church efficiency.

The appearance of the church building is important. The structure has a silent message of its own, and to every passer-by it speaks of unseen values, spiritual realities, of heaven and of God. Strength, dignity and beauty belong to it, so that naturally the words of the Psalmist will come

into mind: "How amiable are thy tabernacles, oh Lord, God of hosts"; "Walk about Zion; go round about her; tell the towers thereof."

Durability is an essential feature, when we consider that the church building is an investment. The life of the structure measures the return on the investment. Durability is determined largely by the materials chosen for the construction. It is not wise to erect a "cheap" building. As in everything else, cheapness is apparent. The tawdry, tinselled, gingerbread effect soon shows wear. Somehow we feel that this is unworthy of the house of God. It is better to go more slowly and build surely. The great cathedrals represent generations of pious effort and devotion. The architect whose greatest claim is that he will build a church more cheaply than any other, is seldom the best architect to employ. Time confers an element of attractiveness which nothing else can give. The traditions, memories, sentiment and devotion of vanished multitudes enrich the stones of the old church, and fill its shadowy aisles like rich incense. Not long since the author was in a certain Southern city, and while waiting for a train visited two or three churches. The inscription on the corner-stone of one venerable pile indicated that it had stood there considerably more than a century, but the building was well preserved. There were no cracks in the walls, and it seemed good for other centuries. Various tablets, statues and memorial windows showed something of the pious sentiment woven about it since its erection. There was something restful and reassuring in its quiet strength. Down the street a little way stood another building of pretentious proportions, but showing much evidence of poor planning and cheap construction. Weathered paint and disjointed sheet metal all too soon proclaimed the attempt to deceive the eye with the appearance of more lasting materials. Walls too thin for the loads they carried were disfigured by ugly cracks, and yet, as evidenced by the inscription on the corner-stone, this building had been standing less than a score of years.

The Architectural Department of the Board of Church Extension is prepared to assist greatly pastors and building committees in building enterprises. Suggestive plans, showing various types of modern church buildings, large and small, are furnished on request; also suggestive plans for parsonages, full information as to modern standards of Sunday school equipment and arrangement, church lighting, heating, furnishing, and the names of competent and reliable architects cheerfully furnished. Special study has been given to an improved type of church for rural communities. Mistakes can be avoided and money saved by consulting this Department in the beginning of a building enterprise. Where competent architectural service is not otherwise available, plans and specifications for any kind of building can be furnished directly from the office of the Board.

OUR NEW AMERICANS.

By Dr. R. L. Russell.

The big problem before the American churches is playing the part of the big brother to the foreign-born brother in our midst. We must first learn that he is our brother and treat him as such. He is unacquainted with our customs and is, therefore, timid and shrinking, and will not approach us for guidance. We must make the approach. He is our problem, but we must not neglect him. To make him a Christian—loving our ideals, believing in our religion—is our real task. But we must undertake it unafraid. The Father who loveth all alike will help. Christ, our Savior, has power to lift them, and the Holy Spirit can enlighten them. Suppose we undertake this problem in a big way.

Recently I came across this little poem by Edgar A. Guest, which is wonderfully significant. If you clearly analyze it, it will make you a better American and a bigger brother to this stranger in our midst:

The Big Problem.

He's a hunkie or a wop, he's a dago or a Greek,
And the language of our country is a tongue he cannot speak.
He has sought the land of freedom, for the dream is in his breast,
And he's groping rather blindly for the things he knows are best,
He's a power for good or evil, he will hate us or revere,
And become a friend or traitor from the way we treat him here.

He has heard about our country in a vague and hazy way,
It's the land where men are happy and where little children play;
But he's strange to all our customs that surround him, now he's here,
And he misses much that's spoken, but he doesn't quite know how,
And he'll never grow to like us if we neglect him now.

There's a mighty force within him if we only understood;
We can spurn it to our danger, or can mold it to our good;
We can turn our backs upon him, or can make of him a friend,
Who will come to speak our language and the flag we love, defend;
But it's not enough to pay him for the labor of his hand—
We must teach him all our customs till he learns to love our land.

He's a hunkie or a wop, he's a dago or a Greek,
But he's very busy thinking, though his thoughts he cannot speak;
In the future he'll be something—that is true of every man—
And the blame may be upon us if he's not American.
So let's make of him a Yankee and let's treat him like a friend,
And let's teach him love of freedom—it will pay us in the end.

WHEN A YOUNG MAN QUITS.

Yes, it is always a time to think about when a young man resolves to quit. He comes to a crossroad. One goes to the right, the other to the left. He does not know which way to take. He has come down one highway and given himself to its tasks, and did not flinch under any difficulties. But the crossroads demand that he shall decide whether he shall quit the one and choose the other. If he goes on the way he has started, he knows about what the end will be. He has seen others go that way, and he has seen how they came out. He looked forward. He used his powers to take a glance ahead as he saw those engaged in his occupation arriving at the end of the day's work and the close of their lives. He was not satisfied as to the outcome. The vision threw him into a period of discontent. He could not be satisfied, as he once was. Should he go on in that way? The forces of decision came closer and closer upon him until they had encompassed him round about. He had to decide. He faced them. He resolved to quit and take another tack on his life course.

The years fly past. Ambition and industry mark the way. Education is obtained. The profession of law is entered. Life brings its remunerations. The young man is past middle life. But there he stands, strong and honored with recognition and position and fame and high respect surrounding him. He made the decision and was willing to pay the price of success.

This is the story given by Mr. Harry First of a young man in the United States postal service:

"Back in the middle eighties a young man just out of school was appointed to a position as railway postal clerk with instructions to report at headquarters located at Cincinnati. This boy—for such he was—happened to be a product of the old commonwealth of Kentucky, the interior town of Columbia, in the country of Adair. Almost a giant in size, of keen intellect, and exceptionally strong in personal appearance and clean-cut address, he was not long in making his presence observed in any gathering. This young man entered upon his duties with zest and enthusiasm, which naturally resulted in rapid promotion until he had attained a 'clerkship in charge' on one of the heavy railway postal lines. His studious habits, genial disposition, and all-round high type of man won for him special distinction among his companions in the postal service, and it was generally predicted that he would rise to some high position in the Post Office Department, so completely did he seem to fit into the service of which he was a part. After a period of several years he startled one of his friends one day by remarking: 'Coming up the road to-day I got to thinking what a poor business the postal service is for a young man to enter as a life career, and so I have decided to resign and go back to the good old town of Columbia in the commonwealth and resume the study of law, that was interrupted when I accepted the appointment in the mail service.' Putting his decision into action, the next morning he tendered his resignation to his superior officer and retired from the service. The incident related is a leaf taken from life that happened over thirty years ago. This young man followed his determination to a complete fulfillment; he completed his law course and was admitted to the bar, at which he practiced his profession for a long period of years with honor and distinction. Some years ago he was advanced to the bench as a judge of the appellate court, and on January 1, 1921, Judge Rollin Hurt (for such he is) took the oath of office as Chief Justice of the Kentucky Court of Appeals, the highest tribunal of justice of the State, and thus this career, started in a postal car through 'self-determination' plus pluck, persistency and ability, coupled with character and manhood, reached the height of a cherished ambition."

The judge is an honored member of the Methodist Episcopal Church, South. His eminence is such as to make all his friends take a delight in his success. But back in his life stands that moment of a great decision, the lone hour when no man can help, when a man wrestles with his future and, like Jacob, resolves that he will not desist until the right comes and the power is released to execute a great decision that will change the entire course of life. That meant up from the dead level to the heights. That meant a rise from the ways of mediocrity to power and fame. That meant to break away from the ranks and to assume the position of generalship. That meant the full realization of life; for no man can come to the full expansion of his powers if he is not willing to wager a decision to quit what he is doing and take the chances in trying to learn a new way and follow new ideals.—Western Christian Advocate.

INTRODUCING J. G. HOUSTON.

Allow me to introduce to you Mr. J. G. Houston, of New Albany, Miss., the Director of the Christian Education Movement for the North Mississippi Conference.

Mr. Houston is a young man, one of the youngest Directors in the church. He is a progressive business man, a merchant, president of the Houston Dry Goods Company of New Albany. He is the superintendent of our Sunday school, and has one of the most progressive, successful Sunday schools in the church. He is the grandson of the Rev. Alec Houston, one of the great pioneer preachers of Mississippi. He is the son of Mr. James Houston, of Cleveland, Miss.

Mr. Houston comes to this new work with the determination that nothing shall be left undone to make a success of the Christian Education Movement in North Mississippi. We invite the hearty co-operation of every District Director, Charge Director, Presiding Elder, and Pastor of our Conference with this young man who enjoys the perfect confidence and enthusiastic support of his local church and community and all who know him.

J. H. HOLDER,
Conference Secretary.

Christ is to human beings what the climate of Florida is to the orange and magnolia trees—their own native home. He lures us on to a goodness and harmony like his own, because the chords of divine music in us answer to his fingers.—James W. Lee.

Those who live with us have the greatest power to lift us.—Exchange.

THE PAGAN NOTE IN OUR LITERATURE AND DRAMA.

By R. F. Bishop.

Are the American people growing tired of the novel, or only surfeited with an arbitrary, unsatisfactory, present-day type of fiction, and registering their protest in the only effective way known to them? Certain it is that novel readers, or at least novel buyers, are not as much in evidence as was the case a decade or two earlier.

A mild sensation was occasioned several years ago when the announcement appeared in a literary journal that a certain publishing house, detecting the changing taste of the reading public, had ceased to bring out books of fiction and would henceforth confine itself to standard works, such as history, biography, school books, etc., as less hazardous and more profitable, on the whole, than the current run of novels.

About the same time the Literary Digest, in a comprehensive review of book publication since 1890, made it clear that "fiction has not kept pace with the general increase of book publications," and that in 1912, 9.3 per cent of the whole number of books published belonged to the fiction class, whereas in 1890 the percentage of fiction to the whole was 24.5 per cent, and in 1900 it was 20.1 per cent."

Still more recently the New York Times, in its book review department, notes a "changing order," in the type of fiction now appearing, as if the reading world had at last grown weary of the vacuities, the inane sayings and doings of the idle rich and is demanding useful information and books that deem it worth while to deal with the real issues of life.

The Stuff of Recent Fiction.

No intelligent critic will charge the waning interest in fiction to deterioration in form or slovenly, ineffective style; for never were the higher qualities of literary craftmanship so much in evidence as now. But "the body without the spirit is dead." The trouble seems to lie in the fiction-stuff itself; much of it smells to heaven, as the result of lingering long and with ill-disguised preference among humanity's diseases; lifting aloft in a thousand varied forms the ooze of its running sores while utterly impotent to heal; strangely insensible to the higher spiritual interests; blind to the teachings of history; often hostile to the only curative agency known to the loftiest intelligence and the widest experience.

"Paganism forever trying to force back Christianity and claim the world. * * * One would not know that there was such a thing as Christianity in existence from reading these novels. * * * We are being flooded with a lot of fiction that attacks everything the world has called morality, and holds up a frantic individualism as the only dominant life-principle worth considering. Marriage is a conventionality of old-fashioned people and must not stand in the way of 'love.' * * * In three modern novels out of five of those one buys at the news stand or on the train, one wonders if the writers of these books have any sense of right or wrong left."

To these extracts, taken from the Christian Work and Evangelist, we may add the following from the editor of the British Weekly, in discussing several of the more widely read recent novels: "This again is Paganism. Fatalism is only another doctrine of Paganism. In Paganism man is powerless before the forces that play through the physical or human world. He may accept them resignedly if he will, and thus rise to be a stoic. But accept them he must. * * * The only power that can unfailingly or in any degree lift men out of nature, out of the sloughs of despond, out of entangling circumstance, * * * is Christianity. And yet after 2,000 years of universal testimony eight-tenths of our novelists forget this. It is one of their limitations."

It would seem that these "limitations," which are undoubtedly the bane of the present-day novel, are also to pronounce its doom, unless writers and publishers return to the spirit and method of the earlier day, when fiction had a wider range, serving frequently as a vehicle of truth and as a motive to duty, when great gripping works of imagination opened the highest heavens to human gaze, at the same time impelling their readers to full-orbed purposeful living in this present world, and were at least as winsome, as entertaining as the anemic novel of the present day, which so frequently lacks the vitality to pay the cost of its useless publication.

A Slogan of Paganism.

"Art for art's sake" is the slogan of a paganism that is often insolent, sometimes rankly unchaste in its suggestiveness, and always densely unaware of the profounder spiritual needs of normal human beings. To assume that nothing is to be accounted artistic, or worthy to rank as literature, which deals sympathetically with Christianity as a redemptive force is a canon of literary criticism in far too many of the houses which make a specialty of fiction. Within two years a book on the art of fiction, written by an author of large experience in the ways of publishing houses, cautions intending writers against employing religion as a motive in either the novel or the short story, as neither good literary form nor good policy.

"The object of fiction is to entertain"—only this and nothing more—so various self-elected arbiters of public taste have constantly and confidently affirmed; and publishers have blindly followed them—into a blind alley, as it now appears, so that novel publishing has come to be a dismal and unprofitable business, even—

"THE WORST BUSINESS IN THE WORLD"

if we may credit a publisher writing under this caption in the Saturday Evening Post. Yet the common run of novels that glut the market and fail to pay the expense of publication have not been guilty of having any high moral or spiritual aim.

On the other hand, it may be recalled that several of the greatest American novels were not written from the theatrical standpoint, nor with a view merely to entertain the feeble-minded, or pleasure-sated populace. Mrs. Harriet Beecher Stowe was not aiming to amuse the crowd when she wrote Uncle Tom's Cabin — a phenomenally popular book. But "Uncle Tom's Cabin is not literature;" so it has been affirmed over and over again by a certain school of critics who are dumfounded by their failure to gauge the public taste. Certainly Mrs. Stowe's book is not "art for art's sake," but it has cast its weird spell over more people, and drawn more tears from human eyes, and roused more righteous souls into effective action against a mighty wrong than all the questionable books of the present generation taken together. And the same observation is true of another great popular work of imagination representing the more recent period and deriving no support from national or sectional feeling.

Is it a New Day?

A few months ago the startling announcement was made in various literary journals that a big mail-order house in Chicago had placed an order with the Harpers for a million copies of Ben-Hur, to be ready for their Christmas trade—so large and steadily increasing has been the demand for this entrancing book as the years roll by. A book with a message, a book that can present in a vitally sympathetic way "the spell of the Man of Galilee" and deal faithfully with the higher interest of life may be just as engaging and even far more profitable to publishers than the endless procession of much-heralded new exploitations of loose marriage and easy divorce, to say nothing of other inane, freakish or criminal antics of certain unsavory elements of society.

But the sky brightens. In a story running in a popular magazine a literary woman actually gives an account of her "conversion," and of the new inspiration and the new fulness of life growing out of that radical change. Then, too, the protests of subscribers against the really stupid descent of some of the magazines into the gutter cannot longer be ignored. Since commencing this article there has come to my table the current number of one of the best-known monthlies, which refuses to handle "tainted fiction." From the letters of its correspondents the following extracts are taken:

"I want to pat you on the back for the excellent and timely 'Straight Talk.' * * * Too much contempt cannot be heaped on those publishers who prostitute their pages and debauch their readers' minds for the sake of a few extra dollars. * * * Cannot the postal authorities be invoked to stop this vicious flood?" "Even that pink-sheeted journal never dreamed of printing the vicious illustrations that boldly wink at us from the pages of so-called family magazines to-day." "Some months ago I wrote a letter of protest to another magazine on this very subject. I shall not renew my subscription." "I find out that I must cut out at least two well-known magazines that have been on my table for years. They have become insufferably foul, and henceforward it is the clean ones for me."

The church papers must at least keep even pace with the cleanest and best of the secular journals; they must "cry aloud and spare not," distinguishing between the clean and the unclean; pointing out, especially to our young people, that there are with us still masters of the art of fiction who are developing a wholesome philosophy of life; in whose pages one meets real people, winsome and lovable, whose acquaintance it may be well worth while to make.—Selected.

A MODERN ITINERANT.

Log of Auto Trip from Canton to Enterprise, Miss.

Started, with the writer as chaffeur and only passenger, eight miles from Canton, Miss., in little 4-cylinder Buick; cargo as follows: 2 handbags, comfort, steamer rug, pair man's shoes, 2 pairs lady's shoes, man's raincoat, lady's raincoat, box containing suit of clothes, dressing robe, lady's sweater, child's sweater, shoe-shine apparatus, razor, comb and brush, man's hat, lady's hat, 1 gallon of syrup, bucket containing sundries, 3 jars fruit, 5 canned goods, jar jelly, can Wesson oil, 9 hens, oil lantern, electric flashlight, hatchet, saw, auto tools, extra tire, extra inner tube, 8 pots flowers in galvanized tub, 3 flower baskets, china vase, 3 glass vases, set ice cream saucers, plates and saucers, 4x6 rug, 2 books, 6 copies Atlantic Monthly, several church papers, child's tricycle, 3 dolls, several other toys and playthings, 1 quart bottle of engine oil.

Two miles from Canton, at County Farm, took Cartbage road, but crossed Pearl River at Ratliff's Ferry. Got out of river swamp in good shape, but beyond that backed into bad rut and got stuck for 50 minutes in sight of where Gammill Lumber Co. is having "right of way" cut through virgin forest. Saw some wonderful timber. A man who drives Ludlow Consolidated School wagon arriving at the room nearby where himself and mules lodge, proved a friend and pulled car out. Reached Ludlow at dark, finding boarding-house full, willing to crowd another in, but advising that lodging could be secured at home of Mr. White, three miles ahead. Little piece out mistook soft ground for hard, and was delayed 15 minutes; a negro man and his son, who said that they had helped 50 cars out along there during the season, gave speedy relief. Meant to stop with Charles White, who takes in traveling people, but at G. Pleas White's, where inquiry was being made, the sight of the luggage elicited the information that it was a Methodist preacher moving, and he was not allowed to go further that night, was given clean bed, good supper and breakfast, nice luncheon for the next noon, and started off at 8, with all needed directions. Some ice, and radiator had to be thawed out a little before engine would start.

At Lillian, 8 miles on, stopped to warm, and had quick success 'phoning to Mrs. H. that I was safe en route. Pressed on through Hillsboro and its sands without stopping, and reached Forest about 10:15. Took on 5 gallons of gasoline, and talked ten minutes to Brother W. A. Davenport in his office, who advised the upper or common dirt road into Lake, instead of gravel one. Took up en route a footman. Stopped at Lake only long enough to allow him to alight, then sped on to Lawrence, which point was reached exactly at

noon. Wrote and mailed a card to Rev. J. G. Galloway. Ate the lunch. Splendid road on to Newton. Took on one quart of engine oil, learned that Pastor Jones and wife and Presiding Elder Moore were both away for the day, but talked to Sister Moore 15 minutes.

Drove south to Garlandsville, then turned east. Stopped at a Mr. Ratcliffe's to make inquiry, and bought 60 cents worth of pecans grown on the place. Drove up to Dr. McCune's in Enterprise at 5:15 p.m., just 25½ hours after starting from Madisonville. The speedometer showed miles of trip, 101. The gasoline consumed was 10 gallons. The actual hours of driving were eleven; if all the road had been like some of it, it could have been covered in five.

One of the ladies who saw the articles removed from the car at the parsonage remarked that the trip ought to be written up; hence these lines. When Mrs. Hawkins arrived by train the following day, she was regretting that many more things had not been loaded into the car, which could easily have been done. H. G. HAWKINS.

Enterprise, Miss.

WE GIVE BECAUSE ——!

By Wm. C. Allen.

A beautiful little girl has been lying ill in Philadelphia the past few days. The curly hair has been matted, the laughing eyes have lost their luster, the merry voice has been stilled. She caught a cold coming across the Atlantic because, although about treble prices compared with prewar charges were paid, the great steamship company furnished only one blanket for each passenger and did not always turn on the heat in the midst of winter. As I looked on the exquisite form and the once rosy cheeks of my precious grandchild, I knew that her sufferings and the family anxiety on her account were direct results of conditions which were the inevitable sequences to the accursed war.

But our little one had two nurses, loving hands ministered to her, an intelligent physician knew what to do, she had milk and medicines, warm covering and a warm room. And now—thanks to the compassions of God—she is getting well!

This has made me think of the little children of the poor of Central Europe—of how millions of them have suffered the past few years and are suffering and starving to-day. I think of their wan faces, of the rickets and tuberculosis, the empty stomachs, the coverless beds, the cold rooms. I remember that when they want milk they can not get it, when their doctors prescribe medicine, they cannot furnish it, when they need warm clothing, it cannot be obtained. The poorest child in America can be taken care of, but these little ones of Australia, Germany, Poland or Serbia sink into their tiny graves by the hundreds of thousands because of the cruel blockade and the accursed war.

When I remember that relief is in sight for these foreign victims of governmental failures and crimes, I know how the great heart of my beautiful America throbs with pity for the oppressed in distant lands. We who honor Christ, and have different thoughts about Him, all know that He loved little children most of all. We know that we, too, love them and that in every land they are just as innocent of responsibility for what their elders do as, in America, are the little people who prattle around our feet. So we want to help them. We want anxious parents and friends abroad, to whom their children are just as precious as are our babies to us, to have their heartloads lifted even as we rejoice when our dear children are called back from the yawning grave.

And then we want to give! We give because of our common humanity. We give because the fearfully torn fabric of international life can best be mended by the services of love. We give because the Savior has declared, "Inasmuch as ye have done it unto one of the least—ye have done it unto Me!"

HE TOOK IT UPON HIMSELF.

Some time ago a daily newspaper printed the incident of a young man who, having completed his college course, went to a great city to begin his business career. He first looked up the nearest church of his own denomination and said to the pastor: "My name is Jones. I have just finished college and am starting in business. Here is my church letter—I am ready for work." "He took it upon himself."

I have heard of another young man whose father died, forcing the son to leave his studies and return to the farm. The church in his neighborhood was closed. No one took any interest. No one went to church. "He took it upon himself" to canvass the community and excited enough interest to warrant inviting a minister. He then waked up parents to send children to Sunday school. He got out his cornet and his wife played the piano. They had church because "he took it upon himself."

Who does not know the story of Jacob Riis, who went about hunting opportunities to help. "He took it unto himself" to redeem the city and lift the poor.

Any man may take the initiative in his town to talk up the church and make Christianity practical and operative. The motto to the indolent in both mind and body is, "Let George do it."

The Christian character of your church and community is as much your affair as it is your preacher's. Why fool yourself that the preacher must prove his mission by pulling you out of your obstinacy in spite of yourself? A Consistory in each Reformed church with a will to make the church go and talking Christ day by day "in season and out" will create a revival. The average man is the real evangelist. Take it upon yourself to gather a group for Sunday school or church. It makes life worth living. Nothing like it.—The Intelligencer.

HUXLEY ON THE BIBLE.

By T. L. Lewis.

In 1871, Professor Huxley, the great English agnostic, wrote one of the most glowing tributes that we have on the Bible. It is said that he influenced his children to read it, and admitted that it was a good mental stimulus for any children. Here are three sentences from the pen of that master with 250 words of glowing praise for the Bible:

"Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate as a sensible lay teacher would do if left to himself, all that is not desirable for children to occupy themselves with; and there still remains in this old literature a vast residuum of moral beauty and grandeur.

"And then consider that, for three centuries, this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is familiar to noble and simple from John O'Groat's House to Land's End as Dante and Tasso once were to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past stretching back to the furthest limits of the oldest nations of the world.

"By the study of what other book could children be so much humanized and made to feel that each figure in that grand historical procession fills, like themselves, but a momentary space in the interval between two eternities; and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their works?—Contemporary Review.

To love abundantly is to live abundantly.—Exchange.

IMPORTANT STATEMENT BY THE TREASURER OF THE MISSISSIPPI CONFERENCE BOARD OF MISSIONS.

Dear Brother Carley: Will you say to the brethren of the Mississippi Conference that the Treasurer of the Mission Board has received the 10 per cent Conference Centenary money, which amounted this year to $11,970.32? This will aid the Board in meeting very urgent needs at present. With the help of the Journal of 1920, or such information as I can rely upon, we will render such help as can be given to each mission charge. The illness of Brother H. B. Watkins, who is Secretary for the Board, leaves the new treasurer to look for some necessary information to other sources. I feel sure the Journal will be out in a few days, and we can know the appropriation of each charge and the pastor serving. My address is Fernwood, Miss., and not Tylertown, as handed you by Brother Watkins.

We find plenty to do in our new field of labor, and our people are very kind and generous. God is very precious to us these days. Our faith is strong for a good year. Wishing you a happy year in all things, I am,

Sincerely,

A. M. BROADFOOT.

Fernwood, Miss.

MERIDIAN DISTRICT CONFERENCE.

The District Conference of the Meridian District, Mississippi Conference, will convene at Shubuta, at 9 a.m., Tuesday, May 3, with a preliminary sermon on Monday night by the Rev. Henry G. Hawkins, of Enterprise. Let the pastors see that delegates are elected in due time and their names forwarded to Dr. W. H. Huntley, Shubuta, Miss., also to me at 1303 15th Avenue, Meridian, Miss.

PAUL D. HARDIN, P. E.

MEETING OF EXECUTIVE COMMITTEE OF THE BOARD OF CHURCH EXTENSION, NORTH MISSISSIPPI CONFERENCE.

The Executive Committee of the Board of Church Extension of the North Mississippi Conference will meet at Grenada, Miss., on March 2. Let all who wish to make application for help for church or parsonage building get application blanks from the general office, Louisville, Ky., at once, and have same properly acted on and filled out, and send same to the secretary of the Conference Board, Rev. J. T. McCafferty, Minter City, Miss., or have them at Grenada at the meeting.

W. M. YOUNG, President.

THE YELLOW HEART.

They say there are ten thousand millionaires in America; but how many would be millionaires do you suppose there are?

In the terminology of Jesus a rich man is one who puts his trust in riches; as He said, "How hard is it for them that trust in riches to enter into the Kingdom of God!"

To trust in riches is to make them the supreme goal of life, to regard them as the highest good, to put them first instead of God. Money does not make misers, but the love of it.

A workman at his bench may trust in riches as really as Dives clothed in purple and fine linen and faring sumptuously every day.

It is as easy to hypnotize with a dime as with a double eagle.

There are Shylocks lounging on the benches in our parks, rich without a farthing because they are full of covetousness.

"How hardly shall they enter into the Kingdom of God!"—The Intelligencer.

WHO WILL TELL THE OLD, OLD STORY?

The world does not yet sufficiently understand the story of the Cross. It must be told and retold, over and over again, in all the nations of the world.

For this story is to be the basis of safety, civilization, and salvation for all the people of all the nations.

But who will tell it?

The M. E. Church, South, has a shortage of 1,048 preachers. We can find scarcely ten per cent of the missionaries that we need. There is a deplorable lack of properly trained men and women in all the avenues of our work.

The great war caused a dearth of 5,000 missionaries. In five years the various denominations will need 100,000 men and women to properly man the foreign fields.

Where Will Workers Be Found?

These workers will come from the Christian colleges or they will not be forthcoming at all. The schools of the church furnish 95 per cent of the trained laborers.

Secularized colleges do not supply them. How many preachers and missionaries do you know who came from secular institutions?

Our own colleges gave us 236 out of 288 missionaries, and the colleges of the other churches gave us 10 of the others. Only 30 came from state and independent schools.

In five years one college of the M. E. Church sent out nearly as many missionaries as all the state universities combined. One great state school, with 1,000 Methodist students, 3,000 members of other evangelical churches, with 8,000 alumni, turned out less than 20 Christian workers in fifty years.

Pray Ye the Lord of the Harvest

Prayer is an appointed method of securing laborers for the white harvest fields of the Kingdom of God. With one accord, Methodists everywhere should pray to the Lord of the harvest that He will send forth reapers into His harvest.

This will also mean that Methodists everywhere must pray for the schools and colleges of the church. How long since have you prayed---how long since have you heard a prayer---for our schools, their faculties, their students, their work?

Is it reasonable to demand of them the highest Christian character which we expect---and which they maintain---while we withold from them the moral and spiritual support and dynamic of our prayers?

M. E. CHURCH, SOUTH

Christian Education Movement

M. E. CHURCH, SOUTH NASHVILLE, TENN.

The Home Circle

THE SNOWBIRD.

When all the ground with snow is white,
The merry snowbird comes,
And hops about with great delight
To find the scattered crumbs.

How glad he seems to get to eat
A piece of cake or bread;
He wears no shoes upon his feet,
Nor hat upon his head.

But happiest is he, I know,
Because no cage with bars
Keeps him from walking on the snow,
And printing it with stars.

—Selected.

WHY BEN WENT TO THE BABY CLASS.

He did not look in the least like a baby as he started off to Sunday school in his blue suit and white necktie, and he did not feel like a baby either. Why should he, when he had been going to school for two years and had brought home a good report card every month out of that time?

But there was a mischievous spirit in Ben that morning. He did not sing with the rest of the school, though his teacher found the place in the hymn-book for him. He took no part in the opening exercises, and the lesson was hardly begun before he started to whisper a long story to Herbert Joyce.

The patient teacher reproved him gently, and tried to interest him in what she was saying, but Ben would not be interested. He kept on talking, till the other boys could not pay close attention to their lessons, and it seemed as if the hour was likely to be wasted.

Just then the superintendent passed, and the teacher spoke to him: "Mr. Berry, what do you suppose can be the trouble with a boy who will not listen to the lesson and will not let the other boys listen either?"

The superintendent looked at Ben. "If a boy acts in that way," he said, after a minute, "I think it must be because he is not quite old enough to have learned how to behave in a class like this. I know a better place for him."

He took the astonished Ben by the hand, and led him down to the baby class, where there were a lot of little fellows in kilts and curls. "I have brought you a new scholar, Miss May," said the superintendent. "This seems to be just the place for him."

The teacher smiled as she made room for Ben, but her pleasant welcome could not lift the cloud from his spirits. His cheeks grew red and hot. It was all he could do to keep from crying. He, Ben Henleigh, the best scholar in the whole second grade, put into the same class with little boys, some of whom did not even go to kindergarten! He did not know how to bear the disgrace of it.

He hated to think of telling his mother what had happened, but he could not keep the uncomfortable secret. Out it came the minute he was in the house. "Just think, mamma! They s'posed I b'longed to the baby class, and I'm seven, and my suit's the eight-year-old size."

Then he cried and mamma asked some questions. "Which is the thing to be most ashamed of, dear," she asked at length, when she understood it all, "to be thought a little boy who doesn't know just how to behave, or to be thought a big boy who will not do as well as he knows—a boy who is old enough to understand what is right, and yet chooses to do wrong?"

Ben looked bewildered. For a moment he thought hard.

"I guess it's worse to be big, and to act as if you was so little that you didn't know anything," he admitted at last, in a faint voice. "I never thought of that before."

And, what is better, he never forgot it.—Happy Hours.

THE RED RUBBER BALL.

The long train on which Dwight was traveling had been standing at a little way station for half an hour. Something was wrong with the engine. But Dwight did not care. He had been watching a freckle-faced boy about his own age who was playing ball. At last the boy saw Dwight at the window. They grinned at each other.

Dwight cupped his hands as if he were waiting for the ball. "What kind of ball is that?" he called.

"Red rubber," the freckled boy called back. Then he added, "Want to look at it?"

Before Dwight could answer he had raised one arm and tossed the ball. Dwight caught it. He pulled his pocket knife out. "This is what I play with on the train," he said.

The freckle-faced boy looked eager. "I never had any knife," he said, grinning cheerfully at his friend.

Just at that moment some one called the freckled boy quickly, and he turned to run. "Back in a second!" he called to Dwight.

The red rubber ball was not much of a ball, Dwight thought. It already had a hole in it, and the bounce was nearly gone. He was so busy looking at it that he did not notice when the wheels slowly began to move. All at once he looked up. The train was well under way, and the little yard and the freckled boy were gone.

"I've carried off that boy's ball!" cried Dwight in dismay. He told his father what had happened. "I don't even know his name," he finished.

"I'm afraid there's nothing we can do but wait till we come back this way two weeks from now," his father said. "The train always stops here a few minutes for water."

A fortnight later, when the long train stopped again at the way station, Dwight was looking out anxiously. "What shall I do?" he said. He held the ball tight. There was something heavy with it, and a string with a note tied to it. The heavy thing was a slim pocket knife with three bright blades. The note said: "I had to put something with the ball to give it ballast, so it wouldn't fall in the wrong place. Keep the ballast."

The precious minutes were flying, but Dwight did not like to throw the ball without seeing the owner. If he only knew the boy's name he could call. Then all at once he saw a face, round and jolly and peppered with freckles. Perhaps they called him Freckles for fun.

Dwight leaned out of the window and put his hand to his mouth. "Ho, Freckles!" he called.

Instantly the jolly face appeared at an open upstairs window. It looked surprised and then pleased. The signal was given for the train to move; there was not an instant to be lost.

"Catch!" cried Dwight.

The other boy made ready, and the red rubber ball flew through the air. The boy in the window caught it squarely. He looked more puzzled than ever at sight of the string and the note. Then Dwight, gazing back as the train moved faster and faster, saw him jerk the knife out. The freckle-faced boy broke into a broad grin. He leaned out of the window of the little house and waved with all his might to the boy at the window of the speeding train.—Herald and Presbyter.

A MIRROR.

"What church do you attend?" was asked of a bright young fellow doing business in one of our large cities.

"O, I just run around," he answered, gayly. "I don't understand the difference between the churches—in fact, there is a great deal in the Bible that I don't understand, and until I do, of course, I can't join any church."

"How many hours a day do you spend studying this matter?" asked the questioner.

"Hours?" he repeated in surprise.

"Well, then, minutes?" The young man was dumb.

"Ah!" said his companion, with patient sadness, "not one. If you thought a knowledge of geology necessary to your success in life, or astronomy, or shorthand, you would not think of spending less than one hour a day in its study, perhaps two, perhaps three; and you would not expect to know or understand it without that exertion. But the knowledge of God, of Jesus Christ, of salvation—the highest and deepest of all knowledge—you sit around and wait for, as if it would come like a flash of lightning."

Does any reader see a likeness of himself in this young man of business?—Our Young Folks.

"TIME OUT."

Which?

Prisoner—There is but one question that has been puzzling me ever since I came here.

Warden—And that?

Prisoner—Is this suit which I am wearing white with black stripes or black with white stripes?—Exchange.

No Time to Celebrate.

The storm was increasing in violence and some of the deck fittings had already been swept overboard when the captain decided to send up a signal of distress. But hardly had the rocket burst over the ship when a solemn-faced passenger stepped on to the bridge. "Captain," he said, "I'd be the last person on earth to cast a damper on any man, but it seems to me that this is no time for letting off fireworks."—Boston Globe.

It Was.

The small boy's parents had distinct ideas of discipline. The walls of the sitting room were lined with mottoes, and the cane was always kept behind "Love one another." One day everything went wrong, and the little boy was whipped eight times. After the eighth caning he said, between his sobs, "D-d-don't you think it's time to take the cane from behind 'L-love one another' and put it behind 'I n-n-need Thee every hour?'"

—Exchange.

Very Simple.

He had fallen through the coal-hole. It was a quiet street. He called for help in vain. Meanwhile the pain increased until he almost fainted. He opened his eyes to find an old gentleman regarding him. "Dear me!" said the kind-hearted pedestrian. "Have you fallen through the coal-hole?"

"Not at all," replied the man, trying to smile. "As you seem to be interested, I will tell you what happened. I chanced to be in here when they built the pavement round me!"—Weekly Telegraph.

Embarrassing.

A famous Scotch minister of the last century was very absent-minded and many amusing stories are told of this awkward failing. On one occasion he had arranged to preach in a certain church a few miles from Aberdeen. He set out on a pony in good time, but when near the end of the journey he felt a desire to take a pinch of snuff. The wind was blowing in his face, so he turned to enjoy the luxury. Pocketing his snuff box, he started the pony without thinking to turn it in the right direction, and he did not discover his error until he found himself back in Aberdeen, at the very time when he ought to have been preaching seven miles away.—New York Globe.

Make It Short.

The danger of overdoing an argument, political or otherwise, is illustrated by Mark Twain's experience at a meeting to raise funds for foreign missions. "When the speaker had talked 10 minutes," said Mark, "I was so impressed I decided that I would give every cent I had with me. After another 10 minutes, I concluded that I would throw into the treasury all the silver I had about me! 10 minutes later I decided I wouldn't give anything; and at the end of the talk still 10 minutes later, as the contribution plate came around, I was so utterly exhausted by the argument that I extracted $2 for my own use."—Selected.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE DAY FOR DECISION.

Next Sunday, February 27, ought to mark a glorious culmination of the month's work in presenting to our young people the subject of Life Service. Already there has been the definite presentation of the matter for decision in some of our congregations, and the response has been of such kind as to show that many young men and women are ready to face the issues of life seriously.

We do not believe that the question of life service should be presented by high pressure methods that would cause decisions to be made under the stress of an emotional excitement that would soon pass away; but we do believe that it is part of the function of the church to bring clearly before its young people the urgent need of trained workers to carry on the organized activities of the Kingdom, along with the duty of each person's facing the facts and determining his life calling in the light of God's will.

Next Sunday is the day appointed for securing signers to the Life Service pledge; there will be no signers unless the opportunity is given. In every congregation there is probably at least one young person whose heart is already turned toward the fields of service that invite the enlistment of the whole life. Give that one person at least—and possibly many others—the opportunity of committing himself definitely to some form of Christian life service.

A GREAT SECULAR NEWSPAPER AND THE SUNDAY SCHOOL.

We have studied the Sunday school so much from the view-point of the church that we may have failed to see its immense possibilities as an agency for developing the true spirit of democracy, of upright Americanism, of justice-loving citizenship. One of our great secular newspapers, the North American, of Philadelphia, has been looking at the Sunday school from this angle, and, as a result, it has launched a campaign for its strengthening against the forces that are menacing civilization. Believing that our readers will be profited and inspired by reading this pronouncement of one of the outstanding secular journals of the country, we reproduce the following editorial from the North American of January 29:

"Is democracy to live or die?

"Is Christian civilization to endure, or is it to perish?

"These grave questions are being asked everywhere throughout the civilized world. The inescapable great war, while it required bloodshed that was abhorrent to all normal men and women, aroused patriotism so exalted and a spirit of self-sacrifice so sublime that for a time it seemed as though it had created new spiritual values which would immeasurably enrich mankind.

"But the passions of greed and selfishness which everywhere so strongly manifested themselves after the war have shown that the primitive instincts are still dangerously strong in the human race.

"At the same time, democracy, which, through the defeat of the Hun, was believed to have triumphed over the forces of evil, is menaced by a power more dangerous and despotic than all the thrones which the war overthrew.

"Christian civilization, the fine flower of the democratic ideal, confronts in Bolshevism and like systems of destructive radicalism and class tyranny the supreme peril to its institutions.

"The American government and the governments of all other enlightened nations are bestirring themselves against the menace, at once so insidious and so audacious. Throughout the Union, State authorities are moving energetically to check the growth of the peril. All law-respecting elements of society and business are combining to that purpose.

"The greatest unorganized defense against the red menace is found in the American Christian home and springs from the hearts of the multitude of God-fearing, pure-minded individuals who make up the vast majority of this nation.

"The chief organized defense lies in a few institutions which have declared relentless war on the new philosophy of despotism.

"These institutions comprise the public school, the parochial school, the church and the American Sunday school. Still another institution with heroic possibilities in this respect is found in the rabbinical schools of the Jewish faith. But notwithstanding the large Jewish population in urban communities, the Jews are so small a fraction of the entire American people that it is not necessary for our present purpose to make a survey of their distinctive work against the Bolshevist propaganda.

"The Roman Catholic parochial schools have behind them the tremendous force of that highly organized church, the very corner-stone of whose philosophy is individualism as opposed to the various scholastic cults. Under the fostering care of a vast ecclesiastical system the parochial schools are well marshaled, and their resources will be utilized to the utmost in the fight against the menace of Bolshevism.

"The public schools, owned and supported as they are by the entire community, are fundamentally democratic and are the most widely diffused of the forces aligned against the red peril. Their very first purpose is to instill into the minds of their pupils a love for the democratic principle. With the resources of the State behind them and under the watchful eye of the authorities, the public schools can be counted upon to do their utmost in the war against the philosophy of disintegration.

"Equally democratic in ideals, and perhaps more democratic in administration, is the American Sunday school.

"While the public school makes its fight for democracy by teaching its civic side, the Sunday school implants in the minds of its members a love and understanding of the doctrines of Christ, which are at once the inspiration and the guiding principle of democratic civilization.

"The Sunday school is more democratic than the public school not only in administration, but also in its social side. The difference arises from the very nature of the work of the two institutions.

"The public school is for children of legal school age. The Sunday school admits every member of the family, young and old. It is to a vast population the chief agency through which acquaintance, friendships and social relations may be safely formed. It is the center of that social contact which unites large numbers of families and individuals, gives them a common interest and inspires in them fidelity to American democracy and Christian civilization.

"But the American Sunday school has the disadvantage that necessarily accompanies the volunteer system.

"While the public school is State supported and attendance is compulsory under the law, the Sunday school depends on free gifts for its support and on the voluntary effort of a large army of earnest workers for its administrative and teaching forces. Even attendance is dependent on the volunteer principle.

"Our public schools have behind them the force of public opinion and the support of the public press. On the other hand, the Sunday school, though a great democratic institution and a powerful democratizing force, is virtually ignored by the secular newspaper because of a sensitiveness toward the religious background of the Sunday school.

"The Sunday school is the only great institution in the country whose possibilities are not fully utilized in the defense of democracy against those forces which have declared implacable war on the democratic ideal.

"As a result of serious consideration of all these facts and conditions, The North American to-day starts a campaign to develop the latent resources of the American Sunday school and to bring it in our home territory to its utmost fighting strength against the forces menacing civilization.

"In this connection The North American maintains its position of an eminently secular publication. The religious side of the Sunday school we leave to those trained to the work and moved by its inspiration. Our concern is to co-operate with them to develop the Sundap school to its greatest power as a source and instrument of democracy, of right-living Amuericanism, of clean, justice-loving citizenship.

"In this important work we ask the earnest support and co-operation of those who regard the Sunday school as the normal gateway to church affiliation.

"But with equal earnestness we plead for the cordial help of those who are without church relationship, but who agree with us that the Sunday school is a prodigious factor for the promotion of social health and democracy, a factor which should be employed to the utmost in meeting the attacks of those evil forces bent upon the destruction of democracy, the American ideal and Christian civilization."

"WHAT HAVE YOU DONE WITH THE MONEY?"

People who invest their money in an enterprise want to know, and they have a right to know, what use has been made of that money. This is no less true of religious enterprise than it is of secular undertakings.

The Centenary Movement was a great religious enterprise undertaken by our church for the promotion of its work throughout the world. In response to the appeal made through that Movement, our people subscribed, according to our latest information, the immense sum of $36,973,848, of which amount $9,826,383.22 had been paid to January 31, 1921. It is altogether proper, therefore, for those who contributed this amount to ask of those who have been charged with the responsibility of administering it, "What have you done with the money?"

This is treated as a fair question by the Centenary Commission, and it is frankly answered in a booklet that has just been issued by the Commission. Without going into unnecessary details, the booklet shows where the money has been expended, for what purpose, and how much has been given to each cause. The reading of this booklet will answer definitely and satisfactorily the questions that are in the minds of those who have given this money, and we hope every one of them will read it. If it is not otherwise available, write to the Centenary Commission, Nashville, Tenn., for a copy—and rejoice that you have had a part in so great a work.

PERSONAL AND OTHER NOTES.

Of the 288 missionaries of our church, 236 camo out of Methodist schools.

Our Sunday school at Gulfport, Miss., is making a fine record in attendance. There were 576 present on February 13. The goal has been set at 700 for Easter.

Bishop W. F. McMurry arrived in New Orleans on Tuesday morning of this week, coming from Shreveport, to keep in close touch with tho work of the church in this important center.

Rev. J. R. Jones, presiding elder of tho Vicksburg District, Mississippi Conference, has announced that the district conference will be held at Utica, Miss., beginning at 9 o'clock, a.m., May 11.

The Annual Meeting of the Louisiana Conference Woman's Missionary Society is in session at Baton Rouge this week. A large delegation left New Orleans on Tuesday morning to attend its sessions

Dr. Theodore Copeland writes us, under date of February 15, that he has just held a great meeting at Clifton Forge, Va. Sixty-five people were received into the church on profession of faith at one service.

Rev. Walter M. Jones, of Guntown, Miss., has our thanks for a convenient blotter, on the back of which are the announcements of the services at the various points on his charge, with an invitation to attend.

The Durant (Miss.) News, of February 11, gave prominent space to an account of the services in the Methodist church on the preceding Sunday, and to a general statement concerning the Christian Education Movement.

Rev. Jas. S. Duke, a member of the Mississippi Conference, is doing a great work as industrial secretary of tho Y. M. C. A., at Laurel, Miss.—so we are informed by a friend who is in position to know of his activities.

A card from Rev. Paul H. Grice, who is now attending Moody Bible Institute, Chicago, states that he is greatly impressed by the work of the institution. Rev. R. H. Barr is filling Brother Grice's appointments on the Meadville and Bude charge during his absence.

Rev. Lastie N. Hoffpauir, of Amite, La., favored the Advocate office with a call on Monday of last week. He gave a good report of the work under his care. The prayer meeting at Amite is one of the best we know of, the attendance being unusually good.

In eighty of the ninety schools of our church, there are 689 young men preparing for the ministry. All of these could be used as pastors to-day without displacing a member of an Annual Conference, and we should still have nearly four hundred charges to be supplied.

Since Tuesday, February 22, was a national holiday, no mail was delivered in the city, and it is likely that some of the reports from Sunday schools participating in the North Mississippi contest did not reach us in time for this week's issue of the Advocate on that account.

The Men's Bible Class of Rayne, La., has planned a "Rice Luncheon" for Thursday evening of this week, at which, in addition to a delicious repast, there will be speeches by various guests. The editor of the Advocate has been honored with an invitation to attend. Rev. Elmer C. Gunn is the efficient pastor at Rayne.

Rev. H. W. Ledbetter, our pastor at West Monroe, La., requests us to make a correction in the figures of the Annual Conference Minutes by stating that the pastor was paid $1258 on an assessment of $1200, and that the presiding elder was paid $180 on an assessment of $180. Everything was paid in full by the church.

We acknowledge the honor of an invitation to attend the marriage of Miss Ruth Elizabeth, daughter of Rev. and Mrs. Briscoe Carter, to Mr. Alfred E. Soderman, at the residence of the bride's parents, Minden, La., on Tuesday, March 1, at five o'clock p. m. In advance of the happy event, we pray that the richest blessings of Heaven may rest upon the young couple.

Rev. George Fox, of Bunkie, La., Rev. Jno. F. Foster, of Franklin, La., and Brother W. T. Holland, of Greensburg, La., paid the Advocate office an appreciated call on Tuesday of last week. They were in the city to attend the meeting of the Masonic Grand Lodge. Brother Foster and Rev. C. C. Wier were honored with election to high positions in the fraternity.

Our work at Glenmora, La., is prospering under the leadership of Rev. W. W. Perry, who is in fine favor with his people. An annex to the church is now being built, at a cost of $2000, which will greatly increase the usefulness of the building. A Woman's Missionary Society has recently been organized which promises to be very fine, and there is a Scout organization with about thirty boys in it.

Bishop W. B. Murrah honored the Advocate office with a call on Monday of this week. He was in fine health and spirits, and gave a good report of the meetings at Jackson, Miss., the day before, in the interest of the Christian Education Movement. In spite of inclement weather, the attendance was large, and much interest was evident. The Bishop preached at Galloway Memorial Church at the morning hour.

A note from Rev. J. L. Evans, our pastor at Oakdale, La., says: "We have a church membership of 225, and a Sunday school of 221. The pastor teaches a Men's Bible Class of 42. During the past month, seven men, all over thirty years of ago, joined the church by vows and on profession of faith." We are not surprised to learn that this energetic pastor is preaching to large congregations every Sunday.

Dr. W. W. Drake, pastor of Noel Memorial Church, Shreveport, La., conducted a meeting at Whitworth College during the first week in February that had most gracious results. A considerable number of the students committed themselves definitely to the Christian faith and life, several joined the church, about thirty-five signed the stewardship covenant, and twelve offered themselves for life service.

Our First Church, Laurel, Miss., has made a fine beginning of the year's work. More than $10,000 has been subscribed on the budget. The pastor's salary has been fixed at $3000, an increase of $600 over last year. A fine feature of the weekly bulletin is an itemized report of the treasurer, from which the membership may know just exactly the financial status of the church. Rev. Osmond S. Lewis is the efficient and popular pastor.

Bishop W. F. McMurry is doing a great deal of very efficient work in the interest of the Christian Education Movement. We note from his engagements as given by the Commission that he is greatly in demand throughout the church. At the same time, he is keeping in close touch with the situation in Louisiana and Mississippi. He is expected to be in New Orleans this week, and at Grenada, Miss., on March 2, in attendance on the North Mississippi Conference Set-up Meeting.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. George Fox, Bunkie, La., 4; Mrs. L. C. Wellborn, Columbia, Miss., 2; Rev. Jas. M. Lewis, Collins, Miss., 4; J. H. Jamieson, New Albany, Miss., 2; Rev. P. M. Caraway, Sicily Island, La., 4; Rev. A. M. Broadfoot, Fernwood, Miss., 25; F. A. Howell, Durant, Miss., 8; Miss Madge S. Stuart, Meridian, Miss., 10; Rev. S. A. Brown, Lula, Miss., 3; Rev. M. K. Miller, Holly Bluff, Miss., 2; Rev. M. B. Sharbrough, Biloxi, Miss., 3.

NORTH MISSISSIPPI SUNDAY SCHOOL CONTEST.

We have received the following reports for last Sunday of the Sunday school contest in the North Mississippi Conference:

Amory: Nine Plus Class—attendance, 40, offering, $3.65; total attendance, 290, total offering, $21.28. (Bad weather.)

Grenada: Business Men's Bible Class—attendance, 33, offering, $2.58; remainder of Sunday school—attendance, 159, offering, $8.61.

Greenville: Big Brothers' Bible Class—attendance, 61, offering, $25; remainder of Sunday school—attendance, 190, offering, $10.03; total attendance, 251, total offering, $35.03.

Holly Springs: Young Men's Bible Class—attendance, 17, offering, $1.50; remainder of Sunday school—attendance, 125, offering, $8.60; total attendance, 142, total offering, $10.10.

Tupelo: Wesley Bible Class—attendance, 24, offering, $0.75; Philathea Class—attendance, 17, offering, $1.50; Baraca Class—attendance, 37, offering, $3.29; remainder of Sunday school—attendance, 196, offering, $10.05; total attendance, 276, total offering $15.59.

West Point: Clishy Class—attendance, 45, offering, $2.96; remainder of Sunday school—attendance, 217, offering, $9.61.

WINTER FRIENDS.

When winter skies are dull and gray,
And summer birds have flown away;
When not a flower decks the hill,
And even insect sounds are still;
When winds go moaning through the trees,
And all the beauty that one sees
Is cloud sailing to and fro,
How good it seems to see a crow!

To see a crow and hear it caw,
What though the winds are bleak and raw!
This speck of black with flapping wings
Unto the drooping spirit brings
A feeling of contented cheer,
As though a long-lost friend drew near,
He brightens winter's dreary days,
This crow, with all his homely wads.

And when a flock of them invade
The stillness, and on dress parade,
O'er snow-white fields with stately tread,
Or circling darkly overhead,
Disport in antics that proclaim
Them despots, still their very name
In winter makes our pulses glow—
We love them, though their name is Crow.

—Helen M. Richardson.

A SPECIAL OFFER.

After careful consideration of the matter, and in response to many inquiries concerning the possibility of making an "Every-Family" proposition, we hereby make the following special offer: WHERE THE ADVOCATE IS SENT INTO EVERY HOME REPRESENTED IN THE MEMBERSHIP OF A CHURCH, WE WILL SEND THE PAPER ONE YEAR FOR $1.50, SUBJECT TO THE REGULATIONS BELOW.

1. This offer expires on March 31.
2. This is not a club offer—no clubs, no matter how large, can be accepted at this rate.
3. Cash, or its equivalent, must accompany every list.
4. In case of any uncertainty in the interpretation of the offer, the matter should be taken up with us by correspondence
5. We must reserve the right to make such additional regulations as experience may prove to be necessary.

No one can regret more than we do the necessity that arose last year of withdrawing the "Every-Family" offer somewhat abruptly; we were forced to do so by advancing costs of production that imperiled our very existence. The popularity of that offer, however—we received more than 3000 subscriptions in response to it—convinced us that it was a step in the right direction to solve the problem of the circulation of the church paper. In making the present offer, we do it with the realization that it is justifiable only on the ground that we want to go as far as we dare in the effort to reach our ultimate goal, "The New Orleans Christian Advocate In Every Methodist Home In Louisiana And Mississippi." The costs of production have not decreased, and we shall have to practice every possible economy in order to publish the paper at the regular subscription price of $2 a year; but for the sake of an "every-family" circulation, we will reduce the margin of safety to the smallest possible limits.

We hope this offer will be accepted by as many of our churches as possible. We make three suggestions as to how it may be put into effect:

1. Include the cost of an Advocate in every family in the church in the regular budget. This is simple, direct, and, in many cases, thoroughly practicable.
2. Present the matter in the most feasible way to the membership of the church and ask for contributions for the purpose of putting the paper into every home.
3. Make a personal canvass of the membership, appealing directly for a subscription from each home.

A combination of the above methods may be found practicable, or better ones may be thought of by those who take the matter up. In some cases, this might very well become the special activity of an organized Sunday school class, or of some other organization in the church, or even of a group of individuals. A prominent Mississippi layman told us recently that several interested laymen in his church had easily secured an amount sufficient to send the Advocate into a good many homes. We are convinced that the way can be found in most of our churches to put the Conference organ into every home. We earnestly hope that it will be found.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. W. C. POTTS, wife of Mr. William Calrel Potts, near Byhalia, Miss., was born December 21, 1847, and died on January 4, 1921. She was the daughter of Dr. F. E. Williams. When a young girl she professed faith in Christ and joined the Methodist Church. Another mother in Israel has fallen asleep in Jesus. To those like this good woman, death has no terror. The good but see death; the wicked taste it. Amid the duties and responsibilities of life, the religion of Jesus and the promise of God to the righteous were her guide and consolation. To her mourning relatives, may I extend my sympathy and say: "Your loss is her eternal gain. We must bow in humble submission to the will of our Creator." A. I. S.

Mrs. MARTHA EMELINE McEWEN was born, July 29, 1846, and died, December 10, 1920, at the old home near the Topisaw Camp Ground. In 1864 she was married to Mr. Archie McEwen. To this union twelve children were born. She leaves four daughters, two sons, thirty grandchildren and fifteen great-grandchildren. She joined the Methodist Church in early life. She loved her Bible. "In my Father's house are many mansions"—and in those mansions our dear mother dwells. The funeral was conducted by her pastor, Brother Castles.

Her daughter,
JOSEPHINE McCORMICK.

MRS. SARAH ELIZABETH TERRY (nee Johnson) was born and reared in Baldwin County, Ala. She was sixty-five years old at the time of her death, and had been married about forty-two years. She was the mother of five sons and one daughter (Mrs. Allen). She was converted in her early married life and united with the Methodist Church. While she was not of the nature to sound a trumpet about her religion, she was pronounced in her convictions and clear and sure in her religious experience and life. She knew and loved Jesus. Her intimate friends and her relatives could see the religious fire and fervor kindling and brightening in her life as the years came and went. When she approached the end she was called upon to suffer many severe pains, but her brother, Rev. H. T. Johnson, of the Alabama Conference, who visited her in her last illness, also her pastor and many friends who visited her, could see that it was well with her soul—that at eventide it was light with her. Brother L. A. Darsey, who had been her pastor more than once and who had visited her a number of times in her last illness, conducted the funeral service, assisted by Rev. M. B. Sharbrough and the writer. We expect to see her again at the Father's right hand.

WALDO W. MOORE.

In the sudden death of Mrs. HALL PEYTON, on January 8, 1921, the Woman's Missionary Society of the Manor Methodist Church has lost one of its beloved members. We desire to express our love and esteem for a friend whom we shall hold in affectionate remembrance; therefore be it resolved:

First—That we rejoice in the fact that Mrs. Peyton was a true and loyal Christian, that she loved and strove to emulate the teachings of Christ.

Second—That we extend to the members of the bereaved family, husband, children, and parents our heartfelt sympathy and prayers.

Third—That a copy of these resolutions be spread on the minutes of the Society, also copies be sent to her family.

Signed by: Mrs. J. G. Brown, Mrs. E. M. Fraser, Mrs. A. R. Peterson, Committee.

On the night of December 27, 1920, the death angel visited the home of O. N. Parker, near Hopewell, and took Mrs. KATE STUCKEY to her final reward. Mrs. Kate McLeod Stuckey was born on March 1, 1841. She united with the Methodist Church in her girlhood, and remained a faithful member thereof during the remainder of her life. Mrs. Stuckey was married twice. Her first husband was J. W. Parker, to whom she was united in marriage in 1867. To this marriage were born four sons, one of them dying in young manhood. Her good husband was taken from her in 1890. She was married to J. G. Stuckey in the summer of 1893. He was called home in 1914. Mrs. Stuckey leaves one sister, one brother, three sons, six grandchildren and one great-grandchild. Her going was sad, but the sadness was turned into joy because they know Christ has claimed his own. I never knew a saintlier person than was Sister Stuckey. It was always a pleasure and benediction to call upon her. A better friend or more loyal supporter a pastor never had. May her loved ones follow in her footsteps. Her remains were laid away in the cemetery at Harrisville, Miss., the services being conducted by her pastor, assisted by Brother Breland, of Hopewell.

I. H. SELLS, P. C.

Mrs. ELLEN MORGAN (nee Hoffpauir) was born near Indian Bayou, Lafayette Parish, Louisiana, December 1, 1842, and died at Ridge, in the same parish, January 28, 1921. She was married to Saul Morgan. To this union six girls and two boys were born. The old Indian Bayou church lost one of its oldest and most devoted Christians, having been a member of the M. E. Church, South, from childhood. She was converted when only twelve years of age and spent her long life in the service of God. Sister Morgan was truly a good woman, a Christian of the best type, faithful in all relationships of life, and was honored and loved by a large circle of friends to whom her pure life was a benediction. Her shouts and praises will be missed in the old Indian Bayou church. Her works and name will ever be kept sacred by her many loved ones. Her family has much to be thankful for, knowing that their loss is heaven's gain. Besides her eight children, she leaves thirty-six grandchildren, forty-four great-grandchildren, four brothers, three sisters, and a host of relatives and friends. Her remains were laid to rest beside her companion in the old Indian Bayou cemetery. A large crowd attended. The funeral services were held by her pastor.

T. H. HOFFPAUIR.

On January 19, 1921, at his home near Hanna, La., Brother H. S. CROW passed to his reward. He was born at Darlington, S. C., December 8, 1849. His parents, Mr. and Mrs. John Crow, moved to Louisiana when he was quite small. Brother Crow gave his heart to God and united with the Methodist Church early in life. He was united in marriage with Miss Mary Rudd, June 18, 1895, and two fine boys came to bless their home. Brother Crow had been a constant sufferer for the past ten years, but through all his suffering he showed the spirit of a Christian. He was patient, kind and thoughtful to all, and especially his good wife, who was so tender and attentive. No one could do for him quite so well as could his wife. I always found the home a place where God was honored and loved. There are a host of relatives and friends who sympathize with Sister Crow and her two sons, Burton and John, in their sad experience, and our prayers are that God will throw His arm of love around them, and cause them to realize more fully His fatherly care. The funeral of Brother Crow was conducted by Rev. S. S. Bogan, and his body was laid to rest in the cemetery at Butler, La., January 20, 1921.

J. M. BOYKIN.
Bossler City, La.

MARRIED.

On January 12, 1921, at the residence of the bride's mother, Mrs. E. J. Smith, near Corinth, Miss., Miss ESTHER J. SMITH and Mr. JAMES D. WOOD, Rev. W. G. Burks, a relative of the bride, performing the ceremony.

It is worth while going through much dust to find one diamond.—Selected.

Epworth League.

LIFE SERVICE OF THE EPWORTH LEAGUE IN THE CHRISTIAN EDUCATION MOVEMENT.

The Methodist Church has consistently held that there is a divine impulsion for responding to Christian work, without which we should not be willing to recommend young men and women to undertake the tasks of Christian service as a life career, or to present to them the opportunities to serve the needy.

The great leaders of Israel responded as they were conscious of the divine leadership. The founders and leaders of the early church were those who responded, not by the will of men but only by the will of God. No lesser conviction must persuade those who respond now.

For sake of convenience in administration we find the forms of separated service divided into three groups, (a) The Christian Ministry, (b) Home Missions, (c) Foreign Missions. Actual service in any such grouping will often overlap, but the field of service as presenting distinct opportunities is clear.

Those who undertake the separated tasks of the church need that they be free for the ministry distinctly belonging to their office and that the Christian laity assume the responsibility of "serving tables." There are increasing fields of service belonging especially to the laity; many of such fields are now served largely by Christian ministers who have been released because of the necessity for such work. The most outstanding places are such as, (1) teachers of religious education in colleges, (2) a limited number of directors of religious activities in our large churches, and (3) various salaried administrative and field workers as are employed in the field work of the Sunday school, Epworth League, and other lay organizations. There are other various fields of service that preferably belong to the service of the laity, such as presidents of schools and colleges, editors and business managers of our church papers.

But to every one that is called to the separated tasks of the kingdom there will be thousands who will serve by maintaining the activities of the local church as they follow their business pursuits; and even those of the laity who can qualify for the tasks opening to them will be few as compared with those who fill the ranks of our membership. The question then arises, "Is there no special task for the ordinary member to do?" Unreservedly we answer, "There is." To this end there has been prepared a plan of part-time service and cards for enlistment which will be furnished free on request. These cards are to be kept on file in the local church for the use of the pastor.

In the Christian Education Movement the life service activities of the Epworth League represent the normal program intended for every chapter. As life service is presented in the chapter or other meetings, for those who have not previously signed declaration cards, let these lines of service be clearly defined:

1. For those who respond for Christian service as a life career—a separated task—these fields are open: (a) The Christian Ministry, (b) Home Missions, (c) Foreign Missions.

2. For the laity there are limited fields to serve in, as (a) Teachers of religious education in colleges, (b) Directors of religious activities in large churches, (c) Salaried administrative and field workers in the several societies.

3. For all who remain in the local church there are many avenues of service. These should be interested either at this time or later in signing for part-time service.

Those who have not previously signed declaration cards for (1) or (2) should enlist while the opportunities are presented by the Christian Education Movement. Such declaration cards will be taken up by the visiting speaker, but duplicate copies should be first made. One copy should be kept in the local church for the information of the pastor and the second copy sent the Conference Life Service Superintendent.

Life Service Bands should be formed for those who sign under (1). Literature fully explaining the work of the Band may be had from your Conference Life Service Superintendent.

GARFIELD EVANS.

FROM SEMINARY, MISS.

Dear Brother Carley: Things are moving along smoothly with us here. We have been most cordially received by these good people. We have been here long enough to be pretty well acquainted on this splendid charge, and we like the people just fine. They convinced us from the beginning that they know how to make a pastor feel at ease in their midst. A lot of real nice things have been put in the parsonage for our comfort, and the end is not yet. The Seminary church gave us a substantial "pounding" some few evenings since, which has proved to help wonderfully in our work along the way. We are preaching to splendid congregations every Sunday. The services have been of a high spiritual order, and helpful to us all.

The Rev. W. W. Graves, our beloved presiding elder, was with us Sunday, February 6, and preached three soul-inspiring sermons to the delight of all those who heard him. His messages were clear, logical and forceful. On Monday following, we had what I would call a delightful quarterly conference session, and all seemed to enjoy the business side of the conference fully as well as they did the many good talks which were made by various ones who were present on that happy occasion. The outlook for the year is encouraging. We are all hard at work, happy and on the way "home."

Yours to help and save,
HILARY S. WESTBROOK.

FROM GUNTOWN, MISS.

Dear Brother Carley: May I make, through the Advocate, a correction of the Minute report from the Shaw charge, North Mississippi Conference?

I do not think it was my mistake; however, it may have been, that the Minutes show an indebtedness of $6,000 against the parsonage. This $6,000 should have been in the column representing Insurance on Churches and Parsonage.

Prospects are somewhat favorable on our new charge. We landed amongst a host of old friends who have made it very pleasant for us. The usual courtesies have been abundantly bestowed upon us. We have had fine congregations at the services. We have a new Epworth League at Baldwyn, with 28 members.

We boast of a good presiding elder on this, the Corinth District. In a letter from Brother Randolph to-day, he said: "I have held 22 quarterly conferences and no preacher's salary reduced; some have been raised."

Our official board is made up of as fair-minded men as Southern Methodism can produce. Cordially,

WALTER W. JONES.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania St., telephone, Uptown 1105;; office, 327 Carondelet St., telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence St., telephone, Hemlock 2461.

Rev. C. D. Atkinson, Parker Memorial, residence, 734 Nashville Ave., telephone, Uptown 447

Rev. H. T. Carley, editor, New Orleans Christian Advocate; residence, 1125 Fern St., telephone, Walnut 1238; office, 512 Camp St., telephone, Main 4373.

Rev. W. C. Childress, Sup't City Missions; residence, 1129 Fern St.; office, 327 Carondelet, telephone, Main 5688.

Rev. W. L. Duren, Rayne Memorial; residence, 1421 Constantinople St., telephone, Uptown 1188-X.

Rev. J. D. Harper, McDonoghville, La.

Rev. R. H. Harper, First Church; residence, 5830 Prytania St., telephone, Uptown 329.

Rev. H. N. Harrison, Felicity; residence, 1818 Chestnut St., telephone, Jackson 1753.

Rev. W. D. Kleinschmidt, Louisiana Avenue; residence, 1110 La. Ave., telephone, Uptown 2805.

Rev. G. V. Romano, Italian preacher; residence, 1319 N. Rampart St., telephone, Hemlock 468.

Rev. Jno. T. Sawyer, superannuate; residence, 1232 St. Mary St., telephone, Jackson 1404.

Rev. J. E. Selfe, Epworth; residence, 438 S. Scott St.

Rev. Ellis Smith, Carrollton Avenue; residence, 1125 Fern St., telephone, Walnut 1238.

Rev. W. E. Thomas, Memorial Home; residence, 1516 Amelia St., telephone, Uptown 1989.

Rev. C. C. Wier, Algiers; residence, 236 Olivier St.; telephone Algiers 133.

Stephen S. Thomas, Conference Centenary Secretary-Treasurer; residence, 1432 Fern St., telephone, Walnut 2899-W; office 327 Carondelet St., telephone Main 5688.

You will find a lot of satisfaction in looking cheerfully on the dark side of life.—Selected.

Sunday School

LESSON FOR FEBRUARY 27.

Lesson Topic: Responsibility For Our Resources.

Scripture Lesson: Matthew 25:19-30; Romans 12:6-8.

Golden Text: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." Matt. 25:23.

Home Readings: Monday, Rewards Of Faithfulness, Matt. 25:14-23; Tuesday, A Citizen Responsible, Matt. 25:24-30; Wednesday, Faithful In Service, Matt. 25:31-40; Thursday, Neglect In Service, Matt. 25:41-46; Friday, Faithful Workers Rewarded, Luke 2:8-17; Saturday, A Faithful Officer Rewarded, Nehemiah 2:1-8; Sunday, Reward Of Faithful Prayer, Psalm 40:1-8.

Teaching Points.

1. God will require an account from us of every gift he has placed in our hands.
2. We have to wait for the Lord's coming—but we must work while we wait.
3. Our ability to please God is not dependent upon the number of talents we possess, but upon the use we make of the smallest gift that is ours.
4. We ought to do what we are capable of doing, and not waste our time trying to do another man's work.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Twelve of the denominations are preparing to call attention to the most important thing in the world, namely, the childhood of the church. The last week in April through the first week in May is the time designated. Literature will be furnished such schools as care to enter into this helpful campaign in behalf of our children.

Just preceding Children's Week, all our schools are expected to observe Sunday School Day. It is not too early to make plans for the observance of this day more generally than ever. The truth is, this day can be observed anywhere you can get a dozen people together.

We have been talking about family altars and how to establish them. We all know it is important to have family worship, but we do not fully realize the far-reaching influence of such an institution. The first step to take is to have an altar in your own home that amounts to real worship and you will have the power to get others to follow your example. Use the Home Quarterly as a help in family worship and note the results.

The Fidelias, an organized class of young men, has accepted a missionary special, a Korean language teacher, at $120 a year. We have one hundred classes in the Conference that could do the same thing with all ease. While money is hard to get is the time to have a great faith in God. Let him show us what he can do without "easy" money.

Rev. C. A. Parks, pastor at Tunica, invited me to teach a class of his teachers this week. The class is using the text, "Life in the Making." Several members of the class have said they had no idea there was so much practical, helpful material in this book. The school at Tunica has more than filled the church building. The next step for the church to take is to provide room to accommodate the children and young people.

If you want to know the kind of work you are doing for the children four and five years old, use the following as a test. It would be a good thing to cut this out and paste it in your teacher's textbook for future use:

1. Do the children associate God with the common objects and duties of life?
2. Have they learned to talk to God in prayer, and do they know several beautiful prayers appropriate to their years?
3. Have they been taught to love to and sing beautiful songs appropriate to their years?
4. Do they know well a large number of stories showing God's love and care?
5. Do they try to please papa, mamma, and God?
6. Are they growing helpful, tender-hearted, considerate of others?

MISSISSIPPI CONFERENCE NOTES.

From Saturday, the 12th, until Wednesday, the 16th, I had the delightful pleasure of being at Picayune and teaching a class in "Life In the Making." I feel that this was a successful class and that much was accomplished. Two Bible classes were organized, an adult class and a senior class. This school needs more room badly. It is hoped that the way will be opened for them to have more room. There are some fine workers at Picayune. Their new superintendent has taken charge and, as he put it, "A new broom sweeps clean," and he expects to be a "new broom." I visited the High School at Picayune and the Industrial Consolidated School. I feel that our church at Picayune is in better shape than it has ever been in.

Thursday, the 17th, was spent in Brookhaven in consultation with the presiding elder and workers in the interest of the District Institute.

From March 20 to April 29, I will have the slides that were shown at our Annual Conference in the interest of Sunday school work. I hope to be able to show these slides every night of the time that I will have them. Won't each one of the brethren who would like to have the slides shown, drop me a card? I can only reach about one-third of the Conference in this time, but am extremely anxious to do this. Let me hear from you.

Don't forget, whatever else you do, to pray for the Sunday school work and workers.

The Brookhaven District Institute will meet at Topisaw, May 10, at 2:30 p.m.

The Jackson District Institute will meet at Brandon, May 11, at 9:30 a.m.

The Conference Standard Training School will be held in Jackson, Miss., June 7-14. Yours in the work,

JNO. C. CHAMBERS.

FROM RECTOR, ARK.

Dear Brother Carley: I will try to give you a few items from Northeast Arkansas. As I wrote you some time ago, I am stationed at Rector, in the Paragould District, North Arkansas Conference; to say that this is the best work in Arkansas is putting the matter mildly.

My wife has just recovered from a very severe attack of pneumonia, and during the entire period we had all that could be wished for in the way of assistance, and all furnished by the church. On the morning of the fifth day of her sickness, a brother came and called to me and said, "Here is a little token of remembrance that the town has sent you." On inspection the package was found to contain $100; at another time a deposit slip was handed me by the cashier of the bank, which showed $51 as coming from the members of the church. The Lydia Class of our Sunday school procured a trained nurse from Memphis at their own expense, and last but not least, special prayer was held not only in Rector for wife's recovery, but at Paragould, Bono, Jonesboro, and other places.

I am glad to say wife is now able to be up most of the time, for which I am thanking God. Our work moves along well. General summary of Feb. 13: 153 present at Sunday school, collection $11.83; good congregation at church service, three additions; 58 at Epworth League. Inclosed find a copy of church bulletin. Success to the Advocate and its editor, also love to all the brethren. Gratefully.

A. W. O'BRYANT.

LET US "KEEP" THE DAY.

Do you "keep" birthdays and anniversaries in your home? Of course, you do, and they are red-letter days in the year, especially for the children. Holidays, birthdays and anniversaries always ought to be joyful occasions which shall stand out in memory because of the happiness they brought and still bring. There is no foolish sentiment but a very pleasing suggestion in this plan which was adopted by one church, which helps to make men and women and little children know new sources of strength, peace and lasting happiness of the best kind. The pastor designed a very simple blank form which he sent out to every member of the congregation, asking them to give him the dates of certain anniversaries, birthdays, wedding days, baptism and confirmation days, etc. The purpose was this, to cultivate the habit of prayer, and the plan was to have each person in his place at church on the Sunday nearest to his birthday or wedding anniversary to thank God for his blessings. There was sent to each person filling the slip a reminder of the anniversary and invitation to the service at which he would be specially remembered. There is a special promise to united prayer, and co-operation proved very helpful. "More things are wrought by prayer than this world dreams of." Suppose you try it.—Selected.

God intends no man to live in this world without working; but he intends every man to be happy in his work.—Selected.

SITUATION AS TO ARMY AND NAVY CHAPLAINS.

The Army.

The Re-organization Act approved June 4, 1920, provided for the commissioning of 240 Chaplains. Since the passage of this act, we have been earnestly seeking qualified men to fill the vacancies in this number and had within 50 of the total and a number of applications in process of development.

The present Congress, however, has decided to reduce the Army to 175,000 enlisted men, and there are indications of further reductions in the near future. The wording of the Chaplains' section of the Army Re-organization Act appears to permit the construction that the number of Chaplains is dependent upon the strength of the Army, "authorized" by Congress "from time to time," and not upon the original authorization of June 4, 1920. If this construction prevails, we now have 24 more Chaplains than an Army of 175,000 would call for under the law. Pending decision as to the construction, we are informed that no appointments will be considered. At the normal rate of death and resignation, it will take three years to absorb the 24 now commissioned in excess of the number of Chaplains permitted in an Army of 175,000. It appears extremely doubtful, therefore, as to any additional Chaplain appointments being made in the Army for several years to come.

The Navy.

While there is in the present Congress a definite determination to reduce the personnel of the Navy as well as of the Army, even with the proposed reduction in the Navy, eighteen new Chaplains will be necessary to fill the number permitted by law. In view of this we desire to make special effort now to fill these vacancies. They are distributed as follows in order to fill the quota in each of the denominations:

Baptist, South, 3; Congregational, 1; Disciples, 1; Lutheran, 3; Presbyterian, South, 2; Methodist Episcopal, 2; Methodist Episcopal, South, 2; Roman Catholic, 4.

The maximum age limit for entrance as a Chaplain in the Navy is thirty-one and a half years. One enters with the rank of junior grade lieutenant; after seven years' service he becomes lieutenant; after four years as lieutenant, or eleven in all, he becomes lieutenant commander; after this, promotion is according to record by selection. The highest rank to be reached is that of Captain, which corresponds to that of a Colonel in the Army.

Navy Chaplains should be well educated, not only having a college degree but also a full course in some Theological Seminary. It is highly desirable that Navy Chaplains should have had experience in work for men and in athletics. The type of man required is virile and red-blooded, yet genuinely consecrated and truly pious; tactful and a good mixer; standing four square and not easily led away by surroundings. He must be a real man and a man's man.

The Navy needs these eighteen Chaplains and needs them now. There is no finer field for service. Surely we can find in each of the denominations listed above suitable men, fully qualified, willing to enter this branch of service! Full particulars will be furnished any who may apply to the General Committee on Army and Navy Chaplains of the Federal Council of Churches, 937-41 Woodward Building, Washington, D. C.

E. O. WATSON, Secretary.

GOD'S INSTRUMENTS.

The great sterling duties, the exact truth, the resolute refusal to countenance wrong, the command of temper, the mastery of indolence, the unstained purity—these and such as these form the character and fashion our souls into instruments in God's hands for high heavenly purposes in his providence. But the carefulness over details; the watchfulness against faults which we know to be faults, but which, notwithstanding, seem venial; the devout regularity and attention in our private prayers; the invariable good humor of our manners; the seeking for occasions of kindness and unselfishness; the avoidance of little temptations; the care not to cause little annoyances and little troubles—to attend to all this for the sake of Christ, our Master, is the natural and fitting expression of a loving heart.—Frederick Temple.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Second Round.

Leland, 11 a.m., 2 p.m., Mar. 6.
Greenville, 7:30 p.m., Mar. 6.
Hillhouse, 11 a.m., Mar. 13.
Sherard, 7:30 p.m., Mar. 13.
Clarksdale, 7:30 p.m., Mar. 16.
Cleveland, 11 a.m., 3 p.m., Mar. 20.
Shelby, 7:30 p.m., Mar. 20.
Shaw, 7:30 p.m., Mar. 23.
Friar's Point, 11 a.m., 3 p.m., Mar. 27.
Sherard, 7:30 p.m., Mar. 27.
Hillhouse, 11 a.m., April 3.
Rosedale, 7:30 p.m., April 3.
Evansville and D., at Dubbs, April 9, 10.
Lula and Dundee, at Dundee, April 10, 11.
Coahoma and Lyon, at Lyon, April 12-14.
Boyle, at Shipman's Chapel, April 16, 17.
Merigold and A., at Alligator, 7:30 p.m., April 17.
Lake Cormorant and R., at L. C., April 23, 24.
Duncan, at Duncan, 7:30 p.m., April 24.
Gunnison, at Gunnison, 3 p.m., April 29 (a special).
Glen Allen, at Avon, May 8.
Tunica, 7:30 p.m., May 11.
Jonestown and Rich, at Rich, May 14, 15.
Benoit, at ———, May 21, 22.
Hollandale and Arcola, at ———, May 29.

District Conference at Gunnison, April 28-May 1. The Conference will close at noon Saturday, but there will be preaching at Gunnison Sunday. There will be no published program, but a very definite one will be followed. See Discipline if you wish to get a line on the program. Definite time will be given the various visitors, but they had better let me know at an early date what hour they will be present. Preaching will be given right of way at regular periods. Final plans for the Education Movement will be matured. No pastor in the district can afford not to be present through the whole Conference. Some definite announcements later.

JAMES H. FELTS, P. E.

Grenada Dist.—Second Round.

Kilmichael, at Stewart, Feb. 20, 21.
Water Valley, First Church, Feb. 27, a.m.; Mar. 14, night.
Red Banks ct., at Victoria, Feb. 27, p.m.; 28, a.m.
Holly Springs, Feb. 28, p.m.
Oxford ct., at Pine Flat, Mar. 5, 6.
Water Valley, Main Street, at Taylor, Mar. 6, 7.
Abbeville ct., at Mt. Zion, Mar. 12, 13.
Oxford Station, Mar. 13, 14.
Grenada, Mar. 20, 21.
Pickens ct., at Goodman, Mar. 27, 28.
Ebenezer ct., at Hebron, April 2.
Lexington, April 1, 3.
Durant, April 3, 4.
Winona ct., at Bluff Springs, April 9, 10.
Winona station, April 10, 11.
Sallis ct., at McAdams, April 16, 17.
Vaiden ct., at West, April 17, 18.
Paris ct., at Salem, April 23.
Waterford ct., at Harris Chapel, April 24, 25.
Ashland ct., at Black Jack, April 30.
Lamar ct., at Sylvestria, May 1, 2.
Duck Hill ct., at Chapel Hill, May 7.
Coffeeville ct., at Bethlehem, May 8, 9.
Poplar Creek ct., at Wesley, May 14.
Holcomb ct., at Spring Hill, May 15, 16.
Tie Plant ct., at Tie Plant, May 15, 3 p.m.
District Conference at Coffeeville, May 4, 6.

R. A. TUCKER, P. E.

MISSISSIPPI CONFERENCE.

Vicksburg Dist.—Second Round.

Vicksburg, Crawford Street, 11 a.m., Feb. 27.
Vicksburg, Gibson Memorial, 7:30 p.m., Feb. 27.
Fayette, Mar. 6.
Centerville, 11 a.m., Mar. 13.
Woodville, 7:30 p.m., Mar. 13.
Woodville Circuit, at Friendship, 11 a.m., Mar. 14.
Hermanville, at Tillman, 11 a.m., Mar. 18.
Utica, at Cayuga, Mar. 20.
Harriston, at Mizpah, 11 a.m., Mar. 26.
Roxie, at McNair, Mar. 27.
Vicksburg, Crawford Street and Gibson Memorial, union quarterly conference at Annex, Mar. 28.
Washington, at Kingston, Apr. 2, 3.
Natchez, 7:30 p.m., Apr. 3.
Louise and Holly Bluff, at Louise, 11 a.m., Apr. 10.
Silver City, 7:30 p.m., Apr. 10.
Rolling Fork, at Cary, Apr. 17.
Gloster and Liberty, at Mt. Carmel, Apr. 24, 25.
Mt. Vernon, at Union, 2:30 p.m., Apr. 24.
Oak Ridge, at Flower Hill, Apr. 30-May 1.
Mayersville, at Fitler, May 8.
District Conference, at Utica, 9 a.m., May 11.
Nebo, at ———, May 15.
Anguilla, at ———, May 22.
Rocky Springs, at ———, May 28, 29.
Port Gibson, 7:30 p.m., May 29, 30.

J. R. JONES, P. E.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

Notice.

The ninth annual meeting of the Woman's Missionary Society of the North Mississippi Conference will convene in Okolona, March 8-11, 1921. The Executive Committee will meet Tuesday afternoon. The first session will be held Tuesday evening.

Mrs. Porter Davis is chairman of the Entertainment Committee.

Signed by: Mrs. J. W. Conger, Pres.; Mrs. G. C. Jones, Sec'y.

MISSISSIPPI CONFERENCE.

Mississippi Conference Annual Meeting at Meridian.

The tenth annual meeting of the Mississippi Conference Woman's Missionary Society will be held in Meridian Central Church, Meridian, Mississippi, March 1 to 4, 1921, the opening session to be at 7:30 Tuesday evening.

Mrs. Lipscomb and Miss Haskin will be the Council guests.

(Miss) MABEL L. PORTER,
Secretary.

McComb Hears The Call.

A Woman's Missionary Society was organized in the South McComb Methodist Church in the home of Rev. and Mrs. W. A. Terry, January 5, 1921. Seventeen members were enrolled and a complete corps of officers were elected.

Rev. W. A. Terry conducted the devotional exercises and the organization immediately afterward was effected. The work was begun in a beautiful spirit each officer assuming her responsibility as a call to service. This church is indeed fortunate to have had Brother Terry returned to them for the new year. In every department of the church work interest is manifested as a result of his untiring efforts with his people.

May the members of this missionary society receive a vision of the world's needs, and by rendering this service become God's messenger, his representatives among men.

SOCIAL SERVICE COMMITTEE.
Mrs. J. K. Dunn,
Mrs. L. N. Alford.

LOUISIANA CONFERENCE.

From Thirteen to Thirty-four—Lucky Rochelle Women.

Our Missionary Society was organized January 4, 1920, with 13 members, and before the end of the year the membership had increased to 34. A large number of our members were subscribers to the Missionary Voice, and we are now adding many others to the list.

We had a Mission Study Class the entire year and studied two books: "Making America Safe," and "The New Christian." We did some Social Service work and expect to devote more time to that phase of the work during the months of 1921.

A number of family altars have been established in homes of our members, and we have several tithers.

One delegate attended the Annual Conference at Lake Charles and two delegates were sent to our district conference at Bunkie.

We expect to have a Junior Society and Baby Division in working order in a few days, as our plans are ready for organization.

The financial report is as follows: Dues, $79; Week of Prayer, $10.28; to Mary Werlein Mission, $10; Scarritt Bible and Training School, $5; Relief and Retirement Fund, $5; Undirected Pledge, $66; District Parsonage, $5; Clothes for Polish Relief valued at $125 and Express on same, $17.07; local work, $458.15; amount in Treasury $30. Total, $810.50.

What we have accomplished the past year has been due largely to the untiring energy and determination of our beloved president; her deep spirituality and prayer life has been a blessing to the entire society. We have the same president this year and expect to accomplish much more than in the past. Will meet you at Baton Rouge.

Mrs. D. B. BODDIE,
Supt. Study and Publicity.

FRENCH MISSION WESLEY HOUSE RECORD.

"Not by night nor by power, but by my Spirit, saith the Lord of hosts."

How wonderful it is that God will accept even the pasting together of a scrap book as service to him, when it is done in his love and for his sake! Christmas, a year ago, we had planned a Community Christmas service in one of the most distant sections. The attendance was a great surprise, the appreciation was touching, and the results through all the following year in spiritual things were so manifest that we planned to enlarge the work for the Christmas of 1920. Trusting in God and in the generous interest of the women of Louisiana and of more distant friends, we planned for a share in a Christmas service in each of four different communities. Our faith was abundantly rewarded and boxes of gifts soon began coming in. To wrap and mark 570 presents is no small undertaking, so the Wesley House family was a busy one for days before Christmas. The girls took great delight in assisting, and so did the neighbors and visitors, so things were all ready in time.

"The Island" is a well populated strip of land just out from Lockport, but the inhabitants are almost entirely deprived of church privileges, schools, or any such helps, because they are cut off from the main land and because many are too poor to have even one extra dress to wear. Some are members of our own church and to these we planned to take some Christmas cheer. You may be sure they were all there when the time for the service came on. Their hearts were open and responsive to the Gospel songs and messages, and there was great joy in every heart because of the gift each one received. A toy, a bag of candy, a pair of stockings, a dress, or a sweater, whatever the gift, it brought a glow of pride and happiness to the child, or to the older one receiving it. Even a cup of water given in Christ's name brings a reward, but those who sent the supplies would have needed no other reward had they been privileged to see the children receive them. Mr. Robert Martin had charge of this service and he tells us that for days afterwards the children were coming to him to thank him for the gifts, and that so many other children came with hungry, wistful faces saying that they did wish that their names could have been on the list so they could have gotten a gift. He says, "Let us get more next year and have a big tent and give a present to every child who will not have any." I am sure we shall all want to do this. To give the first Christmas gift and the first Gospel message to any one is a privilege indeed. We shall not want to miss the opportunity.

Christmas week found us in the hands of the painters. The girls were away but the house was not empty; as Brother Bryson, the Lockport pastor could find no habitation for his family on his arrival we took them in. His wife was called away by her father's death and he and the three children stayed with us. The two boys of seven and nine made "close and intimate" acquaintance with the new paint, sad for the mother's part; but we all had good times and we missed them greatly when they left.

January 5 brought us joy because on that day Miss Griffin, our new homemaker, for whom we had long been praying, came. From the Head Resident to the "wee'est" girl, all fell in love with her. We now know why our Father kept us waiting so many months for this helper—that we might have just the right one—one who would really fit in.

The annual report for this work shows some interesting figures: Visits made, 2737; visits received, 2387; number of boys and girls helped by summer institutes, 45; number of garments distributed, 781; number of Christmas packages wrapped and distributed, 570; number of Christmas cards and messages sent out, 300; number of miles travelled in mission work, 6463; number of rides given to people in Missionary Ford, 778; number of boxes received, 55.

Men name Him Prince Immanuel,
With attributes divine;
But, O 'tis sweet to think of Him,
A little child like mine.

—Ozora S. Davis.

No labor is hard, no time is long, wherein the glory of eternity is the mark we level at.—St. Hieron.

For unto you is born this day in the City of David a Savior, which is Christ the Lord.—St. Luke 2:11.

FROM NATCHITOCHES, LA.

Dear Brother Carley: Things move on well here. We have secured quite a few subscriptions to the N. O. Christian Advocate, and Missionary Voice since we came here. Have 60 per cent of our Conference assessment subscribed and are trying hard for the balance. We have organized Junior and Intermediate Leagues, which gives us three Leagues. Our Sunday school attendance has increased about 50 per cent. We are compelled to buy extra chairs for seating. Fourteen have joined the church—all adults. Quite a few have professed faith in Christ. My people show a great desire to work for the Master.

Our Woman's Missionary Society is second to none in the whole church—their influence is being felt as far as the Pacific coast. This Society is showing what can be done without suppers, sales, etc., to raise money.

I have a fine body of men composing my official board. They work, and have raised my salary to date.

We are doing our best here for the Education Campaign. May God give it success throughout the church.

Our revival begins on March 27. I am to do the preaching, we will have a singer, and we all will do the work. I take this means of calling upon my friends who read this, to put us, the meeting, and the needs of the many lost of the town on their prayer list.

I am grateful that I can still say, "I love God and man."

HENRY T. YOUNG.

Natchitoches, La.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Second Round.

Zwolle and Neame, Feb. 27, at Neame.
Merryville, Mar. 6, a.m.
DeRidder, Mar. 6, p.m.
Lake Arthur, Mar. 9.
Hornbeck and Peason, Mar. 13, a.m., at Hornbeck.
Many and Robeline, Mar. 13, p.m., at Robeline.
Abbeville and Kaplan, Mar. 20, a.m., at Kaplan.
Crowley, Mar. 20, p.m.
Rayne, Mar. 27, a.m.
Gueydan and Estherwood, Mar. 27, p.m., at Iota.
Eunice ct., April 3, a.m., at Basile.
Carson ct., April 3, p.m., at Carson.
Franklin, April 10, a.m.
Morgan City, April 10, p.m.
Indian Bayou, April 17, at Hebron.
Noble ct., April 24, at Benson, a.m.
Leesville, April 24, p.m.
Opelousas, May 1.
Patterson and Jeanerette, May 4, at Jeanerette.
Branch ct., May 8, at Branch.

C. A. BATTLE, P. E.

Shreveport Dist.—Second Round.

Ida, Mar. 6, a.m.
Belcher, at Gilliam, Mar. 6, p.m.
Naborton, Mar. 8, a.m.
Mansfield, Mar. 8, p.m.
Spring Hill, Mar. 10, p.m.
Cotton Valley, Mar. 11, a.m.
Arcadia, Mar. 13, a.m. Mt. Moriah, p.m.
Longstreet, at Mt. Zion, Mar. 20, a.m.
Vivian, Mar. 20, p.m.
Haughton, at Doyline, Mar. 23.
Gibsland, at Bryceland, Mar. 27, p.m.
Logansport, Mar. 30.
Bossier and Lake End, at Powhattan, Apr. 3, a.m.
Noel Memorial, Apr. 3, p.m.
Sibley, at Brushwood, Apr. 10, a.m.
Minden, Apr. 10, p.m.
Coushatta, Apr. 13, p.m.
Grand Cane, at Stonewall, Apr. 17, a.m.
Cedar Grove, Apr. 17, p.m.
Bayou LaChute, at Atkins, Apr. 24, a.m.
Wesley, at Hall Summit, Apr. 25.
Ringgold, at Grand Bayou, Apr. 26.
Haynesville, at Dykesville, May 3.
Pelican, at Mitchell, May 8.
Castor, at Alberta, May 11.
Bienville, at Strange, May 15.
Plain Dealing, at ———, May 18.

R. H. WYNN, P. E.

Alexandria Dist.—Second Round.

Glenmora, Sunday, March 6.
Marksville and Simsport, at Simsport, Sunday, March 13.
Oberlin ct., at Forest Hill, Sunday, March 20.
Trout and Goodpine, at Goodpine, Sunday March 27.
Oakdale, Sunday, April 3.
Winnfield ct., at Dodson, Saturday, April 9, and Sunday, April 10, a.m.
Winnfield, Sunday, April 10, p.m.
Colfax and Montgomery, at M., Sunday, April 17.
Campti ct., at Davis Springs, Sunday, April 24.
Liberty and Oak Grove, ——.
Elizabeth and Fullerton, ——.
Pineville, Sunday, May 1, a.m.
Alexandria, Sunday, May 1, p.m., May 2, p.m.
Boyce, at Eden, Sunday, May 8.
Pleasant Hill, at Marthaville, Friday, May 13.
Provencal, at Oak Grove, Saturday, May 14, Sunday, May 15, a.m.
Natchitoches, Sunday, May 15, p.m.
Columbia, at Grayson, Sunday, May 22.

W. L. DOSS, JR., P. E.

Monroe-Ruston Dist.—Second Round.

Monroe, 7:30 p.m., Mar. 1.
Dubach, at Lisbon, Mar. 5, 6.
Ruston, 7:30 p.m., Mar. 7.
Bernice, at Alabama, Mar. 12, 13.
Sicily Island, at Clayton, Mar. 19, 20.
Rayville, at Delhi, Mar. 21
Mangham, at Little Creek, Mar. 26, 27
Bastrop, at Colliston, Mar. 29.
Bonita, at Jones, Mar. 30.
Winnsboro, at Beouf Prairie, April 2, 3.
Tallulah, April 10.
Waterproof, at Newelton, April 12.
Farmerville, at Marion, April 14.
Chatham, at Chatham, April 17.
Simsboro, at Antioch, April 23, 24.
Lake Providence, at ———.
Oak Grove, at ———.
Midway and Epps, at ———.

(The dates of the last three will be announced after the date for the District Conference has been arranged.)

Eros, at Indian Village.

Our District Conference will convene at Lake Providence.

K. W. DODSON, P. E.

Baton Rouge Dist.—Second Round.

Clinton, at Pine Ridge, Mar. 6, a.m.
Jackson, at Ethel, Mar. 6, p.m.
Baton Rouge, First Church, Mar. 7, p.m.
Ponchatoula, Mar. 9, p.m.
Hammond, Mar. 10, p.m
Keener Memorial, Mar. 13, a.m.
Istrouma, Mar. 13, p.m.
Baker, at Deerford, Mar. 20, a.m.
Zachary, at Slaughter, Mar. 20, p.m.
Gonzales, at Meadows Chapel, Mar. 27.
Greensburg, at Days, April 3.
Kentwood, at Pine Ridge, April 10, a.m.
Amite, April 10, p.m.
Franklinton ct., at Fitzgerald, April 17, a.m.
Franklinton, April 19, p.m.
Natalbany, at Wesley, April 22-24, a.m.
Springfield, at Holden, April 24, p.m.
Olive Branch, at Clear Creek, May 1, a.m.
Denham Springs, at Palmetto, May 8, a.m.
St. Francisville, at Star Hill, May 15, a.m.
Pine Grove, at Montpelier, May 22, a.m.

J. W. LEE, P. E.

NATIONS DEBATE DISARMAMENT.

By Robert E. Eleazer.

At last it appears that grim necessity is about to compel an international agreement looking to limitation of armaments. Common sense and conscience ought to have brought it about long ago, but unfortunately conscience and common sense have heretofore figured very little in international affairs. The spectre of bankruptcy raised by the Great War promises to be much more effective. England and France, with debts so large that they cannot pay even the interest, are under the imperative necessity of finding some means of reducing expenses, and reduction of armaments offers the only chance of saving of any consequence. Japan, while in better financial condition, is nevertheless suffering heavily under the burden of maintaining the third largest naval power of the world, and appears ready for an agreement to lighten the load.

As a matter of fact, the United States is in much the same position. With a war debt of twenty-five billions, or nearly $250 per capita, and an annual budget of five or six billions, something must be done to reduce expense. And with us also the army and navy are the chief extravagances, taking something like a billion dollars a year and asking for half as much more. An agreement to reduce armaments, therefore, seems absolutely necessary.

Strangely enough, the United States, which counts itself the least warlike nation in the world, is just now the only one that is blocking the way. The League of Nations, which took up disarmament as a major question, could make but little progress because the United States was not a participant. The others, perhaps naturally enough, were not willing to act without us.

Then came a suggestion from Great Britain and Japan, which appears to have had official sanction, that the United States join them in an agreement that the three suspend naval construction for a period of five years. But, strangely enough again, Secretary Daniels would have none of it. Such an agreement, he said, would be regarded with suspicion by the other powers. One can hardly take that statement seriously. A more plausible explanation of his position was his other statement that the United States must either have the strongest navy in the world or else enter the League of Nations. Even that was not convincing, and the Secretary later felt under the necessity of explaining and modifying it somewhat, and expressed himself in favor of a conference of nations looking to disarmament. Doubtless his heart is in the right place.

Meantime Congress has taken up the matter and resolutions have been introduced favoring the suggested tripartite agreement, and also an international disarmament congress. In 1915 the President was authorized to call such a congress, and it seems probable that the incoming President will act on that authorization.

Meantime every good citizen should let his representatives know that the Christian sentiment of America will no longer tolerate the militaristic policies that have been heretofore the curse of the world. It would be well also to urge President-elect Harding to call the proposed conference on disarmament.

A CONSECRATED HOME.

By Rev. Jas. M. Lewis.

Much is being said and written of late on Christian education; it is indeed a great subject, one that calls for the best that is in the preacher to interpret to the people. It has never received the close attention and careful study by the church that it deserves.

The slogan adopted by the committee in the preparation of the little manual on Spiritual Resources for the month of January is of far deeper, wider, and broader meaning than perhaps they ever dreamed. "The Family Altar is the greatest school of religion in the world."

If the readers will pardon me for personal references, I will bring before your minds the fruits of a consecrated home. About ninety years ago, a young man and his bride were gloriously converted in a camp-meeting. The first thing they did after their conversion was to erect an altar of prayer in their home. It was rather trying at first on the young man to get down on his knees before his companion and pray aloud unto God, but as time went on, as the good wife assisted from time to time with her prayers, as the little ones began to come into the home, that noble father began to grow eloquent with fervor in his family devotions. The fires never ceased to burn on that altar as long as that couple lived—God wonderfully blessed them for the consecration of that home to Him.

It was because of the family altar in the home, of teaching pure and undefiled religion to the children, of living a life of purity and holiness before them, that there sprang from that one couple such a vast host of servants of God to preach the Gospel to the world. I do not know the exact number, but I do know that there are more than fifty preachers, scattered over many States, who are the direct fruits of that family altar erected some ninety years ago.

Let me remind you, also, the fires have never gone out. They are still burning on the altars of children, grandchildren and great-grandchildren of those noble saints. For forty-one years I have been partaking of the Bread of Life around the family altar—some thirty years ago, God, for Christ's sake, forgave my sins and I was gloriously converted at the family altar. I had rather do without a night's restful sleep than to miss one of those sweet family devotions with my wife and children.

NEW ORLEANS
CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 3, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

BEARING BURDENS.

It is, perhaps, true that the heaviest burdens that we have to bear are those that are unseen, because they rest upon the heart and not upon the shoulders. The world cares very little for our burdens, though, so it is well that they are hidden away. An aching heart may wearily pump the vital stream through throbbing arteries—and not a word fall from parched lips; a wounded soul may wander on through the crowd—and not a murmur betray the pain. Our friends would help us bear our burdens if they could—but too often they are helpless. The friendliest thing sometimes a friend can do is not to add to the burden.

EMINENT QUALIFICATIONS.

According to a recent news item, a citizen of an Illinois town has announced himself as a candidate for the mayoralty, and among his qualifications for the office he enumerates the following: he is the world's foremost checker player; he discovered the cause of baldness; he discovered the secret of selecting laying hens. In addition to these remarkable achievements, he enumerates many other reasons why he should be elevated to the office. We are beginning to understand now how it is that some men come to occupy positions for which they apparently have neither natural nor acquired fitness—their eminent qualifications for some other work have led them or their friends to believe that they were equal to any demands that might be made upon them. A man may be a fine barber, but a mighty poor banker.

GRAND LARCENY.

We learn from press reports that Congress, in a final effort to clear its calendar before adjournment on March 4, has begun to hold night sessions. In one sense, we think this distinguished body of legislators is to be commended for its determination to finish its business, even if it does have to work overtime; but we cannot help wondering why it has put off to the last minute matters that should have been attended to weeks ago. As a rule—there are some exceptions, we admit—there is time enough to do things that need to be done just about the time they need to be done. But Procrastination, that sly thief of time, gets in his work—commits grand larceny, as it were—and orderly procedure gives way to frantic haste. The current opinion is that Congressmen spend too much time in talking and too little in doing. Well, we must not be too hard on them—most of us are guilty of the same offense.

DISTINCT ISSUES.

The leniency of Judge Kennesaw M. Landis in dealing with a young bank clerk, working for a salary of $90 a month, who embezzled $96,500, and the more recent sensational theft of bonds to the value of $772,000 by a bank clerk who was receiving $65 a month, have given rise to considerable discussion concerning the responsibility of employers who pay low salaries to men occupying positions of great trust, for their moral delinquency. If newspaper reports are correct, Judge Landis specifically charged, in the first case, that the bank officials themselves were directly responsible for the fall of the young man because they placed his moral nature under an abnormal strain. We think we can see the case from the Judge's point of view, and we are in utter sympathy with his outspoken condemnation of men who pile up profits for rich institutions at the expense of those who are employed by them. But if personal honesty is dependent upon what the person himself may think is adequate compensation for services rendered, it is degraded from the rank of a moral virtue to that of a mere item of expediency, and the safeguards of legitimate business are destroyed. Even if we admit that it is an outrage against common decency for a bank to pay only $65 a month to an employe who handles millions of dollars daily, we must still hold that the obligation to be honest is independent of any outward circumstance. We ought to hold in execration the oppressors of the poor and count them guilty before God and men; but we must not forget that a thief is a thief, for all that. The issues may be related—but in their personal application they are distinct.

WHAT COUNTS.

We saw this statement not long ago: "God cares more for apostolic success than apostolic succession." The writer of those words, whoever he may be, hit upon an aphoristic way of stating a great truth. We do not discount doctrine—perhaps we need the abstract discussion of the fundamental verities oftener than we are accustomed to have them. But the thing that counts in the establishment of the Kingdom of God on earth is the working out of the doctrines in terms of an activity that produces fruit in the regenerated lives of men and women. When there are added daily to the church those who are in the process of being saved, we know that the doctrines have authenticated themselves and the seal of God's approval has been placed upon our labors. Apostolic success!—that is what counts.

WHAT IS THE DIFFERENCE?

Everywhere we are hearing people say that the world wants peace; yet, so far as we are able to judge, appropriations are being voted for army and navy on a scale never known before. The explanation is offered, that if we want peace, we must prepare for war. We are wondering just now what the difference is between preparing for peace and preparing for war. The Senate Naval Affairs Committee has just reported in favor of an appropriation of $496,000,000, an increase of $100,000,000 over the amount proposed by the House. Of course it is better to have the burdens of war without the horrors of war itself—but it is usually the man who carries a gun that kills somebody.

TOO SILLY TO BE SERIOUS.

We recognize the fact that vessels under American registration find it hard in some respects to compete on an equality with foreign lines, and we earnestly hope that some equitable arrangement may soon be hit upon that will at least place them on an equal footing. We confess, however, that we have very little hope of a solution of the problem if it is to be discussed upon the basis of some suggestions that are reported to have been made recently to the Shipping Board, namely, that liquor and jazz music on American passenger vessels would enable them to meet the competition of foreign lines. We do not profess to be familiar with the law concerning jazz music—so far as we know, there are no restrictions upon it hereabouts—and we do not suppose the Government has concerned itself especially about the kind of melody ship orchestras discourse; but we do know that the American people have unmistakably declared themselves opposed to the liquor traffic, and they are going to stand by that declaration. If a ship agent supposes that fundamental economic and moral principles will be thrown aside to enable the interest he represents to make money, he is too ignorant to be anything but a deckhand on a raft, and too vicious to be comfortably received in good society. It takes men of sense to deal with big problems.

FOREARMED.

The man who knows in his heart that he has earnestly striven to do his duty, unpleasant though it may have been, can face with equanimity the fiercest assaults of his enemies. Consciousness of rectitude is an impregnable fortress because it is defended by the cohorts of righteousness. The man who is guided by the principle of expediency rather than of right is courting both unhappiness and defeat.

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BUT ONCE.

But once I pass this way,
And then—no more.
But once—and then, the silent door
Swings on its hinges,
Opens * * * closes—
And no more
I pass this way.

So while I may
With all my might,
I will essay
Sweet comfort and delight,
To all I meet upon the pilgrim way.

For no man travels twice
The Great Highway,
That climbs through darkness up to light—
Through night
To day.

—Anonymous.

THE SIN OF BEING BEHIND THE TIMES.

By the Rev. Harry Emerson Fosdick, D.D.

In one special realm the perils of a belated mind can be clearly ilustrated. Consider the financial responsibilites which in an early American settlement a Christian might be expected to assume! They were few and simple. To support his family, to pay taxes, to contribute to the local church, to help his neighbors in their need—whoever did these well was a good Christian and a generous man. If famine raged in India, he did not hear of it. If Turks massacred Armenians, no rumor of it reached his ears. Or if at last the news did come, of what benefit was that? No railroads, no steamship lines, no cables, no world-wide credit system that makes money fly faster than the wind, were at his service. No possibility of world-wide helpfulness was opened to him, no responsibility for extensive generosity rested on him.

How many who call themselves Christians live in this new day as though the old day still were here! They, too, support their families, pay taxes, contribute to the local church, and on occasion give to the neediest cases in their town. That is the limit of their financial output. In this modern world they are anachronisms. They are as out of date as horse-cars on New York City's streets. At least a century has passed over their heads without their knowing it. For one of the miracles of our age is the power it puts into the hands of a man with a few dollars to join himself with other men who have a few dollars, and within a few hours to put the pooled resources of all at work anywhere on earth from the center of China to the heart of the Congo. One marvel of this new era is the romance of stewardship.

Oneself in Monetary Form.

When an appeal for money is made in church or town or nation, it commonly is regarded as a necessity to be endured or a nuisance to be avoided. Nor is there any wonder that such distaste is associated with financial campaigns, when one considers the frequent tone of their appeal. You ought to give; you ought to be generous; it is your duty—how commonly are we assailed by such injunctions! Yet modern opportunities for money's use are more marvelous and enticing than "Arabian Nights" and more romantic than the folklore of any people. A Christian missionary, Armenian by birth, American by education, was slain by the Kurds on his sick bed in the presence of his wife. His family escaped. Once, no matter how dearly his American friends had loved him, no matter how ardently they had wished for his sake to help his children, they could have done nothing. But in this marvelous era they at once reduce a little of themselves to monetary form, the most portable shape into which human personality can precipitate itself, and in that form they go straightway overseas to Persia and bring back their friend's wife and children to a safe home and a liberal education. One who can see in such an opportunity nothing but duty is blind. Who would not love to play with this new white magic by which a man can put himself at work around the world?

Once in an isolated settlement of the old world of slow communications, a man could hear of cruel need in the antipodes and could go home with nothing but sympathy to offer. Let no man in this modern world express sympapthy with any need anywhere on earth unless he means it! The acid test can straightway be applied. For we can do something, no matter where the need may be. The agencies of human helpfulness now reach in an encompassing network over all the earth. The avenues are open down which our pennies, our dollars, or our millions can walk together in an accumulating multitude to the succor of all mankind. Each of us can take some of his own nerve and sinew reduced in wages to the form of money, and through money, which is a naturalized citizen of all lands and which speaks all languages, can be at work wherever the sun shines. It is a privilege which no one knew before our modern age. It is one of the miracles of science, mastered by the spirit of service, that a man busy at his daily tasks at home can yet be preaching the gospel in Alaska, healing the sick in Korea, teaching in the schools of Persia, feeding the hungry in India, and building a new civilization at the head waters of the Nile. Consider, then, the shame of one who in such an era is still a spiritual inhabitant of an age gone by! Only a man who with generous, systematic stewardship is taking advantage of the new opportunities is fully abreast of his times.

New Avenues of Usefulness.

What is true of opportunity for financial service is true of many new agencies for usefulness which the modern world has given us. Once our fathers living under absolutism could not control at all the processes of government; now, a democratic state offers new chances of usefulness through citizenship and new obligations to employ them well. Once our fathers, never having dreamed of such an invention as movable type, had neither chance nor responsibility to use the printed page; now, the printing press offers a supremely powerful agency of education and evangelization. Once nations, lacking all vital contacts with one another, could become international neither in their spirit nor in their political arrangements; now, nations are woven by countless vital relationships into each other's lives and these accumulating contacts offer the supreme opportunity of all history to bring in the day of international co-operation. On every side new powers and new possibilities are put into our hands. The best hopes of mankind cannot be realized save as these new powers are converted, baptized, Christianized, and harnessed for ministry to human weal. A belated mind, therefore, is fatal to large usefulness:

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires! We ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.

—The Christian Advocate (New York.)

HENRY BIDDLEMAN BASCOM, ONE OF THE DECEASED BISHOPS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By Payton A. Sowell.

One of the products of every age, if it not so of every generation, is great men. They do not grow every year. They really appear to come in shoals. A few days since, on the street I heard a smart, red-haired young man advertising a book, which seemed to teach that our bent and success could be accounted for according to what sign, of the twelve of the Zodiac, men were born under. Besides being ashamed to buy, I did not have the dollar, but I really wanted the book.

It is presumed, when the times are propitious, environments will nurture and prepare men of great capacity. Some way, I cannot help believing what the red-haired advertiser said: "Men (especially great men) are born, not made."

Such men grow as the trees grow. I have cleared land in the forests of Tennessee; on the same hills and valleys grew the brush, the saplings, the runts and the great trees. If there are no colleges, or if there are; if there be poverty or if there be wealth, the matter of great men is undisturbed. Environment elevates and evens up from the bottom, but plays only a small part at the top.

Some way, even contrary to rule, God makes men—great men.

Abraham rose to an elevation which as yet has not been attained by any one else. When the greatest religious dramatist seeks to present the loftiest idealism in obedient faith, he goes back to the wooded crest of Mt. Moriah.

In spite of or out of the obscure mountains and dews of the long nights, David came to renown and leadership. His religious poetry is the ballast and idealism of all lovers of the Muses.

Washington was a stalwart farmer, and a hardy surveyor.

God, and God only, builds great men. He can cradle them in the mountains, in the cabins. The Rockies were not shoveled up with spade or dredge; God piled them east of the sunset.

Henry Biddleman Bascom, so far as the natural processes of his entrance on life depended, was the son of Alpheus and Hannah Bascom; and as to the date of his entrance on these earthly activities, he was born May 27, 1796.

More than possible, beneath the rustic, frontier exterior, Hannah Bascom had hidden in her spirit some element of genuineness on which God could lay the primal elements for making a great man and preacher. However, neither of his parents was educated.

The best asset young Bascom had, so far as his parents were a part of it, was that their whole lives and natures were permeated with the spirit of religion; they lived by faith and died in rapturous expectation of eternal life. They really thought there was a shining path—if not a chariot and horses—from their cabin to heaven.

Every step and stage in the life of this great Christian preacher was one of simplicity and genuineness.

A plain, zealous, backwoods Methodist exhorter won this young genius to Christ. His religious experience laid its influence deep and abiding in a spirit undisturbed by show, or the superficial. First of all, this great soul, yet in its almost embryonic state at least yet unconscious of its greatness, had stirred in it a heroic faith, and wrought into its very fiber a profound experience—a faith and an experience that after exaltations did not make dizzy by their altitudes.

At fourteen he became a believer, at seventeen was licensed to preach, and, with James Quinn as presiding elder, he was assigned to Brush Creek circuit, in Ohio. American Methodisms have inheritance in Bascom.

He was poor—split rails to pay for a horse to ride his first circuit. He was handsome—even home-woven jeans, cut and made in the old-time Methodist style, instead of lessening his handsome appearance only enhanced it.

At fourteen he chose the lowly Jesus. At seventeen he laid his lofty imagination, his golden

tongue, his possible attainments, his lofty genius, on the altars of the Methodist Church.

He was so far above the ordinary in appearance, in the sweep of his vision, in the masterly creations of his messages, that he could not be understood. All hard, exacting methods were used to break him, and, as it was thought, to humble him.

From hard to harder tasks were put upon him. From rough and uncomfortable, to more rough and more uncomfortable circumstances he was sent into.

No dimmer could put out the flame of his genius. While pastor in Danville, Ky., I asked an old Methodist: "Did you ever see Bascom?" He said: "Yes, many a night I passed his dwelling place in Lexington, Ky., and I never passed so late that his light in his study was not shining."

This great man was a hard student. By persistent toil, out of a rich mine of intellect and sincere religious experience, he built his matchless sentences and sermons. His contemporaries in State and church had among them stars of the mightiest magnitude; still he was only more visible by their light. But few men, if any, are able to meet every test. Though the eloquent statesman of his own Kentucky, Henry Clay, secured the chaplaincy of the Senate of the U. S. for him, his long sermons tired the men of the Senate. But everywhere else he was the admired and matchless orator of the American continent.

He became a learned lecturer of philosophy, the president of a college, the editor of the Review—a bishop. In 1850 the church chose him to the episcopal office. He preached the sermon at his own ordination. In his presence, the most gifted and eloquent were modest. Before his election to the episcopacy, excessive use of his vocal organs and exposure through many years of service had damaged his voice. We know what he came to before he was chosen bishop. We cannot say what he would have done as bishop—if he had not been cut off. At the close of his only conference—the St. Louis—cholera destroyed this noble worker. He never reached Lexington, Ky., his home, but at Louisville, Ky., September 8, 1850, his soul went to God.

CHURCH ARCHITECTURE.

What Constitutes Real Architectural Service.

By Rev. J. A. Baylor, D.D., Architectural Secretary, Board of Church Extension.

ARTICLE 2.

Church people sometimes fail to secure the best results in building because of a hazy understanding as to what constitutes real architectural service, and an inadequate idea of what such service is worth. An architect of high standing, who had just completed the erection of an imposing building in another denomination, said to me: "I am not particularly desirous of building another church." When I asked him the reason for this attitude, he said in substance, "Church committees too many times expect a great deal of service for a very small fee." I have heard similar expressions from other architects, and I am persuaded that there must be some ground for this complaint on the part of the architects.

The best architectural service cannot be secured without adequate remuneration. Architects of high standing are bound by certain ethical standards in the matter of fees. A disposition to seek a bargain in the matter of plans often results in the employment of a "cut-rate" architect or builder, often incompetent, whose plans are such only in name and appearance. The writer has abundant opportunity to observe, and knows whereof he speaks. I would say also that the regular fees charged by architects are based upon actual practice, and are entirely reasonable, if the best service is to be rendered. The services of a really competent architect will usually result in the actual saving of an amount in excess of his fee. I believe it worth while to show briefly what is included under the head, "Architectural Service."

Judging from the letters sent to the office, and from expressions often heard, the idea obtains in many quarters that the sum total of the architect's work is to furnish "blue prints," showing more or less in detail the construction of the building, and if possessed of blue prints a building committee is fully equipped to carry out the entire enterprise. It is hardly necessary to explain that anybody, architect or other, can make "blue prints." This is simply a cheap method of photography, and by no means as involved as making and developing kodak views. The all-important and essential thing is the original drawing, of which the blue print is a reproduction. Much time and study is required to work out the various elements of the complete plan, and to execute the various drawings necessary to make the construction plain to the workmen. In addition, the architect must employ a number of trained and skilled draughtsmen, who can only be procured by the payment of good salaries.

Every plan of any importance begins with a study of the site and surroundings, for the building must be carefully adjusted to its setting. Then the various requirements of the situation must be known, how many seatings in the auditorium, how large a Sunday school is to be provided for, how many departments can be separately provided for, and what other special features are to be incorporated. The architect is told about what the total cost must be, and this must be kept carefully in mind. The committee may give suggestions as to any particular type of building thought most desirable, and the materials most available for the construction. With these as a basis, the architect usually makes some preliminary drawings or sketches, showing the floor arrangements and exterior appearance. This may be made a subject for further conference between the architect and the building committee. After a complete agreement is thus reached, the working drawings are begun. As these are developed, the specifications must also be worked out, as the drawings in many features must show the exact materials to be used. Bearing in mind the cost limit fixed, the architect must ascertain the cost of various materials, and the quantities required. For a building of any considerable cost, the preparation of plans and specifications will keep a number of men busy for several weeks.

The drawings, if executed in the best manner and fully detailed, will be extensive, beginning with a plat plan usually showing the entire building site, finished grade, walks and approaches, and the location of the proposed building. Then plans of foundation, showing depth and width of footings, and of each floor of the building, elevations carefully drawn to scale, showing every side of the building; sections, longitudinal and transverse, showing the interior constructions as though the completed building had been cleft in twain on a given line. Other sheets will show the plan of the roof, steel construction, if any, trusses and all necessary details. All stone work must be detailed, and all kinds of millwork, as doors, cabinets, windows, and inside trim of various kinds. When it is remembered that on one set of plans thousands of figured measurements must be shown, and that all of these must check up correctly to the fraction of an inch, it can be seen that careful training and experience are necessary. All this is but the beginning of the architect's service.

The committee is now ready to deal with the contractor, and here is where they need the architect most of all. The committee usually has only a very general idea as to what the cost should be. Various proposals will be placed before them by competing builders. The architect, from his knowledge of the quantities and the cost of materials, will advise the committee whether any of the proposals can be accepted. He can also advise them safely as to the ability of various contractors to handle the work. His advice and guidance are absolutely essential in making a safe contract covering the construction. Then as the work progresses, his supervision is needed to see that the plans are correctly carried out, and that the materials specified are used. However competent, honest and reliable the contractor may be, mistakes in the interpretation of the plans will occur. Points of dispute will arise. Unforseen emergencies will develop, and the mediation and the assistance of the architect will be needed. Very often his influence is necessary to prevent some change on the part of well-meaning, but short-sighted committee members, who, by mistaken efforts at economy, would mar the entire building by some form of cheapening.

I have written this in an effort to show the cost of real architectural service, and would urge upon our people the importance of securing always the best architectural skill. When "so-called" plans are offered for a merely nominal sum, if for a building of any considerable cost, one of two things is true; the plans are of little worth, and the architect does not intend to give you any real service, or else he proposes making a very substantial contribution toward the erection of the church. In too many cases it is the former. I have more than once been shown "so-called" plans for the erection of buildings to cost forty or fifty thousand dollars, which consisted merely of three or four small blue print sheets, showing the bare outlines of the building drawn to very small scale, with no details whatever, and no specifications worthy of the name. Such a plan as this leaves the building committee wholly at the mercy of the contractor who undertakes the work.

In closing this article I will say that the Architectural Department of the Board of Church Extension will be glad to advise any committee in the selection of an architect. We have an extensive correspondence with architects, and believe that we can save you from making mistakes at this point.

BACK BAY METHODIST MISSION CHURCH.

Across Back Bay from Biloxi, Miss., within four hundred yards of the granite stone that marks the spot where D'Iberville in 1699 landed and there formed the nucleus of the first white settlement of the present State of Mississippi, the Methodist is the first Protestant church to own a plot of land upon which to build a house of worship. The land was deeded to the trustees this year. It is well located, with one hundred and ninety-two feet street front and having a depth of 500 feet. It cost five hundred dollars.

We have planned to build a house of worship on this land, with modern Sunday school rooms and a hall for a reading room and community service, at a cost of two thousand dollars. The Mississippi Conference at its last session authorized the initiative that we are taking. When we remember that this original settlement of our State was four years old when John Wesley was born, and thirty years old when Methodism was born in a university of England, and a hundred years old when Methodism came to Mississippi in 1799, and that Methodism has been in the State one hundred and twenty-two years and has not hitherto touched this original settlement that now numbers more than a thousand souls, one naturally asks why this oversight, this neglect.

This is truly a home missionary field, and the thousand people here need the full benefits of the Gospel of Jesus Christ as preached and taught by the Methodists. The Church Extension Board has promised us nothing, and we are dependent upon the liberality of our friends here and elsewhere in the State. Methodism is growing here, but is still weak on the coast. Every Protestant in this State should feel an interest and take a pride in giving a liberal donation toward building this church in this original settlement of our State. Send donations at once to the pastor or the building committee, Biloxi, Miss.

WALDO W. MOORE,
Pastor-Missionary.
B. Z. WELCH,
Chairman, Building Committee.

A man will never confess his sins until he becomes willing to forsake them.—Exchange.

When a man enjoys the daily bread which God gives, he will always have some to give away.—Exchange.

WHAT HAS COME TO STAY?

By Bishop Warren A. Candler.

Confronted by an evil custom, or by a vicious institution, good people are sometimes tempted to consider it as a fixed and immovable thing with which they are to get along the best way they can. Opposition to it they regard as both foolish and futile. They are, therefore, ready to compromise with it, or, at least, to leave it alone. And not infrequently we find a few good people who argue that the church of God ought to lay hold of the evil thing, reform it, and turn it to good.

After this manner the saloon was considered in former days. It was said of it, "The saloon has been with us always." And again, "Men will have intoxicating liquor, and prohibition cannot prohibit;" or, "Why not regulate the saloon and thereby reduce to a minimum the evil which arises from it?"

All sorts of plans for the continuance of the saloon were proposed because it was alleged that it was "here to stay."

In New York City an Episcopal clergyman werked out a plan for a kind of a denatured saloon, and tried for a short time to carry out his plan. But it proved to be something worse than a failure, demoralizing men and dishonoring him.

The idea that anything evil "has come to stay" in God's world springs from a lack of faith and leads to cowardly compromise.

Long-standing evils do appear quite permanent. They often root themselves in the covetousness of commerce and become entwined in established social customs until they appear to many people ineradicable. Timid, faithless souls do not oppose them.

But in truth there is no such thing as a necessary evil. Good alone is necessary; but evil is needless, and is doomed to death. However fixed wrong may seem to be, let us be sure that it has not come to stay. Not infrequently it falls from one sturdy blow by the feeble hand of an unexpected or despised foe, even as Goliath perished by a stone cast by the youthful David.

All history is strewn with the ruins of despoiled strongholds of evil which for generations withstood the moral progress of the human race and caused cowardly souls to tremble before them, saying, "These things have come to stay."

There was a time when the Assyrian powers protected and promoted the most monstrous wrongs, and defied God and man, proudly saying, "Have any of the gods of the nations delivered them?" And Hezekiah confessed, "Of a truth the kings of Assyria have laid waste all the nations." (Isa. 37:18.) But where now are Babylon and Nineveh? When the Hebrew prophets denounced them, those kingdoms were dominant and domineering. The Israelitish seers, who in the name of the Lord condemned them and predicted their downfall, seemed to their contemporaries as little more than foolish fanatics. Men said these nations with their idolatries and immoralities "had come to stay." But now their ruins are the haunts of bats and owls, while for living men they possess nothing more than an antiquarian interest.

And what has come of Capernaum? For a time Jesus dwelt there, but the sleek merchants and prosperous traders of the place outranked Him in the esteem of his fellow-townsmen. Little cared they for anything that was said or done by the youth from Nazareth who had come among them "on a foolish errand." They thought themselves to be somewhat, and their customs and institutions they vainly imagined had come "to stay," while he was no more than a freakish and fanatical reformer who would run his course speedily and then be forgotten utterly. But one day the young teacher from Nazareth said, "Thou Capernaum, which art exalted to heaven, shalt be thrust down to hell." (Luke 10:15.) And where is Capernaum now? Its destruction is so complete that the most learned archaelogists cannot settle with certainty its site.

That which is wrong is doomed, however powerful it may seem.

There was a time when duelling was a fixed custom in our country and in all Christendom. A formal code was framed and observed for the conduct of duels. Men said, "The duel is here to stay." One who refused to recognize the "code duello" was called a "pusillaminous coward." Such men as Alexander Hamilton and Aaron Burr appealed to the duel to settle their differences, and the former was slain by the latter. A preacher, Rev. Eliphalet Nott, taking occasion from the death of Hamilton, preached a powerful discourse against duelling, and he gave the evil custom such a staggering blow that it began to totter from that day, and now it has about disappeared from decent society.

And how long ago was it that most men in our country were saying, "The saloon is here to stay; let us regulate it and use it for good. Certainly we cannot suppress it. It is the workingmen's clubhouse," etc., etc.

But was the saloon here to stay? Has not its suppression reduced crime throughout our land, even in Chicago? Does any sane man expect the saloon to come back?

Now we have the worst public teacher that has ever appeared in America. It is but recently come, but already millions of dollars are invested in it, and millions are wasted on it. It draws to its evil exhibitions young and old. And men are saying, "It has come to stay." The magnitude of the evil is enough to make faithful souls imagine it is eternal. But the mischievous movie is not immortal.

The journals devoted to amusement publish figures regarding the receipts of the show business (principally moving pictures) as ascertained by the United States Department of Internal Revenue, and these figures are enormous. The box receipts for five months, from July 1, 1920, to November 30, 1920, were $366,208,782. From these gate moneys $36,620,000 went to the United States Treasury as war tax. In November alone the gain of receipts over the corresponding month of 1919 was over $2,000,000.

What should be said of the American people's expending $75,000,000 a month on shows while starving nations in Europe and America cry to us for bread?

Already the moving picture show has produced a heartless, pleasure-loving constituency, which is in itself sufficient to condemn it.

And the institution has already drawn into its service a strolling multitude of non-producing idlers, sometimes miscalled actors.

Hundreds of millions of capital have been invested in the business largely by men who have a sectarian, as well as a commercial motive, in overthrowing the Christian Sabbath. Meanwhile many enterprises of a legitimate character cannot secure the money required to carry them on.

Worst of all, the children and youth of the country are being debauched by the "movies" as they never were by any other form of show or type of theatre which has ever before appeared. While it is possible that there may be shown now and then pictures which may not demoralize, every informed man knows and every candid man will admit, that the overwhelming majority of the exhibitions at the "movies" are "evil, only evil, and that continually."

Like the usual type of theatre which has heretofore existed, the "movies" exist under a law of degeneration which forces them to descend to low levels of immorality. Their advertising matter on the outside establishes this fact, to say nothing of the exhibitions on the inside. To what type of minds does this advertising appeal, and what is the essence of the appeal it makes? Do not these showmen know that their show will not pay unless their pictures gratify the prurient desires and salacious imaginations of a majority of their patrons?

And yet, not a few good people are crying that, "The movie has come to stay. Let us use it and not abuse it," as if any use could be made of such an institution which would not abuse good taste and good morals.

And even some preachers are saying, "The church should use it to get attention for the Bible, and draw congregations otherwise impossible." Bah! Think, if one can think without profanity, of St. Paul turning showman to secure the attention of the Ephesians! Or imagine Martin Luther, or John Knox, winning the men of their day with low-grade spectacles in cheap playhouses! Or conceive of John Wesley restoring the religious life of the English people of the 18th Century by tawdry pictures and "jazz music!"

He is a poor preacher of the gospel who cannot proclaim the wonderful words of life with sufficient power to get a hearing without supplementing his efforts with a moving picture show. A preacher who resorts to such a device to get and hold a crowd, at once confesses to the failure of his ministry in the past and foreshadows greater failure in the future.

This evil institution has not come to stay. It has stayed too long already. It should go.

The only safe rule for a Christian man to adopt now with reference to it is to avoid it altogether and to forbid his children attending it. The number of clean pictures exhibited is so small compared with even the tolerably good ones that he who regards good morals and the welfare of society will not patronize the demoralizing institution.

Henry Ward Beecher said, "When an amusement becomes infected, it cannot be disinfected. Leave it alone."

LEAVES FROM THE LIFE OF DR. JOHN W. BOSWELL.

In receiving members on trial by the Annual Conference the law was different when I joined in 1859 from what it is now. Applicants went before an "examining committee," though it was not absolutely necessary, and they stood before the Conference and answered the questions now asked by the bishop for "admission into full connection." On the date above mentioned, there stood before Bishop Andrew five applicants: W. T. J. Sullivan, J. W. Shelton, John Barcroft, J. V. Fly, and Jno. W. Boswell. Another member of the class of applicants was received, though not present to be examined, or to answer the disciplinary questions before the Conference. This was James Blackman, one of the best of men. He was discontinued at the close of the year at his own request. Gilderoy Porter was not a member of our class—was one year ahead of us. I mention him here because it is of him and John Barcroft that I desire to write.

John Barcroft was the son of a plain country farmer—one of the holiest of men. He was not a preacher, but known far and wide as a great helper in revivals. He and his team-mate, Frank Damore, could pray Satan's kingdom down in any community. John, his son, was started early in life in the right direction, and he kept it to the end. Until we met in Memphis, I never saw him. In the good providence of God, he was appointed to the Macon circuit, then next to the best country charge in the Memphis Conference. My father lived at Macon, and in my frequent visits home I always met "Brother Barcroft." Thus began a warm personal friendship that lasted as long as he lived—a period of thirty years. After our second year we were never closely associated, but we kept in touch with each other by letter. Our correspondence was regular to the close of his life. And such letters as he did write! They were not little, short notes. They were long, interesting and profitable letters. I owe much to them. He was a model and I did my best to follow his example. On the receipt of a letter, I seldom failed to say to myself before opening it, "now for fun, fact and philosophy," and was never disappointed.

Brother Barcroft was not a college-man. Up to the time he joined the Conference he had proceeded no further than the best high schools could carry him. As far as he went, he was thorough. I will not say that he knew the English grammar by heart, but I will say he understood it as well as any man I ever met. In all our correspondence I never knew him to make a mistake. In his letters he was as exact as if he were preparing a literary essay or a sermon for some special occasion. And what is quite as remarkable, during the thirty years we wrote to each other he mis-

spelled only three words. He was the first secretary of the North Mississippi Conference, in which capacity he served acceptably and efficiently nineteen years. His journal was a model of neatness and always rated high at the General Conference.

Brother Barcroft ranked higher as a pastor than as a preacher. On this account he was always acceptable as well as useful. I do not mean to discount his ability as a preacher. The substance of his sermons put him high up towards the front. Besides, he was exact, painstaking, systematic, and thoroughly orthodox. He was familiar with the theology of Methodism, and knew how to defend it. He dealt only in the highest and best themes of the gospel, and put Christ foremost in all his preaching. In this respect he was entirely conscientious. His sermons would have appeared to great advantage in print. In the pulpit he was slow and deliberate, especially so for the first fifteen or twenty minutes. He halted in his speech, and seemed often at a loss for the right word. This is true of his early years. I had no opportunity to hear him later in life. Towards the close of the discourse there was plenty of animation and stirring of the heart.

Brother Barcroft was a companionable man. He was a good talker and entered freely into conversation. He did not hesitate to tell a joke, and told it well. He never failed to see the ridiculous, and call attention to it. In 1861 we were in adjoining circuits—he on the Coffeeville and I on the Oxford. The circuits were five or six times larger then than now. Both of us had some experience that year. At Mayhew's Chapel I struck an old Irishman, who, for some reason remained for the class-meeting—didn't know any better, I guess. I talked to him and advised him as I did others. He was a stranger and my first question was: "My friend, are you religious?" His answer was prompt and attracted the attention of every one: "No," he said, "I never was neither." "But," said I, "my friend, you are old and according to the course of nature you must soon die, and go to eternity." His reply was a stunner, and broke up the class-meeting: "More than that, I'm unsound too." Of course I reported to Bancroft, and this came in return: "In one of my class-meetings I met a young man and inquired as to his religious condition. In reply he said: 'Now, preacher, I'm going to tell you the truth: sometimes I serve God and sometimes I serve the devil.' But, brother, you ought to serve God wholly and make an efficient Christian? 'I'm not so sure of that. I don't know whose hands I'm going to fall into and I'm afraid to serve God too much for fear I will offend the devil.'"

That John Bancroft was my friend I count one of the greatest honors of my life. I hope to renew the friendship some day.

The next man to enter intimately into my life was Gilderoy Porter. For eleven years after I joined Conference I met him only at our annual sessions. We were intimate nearly forty years, yet, except at Conference, we never spent as much as four days in each other's company. Our intimacy was brought about by correspondence. What was the occasion of the first letters passed between us I do not now recall. But I do remember that soon we were engaged in a controversy—two subjects being in dispute, the human will, and the moral state of infants. There was a streak of Calvinism in his theology, and in spite of his faith in free grace he could not fully reconcile the freedom of the will with divine sovereignty, nor could he see that depravity was not sin. We wrangled over these two questions for more than a year. How much I helped him, if any, I am not able to say. But about this time he got to reading Bledsoe's works—was enthusiastic over them, and they brought him around in fine shape. Not a bit of Calvinism—its peculiarities—was left in him.

Porter was a great correspondent. His was "the pen of a ready writer." He wrote for almost every paper in the church—newsy letters mostly, but often he discussed serious and practical subjects. Of the extent of his private correspondence I am not informed. He wrote to me regularly. During the time I was in Arkansas—sixteen years—he kept me informed of all the doings of the preachers in my old Conference. He wrote rapidly, always with a stub pen, never re-wrote anything, and made fewer mistakes than anybody. In a batch of letters, at my elbow as I write, comprising more than forty pages, large letter size, there are less than a dozen erasures and interlineations combined. That is as good a record as I know.

He wrote much for the young folks—especially for boys. "Gilderoy's Stories for Boys," for several years was a popular book. It is now out of print. The story goes that a young lawyer, when a boy, was a great admirer of "Gilderoy" read everything he wrote. In the course of time "Gilderoy" was appointed to the lawyer's church as pastor. He did not know that R. G. Porter and "Gilderoy" were one. But somebody mentioned the fact one day in his presence. "That can't be so," he said, "Gilderoy has got lots more sense than Porter."

He was not clownish, but he hardly had an equal as a story-teller, and could play as fine practical jokes as any one. I guess his wife never forgot one he played on her. He got home from a trip on his district very tired, and felt in no mood to tell the news or answer questions. He did venture to tell one bit of news: "I saw a woman, back a few miles, with a baby, and one side of the baby's face was right black." That was distressing to the wife. It was not long until every mother in the immediate neighborhood heard of the baby with one side of its face perfectly black. Late in the afternoon an inquisitive sister came in, and in a matter-of-fact way said: "What sort of a tale is that you've been telling about a baby with one side of its face black?" As solemn as a judge, Porter replied, "It's the truth." "Well, tell me," said the sister, "what was the color of the other side of its face?" "It was black too," said Porter. And the women felt like mobbing him.

My two friends, friends of my early life, long since "ceased from their labors and entered into rest." I hope to overtake them by and by.

ENCOURAGING NEWS FROM MISSISSIPPI.

Dear Brother Carley: I am now constantly in the field in the interest of Christian Education. I have been in several charges this week in the Meridian District. The preachers have received me kindly and given good audiences. I was in the home of Lane at Lauderdale, Broadway at Porterville, King at De Kalb. These brethren are hard at work and say we are going over the top. I had supper while at Lauderdale with Uncle Billy Lyle—a real turkey supper. No elder gets such a supper as that. How well the people and preachers are treating me! They assure me that they are with me in the work. Christian Education is getting on the heart of the church. Prayers, Christian service, and stewardship will carry us over. Let every preacher stress these. J. M. MORSE.

Jackson, Miss., Feb. 26, 1921.

THE PASTOR'S PLACE IN THE MARCH PROGRAM.

By Rev J. J. Stowe, D. D., Stewardship Secretary.

The church, speaking through the Christian Education Commission, designated March as the month when the great subject of stewardship and tithing is to be emphasized throughout the connection. The purpose is to bring our people to accept in practice, as well as in theory, the truth Christ taught with such great emphasis, namely, man is a steward in possession of God's property. The purpose is to get men right with God on this vital point. When men in larger numbers come to live by this law of stewardship, much more money will be paid for purposes of the Kingdom. But this added amount for church work is a by-product, and not the main objective in view.

As we enter upon the month of March, the question arises, what is the pastor's part in this work? His place in this Movement is his place in every other vital and far-reaching movement of the church, namely, he is the leader, the one who more than any one else will determine the success or failure of the month's effort. An occasional church will go ahead with a big program, regardless of the preacher, but these cases are very rare indeed.

In some instances the utmost effort of the pastor will fail to bring from the church the response he so ardently desires, but in such cases failure has not resulted in an absolute sense, and the partial failure cannot be laid at the parsonage door.

With most churches the pastor's attitude types the church, determines in large measure what the church does. He is called of God, and commissioned by his church to be a leader of the congregation, an awful responsibility, a glorious privilege which he cannot shift to other shoulders if he would, and which the earnest preacher would not evade if he could.

What is done during March in this vital matter of Christian stewardship and tithing will very largely, in each case, be determined by the pastor; not that the pastor will be able to lead his people as far as he would like to have them go, but whether they make headway or remain static he will determine.

He cannot, and should not, do all the work that is necessary, but he must instruct and inspire, must lead and organize and utilize his forces if anything worth while is accomplished.

In the great Centenary Movement the vast majority of the pastors of Southern Methodism were diligent and faithful leaders. The same splendid sort of work is being done by them in the Christian Education Movement, and to them the church is confidently looking for this sort of leadership in the March program, so vitally related to both Centenary and Christian Education Movements, and to all the spiritual and financial work of the church.

SCHOOLS FOR RURAL PASTORS AND OTHER CHURCH WORKERS.

Important Notice.

Owing to the financial drive for our Education Movement coming on May 29-June 5, the School for Rural Pastors and Other Church Workers at Junaluska has been postponed. Because of other conferences at Junaluska in the summer, we have been compelled to put both the Schools for Rural Pastors and Other Church Workers in the month of June, and, therefore, have had to shorten the terms of both.

The dates are as follows: Hendrix College, Conway, Ark., June 8 through the 17th; at Junaluska, June 21 to June 30. The school at Hendrix College will open the morning of the first day, and the school at Junaluska will open the evening of the first day.

Let all those interested in a better rural church life and rural church work take notice and make their arrangements to attend the school nearest them. We want bishops, presiding elders, pastors and other church workers to attend these schools. R. L. RUSSELL.

CARD OF THANKS.

We wish to express as best we can the abiding gratitude which we feel to the friends who responded so nobly to our needs at the time of the death of our husband and father, John J. Beck. It seems that every one did all that could be done for our comfort and solace, and we pray God's blessings upon each one.

MRS. LIZZIE A. BECK AND FAMILY.

"To educate the reason without educating the desire is like placing the repeating rifle in the hands of a savage."

HERBERT SPENCER

IN the Jungle days, when men killed each other with clubs, an education which simply taught them to make guns would have made bad matters worse. Along with the science of gun making men must learn that it is wrong to kill with either guns or clubs. In other words, civilization progresses as technical and moral education keep pace with each other—as men learn to develop more perfect material things and also how to apply these things to higher ideals in life. Better things without higher ideals will make men more paganized pagans.

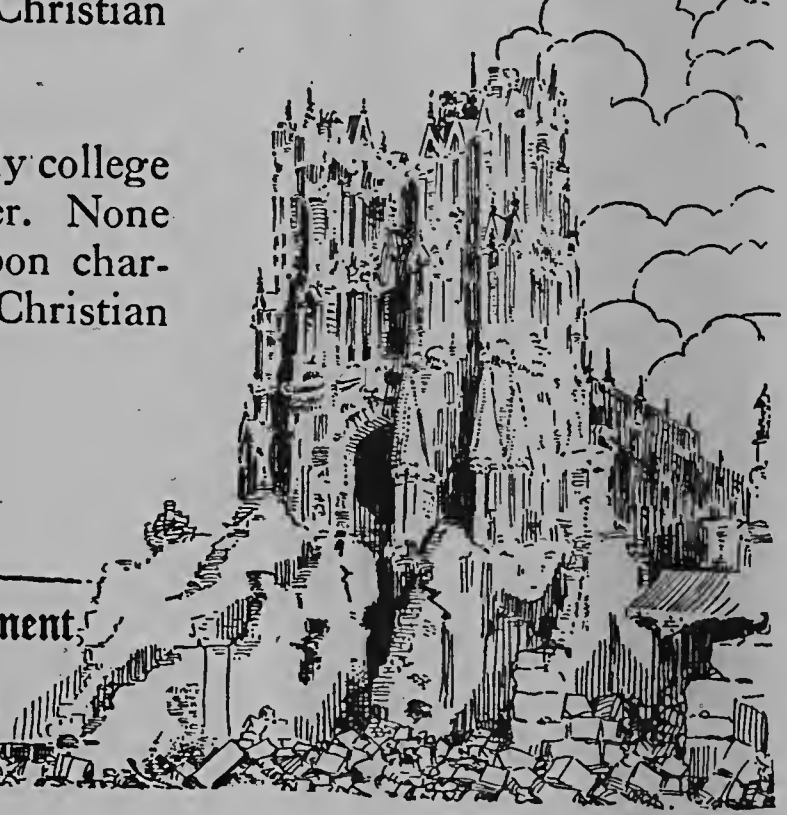
Christian Education *is Complete Education*

Moral education has fallen far behind technical skill in America. Our things often outrank the use we make of them.

It will take Germany a century to live down the effects of an education minus the Christian element. And all other nations also.

The Christian college is the only college which trains head and heart together. None other places the emphasis jointly upon character and brains. Therefore the Christian college is the hope of the world.

Christian Education Movement
M. E. Church, South
NASHVILLE - TENNESSEE



WILL BREWER

The Home Circle

IF AND PERHAPS.

If every one were wise and sweet,
And every one were jolly;
If every heart with gladness beat
And none were melancholy;
If none should grumble or complain,
And nobody should labor
In evil work, but each were fain
To love and help his neighbor—
O, what a happy world 'twould be
For you and me—for you and me!

And if, perhaps, we both should try
That glorious time to hurry;
If you and I—just you and I—
Should laugh instead of worry;
If we should grow—just you and I—
Kinder and sweeter-hearted—
Perhaps in some near by and by
That good time might get started;
Then what a happy world 'twould be
For you and me—for you and me!

—Mrs. George C. Stebbins in the Comrade.

PARTNERS.

By Emma A. Robinson.

It was still winter; the air was sharp and had a snap to it; and yet there was a suggestion of spring, too. Dr. Ellis and the boys had hiked all the morning and were now eating buns and "hot dogs" around a roaring fire.

My, but the "eats" tasted good! But there was a limit even to a boy's capacity, and Ned, heaving an audible sigh, said, "Well, what next?" Then he added, "I say, Dr. Ellis, this is a good time for you to finish that stewardship business. Do you know," he said a bit sheepishly, "I have been kind of curious to know how it was coming out?"

"What say, boys," said Dr. Ellis.

"Go to it. We're game," and several other responses came.

"All right," said Dr. Ellis, "but first I want to tell you a story I read the other day in that new book, 'Jungle Roads,' by Henderson. It is a Roosevelt story.

"You know when Theodore Roosevelt was a boy he was sickly and frail, having to spend a good many days in bed. His eyes were weak, too. Not much doing for him from a boy's view-point.

"When he was nine years old his father fitted up an out-of-doors gymnasium for him. When it was finished he said: 'My boy, you've the brains, but without a strong body your mind cannot do anything. Here are the tools, now will you build yourself?' Teddy, after a moment's thought, replied, 'I will make my body.' I presume you would say it was up to him. His father had done his part. He could do no more, even though Teddy was his own son."

"I think I begin to get wise," said the irrepressible Ned. "Well, I don't," said Howard. "Go on, Dr. Ellis, what's the rest?" said John.

"Ned, what is your idea?"

"I am not quite sure, but it was this father and son business, I suppose—that is us, and our gymnasium is where we live. I don't get the tools.'"

"That's easy," said Frank; "the tools—why they are, 'most anything." The boys laughed, but Dr. Ellis said, "Frank is right just the same. We decided last week that wo ourselves and the bodies that we live in belong to God, even more than Ted belonged to his father. He has put us in the world and has said, 'I have done all I can do. Here are your home, your food, your schools and gymnasium — your tools. Build your body, make it strong and sound for you, the real you, to live in.'"

"But wait, Dr. Ellis; God can do everything, can he not?"

"Can he, John, are you sure? Can he make you eat beefsteak when you insist on eating 'wieners'?" The boys fairly shouted at that question for Dr. Ellis had suggested beefsteak for their lunch that day, but the boys had insisted on "hot dogs."

"Stop and think a minute. Can God do anything with you unless you work with him? Could he make you eat, or sleep, or take exercise, or study? Now, could he, really? What do you say, Howard?"

"When you put it that way, I guess not," said Howard. "But it seems queer."

"It would be queer if we were machinery or even slaves, but we really are partners with God. He furnishes everything with the expectation that we will use it and share the profits with him. He supplies, as part of your stock in trade, your body, with the tools to make it strong. What is your part, Ned?"

"Why, to make it the best possible," said Ned, "so that it will be some good to him; but I don't just see what God is going to get out of it. Oh, yes, I know they sometimes want us to carry baskets of stuff to folks, but that isn't it."

"No," said Dr. Ellis, "but you remember how many of our boys during the war found out that their bodies had a great deal to do with their giving themselves. You remember how hard some of them worked to gain weight so as to be able to give themselves—their very lives—to their country.

"Sometimes it was because a man's eyes did not see right, that he could not fight for the right. Sometimes it was a crippled finger, a weak heart or even a flat foot that kept him out of service. Did you ever hear your mother say, 'Frank isn't himself this morning. He had the toothache last night.' What did she mean?"

"Meant that he had a grouch," interrupted Ned, as he ducked to get away from Frank's fist.

"Exactly," said Dr. Ellis; "she meant that because his body was not up to par, tho real Frank was not there. What about last Sunday morning when Ned did not show up to tell us about that map as he had agreed?"

"Aw, that's not fair," said Ned. "You know a fellow could not stand up in front of the class and do that when his head ached."

"We might go on," said Dr. Ellis; "but I think you see the point. We haven't really touched the thing we were after yet; but I think we will have to have an adjourned session." — Northwestern Christian Advocate.

THE LITTLE PINE TREE HOUSE.

By Carolyn Sherwin Bailey.

The children had watched the robins' nest in the old pine tree on the lawn with much interest. The robins had built it with great care in the spring, and had raised their family in it, in plain sight of Donald and Ruth. Then they had flown away, and in their places a pair of quarrelsome catbirds had rented the little house in the pine tree, and had lived there at intervals all fall.

Now, though, it was the snowy winter time, and the nest rocked in the wind that blew the tree and made the branches creak and cry. It looked rather lonesome there, and Donald thought once or twice that he would take the nest down and put it in his treasure cupboard in the playroom. But whenever he spoke of it, Ruth, his little sister, always objected.

"You see, it has been such a useful, busy nest so far, Don," she said, "and who knows but some bird will want to rent it next spring."

So the nest stayed there in the pine tree, empty, and tossed about.

When it was near Christmas time, Donald decided to build a shelf part way up the pine tree, fastened to the trunk, to be a winter party table for the woodpeckers and the squirrels who hopped and scurried about the lawn in the snow.

"We shall keep it covered with seeds and suet to keep their little hearts warm," Ruth said.

So Donald built the shelf in the garage, and then climbed up a ladder to nail it in place. He was right on a level with the little nest house, and as he looked inside of it, he exclaimed, for a pair of bright eyes peeped at him over the edge, and then a pair of pointed ears disappeared inside of it.

Donald peeped in the nest, then he climbed down the ladder, and called Ruth.

"The little house in the pine tree is rented for the winter," he said; "go up the ladder quietly, Ruth, and look inside."

Ruth went cautiously up the ladder until she was close to the old nest, and she, too, peeped inside. There, snuggled close and warm, was a little chipmunk in a striped overcoat. He fitted very well inside of the nest, and had quite a collection of cherry stones, grain, and acorns with him for his dinner when the weather should be too bleak for him to go down the tree.

"Aren't you glad we didn't touch the nest?" asked Ruth.

And Donald, thinking how much the little wild creatures need help and shelter in the winter, was as glad as Ruth.—The Intelligencer.

"TIME OUT."

Strange!

"A chicken am a useful beast,"
A colored person said.
"'Cause folks can eat him 'fore he's born—
And after he am dead."

—Exchange.

No Danger.

Jones—They say Green has been wandering in his mind lately.

Bones—Well, he's safe enough; he can't go far.

—Selected.

Took Him at His Word.

"The next one in this room that speaks above a whisper will be put out," exclaimed the angry judge.

"Hip, hip, hooray!" shouted the prisoner as he ran for the door.—Exchange.

A Real Predicament.

A little Boston urchin named Mary, aged five years, is a Christian Scientist to the marrow.

Mary fell one day and barked her shin, and rubbing the hurt with her hand sho began to cry. Her aunt, an unbeliever, happened along at this moment. The aunt was mindful of Mary's faith and of those contradictory tears, and with a mocking smile, she said:

"Why, Mary, are you hurt?"

"No, I ain't hurt," sobbed the little girl, restraining her sobs as best she could.

"But if you are not hurt, why are you crying?"

"I am crying," said Mary, "because I am mad."

"What are you mad about?"

"I am mad—boo-hoo!" wept the little girl, "because I can't feel I ain't hurt."—Exchange.

The Arrangement Makes a Difference.

A teamster charged with using loud and profane language on the street, was brought before a police magistrate, and one of the witnesses was an aged colored man.

"Did this man use improper language?" inquired the lawyer for the prosecution.

"Well, sah," replied Uncle Ans; "he did tawk mighty loud, sah."

"And did he indulge in profanity?"

The witness looked puzzled but did not answer, so the attorney tried again.

"What I mean, Uncle Ans," he said, "is this: did he use words that your minister could use in a sermon?"

"Oh, yessah, yessah," answered Uncle Ans, with a grin; "de ministah could use dem words, sah, but he suttingly would hab ter errange dem different."—Exchange.

A GOOD TIME-TABLE.

Sixty seconds makes a minute;
How much good can we do in it?
Sixty minutes make an hour,
All the good that's in my power.
Twenty hours and four a day,
Time for work and sleep and play.
Days, three hundred sixty-five
Make a year in which to strive.
Every minute, hour, and day,
My dear Master to obey.—Selected.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S. J. Davies.

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North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

CHRISTIAN STEWARDSHIP.

In the cultural program of the Christian Education Movement, Christian stewardship is expected to receive special attention during the month of March. We earnestly hope that this subject will be presented to our people from every pulpit in the connection. If it is given the attention its importance demands, it will be the theme of as forceful a discourse as our preachers are capable of making.

While its bearing on the ultimate financial goal of the Christian Education Movement cannot be misunderstood, it has a far greater significance than that. Christian stewardship is the basis upon which we must ultimately take care of all the financial obligations resting upon the church. In times of emergency, or to meet pressing needs, it may become necessary in the future to enter into special campaigns to secure in as short a time as possible funds that must be had for a special cause; but the day of the "big drive" is rapidly passing. The normal income of the church must be brought to the point where it will take care of the normal needs of the church—and the normal needs of the church must be kept within the bounds of what our people are able and willing to give as a result of their training in the permanent obligations of the Christian life. Emergencies will arise now and then, and they must be dealt with according to their urgency; but the church cannot be financed year after year on the emergency plan.

When our people—and preachers—are brought to see that the practice of systematic, proportionate giving must be the method by which all our institutions are to be provided for, then we shall begin to put our work upon a basis that will stand the severest test of consecrated common sense, and the distress signals of imperiled causes will not have to be made so often. The month of March is a good time to begin this course of instruction that will provide for our future as well as our present needs.

SOUTHERN METHODIST UNIVERSITY GLEE CLUB IN NEW ORLEANS.

On Tuesday evening of last week, the Glee Club of the Southern Methodist University, Dallas, Texas, gave an entertainment in New Orleans under the auspices of the Union Epworth League of the city. The splendid auditorium of the Baptist Bible Institute, which was generously given free of charge for the occasion, was well filled by an attentive and appreciative audience. The program was well rendered, the local press making complimentary mention of its various features.

The thing that especially impressed us, however, was the fact that our great university is being brought favorably to the attention of the public through the activities of this student organization on a rather extensive tour through a considerable portion of the South. Nobody believes more strongly than we do that the first work of a student is to keep up with his studies by regular attendance upon the class room exercises; but we are as fully convinced that a reasonable amount of time devoted to developing student organizations is not a hindrance, but a help, to the best scholarship. It is especially true of college students that "all work, and no play, makes Jack a dull boy." And the publicity given an institution by the properly regulated tours of such organizations is worth a great deal to the institution itself. We venture to say that several hundred people in New Orleans have a much more definite interest in our school at Dallas as a result of the visit of the Glee Club than they could have had without it. Southern Methodist University may well be proud of these fine young men who are representing it so creditably before the public.

We were glad to learn that several students in the School of Theology are members of the Club. It will be of special interest to many of our readers in Louisiana to know that Mr. Marlin W. Drake, son of Dr. W. W. Drake, pastor of our Noel Memorial Church, Shreveport, is the efficient business manager of the organization.

WESTERN ASSEMBLY ANNOUNCEMENT.

The Commissioners who were recently appointed to represent our Conferences in Missouri, Oklahoma, Texas, Louisiana, and Arkansas are called to meet in First Church, Fort Smith, Ark., on Thursday, March 17, at 9 a.m., to consider the establishment of a Methodist Assembly west of the Mississippi. It is probable that the two questions to be considered will be (1) the desirability and feasibility of such an enterprise, and (2) the things necessary to establish it. If it is decided to undertake the enterprise, committees will doubtless be appointed to visit different localities and examine grounds and advantages. It is scarcely possible that the location will be selected at this initial meeting; hence it is not necessary that representatives of communities desiring the Assembly should appear; but if any have definite propositions, there would be no impropriety in presenting them. Invitations to visit and inspect locations may be sent at once to Rev. A. C. Millar, care of the Arkansas Methodist, Little Rock, Ark., and they will be submitted to the Commission on March 17. It will facilitate action if definite statements of advantages are made, such as altitude, scenery, drinking water, running water, lake, springs, power possibilities, land available, hotel and other living facilities, railroads, and character of community.

CHANGE OF DATES OF SCHOOLS FOR RURAL PASTORS AND OTHER CHURCH WORKERS.

We desire to call attention to the change of dates of the Schools for Rural Pastors and Other Church Workers, an announcement of which appears in another column. On account of the time fixed for the financial campaign of the Christian Education Movement—May 29-June 5—the School at Hendrix College, Conway, Ark., will be held during June 8-17, the session opening on the morning of June 8, and the School at Lake Junaluska, N. C., will be held, June 21-30, beginning on the evening of June 21. We trust that everybody who has it in mind to attend either one of these Schools will make a note of these new dates and be governed accordingly.

PERSONAL AND OTHER NOTES.

The forty-fourth annual convention of the Mississippi Sunday School Association will be held at Jackson, Miss., April 5-7.

In a business note to the Advocate, Rev. L. C. Wilson, of Athens, La., states that the outlook for the year on his charge is good.

Our church at Rose Hill, Miss., which was destroyed by a tornado last April, has been rebuilt, the new structure being better than the old one. Rev. M. R. Jones is the pastor.

Rev. O. P. Armour, of Houlka, Miss., requests us to say that he is ready to help the brethren in revival meetings anywhere and at any time. He can furnish a trained singer when necessary.

Rev. Wm. A. Powell, of Liberty, Miss., in renewing his own subscription added $5 to help send the Advocate to such superannuates as might otherwise be unable to take it—a most gracious act.

A note from E. W. Varner, superintendent of our Sunday school at Senatobia, Miss., informs us that Senatobia will enter the North Mississippi Sunday school contest, beginning with February 27.

We rejoice to learn that Mrs. T. B. Holloman, widow of the late Dr. T. B. Holloman, is recovering, though slowly, from a long, critical illness. She is at the home of her daughter, Mrs. M. E. Robertson, at Itta Bena, Miss.

Rev. H. M. Ellis, presiding elder of the Brookhaven District, Mississippi Conference, has announced that the Brookhaven District Conference will be held at Topisaw, May 10-12, convening at 1:30 o'clock p.m., Tuesday, May 10.

"The Advocate has been taken by our family for a long, long time. My father first took it, and then, at his death thirty-one years ago, my mother took it and has been taking it ever since." So writes Miss Carrie Green, of West, Miss.

Mrs. John A. Ellis, of Amite, La., in renewing her subscription to the Advocate, speaks of the paper as "a friend loved and prized from its first birthday." We wonder if there is a subscriber whose acquaintance goes further back than that.

Rev. O. W. Bradley, of Corinth, Miss., in sending to the Advocate a nice list of subscriptions, makes special mention of the good Sunday school at Corinth, 379 having been present on a recent Sunday. The congregations, as might be expected, are large.

Dr. F. H. Thompson, of Bogue Chitto, Miss., in renewing his subscription, expresses a sentiment with which we are in hearty sympathy. He says: "As a loyal Methodist, and one who loves the church, I can ill afford to miss the New Orleans Christian Advocate."

Mrs. B. F. Coursey, of Decatur, Miss., in renewing her subscription to the Advocate takes occasion to say that the Woman's Missionary Society of Decatur is in a flourishing condition. The financial report is especially gratifying. Plans are being made for a new parsonage this year.

Rev. Delos Cassels, of Gloster, Miss., in a note to the Advocate, expresses his very high appreciation of the ability and scholarship of Dr. R. E. Smith, acting president of Centenary College, Shreveport, La. Brother Cassels came under the influence of Dr. Smith as a student at Asbury College, Wilmore, Ky.

We learn from a note from Rev. Carroll Varner that work is progressing on the new church at West Point, Miss., though the present financial stringency is making the work somewhat difficult. When the building is completed it will be one of the finest churches in the State. The recent revival meeting at West Point added a large number of members of the church, and the interest in all departments is good.

Rev. A. R. Hoffpauir, a local preacher of our church, of Estherwood, La., favored the Advocate office with a call on Saturday of last week, while passing through the city en route to Amite, La., where his brother, Rev. L. N. Hoffpauir, is pastor. He gave a good account of the work at Estherwood, where Rev. A. A. Bernard is the efficient pastor. An item of special interest was the recent

organization of a Junior Epworth League, with a membership of about twenty-five young people.

"All goes well with us on the Houlka charge," writes Rev. B. F. Bullard, of Houlka, Miss.

Rev. W. A. Langley, our pastor at Sturgis, Miss., is planning to make a tour of Europe, Egypt, and the Holy Land during next summer and fall.

Rev. Briscoe Carter, Rev. R. W. Vaughan, Rev. C. A. Battie, and Rev. R. F. Harrell honored the Advocate office with calls at different times while in the city recently.

The annual meeting of the Board of Education will be held at the office of the Board, in Nashville, Tenn., June 21-22. Bishop W. B. Murrah is president of the Board.

Miss Nell Drake, principal of the Susan B. Wilson School, Shanghai, China, and her mother were visitors in Greenville, Miss., last week. They were tendered a reception at the Methodist church. Miss Drake expects to return to China about the middle of August.

Rev. John Ritchey has been appointed by Bishop W. F. McMurry to the Olive Branch charge, North Mississippi Conference, and he has entered hopefully upon his work. Brother Ritchey is one of the strongest preachers in his Conference, and any people should count themselves fortunate to have as their pastor so able an expositor of the Word. His present address is 760 Court Street, Memphis, Tenn.

The Shreveport Methodist Ministers' Association held its first meeting of the year on February 17, at First Church. Officers were elected as follows: Dr. R. H. Wynn, chairman; Rev. R. S. Walton, vice chairman; Rev. H. B. Hines, secretary. Among other items of business transacted, resolutions were adopted condemning horse racing, a nefarious "sport" which seems determined to establish itself in Shreveport. Good for those Methodist preachers!

Rev. Leland Clegg, of Logansport, La., is planning to make the second Sunday in March "Christian Literature Day," and follow it up with a campaign for the Advocate. Good! Seventeen members have been received into the church at Logansport since Conference, all but five on profession of faith and by restoration. The budget for the year has already been nearly half paid in cash, the envelope system being used for the first time. It is not surprising to learn that large congregations greet the preacher each Sunday.

The report of First Church, Columbus, Miss., failed to reach us last week in time to be included in the report of the North Mississippi Sunday school contest. It was as follows: Baraca Class—attendance, 38, offering, $39.17; remainder of Sunday school—attendance, 298, offering, $46.39; total attendance, 246, total offering, $85.56. A note from Brother A. H. Pegues, superintendent of the school, stated that the offering was not inspired by a spirit of rivalry, but that it was a free-will offering for the famine sufferers in China. A beautiful expression of gratitude to God and love for his suffering children it was!

We learn from the Lincoln County Times of February 24 that a handsome residence has recently been purchased by the trustees of Whitworth College, to be used as the president's home. The residence was in reality a gift from Dr. Cooper, who presented to the trustees the college furnishings, which were his personal property, the trustees preferring, however, to set aside their value in cash to be used in some other way. It was from this fund that the residence was purchased. The trustees have also provided for the election of an assistant president, this being a part of the program for a "Greater Whitworth."

Rev. J. C. Baker, D.D., pastor of Trinity Methodist Episcopal Church, Urbana, Illinois, and director of the Wesley Foundation in connection with the work for Methodist students at the University of Illinois, honored the Advocate office with a call on Friday of last week. He has been spending some time in the South, recuperating from a recent severe attack of the grippe. Dr. Baker's work at the University of Illinois has attracted wide attention, Zion's Herald giving, a week or two ago, an extended account of the remakable results folowing his efforts to provide for the social and religious needs of Methodist students at State institutions.

Just before the Advocate went to press this week, we received the following note from Rev. S. A. Brown, of Lula, Miss., under date of February 26: "Yesterday afternoon we buried Dr. A. C. C. West at Dundee, Miss. He was one of the charter members of Dundee Methodist church, and had been living in Dundee longer than any other one there. Dr. West was a good, true man, a friend of God, a man who loved the church and used the blessings of God upon his life as a blessing to others. He leaves a wife, two daughters, and one son, with other relatives and friends. It was my privilege to visit him often during the last few months of his illness, and I always found him 'enduring as seeing him who is invisible.' Although his suffering was intense, he was patient and bore it with Christian fortitude. Brother L. A. McKeown, our pastor at Merigold, Miss., who has been his friend for more than twenty-five years, was with me in the funeral service and paid a beautiful tribute. We shall miss him." The Advocate joins in sympathy with those who are in sorrow because of the death of this good man.

BISHOP McMURRY RECOMMENDS SEASHORE DIVINITY SCHOOL.

The Divinity School to be held at Biloxi, Miss., June 14-24, should have a place in the plan of the undergraduates of the patronizing Conferences, and I desire to emphasize the importance of attendance upon the sessions of this school to the undergraduates of the Mississippi, North Mississippi, and Louisiana Conferences. The preachers and lecturers are men of unusual ability, and the faculty in charge of the undergraduate work is strong and competent.

Full information will be furnished those interested, and I sincerely trust that every undergraduate may find it possible to avail himself of the opportunities and advantages presented by the Divinity School. No better investment could be made by a station or circuit served by an undergraduate, or any other faithful preacher, than to see to it that the funds are in hand to pay the expenses of attendance.

Brethren of the Conferences who are no longer in the undergraduate class will find the program interesting, inspiring, profitable, and should attend in large numbers.

W. F. McMURRY.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. P. O. Lowrey, Indian Bayou, La., 3; Rev. Carroll Varner, West Point, Miss., 20; Rev. O. W. Bradley, Corinth, Miss., 14; Rev. L. C. Wilson, Athens, La., 2.

NORTH MISSISSIPPI SUNDAY SCHOOL CONTEST.

We have received the following reports for last Sunday from the Sunday schools engaged in the attendance and offering contest in the North Mississippi Conference:

Amory: Nine Plus Class—attendance, 68, offering, $5.50; total attendance for school, 390, a gain of 100 over last Sunday; total offering, $21.37.

Columbus: Baraca Class—attendance, 56, offering, $5; remainder of Sunday school—attendance, 276, offering, $35; total attendance, 332, total offering, $40.

Grenada: Business Men's Bible Class—attendance, 47, offering, $3.73; total Sunday school attendance, 210, total offering, $20.45.

Greenville: Big Brothers' Bible Class—attendance, 78, offering, $25.26; remainder of Sunday school—attendance, 261, offering, $12.55; total attendance, 339, total offering, $37.81.

Greenwood: Men's Class—attendance, 69; remainder of school—attendance, 303; total attendance, 372, total offering, $35.81.

Holly Springs: Young Men's Bible Class—attendance, 16, offering, $1.40; remainder of Sunday school—attendance, 178, offering, $14; total attendance, 194, total offering, $15.40.

Tupelo: Wesley Bible Class—attendance, 34, offering, $1.91; Philathea Class—attendance, 29, offering, $4.51; Baraca Class—attendance, 42, offering, $4; remainder of Sunday school—attendance, 254, offering, $12.41; total attendance, 359, total offering, $32.86 (this includes, in addition to the regular offering, the assessment to pay for literature, which averages about $10 a Sunday).

West Point: Clisby Class—attendance, 60, offering, $5.30; Sunday school—attendance, 275, offering, $13.38.

A SPECIAL OFFER.

After careful consideration of the matter, and in response to many inquiries concerning the possibility of making an "Every-Family" proposition we hereby make the following special offer: WHERE THE ADVOCATE IS SENT INTO EVERY HOME REPRESENTED IN THE MEMBERSHIP OF A CHURCH, WE WILL SEND THE PAPER ONE YEAR FOR $1.50, SUBJECT TO THE REGULATIONS BELOW.

1. This offer expires on March 31.

2. This is not a club offer—no clubs, no matter how large, can be accepted at this rate.

3. Cash, or its equivalent, must accompany every list.

4. In case of any uncertainty in the interpretation of the offer, the matter should be taken up with us by correspondence.

5. We must reserve the right to make such additional regulations as experience may prove to be necessary.

No one can regret more than we do the necessity that arose last year of withdrawing the "Every-Family" offer somewhat abruptly; we were forced to do so by advancing costs of production that imperiled our very existence. The popularity of that offer, however—we received more than 3000 subscriptions in response to it—convinced us that it was a step in the right direction to solve the problem of the circulation of the church paper. In making the present offer, we do it with the realization that it is justifiable only on the ground that we want to go as far as we dare in the effort to reach our ultimate goal, "The New Orleans Christian Advocate in Every Methodist Home in Louisiana And Mississippi." The costs of production have not decreased, and we shall have to practice every possible economy in order to publish the paper at the regular subscription price of $2 a year; but for the sake of an "every-family" circulation, we will reduce the margin of safety to the smallest possible limits.

We hope this offer will be accepted by as many of our churches as possible. We make three suggestions as to how it may be put into effect:

1. Include the cost of an Advocate in every family in the church in the regular budget. This is simple, direct, and, in many cases, thoroughly practicable.

2. Present the matter in the most feasible way to the membership of the church and ask for contributions for the purpose of putting the paper into every home.

3. Make a personal canvass of the membership, appealing directly for a subscription from each home.

A combination of the above methods may be found practicable, or better ones may be thought of by those who take the matter up. In some cases, this might very well become the special activity of an organized Sunday school class, or of some other organization in the church, or even of a group of individuals. A prominent Mississippi layman told us recently that several interested laymen in his church had easily secured an amount sufficient to send the Advocate into a good many homes. We are convinced that the way can be found in most of our churches to put the Conference organ into every home. We earnestly hope that it will be found.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Brother EDWARD BYERLY was born in Portsmouth, England, February 6, 1850. At the age of 21 years he moved to Cumberland County, Va., where he purchased and had developed a typical Virginia farm, though he pursued his chosen profession, bookkeeping. A few years ago, he moved to Cary, Miss. On October 16, 1874, he was married to Miss Lelia Alice Goodman. To this union were born two sons and four daughters, all of whom are left to mourn the loss and cherish the memory of their father. Early in life, Brother Byerly joined the Wesleyan Methodist Church. When he moved to America, he transferred to the Methodist Episcopal Church, South, and was faithful to its tenets till death. In his prime, Brother Byerly was a strong man physically, but a few months ago, his physical strength began to decline. In company with his wife, he went to visit his old home in Virginia, to rest and recuperate; but physical decline continued, and it was evident that the end was near. On January 20, 1921, surrounded by his wife and six children and other relatives, he quietly left his earthly house and went to live with God. His body was buried at Tubberville, Va., while a host of friends and loved ones attended the obsequies. May a double portion of his spirit be given to us who follow in his steps, and whose lives have been enriched by having been associated with him!

T. J. O'NEIL.

Rolling Fork, Miss.

On January 14, 1921, the death angel visited the home of Mr. and Mrs. James Slack and took from it ARIE DONNIE, born April 3, 1908. Swamp fever was the cause of her passing away. Doctor and loving and tender hands did all in their power but failed. So we must bow our heads in humble submission and say, "Thy will be done, oh God." Little Donnie was a sweet and obedient child. She gave her little heart to Jesus while it was young and tender and united with the M. E. Church, South, at the age of ten years and testified, in the presence of many, that she was saved. Oh, what a glorious thought! Dear loved ones, press forward, onward and upward and meet her at the Golden Gate in her white robe, crown on her head, harp in her hand, new song in her mouth. She loved singing, and we will miss her, but our loss is Heaven's gain. The angels came and quietly bore her away on their snowy wings to meet our Savior in the air. I feel that she is in the beautiful mansion where Jesus is—in the new Heaven where the flowers bloom forever. She was a dear little rosebud just budding into bloom. Her remains were carried in the Rocky Mt. Church, where her membership was, and Brother A. L. Harper, of Ringgold, our well beloved pastor, gave us some fine thoughts, that will long be remembered. She was then carried out to the beautiful little cemetery, by careful hands, where she was laid away to rest until the resurrection morning when we all shall rise. Weep not when you have such hopes to meet, and part never more.

Mrs. G. B. MAYFIELD.

Ringgold, La.

Early Sunday evening, October 17, 1920, the death angel passed over the home of Brother and Sister S. G. Armstrong and claimed the spirit of Rev. D. C. Farmer. He was born, November 12, 1836, in Columbia County, Georgia. He first married Miss Mary Saxon Bransombe, December 13, 1859. She died, February 2, 1901. On May 28, 1902, he was married to Elizabeth Francis Patnot. She died, October 29, 1915. The funeral services were held at the home of his daughter, Mrs. S. G. Armstrong, the writer officiating, after which the body was carried to Carroll County for interment. He began preaching about the year 1860. He was an effective preacher, and an untiring worker, many souls having been born into the kingdom under his ministry. He was a power in revival work. His last days were spent with his daughter, Mrs. S. G. Armstrong, of D'Lo, Miss., who was very much devoted to him. She gladly, cheerfully and lovingly answered every call made by her father. Though old and feeble, he never missed a prayer meeting, Sunday school, or preaching service, only when too sick to go. He sought to lead men to Christ up to the last hour. When he became too feeble to attend church, he sent the writer (his pastor) this message: "Tell Brother Smith I stood by him just as long as I could." We miss him so very much. May God's blessings be upon his loved ones.

His pastor,

JASPER L. SMITH.

Mendenhall, Miss.

MR. CADE HAVARD was born, February 7, 1835, and died December 10, 1920, at Knoxville, Miss. He was a devoted and consistent member of the M. E. Church, South. He joined the church in his early days and at all times beautified the life of the world around him. Our loss is Heaven's gain. He has left behind—that the life of holy men is to make our lives sublime. He was married three times and was father of five children. All the children passed on to eternity before him except one—Mrs. H. C. Butler, of Knoxville, Miss. There are also left behind to mourn his departure, two brothers and a great host of grandchildren and nephews and nieces. He was a very faithful member of the Masonic Lodge at Meadville, Miss. It could be well said of him, "Farewell, brother," and there would be meaning attached to the language. It was the privilege of the scribe to preach the funeral of this good man. He was laid to rest at the Methodist cemetery of Knoxville. To all the loved ones we extend our sympathies, and for them solicit the prayers of all the Advocate family. "To be absent from the body is to be present with the Lord."

His friend and brother,

Rev. DELOS CASSELS.

On the morning of January 25, 1921, the Spirit of D. L. McCAIN took its flight to that great unknown world. He has paid the debt we will all have to pay. We all have the promise of a home on high and we can be one among the angels if we live the life we should. Dewitt McCain was born September 10, 1884. He was married to Easter Turner in 1908. He joined the Baptist Church in his young manhood and lived a consistent member till his death. "In my father's house are many mansions," and in those mansions he now dwells. His character was pure and his influence was great. It seemed as though he could not do enough to help those that were in need, for he was never too busy to stop. He will be greatly missed. He was a faithful husband and father, a true friend and always had a pleasant smile and a kind word for everybody. He has set an example of true citizenship—and long may it exist! He was shot on January 24 and was rushed to the hospital at Winona, but to no avail, for God had called him and he must bid this wicked world farewell. He closed his eyes in death at 7 o'clock, Tuesday morning. His remains were brought back and interred in Mt. Vernon cemetery. He leaves a host of relatives and friends to mourn their loss. Our hearts go out in sympathy to the bereaved family who are called to hear such a loss. We know

A chair is empty,
A voice is stilled,
A place in our heart is vacant
Which never can be filled.
But we shall see him again, for what we have lost is Heaven's eternal gain.

NINA MAY HUDSON.

Batesville, Miss.

Mr. JAMES DALLAS HALL was born of noble Southern parentage in Sturges, Miss., July 2, 1845, and carefully reared after the old-time Southern style, in a typical ante-bellum, East Mississippi farm home. At the tender age of sixteen years, he enlisted in the Confederate Army, and valiantly fought till he was forced to surrender to superior forces. He was happily married, in April, 1866, to Miss Mary E. House. To this union, four sons, and four daughters were born. Two sons, and one daughter preceded their father to the better land. Very early in life, Brother Hall joined the Methodist Episcopapl Church, South, and faithfully kept the vows which he assumed at her chancel, till he was transferred to the Church Triumphant. He loved his church, and was happiest when he was serving at her tables, or worshipping at her altars. He always stood four square for the right, never even considering a compromise. His son has told me he never heard his father utter an unchaste word. About two months ago a rapid physical decline began. At five o'clock, Thursday morning, February 17, his spirit was translated to the City of God. He died as he had lived—in the triumphs of the Christian's faith, and has bequeathed to his loved ones and friends the hallowing influence of a holy life. May the God he loved, and with whom he has gone to live, comfort the bereaved.

T. J. O'NEIL.

Rolling Fork, Miss.

What thou hast in store
This coming year, I do not stop to ask;
Enough if day by day there dawns before
Me my appointed task.

—O. E. Fuller.

Time conquers all and we must time obey.—Pope.

Epworth League.

A GOOD DEVOTIONAL MEETING.

In carrying on our League work we must not overlook the fact that a good devotional meeting is one of the most effective methods which we have of developing the League along the line which all real Leagues wish to be developed—service. Good devotional meetings bring to you the Christ spirit, the spirit which made Christ lay down His life for you and me. So let us consider for a minute some methods of developing our meeting.

The devotional meeting should have originality or it is more than likely to be void of the gripping power which creates in us the desire for earnest Christian action. Originality and meetings that are different. Rearrange your program so that the Leaguers will not know that at a certain time you are going to sing a song, or have sentence prayers, or anything that every meeting must have. Keep them ever alert trying to anticipapte your next number. Have your leaders tried any of the special plans outlined in the Epworth Era? Let me tell you one that was very effective, one that was based on the Epworth Era program.

The meeting was the one in which mission study was to be impressed. The leader opened the meeting with the usual song and every one settled down to listen to what might be termed the average meeting. "You know that we are interested in feeding the people, and supplying the needs of the people of the Near East," began the leader. Instantly one of the Leaguers in the back of the room was on his feet, "You say you are interested in the Near East," etc., and the program was from there on similar to the one planned in the Era, but one person breaking in on the leader and another person answering him so promptly without a word from the leader was new. Every one was alert, looking for the next move, and before they knew it they had received a good missionary lesson and had really enjoyed it.

However, I do not intend to convey the idea that your meeting must be sensational in order to be effective. One meeting night the leader announced that this was a chain meeting. He talked for a minute on the chain and how it depended upon each link for its strength. Then he compared each Leaguer to a link, making up the whole Epworth League chain. He followed with the statement that every link should have its verse in the Bible, and then asked one person to read his verse and to call on the next link—and so on until every one had a chance to read and comment on his or her favorite verse.

But let me leave one thought thoroughly impressed on your minds. Under no condition sacrifice your devotional meeting for the sake of originality, for in doing so you lose to some extent, part of the dominant spirit which should prevail in every League. —L. E. Harrell, in Richmond Christian Advocate.

NEW LEAGUE AT FIRST CHURCH, COLUMBUS, MISS.

An Epworth League chapter was organized at First Church, Columbus, Miss., on Sunday, February 13, with a membership of forty-eight. That there is great interest in the organization is indicated by the fact that the attendance was fifty-six on Sunday, February 20. Under the leadership of Rev. Thos. H. Lipscomb, the young people of First Church are entering heartily into a field of work in which they can accomplish very much good.

MRS. J. M. FRANKLIN.

Martha Ann Gibbs was born at Pleasant Hill, La., in September, 1843, and died at the home of her daughter, Mrs. W. F. Jackson, in Dubberly, La., on the last day of 1920, just as the old year was going out, at 10:30 p.m. She was married to Mr. Lee Talley at Sulphur Springs, Texas, on Sept. 26, 1865, and after his death she was married to Rev. J. M. Franklin, of the Louisiana Conference, at Pleasant Hill, La., on Dec. 20, 1869. Of the seven children born to her, Mrs. Hattie Cooper and Mrs. W. F. Jackson, of Dubberly, and Mr. Thomas Franklin, of Bastrop, remain to mourn her going, the other four having preceded her to the life beyond.

As a communicant of our church at Marthaville, I have been associated with Sister Franklin for the last three years, and found her to be an intelligent and loyal Methodist, and a constant support to the pastor, and we drop a flower of love and sacred memories on her new-made grave. Her death followed a hard chill that she had on Christmas day, which chill was followed by very high fever until the end came on Dec. 31, 1920. While suffering unusually on the night before she died, her thoughts seemed to center on the cross of Christ, and his sufferings for her there. And thus, in perfect peace and resignation, she fell asleep without a struggle, and yielded herself to "the last enemy that shall be conquered."

"Thus, star by star declines,
'Till all are passed away."

P. O. LOWREY.

Indian Bayou, La.

A REVIVAL AT MATHISTON, MISS.

Rev. W. A. Wilson held a very successful revival for us, beginning Sunday, Feb. 6, and lasting through Wednesday, Feb. 16.

Brother Wilson preached with power. The attendance and attention were good. The house was almost always crowded to overflowing at the night services. We borrowed all the benches and chairs that our church would take care of from the Presbyterian Church and the Masonic Hall; even then, people were turned away at times for want of room.

Sunday, Feb. 13, was a red-letter day in Mathiston in the way of religious exercises—men's service at the Methodist Church, woman's prayer meeting at the Baptist Church, and a Junior Epworth League in session at the parsonage. It seemed that every one in town that could walk was at some kind of religious exercise, as well as a number from out of town.

There were about twenty-five conversions and reclamations, ten joining the Methodist Church at the close of the meeting.

We all feel that we have been brought closer to God by Brother Wilson's having been here, and pray that God will continue to bless his efforts.

T. B. THROWER, Pastor.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania St., telephone, Uptown 1105;; office, 327 Carondelet St., telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence St., telephone, Hemlock 2461.

Rev. C. D. Atkinson, Parker Memorial, residence, 734 Nashville Ave., telephone, Uptown 447.

Rev. H. T. Carley, editor, New Orleans Christian Advocate; residence, 1125 Fern St., telephone, Walnut 1238; office, 512 Camp St., telephone, Main 4373.

Rev. W. C. Childress, Sup't City Missions; residence, 1129 Fern St.; office, 327 Carondelet, telephone, Main 5688.

Rev. W. L. Duren, Rayne Memorial; residence, 1421 Constantinople St., telephone, Uptown 1188-X.

Rev. J. D. Harper, McDonoghville, La.

Rev. R. H. Harper, First Church; residence, 5830 Prytania St., telephone, Uptown 329.

Rev. H. N. Harrison, Felicity; residence, 1818 Chestnut St., telephone, Jackson 1753.

Rev. W. D. Kleinschmidt, Louisiana Avenue; residence, 1110 La. Ave., telephone, Uptown 2805.

Rev. G. V. Romano, Italian preacher; residence, 1319 N. Rampart St., telephone, Hemlock 468.

Rev. Jno. T. Sawyer, suporannuate; residence, 1232 St. Mary St., telephone, Jackson 1404.

Rev. J. E. Selfe, Epworth; residence, 438 S. Scott St.

Rev. Ellis Smith, Carrollton Avenue; residence, 1125 Fern St., telephone, Walnut 1238.

Rev. W. E. Thomas, Memorial Home; residence, 1516 Amelia St., telephone, Uptown 1989.

Rev. C. C. Wier, Algiers; residence, 236 Olivier St.; telephone Algiers 138.

Stephen S. Thomas, Conference Centenary Secretary-Treasurer; residence, 1432 Fern St., telephone, Walnut 2899-W; office 327 Carondelet St., telephone Main 5688.

You will find a lot of satisfaction in looking cheerfully on the dark side of life.—Selected.

Sunday School

LESSON FOR MARCH 6.

Lesson Topic: The Liberality of Love.

Scripture Lesson: Matthew 26:6-13; Colossians 3:12-14.

Golden Text: "She hath done what she could." Mark 14:8.

Home Readings: Monday, Jesus Among His Friends, Matt. 26:1-13; Tuesday, The Friends of Jesus In Trouble, John 11:1-11; Wednesday, Jesus And Martha, John 11:17-27; Thursday, Jesus and Mary, John 11:28-34; Friday, Lazarus Restored To Life, John 11:35-44; Saturday, The Lord a Hearer of Prayer, Psalm 116:1-9; Sunday, A Thanksgiving Prayer, Psalm 116:10-19.

Teaching Points.

1. A love that is not expressed loses much of its quality.
2. The highest expression of love is sometimes in an emotional act. The passionate kiss of a mother upon the cheek of her babe speaks more of the mother heart than would the purchase of some necessary article of clothing.
3. Only the unthinking will criticise harshly those who express in an emotional way their love for God.
4. For the plain, matter-of-fact, unemotional Christians, there are always unromantic acts of kindness to be done; let them be sure that they do them.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

My attention was called to the fact that while there were fifteen hundred Sunday school pupils in attendance at the Methodist Sunday schools in Jackson, I was in error in saying that there were 751 at Galloway Memorial. This 751 counted the 200 in the Orphanage Sunday school. This made the attendance of Galloway Memorial Sunday school 551. I did not intentionally misrepresent this and make this correction to keep the records straight.

Sunday, the 20th, was spent at Fayette. I find this school in a very thriving condition. They have a fine Young People's Class and a fine Young Ladies' Class in their school. They are undertaking to do some very fine work. Their church property has been improved and makes a fine appearance. Everything betokens hope and success.

I also had the privilege of being with the good people of Port Gibson. This is one of the prettiest towns I have ever visited and I never go there without wondering if the people who live there all the time appreciate the wondrous beauty of the place.

We had a very interesting meeting of the district officers here. The District Institute will be held at Utica, Miss., May 12, at 2 p.m. We have planned a good program and are hopeful that we will have a large attendance. Mr. W. C. Owen, the Superintendent of Young People-Adult Wesley Bible Classes, will be with us. I had the pleasure of speaking to the girls at Port Gibson Female College Monday and Tuesday night. Tuesday morning I spoke to the boys of Chamberlain-Hunt Academy. At both places I presented the call of the church in the home community.

The Seashore District Institute will be held at Columbia, Miss., April 26, at 2:30 p.m.

Brookhaven District Institute, at Topisaw, Miss., May 10, at 2:30 p.m.

Jackson District Institute, Brandon, Miss., May 11, at 2:30 p.m.

Vicksburg District Institute, at Utica, Miss., May 12, at 2:30 p.m.

The Conference Standard Training School at Jackson, Miss., June 7-14.

Pray for the work and the workers. God bless you. Yours in Him,

JNO. C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

The date for Standard Training School to be held at Grenada is June 25-30. The Educational Commission took the date we first announced. The faculty of the school will be announced next week. The expense will be only one dollar a day for board; no fees of any kind will be charged. Mark the above date on your calendar.

The teachers at Oxford have won 27 units since last August and expect to win as many more before next August. Since the teachers have been doing this class of work the school has made marked progress.

You remember we are aiming to have 500 teachers do credit work during the year. We are making fine progress toward our goal. We must have not less than twenty teachers to help in the teaching of these classes. Some can teach in their own schools, others can volunteer to teach in schools near by. Brother Stephens is setting the standard by teaching two classes in his school. Take note of this, Brother: if you have bought books and started a class and for some reason have failed to go on with the work, let me know and I can help you with your class.

The Sunday School Board proposes to do a work second to none in extent and importance. This Board has asked the church for barely enough to keep the aims of religious education before our people. This year we have been granted an increase in money and in help. We must prepare to give every teacher in the last school an opportunity to learn something of the principles and methods of teaching. To do this we must have an increased force of trained teachers. We are therefore asking the schools of the Conference to classify themselves as to the amount they hope to contribute when they observe Sunday School Day the last week in April. For instance, we have 10 schools in the Conference that could contribute $100 each; twenty-five schools, $50 each; fifty circuits, $50 each; one hundred, $25 each; one hundred, $10 each, and none in the zero class.

This week I have been teaching a class of twenty-four teachers and officers at Greenville, using as a text, "Life in the Making." The class has attended regularly, the interest has grown from the beginning. Mr. Kretschmar is one of the busiest bankers in the city, yet he has been in the class every session. Under the pastoral supervision of Brother Lewis and the leadership of Mr. Kretschmar, Greenville Methodism is making itself felt as never before. The "Big Brother Bible Class" is a power for good, not only in the city, but its gracious influence is reaching far and wide. The immediate problem in Greenville, as in other places where the church is at work, is the imperative need for more room to care for the people who want to be in the Sunday school. Greenville Methodism is alive to the needs of the hour. We thank God and take courage.

LOUISIANA CONFERENCE NOTES.

The Wesley Bible Class Federation at Lake Charles, March 15, 16, 17, will be favored with great addresses from the magnificent leaders of the church, Bishop W. F. McMurry, Dr. John A. Rice and the four departmental representatives of the General Sunday School Board, viz., Miss Minnie E. Kennedy, W. C. Owen, E. R. Standford and M. W. Brabham.

Select your delegates from your school and see that they have their expenses paid in part, if not in full. Tell these delegates that your school will expect them to give valuable assistance when they return.

The Federation offers specialization work by noted leaders for each department of the school.

ALONZO EARLY,
Field Secretary.

FROM LOUISE AND HOLLY BLUFF, MISS.

Dear Brother Carley: If you can find space enough in the Advocate columns to spare me a few lines, I would be glad to make some report of the work of my charge during last year, and of prospects for this year. Things are moving along very nicely with us on the Louise and Holly Bluff charge. We are making some progress along all lines. Beginning last year with only one Sunday school, we now have three, a Sunday school for every preaching place.

Our charge paid a budget last year amounting to $43.43 per capita, counting all members, old and young. Is there a charge in the Conference with a better record than $43.43 per member? All claims were paid in full, with a little bonus for P. C. Our assessments for this year have been increased considerably. Pastor's salary was raised $40, making it $1550 for this year, other assessments receiving much greater percentage of increase. This is encouraging, in view of the fact that this section, being almost an "all-cotton" farming country, has been hit harder by low priced cotton, business depression, and scarcity of money, than the hill sections of our State, where the farming is more diversified.

The spiritual outlook for the year is very encouraging. We are looking forward to a very fruitful season of revivals. We have entered heartily into the spirit of the Christian Education Movement, and have had some very warm spiritual experiences at our regular services. Pray for us and the work. Your brother,

M. K. MILLER.

A true friend is forever a friend.—George Macdonald.

A HAPPY MAN.

Dear Brother Carley: I joined the Louisiana Conference at Shreveport in January, 1888, thirty-three years ago, and if I live thirty days more, I shall be sixty years old; and last Sunday I rode two miles in an automobile, two miles in a wagon, walked four miles, crossed a river once in a canoe and once on a Choctaw log; I visited ten homes, eating in three of them, and conducted worship in four; and, best of all, had the privilege, and preached to three attentive congregations.

On Tuesday following, aided by a negro man and using a crosscut saw, in five hours and fifty minutes without stopping to rest, from stumpage from 8 to 16 inches, we cut one hundred and sixty-seven blocks of stove wood. With this vitality and divine aid, I am very joyous and hopeful.

The Lord bless our Advocate and those who make it.

W. J. PORTER.

Columbia, La.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Second Round.

Ethel, at Tabernacle, March 4.
Starkville, preaching, March 6, a.m.
Artesia, preaching, March 6, p.m.
Columbus, First Church, March 13, a.m.
Columbus, Central Church, March 13, p.m.
Macon station, March 20, a.m.
Macon ct., at Ex-Prairie, March 21.
Mashulaville, at Hashuqua, March 22.
West Point, March 27, a.m.
High Point, at Rural Hill, April 2, 3.
McCool, at McCool, April 9.
Louisville, March 10, a.m.
Noxapater, at Pisgah, April 11.
Kosciusko ct., at Pearce's Chapel, April 16, 17.
Kosciusko station, April 17, p.m.
Ackerman, at Wier, April 24, 25.
Shuqualak, at Cooksville, April 27.
Brooksville, at New Bethel, April 28.
Chester, at Chapel Hill, May 1.
Caledonia, at Caledonia, May 7.
Crawford and Shaffer's, at Shaffer's, May 8.
Mayhew and Sessums, at Sessums, May 15, p.m.
Cedar Bluff, at Siloam, May 19.
Sturgis, at Mount Airy, May 21, 22.
Longview, at Bevil's Hill, May 28, 29.

District Conference at Wier, April 22-24. This includes Sunday. We hope all the preachers, and as many laymen as can possibly do so, will remain over for Sunday, the 24th. Preaching will be given a prominent place on the program throughout the Conference. Conference will open Friday morning at 9:30.

A. T. McILWAIN, P. E.

Greenwood Dist.—Second Round.

Minter City, March 6.
Greenwood, March 13.
Webb, at Summer, March 20.
Itta Bena, March 27.
Black Hawk, at Emory, April 3, a.m.
Acona, April 3, p.m.
Swift Town, at Morgan, April 6, a.m.
Coila, at Smith's Chapel, April 10.
Schlater, April 13, p.m.
Tchula, April 17, a.m.
Sidon and Cruger, at Cruger, April 17, p.m.
Dublin, at Mattson, April 20, p.m.
Belzoni, April 24, a.m.
Indianola, April 24, p.m.
Moorehead, May 1, a.m.
Inverness, at ———, May 1, p.m.
Lambert, at Marks, May 4, p.m.
Carrollton, at McCarley, May 8.
District Conference, at Lambert, May 10 to 13.
Tutwiler, at Glendora, May 15, a.m.
Phillipp, at Rome, May 15, p.m.
Drew, at Sandy Bayou, May 22, a.m.
Ruleville, at Doddsville, May 22, p.m.
Sunflower, at Blaine, May 29.

Rev Sam Steel, D.D., of Mansfield, La., will preach twice daily during the district conference. This is a great treat for both laymen and preachers. Committees will be announced later.

S. L. POPE, P. E.

Corinth Dist.—Second Round.

Corinth, First Church, preaching, March 6, 11 a.m.; Qr. Conf., Mar. 6, p.m.
Corinth, South Side, preaching, Mar. 6, p.m.; Qr. Conf., Mar. 11, 7 p.m.
Booneville sta., Mar. 13, 14.
Sherman ct., at Bethel, Mar. 18.
Myrtle ct., at Pleasant Gr., Mar. 19.
New Albany sta., Mar. 20, 21.
Iuka sta., Mar. 27, 28.
Corinth ct., at Mt. Carmel, Mar. 30.
Booneville ct., at Carolina, Apr. 1.
Wheeler ct., at Asbury, Apr. 2.
Guntown and Baldwyn, Apr. 3, 4.
New Albany ct., at Mt. Olivet, Apr. 9, 10.
Silver Springs ct., at Paine's Chapel, Apr. 15.
Dumas ct., at Dumas, Apr. 16, 17.
Potts Camp ct., at Macedonia, Apr. 22.
Hickory Flat ct., at Ebenezer, Apr. 23, 24.
Tishomingo ct., at Bogg's Chapel, Apr. 27.
Golden ct., at Patterson's Chapel, Apr. 28.
Chalybeate ct., at State Line, Apr. 30.
Ripley sta., May 1; Qr. Conf., May 2, at night.
Blue Mountain ct., at Rainey's Chapel, May 2.
Iuka ct., at Salem, May 5.
Burnsville ct., at Chapel Hill, May 6.
Kossuth ct., at Wesley Chapel, May 7, 8.
Rienzi ct., at Thrasher, May 10.
Mooreville ct., at Oak Hill, May 13.
Mantachie ct., at Oak Grove, May 14, 15.
Marietta ct., at ———, May 16.

The Corinth District Conference will be held in Baldwyn, May 17, 18, 19, beginning at 2:30 p.m., Tuesday, May 17, and closing Thursday night, May 19.

J. B. RANDOLPH, P. E.

MISSISSIPPI CONFERENCE.

Newton Dist.—Second Round.
(In Part)

Forest and Morton, at Morton, March 13, 14.
Union, at Union, March 20, 21.
Trenton, at Zion Grove, March 26, 27, p.m.
Neshoba, at Sandtown, April 2, 3.
Philadelphia, April 3, p.m., 4, a.m.
Deemer, at Deemer, April 4, 3 p.m.
Decatur and Hickory, at Hickory, April 9, 10.
Walnut Grove, at Mt. Horeb, April 16, 17.
Carthage, at Bethel, April 17, p.m., 18, a.m.
Harperville and Lena, at Contrell, April 23, 24.
Homewood, at High Hill, April 30, ay 1.
May 1.

District Sunday school Institute at Philadelphia, Tuesday, May 3, 10 o'clock, a.m.

District Conference, at Philadelphia, Wednesday, May 4, 9 o'clock, a.m. Pastors are requested to have delegates elected and to send the names of delegates to me and to Rev. J. S. Purcell, Philadelphia, Miss.

J. A. MOORE, P. E.

Grenada Dist.—Second Round.

Oxford ct., at Pine Flat, Mar. 5, 6.
Water Valley, Main Street, at Taylor, Mar. 6, 7.
Abbeville ct., at Mt. Zion, Mar. 12, 13.
Oxford Station, Mar. 13, 14.
Grenada, Mar. 20, 21.
Pickens ct., at Goodman, Mar. 27, 28.
Ebenezer ct., at Hebron, April 2.
Lexington, April 1, 3.
Durant, April 3, 4.
Winona ct., at Bluff Springs, April 9, 10.
Winona station, April 10, 11.
Sallis ct., at McAdams, April 16, 17.
Vaiden ct., at West, April 17, 18.
Paris ct., at Salem, April 23.
Waterford ct., at Harris Chapel, April 24, 25.
Ashland ct., at Black Jack, April 30.
Lamar ct., at Sylvestria, May 1, 2.
Duck Hill ct., at Chapel Hill, May 7.
Coffeeville ct., at Bethlehem, May 8, 9.
Poplar Creek ct., at Wesley, May 14.
Holcomb ct., at Spring Hill, May 15, 16.
Tie Plant ct., at Tie Plant, May 15, 3 p.m.
District Conference at Coffeeville, May 4, 6.

R. A. TUCKER, P. E.

Greenville Dist.—Second Round.

Hillhouse, 11 a.m., Mar. 13.
Sherard, 7:30 p.m., Mar. 13.
Clarksdale, 7:30 p.m., Mar. 16.
Cleveland, 11 a.m., 3 p.m., Mar. 20.
Shelby, 7:30 p.m., Mar. 20.
Shaw, 7:30 p.m., Mar. 23.
Friar's Point, 11 a.m., 3 p.m., Mar. 27.
Sherard, 7:30 p.m., Mar. 27.
Hillhouse, 11 a.m., April 3.
Rosedale, 7:30 p.m., April 3.
Evansville and D., at Dubbs, April 9, 10.
Luia and Dundee, at Dundee, April 10, 11.
Coahoma and Lyon, at Lyon, April 12-14.
Boyle, at Shipman's Chapel, April 16, 17.
Merigold and A., at Alligator, 7:30 p.m., April 17.
Lake Cormorant and R., at L. C., April 23, 24.
Duncan, at Duncan, 7:30 p.m., April 24.
Gunnison, at Gunnison, 3 p.m., April 29 (a special).
Glen Allen, at Avon, May 8.
Tunica, 7:30 p.m., May 11.
Jonestown and Rich, at Rich, May 14, 15.
Benoit, at ———, May 21, 22.
Hollandale and Arcola, at ———, May 29.

District Conference at Gunnison, April 28-May 1.

JAMES H. FELTS, P. E.

Seashore Dist.—Second Round.

Gulfport, First Church, 7:30 p.m., Feb. 27.
Biloxi, Main Street, 11 p.m., Mar. 6.
Wesley Memorial, 7:30 p.m., Mar. 6.
Pass Christian, 11 a.m., Mar. 13.
Long Beach, 7:30 p.m., Mar. 13.
Hub, at Baxterville, Mar. 19, 20.
Columbia, 7:30 p.m., Mar. 20.
Bay St. Louis, Mar. 26, 27.
Saucier, at McHenry, Apr. 2, 3.
Brooklyn, at Bond, 7:30 p.m., Apr. 3.
Americus, at Hurley, Apr. 9, 10.
Pascagoula, 7:30 p.m., Apr. 10.
Escatawpa, at Orange Grove, Apr. 23, 24.
Moss Point, 3 p.m. and 7:30 p.m., Apr. 24.
District Conference, at Columbia, Tuesday, Apr. 26-29.
Ocean Springs, at Cedar Lake, May 7, 8.
Lumberton, May 22.
Picayune, 7:30 p.m., May 22.
Carriere, at Wesley Chapel, Thursday, May 26-29.
Poplarville, 7:30 p.m., May. 29.
Logtown, 7:30 p.m., June 1.
Lyman, June 3.
Vancleave, at New Prospect, June 4, 5.
Wiggins, June 11, 12.
Mentorum, at Mt. Zion, 3 p.m., June 12.
Coalville, at White Plains, Tuesday, June 14.
North Gulfport, Wed., 7:30 p.m., June 15.

W. M. SULLIVAN, P. E.

Vicksburg Dist.—Second Round.

Centerville, 11 a.m., Mar. 13.
Woodville, 7:30 p.m., Mar. 13.
Woodville Circuit, at Friendship, 11 a.m., Mar. 14.
Hermanville, at Tillman, 11 a.m., Mar. 18.
Utica, at Cayuga, Mar. 20.
Harriston, at Mizpah, 11 a.m., Mar. 26.
Roxie, at McNair, Mar. 27.
Vicksburg, Crawford Street and Gibson Memorial, union quarterly conference at Annex, Mar. 28.
Washington, at Kingston, Apr. 2, 3.
Natchez, 7:30 p.m., Apr. 3.
Louise and Holly Bluff, at Louise, 11 a.m., Apr. 10.
Silver City, 7:30 p.m., Apr. 10.
Rolling Fork, at Cary, Apr. 17.
Gloster and Liberty, at Mt. Carmel, Apr. 24, 25.
Mt. Vernon, at Union, 2:30 p.m., Apr. 24.
Oak Ridge, at Flower Hill, Apr. 30-May 1.
Mayersville, at Fitler, May 8.
District Conference, at Utica, 9 a.m., May 11.
Nebo, at ———, May 15.
Anguilla, at ———, May 22.
Rocky Springs, at ———, May 28, 29.
Port Gibson, 7:30 p.m., May 29, 30.

J. R. JONES, P. E.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

ANNUAL MEETING AT BATON ROUGE.

Full to overflowing of good things was the meeting at Baton Rouge on the 22nd, 23rd, and 24th of February. Delegates came in large numbers. Most of the State officers were there; our Council guests, Miss Mabelle Howell, and Mrs. Luke Johnson, arrived in good time and remained through the several days; it is almost needless to say how very much their presence was appreciated by the women present and how much strength and inspiration were brought to the Conference by their messages of world-wide scope and spiritual vision.

Our President, Mrs. C. F. Niebergall, was in the chair, untiring in her eager attention to all phases of the work, allowing no detail to be omitted that would go to make up a completely successful meeting. A royal welcome was given to the visitors by the pastor and his wife, Rev. and Mrs. N. E. Joyner, and by all of the women of the very large Missionary Societies of the Baton Rouge churches.

For some weeks to come we hope to give items of interest on this page of the meeting, which will run as Bible lessons, talks and topics of present-day concern to our women as Christian citizens.

LOUISIANA CONFERENCE.

A Call For Help.

As perhaps not all of the women of the Louisiana Conference Woman's Missionary Society know, I was given the office of Superintendent of Life Work in the Epworth League last summer at Mansfield. For two years I had chaperoned the young boys and girls who attended the Assembly at that place and became intimately associated with them in making their life decisions and meeting some of their problems. For this reason, I could not find it in my heart to decline, especially as I learned that it would include young people in all other departments of the church, Sunday school, Young People's Missionary Societies, volunteers for the ministry, as well as distinctly Epworth League members.

I am finding a number of splendid young people who are considering the consecration of their lives to definite service for our Lord, but I am meeting a problem that I need help in solving. Several young women who have volunteered for foreign service are not prepared for Scarritt, and their expenses for this preparatory work must be met. On my word that funds would be forthcoming, one gave up a position she had held for some time in one of the largest stores in Shreveport and entered immediately upon her high school work at Centenary College. Another is ready to go to Mansfield College as soon as she completes her work in the Shreveport High School, which will be next week. I have the faith to believe that the money will be given to meet these demands. I shall appreciate it very much, if any one who feels the importance of this call will send to me a contribution for the education of these two fine Christian girls. If, for any reason, they are prevented from going into missionary service, they expect to return the amount expended on their education in order that some one who is going to serve the church in this capacity may have the benefit of it.

I can assure you that there is no greater opportunity for furthering the Master's work than by helping to equip our daughters who are gladly offering their lives to Him.

MRS. R. H. WYNN.

Box 823, Shreveport, La.

Annual Meeting of the Woman's Missionary Council.

The Woman's Missionary Council will hold its eleventh Annual Meeting in Centenary Methodist Episcopal Church, South, Richmond, Va., April 13-20, 1921.

The following five session committees will meet at 10 o'clock, Wednesday morning, April 13: Oriental Fields; Latin American Fields; Home Field; Home Educational Institutions; Social Service. In the afternoon of the same day, at 2:30 o'clock, a Workers' Conference will be held and the Executive Committee will meet. In the evening at 8 o'cock an inspirational service will be held, and at 9 o'clock, Thursday morning, the Council will meet in a business session.

Delegates and visitors should correspond with Mrs. H. T. Richeson, 1419 Hanover Avenue, Richmond, Va., chairman of the Committee on Homes, who will furnish a list of hotels and boarding houses.

The Council hotel headquarters will be at The Richmond.

The Council hymn for the year will be:

"O Master, it is good to be
High on the mountain here with
Thee." (Hymnal, 131.)

The Council Bulletin, containing items of general interest, as well as a record of the work of the session, will be issued at the close of the meeting.

MISS BELLE H. BENNETT,
President.

Mrs. F. S. PARKER, Secretary.

A UNIQUE BILL.

An artist, employed in decorating the properties of an old church in Belgium, being refused payment in lump, was asked for details, and sent his bill as follows:

Corrected the Ten Commandments, $5.12.

Embellished Pontius Pilate and put a ribbon on his bonnet, $5.02.

Put a new tail on a rooster of St. Peter, and mended comb, $3.20.

Replumed and gilded the left wing of the Guardian Angel, $4.18.

Washed the servant of the High Priest and put carmine on his cheek, $5.12.

Renewed Heaven, adjusted the stars and cleansed the moon, $7.15.

Reanimated the flames of Hell, put a new tail on the Devil, mended his left hoof and did several jobs for the damned, $7.17.

Rebordered the robe of Herod and readjusted his wig, $4.18.

Put a new spotted sash on the son of Tobias and dressed his sack, $2.00.

Cleaned the ears of Balaam's ass and shod him, $3.02.

Put carrings in the ears of Sarah, $2.04.

Put a stone in David's sling, enlarged the head of Goliath, and extended his legs, $3.02.

Decorated Noah's ark and put a head on Shem, $3.00.

Mended the shirt of the Prodigal Son and cleansed his ears, $4.00.

Total, $58.52.—Preacher's Assistant.

FROM SHAW, MISS.

Dear Brother Carley: We arrived at Shaw, our new charge, in due time. The people received us very cordially, and they have shown us every consideration. We have received at the parsonage almost everything from the smallest article to a fine milch cow. The people have been so very kind we felt at home from the first.

We have splendid prospects for a good year. Our congregations are far beyond our expectations. There seems to be here a turning to the church. Our Sunday school has grown from an attendance of about thirty in December to seventy-five, and we expect to reach one hundred by the 1st of March. Prayer meeting is well attended.

Brother Felts, our presiding elder, is pushing things in the district, and if he doesn't bring things to pass we shall all be surprised. We hope and pray that we shall have a great year, not only in the Greenville District, but also in our great Conference and church.

JNO. D. SIMPSON.

FROM LEOLA, ARK.

Dear Brother Carley: I promised to write to some of the brethren in the North Mississippi Conference, and I shall take this method of doing so. I was transferred to the Little Rock Conference last November, and appointed to the Leola Circuit, in the Arkadelphia District. The circuit has four appointments. Hunter's Chapel is out from Leola about seven miles. It is a rural church, and while the membership is small, it has the next to the largest assessment. Poyen is a little town of about 200 population. We have the smallest number of members here. Brother F. T. Fowler and myself made a survey of the community some time ago, and we found twenty-one Methodists, and the rest were Baptists. The Baptists had all the children. Brother Fowler is one of the Conference Sunday school men, and we organized a Sunday school here. Poyen is eleven miles north of Leola, on the Rock Island Railroad. The next place is Traskwood. This is about thirty miles from Leola, and is on the M. P. R. R. The population is nearly 200, and it is a very nice little town. The main feature of this church is an Epworth League. They are a fine lot of young people. Now comes Leola. Leola is a town on the Rock Island Railroad, about 55 miles south of Little Rock. The population is about 630. We have a church of 180 members, and I give half-time here. Since we came, the Sunday school has taken on new life, and the congregations have increased. We have a prayer meeting, Sunday school, Woman's Missionary Society, Junior Missionary Society, and we are working to have a League.

Wife and I arrived here on the night of Nov. 30, and were kindly received. I am well pleased with my work. Of course, though, I have not forgotten the good people and preachers in dear old North Mississippi. There is a warm place in my heart for you. I shall write again to the Advocate some of these days.

SIMON W. BRYANT.

THE METHODIST PREACHER.

The Methodist preacher deserves more chicken and gravy than he gets, more honor and respect than is accorded to him, more encouragement and love than comes to him, and more distinction than usually crowns him.

Consider what he gives up when he enters the ministry. First, practically all hope of ever accumulating enough to guarantee him or his family comfort in old age. His profits accumulate in heaven, not on earth. He dedicates himself to a life of self-denial, of rigid economy and of privation. He gives up all thought of a permanent home, of any little spot of earth he can call his own, and there dwell among his chosen friends. He puts his personal liberty in charge of his church, and at its command "moves on" every year, or every few years, as his bishop directs.

For the sake of his faith and his church he submits patiently to more annoyances, more petty distractions, than any business or professional man would think of standing. He becomes gentle and yielding, not because he has not every man's desire to exploit his individuality, but in order fittingly to adorn his sacred calling. His thoughts must always be of the needs and troubles and weaknesses of others. He cannot live for himself, or his family or his friends. His flock must always be his first care—the poor, the sick, the weak, and the unruly. The prospect he always has ahead would be called wretched, impossible, by the majority of men. But he goes bravely on through the years, a target for the malice of the wicked, a convenience for a multitude of the unworthy, but always ready to serve humanity without hope of any adequate reward on earth.

Give the preacher a square deal. He does more for others daily than any of the rest of us would do wrapped up as we are in our own selfish plans and pleasures.—Omaha Bee.

It makes the mind very free when we give up wishing, and only think of bearing what is laid upon us, and doing what is given us to do.—George Eliot.

There is not a heart but has its moments of longing—yearning for something better, nobler, holier, than it knows now.—Beecher.

A man should keep his friendship in constant repair.—Samuel Johnson.

FROM SICILY ISLAND, LA.

Dear Brother Carley: I have wanted to write you before this concerning the great and glorious revival that came to us at Ferriday. We began our series of services there on the first Sunday in January. Rev. Jas. V. Bennett reached us the following Tuesday, and he worked with us and for us with all of his earnest, God-given power. We held on for sixteen days and God gave the victory. Numbers of church members renewed their vows and we received thirty-five into our church there, twenty-nine of whom came on profession of faith.

In the midst of the winter season, with a rather poorly heated building, you will not be surprised that some of our good people there thought the time an inopportune one. We are thankful that we did not exercise any better judgment at that time than to "have faith in God." Truly, He proved to us that "NOW is the day of salvation." We now have good hopes of seeing a modern brick church building erected in Ferriday before the year is done. Several generous subscriptions have been made. Brother Bennett named a liberal donation that he would make in behalf of the new building.

Ferriday, however, is not the only place where our people are about the Master's business. Wednesday night following the close of our meeting there, 68 were in attendance at our prayer meeting here. Fifty is about the minimum number for that midweek service. The Sunday school here is growing at a marvelous pace—the fourth Sunday in January there were 88 present, same was a record attendance; fifth Sunday 94 were counted; first Sunday in February, 102; and yesterday 120 were present, and we have already heard of new members for next Sunday.

Brother Alford, of Mangham, was with us in Ferriday last Thursday night, preached to a good congregation, and administered the Communion for us there. Our congregations here yesterday, morning and night, were as large as our usual revival season attendance heretofore.

"And what shall I more say? for the time will fail me if I tell of" the good work of the W. M. S. and of the Epworth League here, of the increasing attendance on the services at Vidalia, of the faithfulness of the people at Clayton, of the ancient landmarks of the saints, Pine Hill and Tensas Chapel. I will to give more details concerning these at some future date.

When the question comes to material things, the Lord has wonderfully blessed us, in that He has placed us in the midst of so generous and great-hearted people. Last year we received generous kitchen and linen showers from Vidalia and Ferriday respectively. Sicily Island pounded, and has re-pounded with groceries, and a day seldom passes but that something extra is on our dining table because of the loving kindness of our friends. All of this may be true in the life of every preacher—we trust so. This is our first charge, and these things are wonderful to us. Why, not long since, while in one of the stores here, when a good woman invited me to go by her home and get some freshly-dug Irish potatoes, I asked if they were cooked! Spoiled! not the potatoes, nor the eyes of the potatoes, but I! Just a week or so since Ferriday shipped us a sugar barrel heaped up with good things to eat.

In the midst of it all, the prayer of our lives is that we may be kept humble and in touch with God, and that we may be so directed of Him, that we shall prove stepping-stones for these people to higher planes of Christ-like living. Sincerely,

PORTER M. CARAWAY.

FROM ROLLING FORK, MISS.

Dear Brother Carley: As many others have taken in hand to write at divers times and on multifarious subjects, it seems good to me also to write, just to give a brief account of the work in this part of the Lord's vineyard.

When, just prior to adjournment of the last session of our Conference at Brookhaven, Bishop McMurry announced that I should be permitted to return to Rolling Fork to labor another year, my heart leaped for joy, and my joy was augmented when I reached home and found a warm welcome for the returning pastor, extended not only by the Methodist church, but also by the entire citizenship of Rolling Fork and Cary; and joy has been added to joy as time has passed, and I have seen evidences of improvements in the different departments of church work. Our congregations at both churches have been gradually growing. The Sunday school attendance is the best it has been since I have been on this field. I attribute this to the earnest prayers and indefatigable labors of the leaders. Our superintendents, Dr. Goodman and Brother Parham, are ever on the alert for plans and pupils that will make a Sunday school larger and better. Dr. A. K. Barrier, our Bible Class teacher at this place, is eminently fitted for the office he holds. He never appears before his class with an unprepared lesson, but by diligent research and careful study, he brings to his class truths new and old in such a manner as arrests and holds their attention and provokes helpful discussions. Mrs. Annie Barrier is a most efficient cradle roll superintendent. So faithful is she to the duties of her office that a new arrival in town cannot pass over a Sabbath without its name being solicited for the cradle roll. I would like to tell of the good qualities of all our teachers through whose labors the Sunday schools have improved, but time and space will not permit this. Suffice it to say, we have a good corps of teachers in both our Sunday schools. While there is not as much interest taken in the Woman's Missionary Society as should be, our Ladies' Aid Society prospers. There are many evidences of intensifying interest in this work, which is quite helpful to our local needs.

Our beloved presiding elder was with us last Sunday. He preached two very excellent sermons to large and appreciative congregations. While the financial report to the quarterly conference was not very large, it was enough to keep the wolf away from the door of the parsonage for a while, and to get the presiding elder back home. The same amount was assessed for the pastor that was assessed last year—$2000—and the stewards have adopted the plan of collecting monthly. We have received seven into the church since Conference, and expect to receive several more soon. Withal, I think we have begun the year quite auspiciously.

Brother Carley, do you remember when I visited you, your father, and the rest of the family, in the district parsonage in Enterprise, Miss.? It seems it was but yesterday, and I was a mere youth, and now I am "grandaddy." My! Tempus fugit! I am beginning to feel somewhat patriarchal. You know, in my day dreams in other days, I have tried to fancy the feeling of a man coddling his first grandbaby, but I find my imagery is but as the shadow that announces the approach of a person. To know the thrill of it, one must have the experience. It cannot be expressed in words. It's a sweet little girl, Miss Mary Ella Crawford, the first-born of our eldest daughter, Mrs. C. D. Crawford. She is a very pretty baby. She resembles her grandfather a good deal. Cum grano salis.

T. J. O'NEIL.

To act the part of a true friend requires more conscientious feeling than to fill with credit and complacency any other station or capacity in social life. —Pictures of Private Life.

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 10, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

SCIENCE AND SAWDUST.

We have often heard it suggested that sawdust would possibly become a palatable and highly nutritious kind of breakfast food. We do not know that any such development has yet taken place, but we read recently that a process has been discovered by which sawdust can be converted into a superior kind of stock food. By what is called hydrolization, twenty-five per cent of the dry weight of the wood is turned into sugar, and the rest of the wood fiber is so changed as to make it soluble in character. In the experiments following the discovery of the process, the claim is made that the cows upon which the tests were made kept up their milk production and maintained their weight with a portion of the new food included in their ration even better than on the ration composed exclusively of grains and silage. We do not vouch for the correctness of this report, and we certainly do not advise our readers to begin to feed sawdust to their cattle till they are sure it has undergone a change that really makes it food. But that such a thing is possible, we do not doubt. We have seen the grace of God turn a sinner into a saint—and that is a much more marvelous thing than changing wood into food.

WOODROW WILSON.

When a great man lays down the work which has engaged the best years of his life and which has brought honor to himself and to his country, it is fitting that some mention be made of his achievements and of the place he may be expected to occupy on the pages of history. The estimate so near the event is likely to lack something of the value that the perspective of time alone can give, but it has the advantage of being made while the subject still looms large in the public eye. There can be no doubt, we think, that Woodrow Wilson has, for the time being, lost the popular approval which was so enthusiastically given him in the earlier days of his administration. The stupendous problems he had to face with the coming of the war, and the even greater problems with which he had to deal following its close, made it almost inevitable that he should detach himself from the life around him and give himself wholly to the study of the abstract principles that were involved in the solution of these problems; in a sense, therefore, he lost touch with the every-day interests of those who were not called upon to think in world terms or act with the welfare of humanity in view. In addition, he had to suffer the persistent attacks of political opponents who placed party advantage above every other consideration. It must be admitted, also, that Mr. Wilson assumed certain attitudes and sanctioned certain measures that alienated many people who had been his ardent admirers. But these things, temporary in their nature, will be lost sight of as the occasions that gave rise to them fade into the past, and he will be remembered by the permanent contributions he made to the welfare of the nation and of the world. Without attempting to enumerate these contributions in detail, and speaking as one whose mind could not always go along with Mr. Wilson's in many of its processes, we venture the suggestion that Mr. Wilson will ultimately take rank as one of our greatest presidents beeause he was the persistent prophet of practical idealism in national and international politics. That his aims have not as yet been reached means nothing so far as his title to greatness is concerned—ideas have a way of working themselves out long after those who advanced them have passed away. For awhile the world may try to manage its affairs on the old bssis of selfishness and self-interest; but the time will come when the old order will give way to a new—and the Wilsonian philosophy of fundamental morality in governmental relationships throughout the world will be the ruling influence in shaping international policies. In the meantime, the physically broken ex-president will have the respect, if not the affection, of his fellow-citizens of this great republic.

THE REWARDS OF UNSELFISH SERVICE.

We read this story the other day: "A man in Rochester, returning from his business and hurrying to supper, noticed a group of excited men on the bank of the Genesee River. He stopped long enough to see that they were endeavoring to rescue a boy who had fallen in. The river flows through the city, and accidents occur now and then; and as there seemed to be men enough on the bank to do whatever was needed, this man was thinking of leaving and hurrying on home. But he saw that the efforts to save the boy were not very successful, and he flung off his coat, plunged into the water, and rescued—his own son." The story carries its own moral, but we should like to add a comment to the effect that an act of unselfish service never fails to win bountiful compensation. It may not be so striking or so immediate as in the case just related, but it is sure nevertheless. We challenge any of our readers to put this statement to a test—and let their own hearts render the verdict.

CHANGE THE INHERITANCE.

A distinguished physician has recently declared that the average baby learns to cry before it can laugh. According to his investigations, tears may be shed as early as the twenty-second day, but not until the twenty-sixth day does a baby smile. His explanation is to the effect that for untold generations humans have frowned oftener than they have smiled, and that the infant is merely following the law of heridity in showing unhappiness before it shows happiness. We do not know whether there is anything in this hypothesis or not; if there is, it is time for us to begin to change the inheritance our children will receive from us. Everybody, all together now—smile!

THE NEW ADMINISTRATION.

On March 4 a new administration took charge of our national affairs, Senator Warren Gamallel Harding being inaugurated as president of the United States. Irrespective of political affiliations, all patriotic citizens will unite in the prayer that peace and prosperity may be our portion under the present administration, and that great grace may rest upon the President and his advisers as they enter upon the discharge of their difficult duties. It is a good omen that President Harding selected as the passage of Scripture upon which to press his lips in assuming the oath of office, those heart-searching words of the prophet, "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" His inaugural address was commendably brief, being not so much a declaration of policies as a general statement of the attitude of mind with which he undertakes the duties of his high office. To assist him in administering the affairs of the nation, he has chosen the following as members of the Cabinet, the Senate having already confirmed his nominations: Secretary of State, Charles Evans Hughes, of New York; Secretary of Treasury, Andrew W. Mellon, of Pennsylvania; Secretary of War, John W. Weeks, of Massachusetts; Secretary of Navy, Edwin Denby, of Michigan; Secretary of the Interior, Albert B. Fall, of New Mexico; Secretary of Agriculture, Henry C. Wallace, of Iowa; Secretary of Commerce, Herbert Hoover, of California; Attorney General, Harry M. Daugherty, of Ohio; Postmaster General, Will H. Hays, of Indiana; Secretary of Labor, James J. Davis, of Pennsylvania.

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HIS WAY BEST.

By Rev. W. A. Hays.

We like the rush and glare of things,
And all that seems success;
And in the struggle they require
We bravely stand the stress.
But these the Master oft denies;
His hand doth interpose;
Then we should learn His way is best,
For He both loves and knows.

We set our hearts on tasks to do,
And hope for years of life;
We see the need and feel the fire
Of zeal through peace or strife;
When lo! a pause—the strong man fails,
From toil must turn aside;
But all things work for good to those
Who trust our loving Guide.

He leads adown the shadowed vale
As up the shining slope;
When sun is hid and darkness reigns
Forth shine the stars of hope;
While whispered peace the soul assures
Through gloomy nights and days,
And life's enriched with faith and love
And heart aglow with praise.

Meridian, Miss.

A METHODIST MINISTER'S MUSINGS ON EVANGELISM.

By Rev. Arthur A. Pittman.

It was Sunday morning. The pastor, as was his custom, was welcoming the strangers as they entered the church. He studied the faces of those who entered, with a prayer in his heart that the message might be such as would meet the needs of those who were to compose his congregation that morning. He could not know the needs of all his people, but the Holy Spirit knew, and upon him he depended for direction.

Unto the Least.

An elderly woman in her seventies entered, whom the pastor had met during the previous week. She had been begging bread for her ill-fed family, and an encouraging word made her feel she would be welcome in that church. A seaman's widow of a few months passed him, and in passing whispered, "He was at home a year ago to-day." Nothing more was said; a grip of the hand was the pastor's answer. Tears came to the eyes of both as she passed by to her seat. The mother was there, whose husband was spending his few remaining days in a hospital for incurables. These folks needed the comfort of the evangelistic message.

Then came a whole family that had recently entered into fellowship with the Master. The story of it all flashed across the mind of the man of God as he noted the look of happiness upon the faces of the three as they took his hand. The boy, a few weeks before, had signified his intention to follow Christ. A letter had been sent to the home explaining matters, and asking if the lad might not be allowed to enter the church with a large group who were to enter upon a certain day. At that time neither mother nor father were Christians. The letter brought conviction to the heart of the mother, who in the warm atmosphere of the prayer-meeting of the church, came to the altar and experienced the joy which the world can not give. She went home to set up a family altar. A little later, when the invitation was given one Sunday evening, the father of the home came, prayed through and was gloriously converted. At the prayer-meeting previous to the Sunday about which we are thinking, the father and mother had given glorious testimony to the saving and keeping power of their Lord and Christ. For the first time in their lives, they knelt that morning at the communion-rail, a Christian family, and heard the words now replete with a new meaning: "This is my body which was broken for you;" "This is my blood which was shed for you." These new converts needed the encouragement of the gospel message.

Evangelism Needs Pastor and Members.

As the pastor greeted these new converts, there passed the noble men and women whose prayer, warm-hearted sympathy and genuine religion made possible the atmosphere in which souls might be born and come to maturity. For evangelism is not a matter of pastor alone; it is not alone a matter of psychology and method; it is not a matter of laymen alone—it is all of these working together with God in harmonious relation. Evangelism is a spirit that is born of desperately earnest prayer on the part of thoroughly consecrated men and women; men and women of one spirit, like the group which gathered before Pentecost; folk of the spirit of Jacob at Peniel, when he said, "I will not let thee go except thou bless me." These folk were glad too, because the victories which were coming to the church were their victories. They knew that victory came at the sacrifice of self in the Master's service. But they were glad that morning because the reward was great.

Through the entrance came another for whom pastor and people had prayed and labored diligently, but there seemed to come no response. At the prayer-meeting night previous, she had requested that they pray for her. How elated were the hearts of all for even that response. But as she came this morning, one knew that there was victory in her soul. Her step was buoyant, her face was aglow with a holy happiness. She greeted her pastor with the words, "It's all settled. I've decided to make Christ my Savior." How the pastor's heart leaped for joy. How could he ever again talk about the price of service; the rewards were so magnificent, that the small sacrifice involved became insignificant.

In musing over what had transpired to bring about the result which so warmed the hearts of all, it was discovered that several had made a contribution. So this victory too could be shared. The message from the pulpit had helped, the exhortations of faithful lay preachers had cleared away many doubts, but it was the word of encouragement of a neighbor on the way home from meeting that had given the final touch that was needed to bring the sister to a real consciousness of God. No one had ever suspected this brother of being a personal worker, although all knew that he was possessed of an irreproachable Christian character. But it was his word that had given the final impetus that was needed to cast the balance on the side of victory for a soul.

As the mind of Christ's servant wandered over his fine audience of intelligent folk that Sabbath morning, he saw many for whom he and others were praying, who had not yielded to the Savior of mankind. He saw the indifferent, the flippant, those with heavy hearts and those whose hearts were light, and he poured out his soul to God that his message might be fitted to the needs of the hour. Only an evangelistic message could fit such a congregation, a message that had at its heart the good news that Christ had come to declare.

The pastor spoke with unction that morning in his brief communion message. Then came the communion, and what a communion it was! God was there, and no one doubted his presence. In that service men and women declared themselves for God who had never done so before.

When the Spirit Leads.

The evening of this same Sabbath came, with the sermon, and then the climax of the day, the after service and the testimony meeting, so refreshing because never conducted twice in the same manner. Those who had taken communion for the first time in the morning were encouraged to testify. Strangers were there, and they too spoke the word which God had put into their hearts. One said that he had been a Christian for many years, but the spirit of that group of folk had given him a new lease of life. Another asked, "Why can not we have this kind of thing in our church?" and the answer came quickly, that it might come anywhere were God's people sufficiently in earnest to get hold of God—in the words of one of our noblest missionaries, "Where there was a willingness to do great things for God, and to expect great things from God."

As the pastor went home that night, he mused as pastors are wont to muse, and he wept as pastors are wont to weep, and he prayed for leadership as pastors are wont to pray, but in the midst of his rejoicing his heart was sad because of the abundance of the harvest and the scarcity of the reapers, and he prayed that God would send more reapers into the harvest field.—Pittsburgh Christian Advocate.

MAKING READY FOR THIS SPRING'S WORK IN THE COUNTRY SUNDAY SCHOOL.

By M. W. Brabham.

Every new day is a new opportunity and every new spring of every new year is a token of God's willingness to give us a new chance. How shall we meet it this year?

The country Sunday school may be divided into at least two classes: Those which are now closed down because of the winter, and those which are still meeting every Sunday despite seemingly insuperable handicaps. The plans for the first of these will have to be radically different from those for the stronger school which has not surrendered. The method of beginning the work for this spring will be different, and these differences of method must be borne in mind in considering the suggestions offered at this time.

What Things Should Be Done?

In the country school, two things should be considered in connection with the work of the coming spring months: **What needs to be done, and what can be done.** When you have carefully determined upon the things which need to be done, then it will be time enough to consider how to do them.

For the Whole School. Certain needs which apply to the whole school may be considered. These will very likely include such things as the following: ordering an increased number of lesson periodicals for the larger number of pupils expected to attend; taking down of the stove and carefully putting it away for the summer; giving the entire church building a good scrubbing, removing the stains and dirt which have accumulated during the winter months because of smoke and mud; the buying of new or additional song books, so that there will be an ample supply, affording at least one book to every two persons; the freshening up of the walls and pews or chairs with paint or varnish; the mending of broken seats; taking down of old posters, pictures or other out-of-date wall decorations.

For Individual Classes. There will be certain needs which will apply more particularly to the classes and these will suggest themselves in the light of local conditions. A few of the possible needs will be as follows: Re-grouping or classification of some of the pupils who have been put together during the winter because of small attendance, increasing the supply of the special story papers for new boys and girls, such as "Boys and Girls" for those under ten years old, and "The Visitor" for those who are older; cutting down of the supply of the "Home Quarterly" because of

the number who can now attend the Sunday school sessions and have their names transferred from the Home Department to the active classes of the school.

Planning for Special Occasions. As the country school makes its plans for the coming spring, it will naturally wish to include such special days to which the school may look forward. Among these will always be the monthly Missionary Day, coming on the fourth Sunday of the month, with a program and an offering. Easter Sunday will come the latter part of March and this will afford a good opportunity for the school which has been closed during the winter to shake off its lethargy and come to life. Surely no Sunday school should be found in "winter quarters" on Resurrection Day. The latter part of April is the time for the observance of "Sunday School Day." This may be made a notable occasion and serve as a splendid time for impressing upon the congregation the things for which the school stands and toward which it is working.

As to the Out-of-Doors. Reference has been made to the in-door cleaning up, and this ought also to apply to the surroundings of the church. The spring in the country is the most joyful time of the year. Classes of the school may be enlisted in beautifying the church grounds. Trees may be white-washed with most pleasing results. Grass plots which have been arranged during the past fall may be put in order. Flower beds belonging to individual classes may be selected and tended. Seats under the trees may be arranged so that, as the days continue to warm up the atmosphere, certain groups of the school may be carried out of doors for the class period. If sufficient ground is available, a good tennis court, baseball field or other play grounds may be arranged by the members of the school. A Sunday school baseball club may be organized this spring, and as they meet to play on some week day, a good spirit of interest may be developed in the name of the school.

New Features Introduced. The spring of the year affords an opportune time for beginning new plans. People are more in the frame of mind for beginning fresh things. Life is all about us. Growing vegetation challenges us to grow also. Freshly turned soil and sprouting corn and cotton point us upward to high endeavors. It may be that the superintendent determines to begin the new quarter, April the first, with a well-planned order of service. He has read such a book as "Story Worship Programs for the Church School Year," by Stowell, and realizes that worship must have a more distinctive place in the conduct of the school. Or he has read "The Use of the Story in Religious Education," by Eggleston, and has decided that he will introduce as a feature of his school each Sunday one good short story. It may be that he has read again or for the first time, "How to Run a Little Sunday School," by Ferguson, and has resolved to map his work out carefully at least a month or three months in advance. It may be that the teacher has gotten hold of Miss Slattery's little but inspiring book, "Living Teachers," and has had her own soul stirred with the possibilities of a fired heart and mind. Perhaps she has visited some active organized class during the past winter and now resolves that with the coming of spring she will organize her own class and seek to give them a plan of work for the coming spring and summer.

It may be that in the country Sunday school the organized classes have been having some good social times during the past winter and now they are champing on the bits for the time when the open weather will permit them to get out of doors for more all-around active service. They may have written for and secured "The Program of Service" for Wesley Bible Classes," and have determined to do regular work in the class, in the church, in the home, and in the community.

It may be that the pastor of the circuit Sunday school has learned something of the excellent things being done by many other circuits with their "Four-times-a-year Circuit Institutes," and has resolved to begin such an organization for his charge. Or perhaps he has decided that the "Standard of Efficiency" should be brought to the attention of his workers and he meets them in the regular March session of the Workers' Council and challenges them to a plan of work along the lines set forth in "The Standard."

The secretary of the circuit Sunday school will naturally wish this spring to revise his rolls and see that his records are in proper condition. It may be that he finds the present system of records is inadequate, making only "A" for absent and "P" for present. In consultation with the other officers and teachers he presents a record system which will stimulate the pupils as to promptness, regularity, home study of the lessons, systematic giving, church attendance and other such things which are deemed worth while.

The treasurer has no doubt felt that it was an impossible task to meet all bills promptly because of the scattering offerings received during the winter. He determines that the spring will find him prepared to offer better ways for the development of systematic giving in the school. It may be that it is at this time that he suggests that the congregation be asked to take care of all the running expenses of the school, so that each Sunday may be free in the school for the pupils to contribute to the benevolences of the church, thereby training the school membership into intelligent givers. This spring in the country Sunday school will determine very largely the kind of religious education thousands of boys and girls shall receive. It is at this time that the school has its best chance. It is during these few months that the teachers have more nearly ideal conditions under which to do their work than any other season. How shall we plan for the coming of March, April and May? What shall these three months bring to us as Sunday school pupils and leaders? The plans we now make and prepare to put into operation will very largely be the answer.

Nashville, Tenn.

A SUPERANNUATE RUMINATES.

By Rev. T. W. Adams.

I have never been much given to looking backwards. I am afraid of it. If indulged in excessively, it interferes with one's power to adjust self to the changing experiences and work of life. I have found it safer and better to weigh well the serious and real problems of the present, and to look for visions that will thrill and inspire for the future. However, an occasional backward glance is helpful—it warms and refreshes.

Lately my memory has been busy with my presiding elders. I counted them carefully, and found that I have had twenty. If a presiding elder is a good thing to have, I have been abundantly favored; if an affliction, then my chastenings ought to have made me a mighty good man. This list of twenty presiding elders comprises every conceivable variety of personal, social, pulpit and administrative character. In calling over their names thoughtfully I sometimes paused at some of them and visualized them in a brief analysis, and found real pleasure in doing so.

I loved all of them, notwithstanding we had some lively spats and sharp differences. Occasionally fur was made to fly, but when the flurry was over, and we came to ourselves, our differences were forgotten and we loved like brethren. Isn't it strange that good, sensible and religious men will let their temper make fools of them sometimes? Thank God, His grace heals dissensions and brings hearts together. If it were not for His grace, what would become of us?

My presiding elders were all good men. They feared God, loved the church and loved their brethren. However, they were not all alike good. They differed greatly. They were "good, better, best." The best preachers of them were the most inefficient presiding elders. This was not peculiar to my presiding elders—it is true of them generally. I have said many times that I didn't want my presiding elder to specialize on pulpit work. If so, he would be sure to neglect administrative work. A presiding elder who measures up to all the requirements of his great office must be a good business man, one able to analyze safely personal character, have a good working knowledge of the law of his church, and be a clear and rapid thinker in order to move and counter-move in cabinet work. I have noticed them closely in the cabinet and have found that almost without fail the best preachers in the body were slow, heavy and doubtful in their movements.

The presiding elder who spends time excessively in his study, elaborately embellishing his sermons with history, science, poetry and philosophy, has not sufficient time to study men and administrative problems. It takes a good combination to make a first-class presiding elder. We have more men who possess the requisite combination than is commonly supposed. I have but little patience with the notion, often expressed, that presiding elder timber is scarce. In my judgment it is not true. I could very easily name seven men in the Mississippi Conference who have never been tried who could and would acquit themselves creditably if given a chance. If I had it in my power, I would try them. Four years' continuous service in the office is long enough for any man. I have tried it —I know.

But to my subject—I meant to write about my presiding elders, but have digressed somewhat by animadverting on the presiding eldership with reference to the qualifications necessary to fit one for it.

I do not mean to give a personal sketch of all my presiding elders. I would be glad to do that but space forbids. Three of the number stand out from all the others so clearly in their individualism that memory visualizes them in the uniqueness of their personality. I shall write briefly of them.

Rev. Archibald B. Nicholson was my first presiding elder. Forty-six years ago he was on the Summit District and I was pastor of the Franklinton circuit. He gave me his love and confidence in large measure, and won my heart. In his declining years he was frequently in my home. He never came too often, nor stayed too long. When pastor at Hazlehurst, where he lived, he spent much time with me at my parsonage home. In the afternoon he would come in, make himself comfortable on the bed and say, "Read me something good." In a few minutes he would breath hard and snore. When I stopped reading, wide-awake in a moment, he would say, "Read on, I was wide-awake and listening."

As a preacher, Brother Nicholson was original and unique. He was distinctively unconventional. He gave no thought or concern to the technique of sermonizing. He preached in an independent and unique style that charmed his hearers when the preaching spirit moved him. It was a rare treat to hear him when he "swung clear." In the symbols and incidents in the worship and history of Israel he greatly delighted. Spiritualizing was his joy. He heard God speaking in everything in the life of His people, however commonplace it might appear. It was all a wonderful theophany to him. He revealed in the rich and glowing imagery of the Old Testament. He was emotionally spiritual, and at times in the pulpit or in the midst of rejoicing saints gave exultant praise to God.

Brother Nicholson was a great conversationalist, excelling in humorous anecdote and reminiscense. In this he surpassed Sam Jones. He was less assertive and aggressive than Jones, but in his quaint insinuativeness he surpassed him.

I never fully forgave Brother Nicholson for failing to come to my second quarterly conference. It was held at Mt. Hermon, La. His absence gave me great distress. I thought presiding elders never failed, so I made myself quite easy. Saturday at 11 o'clock, the presiding elder not having come, I preached the only sermon I had not used there. I scarcely slept any Saturday night, fearing Brother Nicholson would not come. He did not come; and, not having any sermon, I read a passage from the Scriptures, and took no text, but preached from Genesis to Revelation. I took a Broad crack at creation. I was so wrought up that my brain seemed to be on fire. The people said it was fine. May be; the people are mighty good to young preachers.

Rev. Clarence A. Powell was my presiding elder for two years, when I was at Moss Point. Our association was positively unpleasant. We dif-

fered sharply, and as both of us were high-strung and combative, our differences grew no better as time passed. Each held his ground courageously and stubbornly—"Greek had met Greek." I look back over the intervening twenty-six years and wonder why we acted that way. The picture of it would be laughable if it were not so sad. Brother Powell's health gave way later and he was superannuated. I opened up Centerville and offered it to him, and he took charge about the first of October, 1902. The past was blotted out, and we loved each other as long as he lived. Brother Powell was a knightly Christian gentleman. He was true to his convictions, and fearless in all things. I never knew a preacher who was more candid and uncompromising where principle was involved. As a preacher he was clear and vigorous, and delivered himself conscientiously without seeming to care for the consequences to himself. He was always in the open. He was transparent in character. He was strikingly individual—I never knew any one like him. I think of him often.

Dr. Edwin H. Mounger was my presiding elder in two districts. He was a studious, scholarly and polished preacher. I not only loved him, but trusted him to the fullest. His judgment was good, and his knowledge of men was almost uncanny. This was his special forte in cabinet work. It was a rare thing for him to make a mistake in choosing men for his district. Dr. Mounger was a wide reader, and a critical student. He never lost interest in the great movements of the world and the church—daily newspapers, the best magazines, and new books were his delight. When he was my presiding elder he brought new books or looked for them in my library on his quarterly visits and together we read and discussed them. He was helpful to me. He was a good church lawyer, and of fine constructive ability. It was a matter of surprise to me that he was never elected to the General Conference. I voted for him faithfully. He would have reflected credit on his Conference.

Dr. Mounger was modest and retiring, but faithful and true. His was a noble spirit that hated everything little and mean and held the highest and purest ideals. He did not have the voice, nor pose nor sweep of an orator, but his sermons were gems of high thinking and full of the rich meat of Gospel truth.

These three former presiding elders live in my memory and heart and life. I am glad of the fellowship I had with them—my life is richer because of it.

Brookhaven, Miss.

SAFETY SIGNALS.

By Rev. S. J. Davies.

"Pulling the gods from their pedestals"—I must have seen this somewhere or else I coined it. But many are doing this by mingling the material with the ideal so as to bring the latter down from the star heights to the mud pools; so bent and intent on this world's business as to ignore the King's business. All this is wrong. It is worse than wrong—it is a crime against one's country and a sin against God. Human fellowship, with all its interests, is the basic principle of all correlated life and this the life we now live, and the seed of a larger one, even the one spiritual. Better by far to have your head in the stars, than your soul using a muck rake. See a late ad: one starts to write of Washington—not a god by any means, either Christian or heathen, but a Virginia gentlemen, a patriot, brave, courteous, with many of the virtues, and some of the vices of his age—and ends his screed by advertising pills and potions. Another calls on the name and fame of this conscript father to help him sell real estate. Why mix things in this anomalous style? It is a shock to one's sense of eternal fitness and seems to me poor patriotism and worse business.

* * *

Sunrise! Out of dark horizon, a golden shield of light and beauty gilds anew the awakening world. God paints pictures of inimitable glory on the morning sky at the coming of each clear day. The shimmering clouds are his pigments more splendid than cathedral windows; the vast outlying spaces, homes of other suns and stars, are his background. To the responsive soul such dawnings, and they are many, should touch every chord and stir every latent power to praise and wonder. When the Hand that guides the planets in their courses and balances the suns had drawn the sheltering curtain of night over all, the dewdrops kissed the grasses and flowers with crystal chrisms to shine like jewels in the light of the new day. No wonder the poet Gray called it "the incense-breathing morn," for all the glad earth becomes an altar, a fit shrine for worship of the God who said, "Let there be light," at creation's dawn.

* * *

"Have faith in God," said the Master to the disciple's wondering why the barren fig tree so quickly withered. Faith is not only the crowning glory of our holy religion, but is also a great economic principle. Perhaps never before in modern history since the days when the Roman Empire was broken and ruined, have we been confronted by so much unrest, so much doubt as to the permanency of this present civilization and the institutions connected therewith, as at the present time. Men in all walks of life need the strength of purpose, the assurance of divine guidance, the resolute courage, and the vision of the ultimate triumph of righteousness which only can come from faith in God. The nation's life and its continuance are in his hands. So is yours and mine and the life of all. The waves of this world's unrest can not reach the shores of the infinite ocean of God's boundless care.

Grand Cane, La.

THE PERAMBULATOR EMBARKS.

It was a beautiful day when the "Kasauga Maru" left Shanghai and plowed into the open waters of the Eastern Sea, taking our party to Nagasaki, for we were making a stop of some ten days in Japan before taking our Pacific steamer at Yokohama. After our 1500 miles of railway travel in Korea and China, and our "doing" the cities of Mukden, Peking, and Shanghai, we were all ready to enjoy the delights of an ocean voyage. Instead of 60 members in our party, we had now been reduced to 16, for at Shanghai the large party was broken into groups and ours was the only one returning for so lengthy a stay in Japan. Nothing of importance occurred during the 48 hours we were crossing the Eastern Sea, though it was delightful just to rest and loll about on deck and in cabin as one pleased. One of the joys of ocean travel is that you do not have to get up in the morning unless you want to, for there is nothing to call you forth except your own will, as the ship will just as readily serve breakfast in your room and your cabin-boy will permit your lying in bed until you see fit to arise. There is no danger of starving, as they will bring your food to you four times a day. Hence, to the Perambulator it was one of the greatest bonanzas he has ever struck, and he enjoyed it to the full.

Arriving at Nagasaki early in the morning, we spent until 3 o'clock visiting the shops and looking in upon the unique things of Japan. Here we found great porcelain works and we were prevented from buying only because they would not sell us save in lots of six or more. A trip to the native shops and the purchasing of two kimonas and a house robe proved exceedingly interesting features of our stay. The Japanese also are like unto the Chinese when it comes to buying. At this shop the price first asked for the three garments was 78 yen; when we walked out of the ship with them under our arm, we had purchased the three for 43 yen, the price being our own. One of the ladies remarked that if the Perambulator had let her do the buying, she would have bought them even cheaper.

From Nagasaki our ship proceeded to Moji, where another stop was made of a few hours only, so we did not have an opportunity to visit this place. Leaving Moji, we proceeded to Kobe, a magnificent trip of 240 miles through the beautiful Inland Sea of Japan. The regret was that our ship could not tie up at night and make this journey only during the day, so that the eye could take in every beauty that was presented to it. The water was like a mirror, while off in the distance could be seen the shore line on one hand and on the other vessels plowing through the water carrying their cargoes. This sea is at places 40 miles in width and at other times you are in view of both sides of the shore. All in all, it is one of the beauty trips of the world.

Kobe is one of the big cities of Japan, and we had the great pleasure of spending four days here, with a side trip to Kyoto, which some of the party chose to take. The four days in Kobe were spent in visiting the Christian schools and a side trip of one day to the Government State Normal College for boys. Both the Christian and the Japanese institutions were well equipped and schools of high order. Of course, nothing concerning Christianity is presented to the students of the Government schools. One of the joys of Kobe was the walk through Matamorchi street, which is the Canal street of the city. Here, again, we experienced the joy of buying articles much less than the shopkeepers asked for them and always leaving the proprietor with a smile on his face and a "thank you" on his lips for our having purchased.

Yokohama is 358 miles distant from Kobe by sea, but as our party seemed to have accustomed itself to the sea, a little journey of this distance was as nothing to us, and especially since the ship did not venture out far from land in making the journey thither. At Yokohama we had the great joy of spending our four days there upon boat while the ship received its freight for America. We knew that this was our last stop in the Orient before sailing for home; consequently the party wanted to see all that could be seen in Yokohama and at the same time run up to Tokyo, 18 miles distant, to spend a day there. Three days made us pretty well acquainted with Yokohama. In fact, I really think that any of our party could have gone to any portion of the city and returned to the ship without a guide. Certain it is that the shopkeepers got to know us as delegates to the Sunday School Convention. All kinds of wares were offered us for sale, and, as usual, those that we purchased were purchased at our own price.

Finally, the day of our departure came. We sailed at 3 o'clock. Before leaving dock the friends of the Japanese bound for America came on board to tell them good-bye and as they left the ship they gave to their loved ones on board the end of a roll of ribbon paper. As the ship went out to sea the paper was unwound and for a hundred yards or more there were paper ribbon lines of green, blue, yellow, red, purple and so forth, stretched from the friend on the shore to the loved one on board. This presented a very pretty spectacle and was an eye-opener to us Americans. As fine as this was, yet one thing finer there was to us Americans. An American woman missionary standing on the dock amid the throng of Japanese was waving good-bye to the Sunday school party. As the ship drew further out into sea, this American woman missionary climbed the stairway leading to the gangplank until at last above the hundreds of Japanese waving their fond farewell to their loved ones stood this American woman missionary waving to her friends. As she was doing this another missionary and his wife, seeing her on the gang platform, rushed up the stairs and stood by her and thus the three were waving as we waved back. One of the ladies in our party remarked, "As always, America forges herself above the rest of humanity."

From Yokohama to Seattle is 4283 miles. The trip was made in 14 days. The route was that known as the northern one. The sea was smooth the entire journey, but the days were heavy and depressing from the standpoint of the weather, as we had only one day of sunshine. There were the 16 Sunday school delegates and one other American first-class passenger, while the rest of the passengers were Chinese, Japanese and Koreans, all bound for America; some as students, some to study conditions for their Government, and some on a sight-seeing tour. All of them expected great things, and the saddest question we had to answer

was this, which was put to us at different times, "Are not all the men, women and children in America Christians," When we would tell them nay, but that thousands of our citizens knew not God, they would reply: "Our Japanese people do not understand this. They think America is a great Christian nation and every person in it is a Christian." Thus does America stand in the hearts of the people of the Orient.

We arrived at Seattle at 8 o'clock at night, where we found Uncle Sam's customs officers awaiting us and willing to examine our baggage and put us through that night. This we were glad to accept, and went to work opening our suitcases and trunks, and at 12 o'clock we were safely housed in an American hotel, glad to be once more on American soil.

THE PERAMBULATOR.

A SUGGESTION AND A CHALLENGE.

By Rev. A. J. Gearheard.

The time has come when the work of the preacher must be given a new adjustment. He has been the speaking representative of Christianity for a long time and, no doubt, ought to have been when it was first the custom for him to be a spokesman only. But the church has undergone a great change. It is no longer four walls inclosing a number of benches. It is now an institution. Walls inclose a workshop wherein things are done besides singing, preaching and administering sacraments. Sunday school, missionary society, organizations for all ages, community service, money raising and propaganda of all kinds are to be carried on by the institution of which the preacher is a pastor.

The time was when, if he couldn't preach, his time was limited in any pulpit. Now we have men who are as poor at preaching as some corporation lawyers are at pleading, but they are in high-steepled churches. Why? Because they are fine organizers, good business men and masters of details. They preach after a fashion, it is true, but by their preaching ability alone they would no doubt soon be in the truck or chicken business.

It seems to be proper, in view of the changed work of the preacher, that we should look out among us a class of gifted laymen who live godly lives, and develop them as speaking units in the church. The minute men, used in the Centenary campaign at first, have shown us that we have laymen who have talking gifts for the Master. The idea that the preacher must be at the job three times a week could be changed to a great advantage in many instances. I know men who belong to the church who are sent for as speakers on live topics and paid big sums for their oratory, but who go to church services year after year and are never invited to use their talent for the church. Then let us look out among us godly men and use them for the glory of God and for their own development.

With the layman considered as part of the voice of the church, the preacher considered as a part of the business organization of the congregation, and an economic force in the community, he ceases to be the member of a different class wherever he goes. He is the paid representative of his congregation. His ability is thus recognized. When he speaks, he speaks for bankers, lawyers, merchants, machinists, farmers and statesmen. He goes as the combined moral opinion of all his people. His going, then, should be made a part of the consideration of his whole church. We are in an age of big gatherings. The preacher who keeps up with the set-up meetings, get-together meetings, conferences, and the like, has a job on his hands. With a small salary and oftentimes a big family, he is scarcely able to go to these meetings. When he does go, you find him slipping about to hash houses to get the cheapest food he can buy. His shoes, clothes and handbag stamp him as a man of poverty. There he stands. Crimped for funds, threadbare, humiliated, and yet expected to tilt his chin and heave up his breast and talk in thousands for his banker, merchant, lawyer, farmer, and mechanic constituency. If any one of these good members back home were to make this trip to these conferences or gatherings, they would not go one step, if they had to feel the tight that they permit their preacher to feel when he goes as their representative.

Just here let me add that when a preacher goes to a district conference, Annual Conference, or church set-up meeting wherein the interests of his church are involved, his entire expenses should be paid by his congregation. The average preacher is forced to pay out from $25 to $100 a year making trips for his people. The board of stewards would count it an imposition to ask any of their number to make such trips at their own expense. Why make the preacher pay the whole bill? I stand ready to join in a campaign right now to pledge every congregation in the State to pay the expenses of its pastor to Conference next fall. I do not speak selfishly when I suggest this. Personally, I have had my expenses paid by some newspaper to every Conference or big religious gathering I have attended since I have been in the ministry. I am speaking because I have heard preachers complain about the fact that they are not financially able to attend the meetings they are expected to attend. And now that the preacher is, in a sense, a business manager of an institution, let him be treated in a more business-like manner.

Bogalusa, La.

A TITHER'S TESTIMONY.

"I have always hesitated to give my personal experience concerning tithing, but break this rule with the hope that my testimony may help others. I have been practicing tithing for twenty-eight years, and numerous astounding experiences have come to me directly in this connection. I shall attempt here to give only a few outstanding impressions resulting from actual experiences.

"A fixed and unalterable purpose of the heart to do that which is most pleasing to God, must be the tither's attitude constantly. Otherwise satisfactory results are uncertain. You surely cannot fool God!

"The prayerful striving after a correct understanding which an earnest tither finds absolutely necessary, brings with it manifold and constant spiritual growth unconsciously. A right purpose maintained in tithing absolutely solves all of the ordinary hard points about giving, for then the question, 'How much shall I give to this, or that purpose?' becomes both pleasant and profitable, for the tither finds that he must not depend on his own judgment alone. Here spiritual growth and experience again come unconsciously, and the habit of looking to Him who knoweth all things grows even beyond the matter of giving.

"One who honestly and earnestly enters upon tithing must trust in God absolutely and hew to the line of his obligation in spite of debts or any other creature. If he does this, he will always get through difficult times (and they will come), and come out with a shout in his heart.

"A tither becomes conscious that he is a distinct part of God's plan in making up his kingdom, as it could hardly be possible for him to feel when giving in a haphazard manner.

"All these statements come from actual experience, and I have only just skimmed a little off the top."—R. S. Rudolph.

Mr. Rudolph is one of the leading business men of Clarksville, Tenn., and one of the most useful laymen in that city.—Bulletin.

THE RICHES OF REVELATION.

By the late Dr. Joseph Parker.

Revelation enriches us with truths which Reason never could have discovered, but which, being given, Reason can accept without loss of dignity or remission of responsibility.

To me the Bible is a divine revelation—a revelation of God. Providence, Sin, Atonement, Faith, Immortality. The Bible is not a book containing a revelation; it is a revelation. We assume an immense responsibility in claiming that any book is a final and authoritative standard in faith and morals. We place the Book itself in an awful position. We separate it from all other books; we make skeptical criticism a profane offense, and devout obedience an essential element of spiritual character. The mind has simply to receive, the will has simply to obey, the heart has simply to trust. The Book is to us verily as God himself.

There is only one book in the world which can prove the inspiration of the Bible, and that is the Bible itself. Let the Bible speak for itself. When inquirers come with their questions, objections, and difficulties, insist, as a condition of conference, that the Book itself be read through and through from end to end, until the inquirer is thoroughly acquainted with its contents. That reading will do its own work.

That reading has made me an unquestioning and grateful believer in the plenary inspiration, the divine authority, and the infinite sufficiency of Holy Scripture; and, therefore, I can the more earnestly and definitely encourage others to impose upon themselves the sacred task. I now know that the Bible is inspired. It addresses itself to every aspect and every necessity of my nature; it is my own biography.—London Christian.

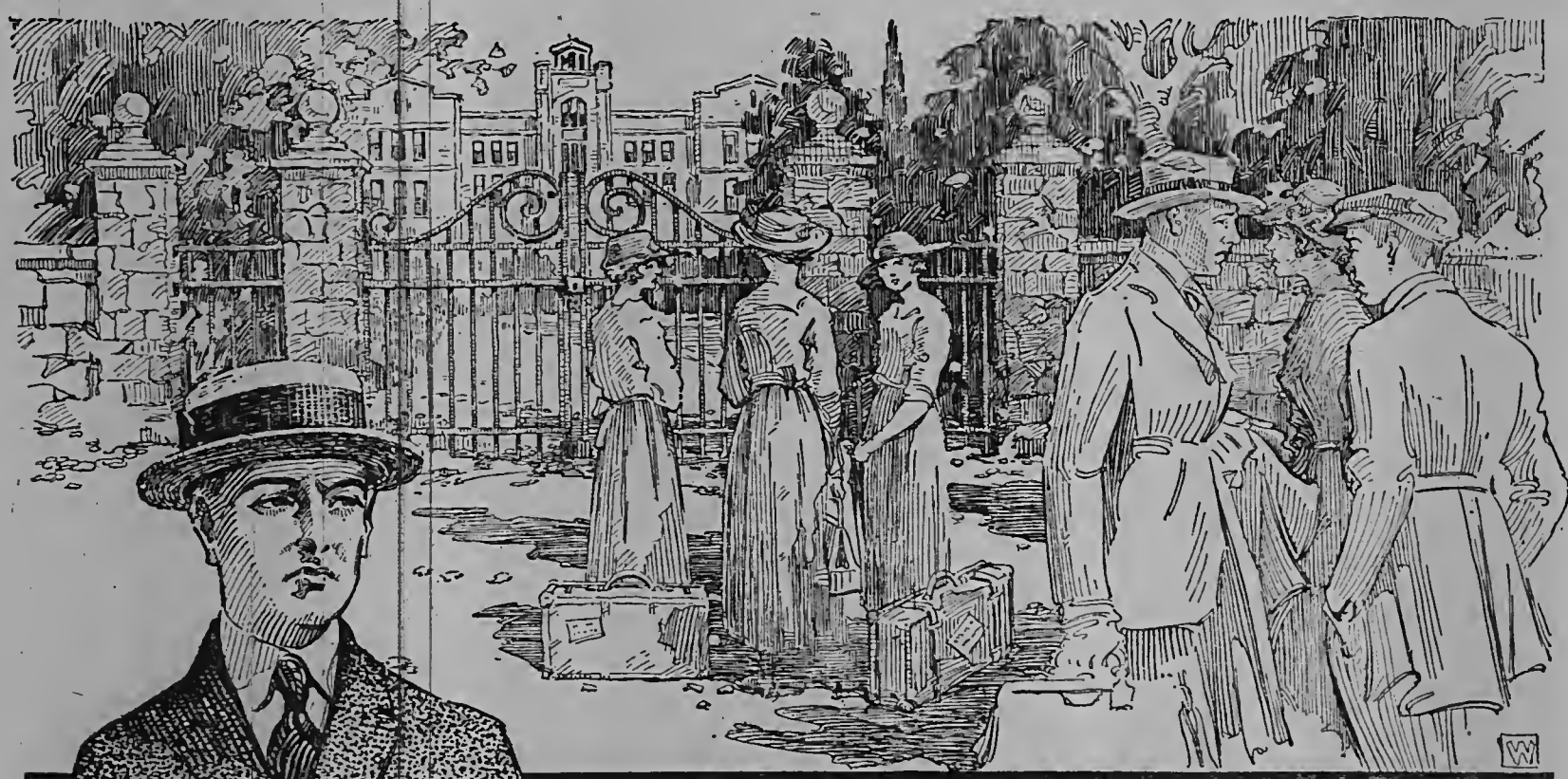
"TURN THINGS UP."

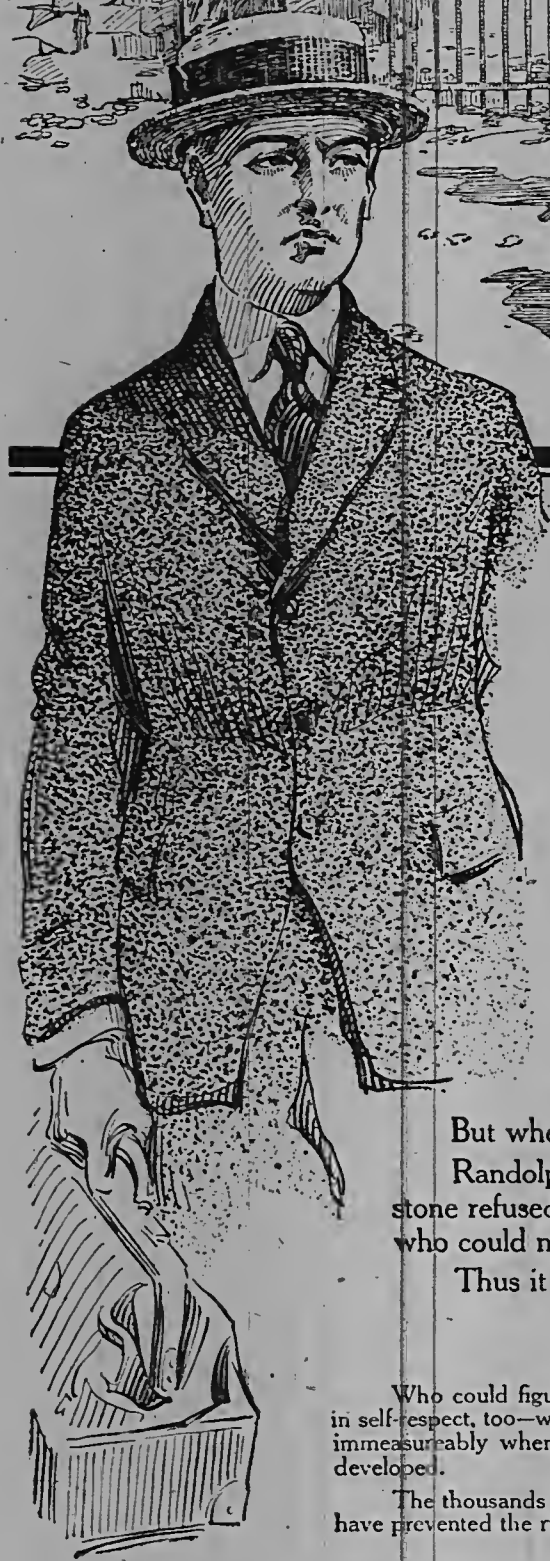
Abraham Lincoln when a youth was employed as a clerk in a general store, and between the duties of the store and the mill his employer owned, his time was much taken up. However, he was an ambitious fellow and all the time he kept before himself a high ideal.

One day the village schoolmaster entered the store and Abraham said to him: "I want to study English grammar." "You've not much time for that, I judge," was the reply. "I can always find time at night when folks are in bed." The schoolmaster told him he could get a grammar six miles away. Lincoln walked the six miles, borrowed the grammar and mastered it in spare moments through the day and at night by the light of a fire of shavings in the village carpenter's shop. Many years have passed since the struggle with a borrowed grammar, but nobody who has read the speeches of Lincoln delivered in national crises can forget the simple yet elegant paragraphs.

At Pittsburgh Landing during the Civil War the Union Army suffered reverses. One night the chief of staff said to General Grant, "Things look bad, General. We have lost half our artillery and a third of the infantry. Our line is broken." Grant was silent a few moments and then said, "We will re-form the lines and attack at daybreak. Won't they be surprised?" The armies of the enemy were so surprised that before breakast they were on the run. General Grant saw immediately the opportunity and weighed up at once the situation. He knew the crisis would break or make him. He dug up out of apparent failure the nugget of success.

Let us always remember that "Weak men wait for opportunities, but strong men make them." In sacred and secular history the outstanding men are those who have turned things up. The founder of the Christian religion was "despised and rejected of men, a man of sorrows and acquainted with grief," yet by dint of hard work and devotion to high ideals, chiseled out for Himself a name on the monument of time that will never die out.—Selected.





They Came To Their Own But Their Own Did Not Receive Them

Last September nearly 5,000 Methodist boys and girls tried to enter the schools and colleges of their own Church---and were promptly refused admission. There was no room for them.

From their youth up they had been taught by their Church to seek a Christian education and to attend our own colleges. They were told that the Methodist Church was an educational Church—that it sprang from a college and had founded more colleges than any other denomination on earth. They were led to believe that the Church would give them the training which it had led them to covet.

But when they followed our advice they found the doors closed against them.

Randolph-Macon Woman's College turned away 500. Wesleyan sent back 300. Blackstone refused 200. Emory University declined to receive 150. Greensboro had 100 applicants who could not get in, and so did Lander.

Thus it has been in all the colleges.

What Has It Cost Us?

Who could figure what this situation has cost the Church and the nation? We are robbed in leadership—yea, and in self-respect, too—when we doom to ignorance and mediocrity those who have ambitions to be trained leaders. We suffer immeasurably when we send our own young people to secularized institutions, where Christian workers are seldom developed.

The thousands we turned down were potential leaders. Some were possessed of elements of greatness. We may have prevented the rising of another Wesley, Gladstone or Wilson.

There Is But One Way Out

In this, the most critical hour of human history, when the drifting, groping world cries out in frantic agony for Christian leaders to guide it to stability, the Church has an imperative duty to supply those leaders.

We certainly cannot do it by turning our own sons and daughters from the portals of our schools.

The Christian Education Movement offers the only way out. It will give the colleges what they need. It will build new dormitories, provide additional class rooms, secure more teachers, pay old debts, increase the endowments. It is the fundamental, strategic, basic movement of the day.

The Church Must Educate or Both the Church and the Nation May Perish

Christian Education Movement

M·E·CHURCH·SOUTH NASHVILLE, TENN.

BY THIS SIGN I EDUCATE
CHRISTIAN EDUCATION MOVEMENT
M E CHURCH, SOUTH

The Home Circle

SAY THIS QUICKLY.

Betty Botter bought some butter;
"But," she said, "this butter's bitter;
If I put it in my batter,
It will make my batter bitter,
But a bit of better butter
Will but make my batter better."
So she bought a bit of butter
Better than the bitter butter,
And made her bitter batter better.
So 'twas better Betty Botter
Bought a bit of better butter.

—Exchange.

"JUST DAVID"—A TRUE STORY.

Most of our young readers have read and enjoyed the little book, "Just David." It is a fine story.

But here is one, a true story, about another boy by the name of David, and what he did.

David was just a country boy with a longing in his heart, and while plowing in the meadow land in South Carolina, he was plowing his way to a purpose. Out in the open God was speaking to him, and his soul was answering the divine call. There is nothing that can so strengthen a real boy who wants to accomplish great things as to commune with Nature in God's great out-of-doors.

There was a longing in this boy's heart, drawing him to greater things, and finally he left the hills and the hollows and found his way into a college town. Looking at the buildings of old Wofford College, for the town was Spartanburg, S. C., he said, "I will get an education here and I will be worth while."

One day David set out for a walk in the city, and his stroll took him by the cotton mill. Here he saw the people coming and going and he became interested in them.

He spoke to them about freedom and liberty, but they said, "Even God is against us. There is no freedom for us."

"But it is for you," said he. "You are mistaken. God is not against you. It is He who prepared this thing for you. I will prove it to you."

But what could he do? His heart ached for them, and he talked to God about it, for he knew God would know how to help them.

He borrowed $100 and with that capital he opened the doors of an old tenement house and invited the factory people in. His first pupil was a man of 33. By and by there were 40. But room was scarce. The old shack was full and it was all he had.

Again David went upon his knees and the answer came. This time it was a new building. A beautiful stone building was erected and over the door was the name "Hammond Hall," in honor of the friend who came to the help of David. A hundred acres of land lay about the school, and the first $100 had grown to a value of $100,000. Instead of one pupil there were 100.

The Board of Missions of the M. E. Church, South, finally adopted the school and other friends came to its aid, and to-day there are splendid buildings on the campus for the school and also for the students to live in while they go to school. There are now 250 students enrolled, as against one nine years ago.

As he surveys the work no doubt David's big heart swells within him, as he asks, "Who has been able to accomplish this?" The gray walls seem to answer him, "Just David, David English Camak, the country boy," for he is the hero of this story taken from the Young Christian Worker.

The school referred to is the Textile Industrial Institute, of Spartanburg, S. C., for mill boys and girls, the only school of its kind in America. What a monument to the faith and energy of a country boy!—Florida Christian Advocate.

"PHOEBE."

Little Phoebe Grey had come to spend a week on Uncle Daniel's farm. She had always lived in the city, and to her the farm seemed wonderful.

One morning her Aunt Alice gave her two big cookies, and told her to play outdoors until dinner time. As the little girl walked down through the orchard, she heard a clear voice call: "Phoebe! Phoebe!"

She stood quite still and listened. "I guess some little girl wants to play with me," she thought. So she answered: "Where are you?"

"Phoebe! Phoebe!" called the sweet voice.

"I guess she's playing hide and seek with me. I must try to find her." For a while the little girl looked about happily; but when she found no one, she grew tired, and called: "Come here, and I will give you a cooky!"

No little girl came, but the sweet voice still called: "Phoebe! Phoebe!"

Aunt Alice was writing a letter when Phoebe hurried into her room and said: "O, Aunt Alice, there's a little girl out in the orchard calling me! I can't find her. She just calls and calls, but she won't come to me. I told her I would give her a cooky if she'd stop hiding and come and play with me. Please come out and help me find her."

"There is no little girl who lives near enough to come here all alone. What made you think there is a little girl if you could not see her?"

"Because she called me. She says: 'Phoebe! Phoebe!'"

Aunt Alice laughed, and said: "I think that I know your little friend. I will help you find her. You will have to be quite still and look carefully, for it is not a girl, but a bird. She calls 'Phoebe' so much of the time that I think she has a nest near, for I hear her every day."

"A bird! Why, Aunt Alice, I didn't know birds could talk! She called my name just as plain as could be! It did not sound like a bird, at all."

When they reached the orchard, no little bird could they see. They walked cautiously about and peeped under the leaves and shrubs.

"We shall have to wait until another day," Aunt Alice said.

They started back toward the house. As they came near the barn a bird flew out from the shed, perched in a tree near by, and sang: "Phoebe! Phoebe! Phoebe!"

The little gird laughed. "O, Aunt Alice, we did find her, after all! What do you suppose she wanted in the shed?"

"We will look and see if she has a nest there, but she may have been after flies. This Phoebe would rather have flies than cookies. There is the nest, and she is back in it," Aunt Alice said, pointing to a rafter.

They saw the head of the mother bird looking down over the edge of the nest. She did not appear to be frightened.

"Why, how did you find it?" asked the little girl.

"I thought it might be there. The phoebe bird often builds her nest year after year in the same place. See, on the next rafter are two old nests."

When Phoebe went back to the city, her father said: "Well, little girl, what was the best thing on the farm?"

Phoebe laughed, and said: "I liked best the little bird that knew my name."—Harriet G. Brown, in Exchange.

THE BRIDGES.

There is a story of a couple who started off to ride to a friend's house. The morning was pleasant, and they were enjoying themselves, until they happened to remember a certain bridge which was very old, and probably unsafe.

"I shall never dare go over that bridge," exclaimed the wife; "and we can't get across the river in any other way!"

"O," said the man, "I forgot that bridge. It is a bad place. Suppose it should break through and we should fall into the water and be drowned!"

"Or," continued the wife, capping his complaint, "suppose, you should step on a rotten plank and break your leg, what would become of me and the baby?"

"I don't know," continued her husband, "what would become of any of us, for I couldn't work, and we should all starve to death!"

So the lugubrious talk ran on until they reached the spot where the old bridge had stood, and—lo!—they discovered that since they had last been there it had been replaced by a new one!—Selected.

"TIME OUT."

Both True.

"The wireless telegraph annihilates distance."
"And the messenger boy kills time."—Exchange.

Secrets Will Out.

Raymond: "What do you mean by telling John that I am a fool?"

George: "Heavens! I'm sorry—was it a secret?"—Exchange.

Hard on the Bishops.

"This bell," said the well-meaning sexton, when showing the belfry of the village church to a party of visitors, "is only rung in case of a visit from the Lord Bishop, a fire, a flood, or some other such calamity."—Exchange.

Specific Directions.

A small boy who tried to explain to a fellow swimmer the best way to get rid of water in his ears, called to him in a friendly way: "Hey, mister, hop on the leg that the ear's got the water in."—The Guild.

Both Were Polite.

Polite Boy Scout (to old lady)—May I accompany you across the street, ma'am?

Old Lady—Certainly, sonny! How long have you been waiting here for somebody to take you across?—Answers, London.

Poor Ducks!

A country housewife of good intentions but with little culinary knowledge, decided to try her hand at cake making. The result was somewhat on the heavy side; after offering it to the various members of the household she threw it to the ducks, in disgust.

A short time afterward two boys tapped at her door.

"Say, missus," they shouted, "your ducks have sunk."—Minneapolis Tribune.

They Paid The Penalty.

"No," complained the Scotch professor to his students, "ye dinna use your faculties of observation. Ye dinna use them. For instance—"

Picking up a jar of chemicals of vile odor, he stuck one finger into it and then into his mouth.

"Taste it, gentlemen!" he commanded, as he passed the vessel from student to student.

After each one had licked his finger and felt rebellion through his whole soul, the old professor exclaimed triumphantly:

"I told ye so. Ye dinna use your faculties. For if ye had observed, ye would ha' seen that the finger I stuck into the jar was nae the finger I stuck into my mouth."—Exchange.

A Matter of Diet.

A negro employed at one of the movie studios in Los Angeles was drafted by a director to do a novel comedy scene with a lion.

"You get into this bed," ordered the director, "and we'll bring the lion in and put him in bed with you. It will be a scream."

"Put the lion in bed with me!" yelled the negro. "No, sah! Not a-tall! I quits right here and now."

"But," protested the director, "this lion won't hurt you. This lion was brought up on milk."

"So was I brung up on milk," wailed the negro, "but I eats meat now."—Western Watchman.

When a father forgets that he was ever a boy, he loses all control over his own son.—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Feits, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

GETTING READY FOR THE VICTORY.

We had the privilege last week of attending the setting-up meetings of the Christian Education Movement in the North Mississippi, the Mississippi, and the Louisiana Conferences, at Grenada, Jackson, and Shreveport, respectively. The meetings were held on Wednesday, Thursday, and Friday, and we had to ride on some trains at most inconvenient hours of the night in order to attend them all—but we managed to make the round. We are glad we did, for our faith in the righteousness of the cause was completely confirmed, and our hope of a successful consummation of the Movement was tremendously strengthened. Why?

1. The attendance at all the meetings was remarkably fine. According to the plans of the Education Commission, about fifty persons from each Conference were expected to be present; there were very few absentees, and in every case, so far as we recall, there was a valid excuse for failure to be present. Preachers and laymen both were there, many of the latter being men of affairs who can scarcely call their time their own.

2. These leaders of their Conferences were, without an exception, determined in their purpose and optimistic in their views. There was no disposition to ignore the fact that this territory especially is in the midst of a severe financial depression, or to minimize the difficulties in the way of a great financial undertaking at the present time, but after all allowance for these untoward circumstances had been made, there was still an inspiring optimism in all the meetings.

3. The plans for the financial campaign, May 29-June 5, are being made with such care and in such detail that they cannot fail to bring success when they are put into execution. It was evident that all three of our Conferences were fortunate in the selection of their Conference Secretaries and their Conference Financial Directors. Rev. J. H. Holder and Mr. J. G. Houston, in the North Mississippi Conference; Rev. J. M. Morse and Mr. W. J. Broom, in the Mississippi Conference; and Rev. A. S. Lutz and Mr. R. T. Moore, in the Louisiana Conference, showed by their mastery of the details that they have given themselves unreservedly to the work committed to them, and that they will leave nothing undone that will make for the complete success of the Movement.

4. The reports of Dr. J. H. Reynolds, Director General of the Movement, who was present at all the meetings, showed that already there is a degree of enthusiasm in many sections of the church in connection with this undertaking that can be explained only on the ground that our people are determined to make provision for the pressing needs of our educational institutions regardless of temporary financial embarrassment. As all the facts become known to all the people, this enthusiasm will certainly be developed in all sections of the church.

We wish it were possible for Dr. Reynolds to present to every congregation in the connection the facts he makes clear in his addresses at the setting-up meetings. These facts are given in the literature of the Movement—but too many of our people will not read the literature. We recall this striking statement, for example: the State of Massachusetts, with a territory of about eight thousand square miles, has more money invested in the endowment of its colleges and universities than have all the Southern States put together. Here is another one: Columbia University alone has a larger endowment than all the colleges and universities of our church combined. Here is still another: last year the colleges and universities north of Mason and Dixon's Line received in gifts of $75,000 and upward, nearly $88,000,000, while those south of the Line received in the same kind of gifts $250,000—and even that was given by Northern men!

It has become plainly evident that the culture of a nation determines its civilization—and its culture is determined by the character of its education. Unless the cultural ideals of this nation are fixed by Christian education, it is inevitable that pagan ideals become predominant—and paganism means social and moral disintegration. The church itself cannot survive as a leavening influence unless it raises up for itself a leadership imbued with its own ideals through their training in its own institutions of learning.

So we say the church is getting ready for victory in its fight to strengthen its educational institutions. It must win the victory. This is a time for serious reflection, earnest preparation, and stout-hearted labor on the part of every loyal Southern Methodist man and woman. We cannot afford to do less than take care of our own.

THE SEASHORE DIVINITY SCHOOL.

We trust all our preachers especially, and many of our laymen, read the announcement in a recent issue of the Advocate concerning the 1921 session of the Seashore Divinity School, to be held at the Seashore Camp Ground, June 14-23, and that they have already made up their minds to attend if possible. As we have had occasion to say many times, we do not know of a place or an occasion that can furnish greater physical recreation and mental and spiritual stimulus than are to be found at this gathering on the beautiful Mississippi Sound.

The program for this year is an attractive one. Bishop W. F. McMurry and Bishop James Cannon, Jr., are expected to be in attendance and take part in the proceedings. In addition, Dr. Geo. L. Robinson and Bishop W. A. Quayle, both of whom have been on the program before, are scheduled for addresses. Dr. Robinson is a scholar who has the gift of instructing in a pre-eminent degree, and Bishop Quayle is an intellectual and oratorical genius. All the speakers are worth going a long way to hear.

There will be, also, the usual instruction for undergraduates in the Conference courses of study, with the opportunity of taking the examinations which will be accepted by the examining committees at Conference. This of itself should insure the attendance of many of our young preachers.

All in all, the Seashore Divinity School is a great institution which is rendering a distinct service to the preachers and laymen of its patronizing territory, and it should be largely attended by those who are interested in the best things of life.

A NEW PRESIDENT FOR CENTENARY COLLEGE.

The following, from the Shreveport (La.) Times of March 5, will be of interest to many of our readers:

"Following the resignation of Dr. W. R. Bourne as president of Centenary College, the office has been tendered to Dr. George S. Sexton, pastor of the First Methodist Church, by the College Board of Trustees, who are waiting on Dr. Sexton's acceptance and the consent of the board of the church to release him.

"Dr. Bourne's resignation was tendered at the last meeting of the College trustees, in order that his leave of absence might be extended to permit him to devote his full time and talents to the work of the Methodist $33,000,000 educational campaign, for which he was released from his duties at the College some time ago.

"No action will be taken in the premises until the official board of the First Methodist Church has formally received the College's proposition."

From reports coming to us, we are glad to know that Centenary College is doing especially fine work this year. A splendid faculty is rendering highly efficient service, and the student body is made up of a fine class of young men and women.

The calling of Dr. Bourne to an important position in connection with the work of the Christian Education Movement and his consequent resignation as president of the College that he might devote his full time and energy to his new duties made necessary the election of a successor. If Dr. Sexton can see his way clear to accept this call, we are confident that he can count on the fullest co-operation of all the Methodist forces of the State as he enters upon the work of making a "Greater Centenary."

PERSONAL AND OTHER NOTES.

The Brookhaven District, Mississippi Conference, has added about $3,000 to its pastors' salaries this year.

A note from the pastor, Rev. Claude P. Jones, informs us that the church work is moving along nicely at Fayette, Miss.

Brother R. H. Furr, a member of the church at Pontotoc, Miss., has been chosen district leader for the Aberdeen District in the Christian Education Movement.

Rev. B. E. Crowson is serving his second year on the Ashland charge, North Mississippi Conference, and he reports that the outlook for the year is fine.

Sunday, February 27, was a great day at Natchitoches, La., there being something like twenty decisions for life service on that day. Rev. Henry T. Young is faithfully pushing the work.

Rev. A. E. Barrett has been placed in charge of the Elizabeth and Fullerton charge, Alexandria District, Louisiana Conference, and he is already on the ground. This is an important and also a difficult field.

One of the marks of progress in the Spring Hill Church, Louisiana Conference, is the fact that both the Woman's Missionary Society and the Junior Society were placed on the honor roll at the recent Annual Meeting in Baton Rouge. Rev. J. Cude Rousseaux is the pastor.

Our people at Houlka, Miss., are planning to build a new church this year, with ample equipment for the needs of the Sunday school. The spiritual interest of the church is fine, the attendance at prayer meeting exceeding one hundred in good weather.

Miss Gurtha Ware, daughter of Rev. R. T. Ware, our pastor at Mooringsport, La., was married to Mr. Clifford Smith, in the Mooringsport Methodist Church, on February 23, Dr. R. H. Wynn officiating. The Advocate extends all good wishes to the young couple.

We regret to learn that the health of Dr. J. M. Henry, our pastor at Ruston, La., is not good at the present time. We are sure that earnest prayer is being made throughout the Louisiana Conference that this leader of the church in this State may be restored to health.

There are marked signs of progress in our Gibson Memorial Church, Vicksburg, Miss. The congregations are large every Sunday, the prayer meeting is good, and the attendance at Sunday school is twice what it was at this time last year. Rev. T. B. Cottrell is the pastor.

Dr. Charles Parkhurst, who for thirty-two years was editor of Zion's Herald, died suddenly, Sunday morning, February 27.

We regret that we happened not to be in when Rev. J. Early Gray, of Magnolia, Miss., honored the Advocate office with a call on Tuesday of this week.

Mr. Q. R. Henry, a graduate of Centenary College, who has been connected with the educational work of the Government at Meridian, Miss., has been transferred to Ensley, Ala.

Mrs. H. C. King, of Cincinnati, Ohio, accompanied by her two children, Ruth and Ellis, is visiting her parents, Rev. and Mrs. H. M. Ellis, at Brookhaven, Miss.

Rev. R. L. Ellis, of Caledonia, Miss., gives an encouraging report of the outlook for this, the second, year of his pastorate on the Caledonia charge.

The Men's Bible Class of our Sunday school at Oakdale, La., has grown from twenty to fifty-one members since January. The total enrollment of the Sunday school is 266.

Rev. J. A. McCormack, our pastor at Dubach, La., writes: "My work is progressing nicely, and the indications point to a good year. The people are kind and considerate of their pastor, and it is a real delight to serve them."

We are delighted that Rev. Paul D. Hardin, presiding elder of the Meridian District, Mississippi Conference, who has been ill ever since Conference, is now able to sit up. He hopes soon to be able to meet his appointments.

The quarterly conference of our church at Homer, La., has recently voted to replace their present church building by an entirely new structure. This action was taken in view of the greatly enlarged needs of the congregation on account of the oil field development. Rev. R. W. Tucker is the pastor.

We regret to learn that Rev. W. A. Terry, our faithful pastor at South and East McComb, Mississippi Conference, had his arm severely fractured by the "kick" of an obstreperous Ford recently. While the injury was exceedingly painful, the splintered bones are gradually knitting themselves together.

Dr. A. B. Nelson, a member of the official board of First Church, Shreveport, La., a physician and surgeon of note in North Louisiana, died on Sunday, February 27, at Albuquerque, New Mexico. A notable funeral was conducted on Wednesday, March 2, from First Church, Dr. Geo. S. Sexton, the pastor, officiating.

Sister T. S. Randle spent a week recently at Bossier City, La., where she did some good work for the "Triple C," and for the Advocate. She writes in the highest terms of the work of the faithful pastor, Rev. J. M. Boykin. Sister Randle's many friends will be glad to learn that an operation will not be necessary on the eye which has been giving her trouble for some time.

We thank Rev. Claude M. Simpson, presiding elder of the Greenville District, North Texas Conference, for a copy of his district bulletin. Among the items of interest in it, we noticed one to the effect that the presiding elder was given a Christmas "pounding" by the various charges. We are not sure but that this is something new under the sun.

Rev. Francis D. Van Valkenburgh died of pneumonia at the Seashore Camp Grounds, Biloxi, Miss., on February 24, and was buried in the Biloxi cemetery. Brother Van Valkenburgh was born in the State of New York in 1841. He was a Confederate veteran, and a Methodist preacher for over sixty years. His end was peace. We hope to be able to give a suitable sketch of his life in the near future.

The work is moving along well at Haynesville, La., under the pastorate of Rev. W. F. Henderson, Jr. The Sunday school, Epworth League, and the Woman's Missionary Society are all active, the congregations are good, and conversions are taking place. The use of the stereopticon at the Sunday night services increases the attendance and adds to the interest of the meeting.

We hear good reports of the work at our Centenary Church, McComb, Miss. The prayer meeting is especially fine, the attendance never falling below fifty and frequently exceeding one hundred. The prayer meeting has a "superintendent," and the service is conducted largely by the laymen, both men and women, the pastor taking his turn with the others. Rev. Geo. H. Thompson is the pastor.

Good reports were made at the second quarterly conference of the Rochelle and Selma charge, Louisiana Conference. The pastor's salary has been increased $280 this year, making the present assessment $1900, and all claims on this account have been paid in full to date. The Conference collections have been provided for in the budget, and a part of this has already been sent to the Conference treasurer. The Woman's Missionary Society is doing excellent work. Rev. D. B. Boddie is the happy pastor.

The Methodist Sunday school at Pontotoc, Miss., where Rev. H. P. Lewis is pastor, is making substantial headway. The attendance has increased during the year from 90 to 140. On March 1, 1920, a mission special of $300 was assumed, and in eleven months $325 had been collected on the missionary Sundays. The offering on missionary Sunday in February was directed to the China Famine Fund, and amounted to $124. Offerings in this school for the year ending March 1, 1921, totaled $750. The pastor of this Sunday school says: "We are not large enough to compete with the large Sunday schools of the North Mississippi Conference, but we will challenge them on the basis of percentage of attendance to membership and per capita offering."

The banquet of the Men's Bible Class at Rayne, La., on Thursday evening, February 24, was a great occasion, if we may judge by the account of the event in the Daily Signal, of Crowley, on the following day. Sixty-five men were present to partake of a veritable feast of good things to eat, prepared by the ladies, and to listen to a number of interesting and inspiring addresses. Rev. Elmer C. Gunn, the pastor, presided as toastmaster, and talks were made by Mr. Howard Bruner, president of the class, Mr. G. A. Kennedy, the teacher, and several others, all of whom dwelt upon the value of such organizations and such celebrations. Among the visitors were Rev. Alonzo Early, Rev. A. S. Lutz, Rev. P. O. Lowrey, Rev. F. M. Freeman. The editor regrets that at the last minute he found it impracticable for him to be present on this delightful occasion.

ATTENTION, DELEGATES LOUISIANA WESLEY BIBLE CLASS FEDERATION.

A telegram from Rev. W. W. Holmes, received just before going to press, requests us to state that all delegates who expect to attend the Wesley Bible Class Federation, which meets at Lake Charles, La., March 15-17, should notify A. M. Mayo, Lake Charles, at once. This is important.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. L. E. Crooks, Greensburg, La., 2; Rev. W. C. Beasley, New Albany, Miss., 2; Rev. J. M. Henry, Ruston, La., 2; Rev. S. A. Brown, Lula, Miss., 2; Rev. C. P. Jones, Fayette, Miss., 2; Rev. S. J. Davies, Grand Cane, La., 2; Rev. A. S. Oliver, Summit, Miss., 2; Rev. W. F. Henderson, Jr., Haynesville, La., 3; Rev J. C. Rousseaux, Spring Hill, La., 2; Rev. B. F. Bullard, Houlka, Miss., 9; Rev. A. J. Gearheard, Bogalusa, La., 7; Rev. E. S. Lewis, Greenville, Miss., 2; Rev. T. B. Cottrell, Vicksburg, Miss., 7; Rev. J. W. Ramsey, Bucatunna, Miss., 6; Rev. W. W. Murray, Summit, Miss., 3.

TO THE PREACHERS AND LAYMEN OF COLUMBUS DISTRICT, NORTH MISSISSIPPI CONFERENCE.

We are very glad to be able to announce that we have secured the services of Mr. J. H. Johnson, of Ackerman, as Financial Director of the Christian Education Movement for the Columbus District.

Mr. Johnson is one of the leading laymen of our district, and the district is indeed fortunate in securing his services to lead this great movement. He is perhaps one of the busiest men in our district, being actively engaged in the insurance and real estate business and having recently been elected Grand Master of the Masons of Mississippi. But he is willing to divide his time with our great Educational Movement. Brother preacher, when you receive a letter from Brother Johnson answer it immediately and do not make it necessary for him to write the second time.

Arrange your calendar to be at West Point, April 8, for the District Set-Up Meeting. This will be a very important meeting and we must make our arrangement to be present.

A. T. McILWAIN, P. E.

NORTH MISSISSIPPI SUNDAY SCHOOL CONTEST.

We have received the following reports for last Sunday from the Sunday schools engaged in the attendance and offering contest in the North Mississippi Conference:

Amory: Nine Plus Class—attendance, 89, offering, $6.61; total attendance for whole school, 436, total offering, $23.15.

Columbus: Baraca class—attendance, 53, offering, $4.82; Remainder of school: attendance, 252, offering, $12.02; total attendance, 305, total offering, $16.84.

Crawford: Men's Unison Bible Class—enrollment, 27, attendance, 25, offering, $1.70.

Grenada: Business Men's Bible Class—attendance, 45, offering, $3.10; total attendance, 197, total offering, $10.35.

Greenville: Big Brothers' Bible Class—attendance, 73, offering, $30; remainder of Sunday school: attendance, 253, offering, $11.66; total attendance, 326, total offering, $41.66.

Greenwood: Men's Bible Class—attendance, 69; remainder of school—attendance, 316; total attendance, 385, total offering, $35.59.

Holly Springs: Young Men's Bible Class—attendance, 24, offering, $1.80; remainder of school: attendance, 171, offering, $8.57; total attendance, 195, total offering, $10.37.

Senatobia: Young Men's Good Fellowship Class—attendance, 42, offering, $4.80; remainder of Sunday school: attendance, 155, offering, $13.65.

Tupelo: Wesley Bible Class—attendance, 38, offering, $1.76; Philathea Class—attendance, 31, offering, $2.40; Baraca Class—attendance, 60, offering, $10.50; remainder of school: attendance, 254; total attendance, 383, total offering, $37.93.

West Point: Clisby Class—attendance, 53, offering, $3.65; Sunday school: attendance, 258, offering, $11.34.

A SPECIAL OFFER.

After careful consideration of the matter, and in response to many inquiries concerning the possibility of making an "Every-Family" proposition we hereby make the following special offer: WHERE THE ADVOCATE IS SENT INTO EVERY HOME REPRESENTED IN THE MEMBERSHIP OF A CHURCH, WE WILL SEND THE PAPER ONE YEAR FOR $1.50, SUBJECT TO THE REGULATIONS BELOW.

1. This offer expires on March 31.

2. This is not a club offer—no clubs, no matter how large, can be accepted at this rate.

3. Cash, or its equivalent, must accompany every list.

4. In case of any uncertainty in the interpretation of the offer, the matter should be taken up with us by correspondence

5. We must reserve the right to make such additional regulations as experience may prove to be necessary.

No one can regret more than we do the necessity that arose last year of withdrawing the "Every-Family" offer somewhat abruptly; we were forced to do so by advancing costs of production that imperiled our very existence. The popularity of that offer, however—we received more than 3000 subscriptions in response to it—convinced us that it was a step in the right direction to solve the problem of the circulation of the church paper. In making the present offer, we do it with the realization that it is justifiable only on the ground that we want to go as far as we dare in the effort to reach our ultimate goal, "The New Orleans Christian Advocate In Every Methodist Home In Louisiana And Mississippi." The costs of production have not decreased, and we shall have to practice every possible economy in order to publish the paper at the regular subscription price of $2 a year; but for the sake of an "every-family" circulation, we will reduce the margin of safety to the smallest possible limits.

We hope this offer will be accepted by as many of our churches as possible. We make three suggestions as to how it may be put into effect:

1. Include the cost of an Advocate in every family in the church in the regular budget. This is simple, direct, and, in many cases, thoroughly practicable.

2. Present the matter in the most feasible way to the membership of the church and ask for contributions for the purpose of putting the paper into every home.

3. Make a personal canvass of the membership, appealing directly for a subscription from each home.

A combination of the above methods may be found practicable, or better ones may be thought of by those who take the matter up. In some cases, this might very well become the special activity of an organized Sunday school class, or of some other organization in the church, or even of a group of individuals. A prominent Mississippi layman told us recently that several interested laymen in his church had easily secured an amount sufficient to send the Advocate into a good many homes. We are convinced that the way can be found in most of our churches to put the Conference organ into every home. We earnestly hope that it will be found.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Died, at the home of her daughter, near Ponchatoula, La., MRS. P. M. GOODWIN, aged 84 years, on Monday, February 21, 1921, after a short illness of la grippe. She is survived by her daughter with whom she was living, Mrs. W. E. Hicks, and three sons, as follows: Mr. Eugene P. Moss, of Galveston, Texas, Mr. Philo M. Goodwin, of New Orleans, La., and Mr. Marvin M. Goodwin, of Ponchatoula, La. The latter never left his dear mother, but made his home with her and was faithful to her to the very end. Mrs. Goodwin has many loving relatives here among her grandchildren and others, and a host of friends to mourn her departure. J. R. ABELS.

HARRISON MOORE was born February 19, 1841, in Yazoo County, Mississippi, where he spent the whole of his life on the same plantation on which he was born, except four years he spent in the Confederate Army. When the war came on between the North and South he offered his services to the Confederate Army, enlisting in Company F, 18th Mississippi Regiment. He fought in the following battles: Mannassas, Seven Pines, Seven Days, Second Manassas, Sharpsburg, Chancellorsville, Gettysburg, Wilderness, Spotsylvania, Cold Harbor, Five Forks, Petersburg, Richmond, and Appomattox.

It was he and his brave comrades, while beholding their brave leader, General Lee, rushing into such imminent danger leading his forces in the battle of Spotsylvania, who cried to him, "General Lee to the rear—we will hold the position," and, as was their custom, they kept their promise and held the position, despite the fact, as history records, that Federal guns shot to the ground a tree 18 inches in diameter standing to the rear of the heroes of the Confederacy.

There were other battles and small skirmishes in which this great soldier of the South fought. Dr. C. R. Henderson, a member of the Confederacy and life-long friend of Mr. Moore, noted for greatness of character and godly life, says of Mr. Moore: "He was a true and brave soldier, faithful and honorable as a citizen: We revere his memory." "Mr. John Winstead, another member of the Confederacy noted for his bravery and fidelity to the South and right, said of Mr. Moore: "As a soldier he had no superior; he knew no fear when discharging his duties to any just cause."

He was married to Miss L. A. King, of Rankin County, Mississippi, November 8, 1865. To this happy union were born three children, two girls, Laura and Hattie, who with their mother, preceded him to glory, and J. S. Moore, the only son, who resides on the old plantation, the birthplace of his father, and who is among our strongest Christian characters.

Mr. Moore was converted and joined the Methodist Church under the ministry of Rev. T. W. Adams, in 1884. He was a man of God. I was his pastor for two years and always found new inspiration for Christian living every time I went into his presence. I was with him during the dissolution of soul and body when his joy in the Lord was becoming more celestial and immortal. On November 5, 1920, his soul ascended to God, where he joined in the everlasting song with the angels,

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

The funeral was held in Ellison church, conducted by Rev. T. W. Adams and the writer, after which the body was laid to rest in the family burying ground near the church.

GEORGE G. YEARGER, P. C.

JESSIE WALLACE KING, son of Mr. and Mrs. C. W. King, was born September 2, 1916, and died February 11, 1921, making him at the time of his demise four years, five months and nine days old. In the home he was affectionate and was tenderly loved by all who knew him. As young as he was, his highest qualities showed best in his service rendered in running errands for his father. None ever thought of him except as a model little boy. He loved to attend church and was a great lover of music, his favorite songs being sung at his funeral. We know that his spirit has returned to God who gave it, for Christ said, "Of such is the kingdom of heaven." Dear little Jessie Wallace was laid to rest in the cemetery at New Prospect church on Saturday, February 12, in the presence of a large congregation of friends and loved ones, the writer performing the funeral services.

H. J. BOLTZ.

MARY JANE WATKINS was born in East Baton Rouge Parish, October 25, 1828. She was married first to Daniel P. Wilson; she was married the second time to Henry Winans Pipkin. There were no children to either union. Both husbands preceded her several years to the life beyond. She shared the responsibility with her widowed sister-in-law, Mrs. Watkins, in the rearing of her brother's children, Danniel, Maude, and Mary. She was indeed a devout Christian. It was an inspiration to visit her and see how beautifully she bore the burden of old age. Her passing was as the ripening of the fruit in his season; when the time had fully come for the plucking, the body yielded to the touch of the sickle of death, January 16, 1921. Her funeral service was held in her home by the writer and was attended by a goodly number of friends and relatives, as well as a large number of negroes, some of them being old slaves. Interment was made in the family graveyard near the Mississippi line. Her home was in St. Helena Parish, at Lookout, La. She joined the Methodist Church many years ago, and was a consistent member, a devout reader of her Bible, and a reader of the New Orleans Christian Advocate for 68 years—a reader, too, not merely a subscriber. May the God of all grace comfort the bereaved, and may her God be their God.

L. E. CROOKS, Pastor.

"Righteousness, peace, and joy." The human heart welcomes these three characteristics as marking the society which answers the promise of creation. In these three, that memorable trial, the battle of every perversion and misuse, has found a wide response in the souls of nations, receives its highest fulfillment. In "righteousness, peace, and joy," we can recognize "equality, liberty, fraternity," interpreted, purified, and extended. They tell us that the community and not the individual is the central thought in the life of men. They tell us that the fulfillment of duties and not the assertive of rights is the foundation of the social structure. They tell us that the end of labor is not material well-being, but that larger, deeper, more abiding delight which comes from successfully ministering to the good of others. They tell us that over all that is transitory in the form of the kingdom, over all the conditions which determine its growth, there rests the light, the power, of an eternal presence.—Selected.

Epworth League.

THIRD ANNUAL LOUISIANA EPWORTH LEAGUE ASSEMBLY.

The Third Annual Louisiana Epworth League Assembly and Twenty-second Annual Conference, Mansfield College, June 7-14.

What It Is.

It is an Eight-day Conference of intensive training in every branch of League work.

The Plan.

The Assembly is self-supporting. A charge of $12 is made for the eight days, with a $1 registration fee. Application for registration must be made in advance to Miss Julia Reid, Mansfield, La., the fee to be paid upon registration at the Conference.

The Program.

The program provides for classes in Bible, Missions, and League problems, under efficient instructors. It provides for inspirational platform hours by leading men of our church.

The Fun.

Every afternoon will be given to special recreational activities, and each evening after the regular services there will be an hour of games and frolic.

The Requirements.

Each person shall bring two sheets, one pillow and cases; towels, napkins and such individual toilet articles as necessary. Tennis paraphernalia should be brought.

Every one attending must register, and is expected to join a class in each subject and to attend the platform hours and prayer services.

Class study books are to be purchased by students.

Who Should Attend.

At least one delegate from each Chapter.

Every Chapter officer.

Every Junior and Intermediate Superintendent.

Every Conference officer.

Every pastor.

Every presiding elder.

Every young person who wants a closer fellowship with Jesus Christ.

Hints To League Chapters.

Elect at least one delegate from the Chapter at the May business meeting. (The expenses in full or part for the delegate should have been an item in the budget; if not so provided, raise it in some special way).

Urge other Leaguers to attend at their own expense.

Instruct the delegate about your Centenary Pledge.

Instruct your delegate about voting for field work.

See that your Chapter membership fee is paid before first day of Assembly.

Send all reports, including secretary and treasurer's book by your delegate.

See that your local Africa Special and all other State funds have been paid in to State treasurer.

Instruct delegates to keep complete notes of all proceedings at the Assembly, that the Chapter may profit therefrom.

FINE REVIVALS AT QUEENSBORO CHURCH.

Dear Brother Carley: We have just held one of the greatest revivals I have ever been in. The revival began on the evening of January 26, and continued through Sunday, February 20. Brother Geo. Anders preached the first three sermons. Brother Anders is a strong preacher. Dr. Dan E. Kelly, Mississippi Conference evangelist, reached Shreveport Thursday night, the 10th, and took charge of the meeting Friday afternoon, and did the preaching at all the services to the close of the meeting. Dr. Kelly's brother, Mr. John Kelly, a consecrated laymen, was also with us, and assisted in the singing and did personal work. Any pastor or church will be fortunate in securing Brothers Dan and John Kelly for revival work. Dr. Kelly is one of the most successful evangelists in our church; he is deeply consecrated, and depends not on methods, but on the Holy Spirit for results. The pastor and church had made preparation for the meeting; we had been praying and getting ready for the outpouring of the Holy Spirit; we were expecting a great time, and we were not disappointed.

Brother Carley, it is good to be in a real revival meeting. There is nothing better than that of being engaged in the soul-saving business. Dr. Kelly is a Holy Ghost preacher. His messages were deeply spiritual, and brought real conviction, which resulted in the salvation of many souls. As a result of the meeting, the church and community have been greatly blessed, and the revival has been far-reaching in Shreveport for good. Many have been saved and united with the church. Among those who were saved, many were men and women who had never united with the church. There were several whole families who united with the church, and many of the Sunday school scholars joined the church. We received 106 new members into the church at the close of the meeting, and 67 of these were received on profession of faith. There will be others to come into the church as a result of the meeting. We have received 141 members into the church since our last Annual Conference, and 73 of these were received on profession of faith. There has been an increase of sixty per cent in the church membership since the beginning of the Conference year. Our record Sunday school attendance has reached 300, being nearly 250 per cent increase in the Sunday school attendance. At our second quarterly conference a building committee was appointed for the purpose of raising funds for a Sunday school annex, which we hope to have in the near future. We have outgrown the present church building. Sincerely.

W. A. MANGUM, P. C.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania St., telephone, Uptown 1105;; office, 327 Carondelet St., telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence St., telephone, Hemlock 2461.

Rev. C. D. Atkinson, Parker Memorial, residence, 734 Nashville Ave., telephone, Uptown 447.

Rev. H. T. Carley, editor, New Orleans Christian Advocate; residence, 1125 Fern St., telephone, Walnut 1238; office, 512 Camp St., telephone, Main 4373.

Rev. W. C. Childress, Sup't City Missions; residence, 1129 Fern St.; office, 327 Carondelet, telephone, Main 5688.

Rev. W. L. Duren, Rayne Memorial; residence, 1421 Constantinople St., telephone, Uptown 1188-X.

Rev. J. D. Harper, McDonoghville, La.

Rev. R. H. Harper, First Church; residence, 5830 Prytania St., telephone, Uptown 329.

Rev. H. N. Harrison, Felicity; residence, 1818 Chestnut St., telephone, Jackson 1753.

Rev. W. D. Kleinschmidt, Louisiana Avenue; residence. 1110 La. Ave., telephone, Uptown 2805.

Rev. G. V. Romano, Italian preacher; residence, 1319 N. Rampart St., telephone, Hemlock 468.

Rev. Jno. T. Sawyer, superannuate; residence, 1232 St. Mary St., telephone, Jackson 1404.

Rev. J. E. Selfe, Epworth; residence, 438 S. Scott St.

Rev. Ellis Smith, Carrollton Avenue; residence, 1125 Fern St., telephone, Walnut 1238.

Rev. W. E. Thomas, Memorial Home; residence, 1516 Amelia St., telephone, Uptown 1989.

Rev. C. C. Wier, Algiers; residence, 236 Olivier St.; telephone Algiers 138.

Stephen S. Thomas, Conference Centenary Secretary-Treasurer; residence, 1432 Fern St., telephone, Walnut 2899-W; office 327 Carondelet St., telephone Main 5688.

Sunday School

LESSON FOR MARCH 13.

Lesson Topic: Communion With Christ.

Scripture Lesson: Matthew 26:20-30; 1 Corinthians 10:16-17.

Golden Text: "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." 1 Cor. 11:26.

Home Readings: Monday, Jesus Institutes The Lord's Supper, Matt. 26: 17-30; Tuesday, Jesus The Bread of Life, John 6:41-51; Wednesday, Receiving Strength From Jesus, John 6: 52-59; Thursday, The Lord's Supper a Communion, I Cor. 10:14-21; Friday, Reverence for the Lord's Supper, I Cor. 11:20-28; Saturday, Jesus Christ, Who Was Dead and is Alive, Romans 5:6-11; Sunday, The Marriage Supper of the Lamb, Revelation 19:4-10.

Teaching Points.

1. The Lord's Supper is a perpetual reminder of the sacrifice Jesus made for the world—for us.
2. By the sacred associations of the Lord's Supper, we are brought into spiritual communion with the Lord himself.
3. By partaking of the Lord's Supper, we pledge anew our loyalty to the Lord.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

How many Sunday School Day programs do you want for your school? What amount is your school willing to contribute for itself and for the other schools of the Conference? Do you think it best to pass over the day appointed for the service, or is it best to prepare for the day as it comes? Is it not best to get it out of the way, and go on to something else? "I speak as unto wise men; judge ye what I say."

We hope to have about fifty of our large schools follow up Sunday School Day with the observance of Children's Week. The slogan for Children's Week is, "Give More Thought to Children." Motto: "Of such is the Kingdom." The leaflets giving program material are as follows: Children and Moving Pictures, Children and their Sunday School Lessons, Children and Family Worship, Story and Play Hour, Children's Week Exhibit. If you want these leaflets, say so, and you shall have them.

We hear good news from every quarter. The largest buildings are too small to care for the people who attend our Sunday schools. Greenwood has let the contract for a two-story annex; Greenville feels the need of more room; Tunica is over-crowded; Sardis is full to overflowing; and so it goes. Press the battle; God leads.

The membership contest conducted by Rev. E. S. Lewis has stimulated a healthy rivalry and has done much good. Be on the lookout for a teacher-training contest and later for a contest in the elementary division. The church that trains its teachers will be apt to reach every goal we are aiming at. Whatever else we do we must give the little children more training and better training. The school that carefully follows the standard will accomplish much more than the school that ignores the standard.

MISSISSIPPI SUNDAY SCHOOL NOTES.

Sunday, the 27th of February, a Four-Times-A-Year Institute was held at Homewood for the Homewood circuit. We had a very fine meeting. The following officers were elected: W. H. Jones, Norris, president; Marvin Tadlock, Homewood, vice president; W. L. Lane, Lorens, secretary-treasurer.

Following goal was set to be worked for by the next Circuit Institute: (1) To hold a session of the Sunday school every Sunday; (2) To do everything possible to encourage Sabbath observance; (3) To hold at least one session of the Workers' Council; (4) To strive to double the attendance at Sunday school. There was one church on the charge without a Sunday school. They were invited by the vote of the Institute to organize and participate in the next meeting. This was a fine meeting. Each school in the charge was represented.

I believe that the organizing and the holding of the Four-Times-A-Year Circuit Institutes will do more for our circuit work than any other one thing.

Friday night was spent in conference with the Junior workers of the Capitol Street Church. They are maturing plans to reach the first rank Standard of Efficiency in that Department and I believe that they will accomplish it.

A contest between Fifth Street and East End, Meridian, is doing a great deal for both Sunday schools and churches. More contests of this nature will prove helpful.

Hurrah for Jim Lewis! 110 at prayer meeting. If there is anybody that can beat that, let us know. Over 100 in his Sunday school, which is fine news indeed.

The Teacher Training Department of the Port Gibson District has set for its goal, at least one teacher training pupil in every charge. This will mean much to that district.

As soon as possible I will announce the itinerary of the pictures I will have in the interest of the Sunday school work. I appreciate the kindly and ready responses of the brethren in this matter.

We are receiving replies from our request for money with which to purchase a multigraph. We feel encouraged in this matter and believe that the people will help us.

We want a representative from every Sunday school at every District Institute. Please note carefully the date of your Institute and have a representative present.

Don't fail to make preparation to attend the Standard Training School at Jackson, June 7-14. To my mind we have the greatest faculty that has been presented to our Conference, and I bespeak for them hearty co-operation and work.

I would like to call attention of the Sunday schools to the request of Brother Lewis for an Easter offering for the Boy's Building at the Orphanage. They need this money mighty bad and I trust each Sunday school will gladly render the aid they need.

I will appreciate every item of interest that you can send us. These news items help to stimulate interest in other charges.

Yazoo City reports that of all the Methodist school children that attend school, only sixteen are not in Sunday school. Is there another town within the bounds of the Mississippi Conference that equals this?

Capitol Street school had an offering last Sunday of $88. No special occasion. Have we anything that beats this?

Forest reports that they lack only thirty of having as many in the Sunday school as they have church membership. They are determined that they will have more in their Sunday school than they have in the church. Hurrah for Forest!

Pray for the work and the workers. God bless and keep each and every one of you. Yours in Him,

JOHN C. CHAMBERS.

MISSISSIPPI CONFERENCE JOURNAL—A CORRECTION.

On examination of the Conference Journal, which has just come to hand, I find the following mistakes, mostly omissions, in my report from the Bucatunna charge: In table No. 1, I find every column blank except the one giving the present total membership, which is stated as 298, which should be 402. All other columns in this table being blank publishes to the world that there was not a single addition to the church, whereas the truth is, so far as I have been able to ascertain, there were more accessions last year than possibly ever before in the history of this charge. Therefore, as a matter of justice to myself and to other faithful workers on the charge, I ask for space in the Advocate for the following report for table No. 1: Additions on profession of faith, 43; by certificate and otherwise, 70; total, 113; adults baptized, 22; infants baptized, 4; value of church buildings, $5400; number parsonages, 1; value of parsonages, $800; number of Womans' Missionary Societies, 1; number of members, 16; money raised by Woman's Missionary Society, $284; insurance carried, $1200; premium paid, $12; churches damaged, 1; loss collected, $50; periodicals taken—General Organ, 1; New Orleans Advocate, 23.

So much for Table No. 1. Now, turning to Table No. 3, I note that my charge is credited with having paid $120 on Conference Work, whereas it should be $123. It is also credited with having paid on General Work $120, which should be $123.

That the figures here given are correct and are identical with the report I made to the Conference is shown by my duplicate reports which lie before me as I write. How such a blunder was ever made in the Conference Journal, I am wholly unable to imagine. I was not present at the Conference session, but my reports, as given above, were mailed to my presiding elder, Rev. G. H. Thompson, who, I have no doubt, handed them in to the Secretary as he received them from me. I have always prided myself on the accuracy of my reports, and now, after all these years, to have a mistake of this sort to occur, and that, too, for the first time in all my ministry, is more or less humiliating. I am not placing the responsibility on any one because I do not know to whom it belongs, but am led to ask, Is it not possible to have an accurate proofreader in the publication of our Conference Journal? If such egregious blunders are allowed to creep into it, of what value is it to the pastors and the membership of the church?

JOHN W. RAMSEY.

From the Benedictine Sisters.

The following from the Benedictine Sisters, Holy Name Convent, San Antonio, Fla., is of value to every mother: "We have just received shipment of Foley's Honey and Tar. It is a household remedy. We have used it since we knew of it, for our children especially, and always found it beneficial.—Adv.

A WORD FROM PEARL RIVER, LA.

One-third of the year has passed, and a word or two from Pearl River would not be amiss. Pearl River was made a circuit at the last Conference, with one small church and some outstanding appointments. Since Conference, God has given us some good times and we have made progress. Eleven have been added to the church, and there have been five baptisms. We have organized the women folk into a Ladies' Aid, and the young folk into an Epworth League. The Aid Society has taken up the improvement of the church building and grounds, planning to fence the church lot in and set out a number of shade trees and shrubbery, one friend offering sufficient live oak trees to shade the lot. The people are loyal and working. What more can be said?

JNO. H. STAFFORD, P. C.

FROM LAMAR, MISS.

Dear Brother Carley: I have not spoken through the Advocate to the North Mississippi brethren and people because I have had no part in the great work of our church; but because of the work I have kept silent, and now since getting acquainted with the people and the work I want to say that it is a great pleasure for me to be pastor of Lamar circut.

I meet many noble characters as I go from place to place in the discharge of my duties. The beautiful promises of God as found in his Word and as seen in the lives of men and women should inspire us all to greater service. I trust the example of Him who said, "Not my will but thine be done," and the thousands that have followed after him may inspire millions to do likewise; and may every Christian of America catch the spirit of him who wrote these words: "I beseech you, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." As stars differ in glory, so differ the services of mankind. How glorious is the service of a human life given without reservation to God!

The spirit manifested by the people of the charge is not one that would discourage any pastor, and I trust we may all work together for God, "till we all come in the unity of the Spirit, and of the knowledge of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Fraternally,

GUY D. BURT, P. C.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Brookhaven, Mar. 16.
Bogue Chitto and Norfield, at Norfield, Mar. 18, 7:30 p.m.
Adams ct., at Johnson sta., Mar. 19, 20.
South McComb, Mar. 20, afternoon and night.
McComb, Centenary, Mar. 23.
Meadville and Bude, at Meadville, Mar. 27.
Pleasant Grove ct., at Tilton, Mar. 30.
Gallman ct., at Mt. Pleasant, Apr. 1.
Fernwood ct., at Kokomo, Apr. 3, 4.
Tylertown, Apr. 3, 4.
Magnolia, April 6.
Summit ct., at Osyka, April 7.
Crystal Springs, April 10, 11.
Scotland ct., at Bethesda, Apr. 16, 17.
District Conference will be held at Topisaw, May 10-12, opening at 1:30 p.m.

The Setting-Up Meeting of our district for the Educational Campaign will be held at Brookhaven, April 13.

I am hurrying this round that I may give more time to the Educational Campaign, which is of vital importance.

H. M. ELLIS, P. E.

Meridian Dist.—Second Round.

Meridian, Central, Mar. 20.
Meridian, Fifth Street, Mar. 20.
Meridian, Poplar Springs, Mar. 27.
Meridian, Hawkins Memorial, Mar. 27.
Meridian, Seventh Avenue, at Oak Grove, Apr. 2.
Meridian, East End, Apr. 3.
Bucatunna, at Lewis Chapel, Apr. 10.
Enterprise, at Stonewall, Apr. 17.
Quitman, Apr. 17, 18.
Lauderdale, at Electric Mills, Apr. 20.
Porterville, at Union, Apr. 21.
Daleville, at Andrews Chapel, Apr. 23, 24.
Scooba, at Binnsville, Apr. 27.
Matherville, at ———, Apr. 30-May 1.
Shubuta, May 1, 2.
District Conference, at Shubuta, May 3, 4.
Moscow, at Pleasant Grove, May 7, 8.
De Kalb, at Springfield, May 9.
Pachuta, at Salem, May 13.
De Soto, at ———, May 14, 15.
Waynesboro Circuit, at ———, May 21, 22.
Waynesboro, May 22, 23.
Vimville, at ———, May 28, 29.

PAUL D. HARDIN, P. E.

Jackson Dist.—Second Round.

Fannin, at Oakvale, April 2, 3.
Rankin Street, at Richmond Chapel, April 3, 3 p.m.
Millsaps Memorial, April 3, 7:30 p.m.
Flora, at Bentonia, April 9, 10.
Canton, April 10.
Galloway Memorial, April 17, 11 a.m.
Capitol Street, April 17, 7:30 p.m.
Bolton, at Raymond, April 23, 24.
Edwards, at Learned, April 24, 25.
Terry, at Spring Ridge, April 26.
Satartia, at Mt. Olivet, April 29, 11 a.m.
Lake City, at Lake City, April 30-May 1.
Yazoo City, May 1, p.m.
Monterey, May 6.
Harrisville, at Mt. Pisgah, May 7.
Florence, at Braxton, May 8, 9, 11 a.m.
Mendenhall, at D'Lo, May 8, 7:30 p.m., 9 a.m.
Brandon, at Greenfield, May 14, 15.
Madison, at Ridgeland, May 15, 16, 7:30 p.m., 10 a.m.
Vaughan, at Union, May 18.
Benton, at Midway, May 19.
Eden, May 20.
Sharon, at Lone Pine, May 21, 22.
Lintonia, May 24.
Camden, at Soule's Chapel, May 28, 29.

M. L. BURTON, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round.

Amory sta., Mar. 6, 7.
Tupelo sta., Mar. 13, 14.
Okolona sta., Mar. 20, 21.
Aberdeen sta., Mar. 27, 28.
Houston sta., Mar. 29.
Pontotoc sta., April 3, 4.
Verona, at Plantersville, April 5.
Sharon, at Centergrove, April 6.
Prairie and Strongs, at Prairie, Apr. 8.
Matheston, at Lagrange, April 9, 10.
Vardaman, at Hurricane, April 12.
Calhoun City, at Pine Ridge, April 14.
Eupora and Mabin, at Mabin, April 16, 17.
Smithville, at Antioch, April 20.
Algoma, at Ebenezer, April 21.
Bellefontaine, at Spring Hill, April 23, 24.
Houlka, at Vanvleet, April 30-May 1.
Woodland, at Prospect, May 9, 10.
Buena Vista, at Ebenezer, May 14, 15.
Fulton, at Friendship, May 17.
Nettleton, at Shiloh, May 19.
Greenwood Springs, at Soule's Chapel, May 20.
Tremont, at Hopewell, May 21.
Randolph, at Washington, May 26.
Toccopola, at Toccopola, May 27.
Salem and Oakdale, at Salem, May 28, 29.
District Conference, at Houston, June 14, 16.

T. H. DORSEY, P. E.

Corinth Dist.—Second Round.

Booneville sta., Mar. 13, 14.
Sherman ct., at Bethel, Mar. 18.
Myrtle ct., at Pleasant Gr., Mar. 19.
New Albany sta., Mar. 20, 21.
Iuka sta., Mar. 27, 28.
Corinth ct., at Mt. Carmel, Mar. 30.
Booneville ct., at Carolina, Apr. 1.
Wheeler ct., at Asbury, Apr. 2.
Guntown and Baldwyn, Apr. 3, 4.
New Albany ct., at Mt. Olivet, Apr. 9, 10.
Silver Springs ct., at Paine's Chapel, Apr. 15.
Dumas ct., at Dumas, Apr. 16, 17.
Potts Camp ct., at Macedonia, Apr. 22.
Hickory Flat ct., at Ebenezer, Apr. 23, 24.
Tishomingo ct., at Bogg's Chapel, Apr. 27.
Golden ct., at Patterson's Chapel, Apr. 28.
Chalybeate ct., at State Line, Apr. 30.
Ripley sta., May 1; Qr. Conf., May 2, at night.
Blue Mountain ct., at Rainey's Chapel, May 2.
Iuka ct., at Salem, May 5.
Burnsville ct., at Chapel Hill, May 6.
Kossuth ct., at Wesley Chapel, May 11.
Rienzi ct., at Thrasher, May 10.
Mooreville ct., at Oak Hill, May 13.
Mantachie ct., at Oak Grove, May 14, 15.
Marietta ct., at Palestine, May 16.

The Corinth District Conference will be held in Baldwyn, May 17, 18, 19, beginning at 2:30 p.m., Tuesday, May 17, and closing Thursday night, May 19.

J. B. RANDOLPH, P. E.

THIS MONTH'S TASK.

1. To bring all the people Christ's teachings concerning the stewardship of property.

2. To bring each church member to face this question: Do I hold to the heathen idea of absolute human ownership of property, or to the truth taught by Christ, stewardship under God?

3. To bring the church to face this question: If God required the tithe of the Jews four thousand years ago, does He expect less of us to-day?

—Bulletin.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE.

A Correction.

There appeared on the last issue of this page an article under the caption: "A Call for Help." An explanation of this was omitted by mistake. By request of the Conference officers we are to state that this appeal was for contributions from individuals and not an appeal to the auxiliaries for aid.

Excerpt from the Report of Committee on Extension of Work and Finance.

We heartily thank God for the work already accomplished by the auxiliaries, and in the spirit and power of the message of Eph. 3:14-21, we undertake the work of this Conference year.

For us to grow systematically, proportionately and intelligently it is necessary that we have a definite program for education and enrollment, hence the committee recommends three things:

Let March be Periodical month.

Let April be Enlistment and Organization month.

Let October be Mission Study month.

The first month of spring is already here, March; our Periodical month is speeding along, so we must not lose time in putting on a campaign for better circulation of our Periodicals. It is interesting to know that during the special effort made last year to secure new subscribers to our official missionary organ, "The Missionary Voice," a Louisiana woman, Mrs. Eskridge, of Baton Rouge, was second in the contest, securing one hundred new subscribers at that time. Why cannot we take first place this year? This is an important part of our Educational campaign. As we organize our forces to carry the Missionary Voice into every home, let us give great stress to the circulation of the Young Christian Worker. The children will help with this if they are asked and directed. And now, because we are Louisiana women and have our own good church paper with its pages full of missionary news and its "Page" especially for our woman's work, let us be loyal and do our best to enlarge the subscription list of the New Orleans Christian Advocate.

For some weeks to follow, in every issue of this "Page," we hope to run brief articles, matters of interest culled from the recent annual meeting at Baton Rouge.

The following is a story told by one of the Lake Charles women in speaking of things that had happened in that district.

A Verity.

On the last night of her stay among her own people and just before the beginning of the long journey which was to carry her into the deep of Africa, Miss Isles stood before an audience of eager, upturned faces. She was telling them of what was in her heart for the dark continent away across the waters. She told them of her love for those at home and of how she would need the support and comfort of their prayers. She told them of her hope and desire to help to carry the Cross to that benighted land and that in His strength alone could she expect to be faithful.

All who listened felt a deeper sense of love for their Savior and of response for their share of Kingdom work. Mothers were there and children listened and were strangely stirred. After the service was closed and good-nights and "bon voyage" were said, and they passed out to their homes, a little child said to its mother: "Mother, you remember that picture of Jesus in the Sunday school room with a ring of light around the head? Well, tonight when Miss Isles was talking to us I saw that same light about her face and head. Matthew 21:16, "Out of the mouth of babes and sucklings Thou hast perfected praise."

Minutes Louisiana Annual Meeting.

On Tuesday morning, February 22, the Eleventh Annual Meeting of the Woman's Missionary Society of the M. E. Church, South, met in the First Methodist Church, Baton Rouge, La. The meeting was opened with the singing of a hymn and the Bible lesson by Mrs. Niebergall, who then read her annual report. Mrs. Holt voiced the appreciation of every member present of the wonderful service rendered by our President, as the burden she carries must be heavy indeed.

The report of our beloved Corresponding Secretary, Mrs. Holt, was then received and an acknowledgment of her untiring efforts was expressed by Mrs. Niebergall and heartily endorsed by all.

The Treasurer, Mrs. C. C. Carver, read her report, which was accepted, as also reports from the Superintendents: Young People's work, Mrs. B. F. Key; Children's work, Mrs. Elma Drew; Missionary Study, Mrs. Cunningham.

Mrs. Cunningham gave us something new to think about in the clever posters which she showed and later had put up for our inspection and study.

A very beautiful solo, "If You Cannot Cross the Ocean," was sung by Mrs. Shirley.

Miss Clara Chalmers, who is to go to the foreign field this year, was presented at this time, also Miss Ellison, Deaconess at St. Mark's Hall, and Miss Chatman, who is a volunteer for missionary work.

Mrs. Joyner being introduced gave us all a very hearty welcome to the city of Baton Rouge, the seat of the great State rocking-chair, and to the homes of the members of the M. E. churches of the city.

Communion service was conducted by Rev. N. E. Joyner, of First Church, Baton Rouge, and Rev. Mr. Booth, of Keener Memorial.

The meeting adjourned for lunch and a social time together.

At the opening of the afternoon session, Miss Mary Werlein took charge of the prayer room service, and asked that one or two women would retire for 15 minutes at a time for prayer until the hour of 3.

The hymn "Jesus Calls Us O'er the Tumult" was sung, the devotional services being in charge of Mrs. Snelling, who chose for the Scripture reading the 15th Chapter of John and brought out the thought that we have been chosen of God to do this great work for Him. Miss Ellison offered prayer.

The following reports were then given: Publicity Superintendent, Mrs. V. G. Hyams; Superintendent of Social Service, Mrs. W. W. Holmes, being absent, report was read by Secretary; Superintendent of Supplies, Mrs. W. L. Baker.

It was voted to send letters of regret to Mrs. Parker, Miss Ella Hooper, and Mrs. W. W. Holmes, who are detained on account of sickness.

Miss Ellison spoke of the great help the boxes of supplies are to St. Mark's Hall. A request also came from the Missionary residents of Mary Werlein Mission for more clothing.

Reports of District Secretaries followed next, Mrs. A. P. Holt in charge: Alexandria, Mrs. Alonzo Early (Mrs. T. E. Brown, having resigned); Lake Charles, Mrs. J. C. McWilliams; New Orleans, Mrs. J. D. Rumph; Monroe-Ruston, Mrs. S. J. Harrell; Shreveport, Mrs. Woolworth having left Louisiana, report read by Mrs. B. F. Key; Houma, Mrs. Sayers having moved, report read by Mrs. Shaw.

A very clever song, an appeal for better reporting, was sung at this time to the tune of "Maryland, My Maryland," words written by Mrs. J. W. Mann, of McGehee, Ark.

Honor Roll badges were awarded the Alexandria Auxiliary, Lake Charles, Rayne, Monroe, Merryville, New Orleans.

The evening session was given over to Deaconess B. Ellison, who brought before us the needs of the peoples to whom and with whom she so untiringly labors; and the fruits of the faithful work that has been done are now being seen.

Miss Clara Chalmers told of the work of the Student Volunteer and of the organization accomplished in Alabama, urging that the same work be done in Louisiana.

Hymn, "Come Thou Fount of Every Blessing," was sung and the meeting closed with the benediction by Rev. Mr. Booth.

Wednesday morning's session was opened with hymn "Oh Jesus, I Have Promised." The devotional was conducted by Mrs. Kennedy, our Honorary Life President. She offered prayer and read the 20th chapter of Joshua, which tells of the cities of refuge, which point forward to Christ as our Refuge. Song, "I Am Thine, O Lord," closed this part of the service. Mrs. Brown having to go home on account of illness in the family, Mrs. Early was appointed Secretary pro tem.

Minutes of interim and executive minutes and of Tuesday's meetings were read and after a few corrections were declared approved.

Mrs. Luke Johnson and Miss Mabel Howell, Council guests, were introduced.

Mrs. Gerrard, President of the Legislative Council of the Women of Louisiana, was given a few minutes to speak about the work that is to be done in the State by the women for better legislation. After some discussion a committee composed of Mrs. Gerrard, Mrs. Davis, Mrs. Snelling and Mrs. Montgomery was appointed to confer on the question of our affiliation as a conference body through the Social Service Department.

Mrs. Bobbitt told us then of the girls in Mansfield College who have dedicated their lives definitely to Missionary work in home and foreign fields.

The best things happening in different auxiliaries were listened to with interest, and many good things were reported, there being much that could not be heard on account of lack of time. One best thing deserves special mention, it being that of the Young People's of First Church, Shreveport, who have pledged $105.

Brother Lutz, Secretary of the Christian Educational Campaign, in a forceful way brought to our minds the necessity of creating an educational conscience just as missionary conscience was created during the Centenary campaign.

Mrs. Luke Johnson drew attention to the many good books, leaflets periodicals, etc., which are here for our use and which are necessary to the life of each Auxiliary.

Mrs. Goodale was presented and we were all interested to know that it was in her mother's home the Missionary Society of Baton Rouge M. E. Church, South, was organized 41 years ago and she was a charter member.

The following visitors were greeted: Brother Lee, presiding elder, Lake Charles District; Brother Hines, of Lake Charles; Mrs. White, of Houma Wesley House; Brother Browning, of Mary Werlein Mission.

A very sweet solo, "Why Should I Feel Discouraged—His Eye is on the Sparrow and I Know He Watches Me," was sung by Mrs. J. W. Langhart. This carried a comforting message to every heart.

Miss Mabel Howell had charge of the quiet hour. Prayer was offered by Brother Joyner.

Miss Howell remarked that there are two thoughts and two questions men are asking to-day. One is expressed in this form: "Is Christendom fit for a world undertaking?" The church is face to face with the call of a world program; have we enough of the Gospel of Jesus Christ in our lives to justify us in going into the far countries and claiming that we are a Christian nation?

The next question is, "Have we power enough, that is, spiritual power enough for the Christian Church to undertake a World task? God intended we should live efficient, complete

(Continued on Page 16)

JUDGE BEN LINDSEY.

By W. H. Patton.

Judge Lindsey, of Denver, has had some nice things said about him and his work among boys and girls and his Juvenile Court work. It is a pity to see a man destroy his enviable reputation and usefulness by making false assertions in defense of moving picture shows.

When Judge Lindsey says that he "has had before him twice as many cases of children who have been attending church and Sunday school just before they committed their offenses as he has from those who attended moving picture shows," he is hard up for argument in favor of the movies. I served as superintendent of a Sunday school for thirty-nine years and have been called on many times for recommendations, and the question would be asked "if he attended Sunday school." I have seen the testimony of judges where they said that it was very seldom, if ever, that they had before them boys that were regular attendants at Sunday school. If Judge Lindsey feels called upon to cast reflection upon the churches, the ministers and Sunday schools, in order to further the cause of the motion picture shows, he will not make many friends for them or himself. If he wants to arrange into two classes those that go to church and Sunday school and movies and saloons, leave it to experienced businessmen to pick their clerks and boys for responsible positions from, I can easily say which class will get the majority of the openings, for in my fifty years of experience as a merchant I have chosen many men and boys for clerks and seen other positions filled almost without exception from Sunday school attendants.

Some minister must have spoken against the shows, and the Judge spoke without weighing his words. The mission of the Sunday school is to win the children to Christ, teach them beneficiary benevolence and develop Christians. Statistics show that 85 per cent of church members come from the Sunday schools, and no per cent from the theaters and picture shows.

Were it not for the churches and Sunday schools, we could not live in this country; as it is, the non-enforcement of the laws makes it hard to do so; many are murdered in their own homes. Many criminals escape conviction and entirely too often the verdict of the court is not carried out when a conviction is secured. If fewer criminals had their sentence of death commuted to life imprisonment and were later pardoned, there would be fewer assassinations, murders and lynchings.

Shubuta, Miss.

RESOLUTIONS.

Whereas, God has called our esteemed friend and brother, John J. Beck, to his eternal reward; and

Whereas, Brother Beck was a devout member of the Methodist Episcopal Church, South, in the Drew charge, and a notably useful member of the official board of this church; and

Whereas, as his co-laborers in the work of the church, we have witnessed his devotion to God and his fellowman, have been blessed by the truly great things wrought by him in his service for the Master, and have seen the church which he led and loved and served so faithfully grow in things both material and spiritual, and are unanimous in agreeing that this progress and development are due to him as to no other man among us; therefore, be it resolved:

First—That the quarterly conference of the Drew charge, assembled in regular session at Drew, February 16, 1921, do feel and do hereby express our deep sense of loss in the death of this our friend and brother whose place as an official in the church and as a personal friend can not be filled.

Second—That we extend to his devoted wife, and children, and grandchildren, and all other relatives, our heartfelt sympathy in this their great bereavement.

Third—That these resolutions be spread upon the minutes of the quarterly conference, that a copy be sent to the bereaved family, and that a copy be presented both to the Drew Leader and the New Orleans Christian Advocate for publication.

Signed by: W. N. Duncan, Pastor; B. H. Booth, Secretary, for the Quarterly Conference.

A CORRECTION.

Dear Brother Carley: I wish to call attention to some omissions in the financial table in our last Minutes of the North Mississippi Conference. From South Side Church, Corinth District: First omission—expended on churches and parsonages, blank; my report shows $65 paid. Next, incidentals, blank; we paid $102.82. Next, Centenary, blank; we paid, as shown in my report, $119.50. Our grand total for the year as shown in the Minutes is only $1220, but our grand total is $1411.51 for all purposes. I will appreciate it very much, Brother Carley, if you will give space for this in our much loved and appreciated paper.

Your brother in Christian love,

B. P. FULLILOVE, P. C.

No matter how good we may be, we have infinitely more for which we need to ask forgiveness than we shall ever be called on to forgive.—Selected.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 14)

lives, 2 Cor. 9:8; and that we should live fruitful lives. We should live lives of super-human power. After prayer by Miss Howell and the hymn, "I'm a Child of a King" was sung, the meeting closed with prayer by Brother Lee.

The Wednesday afternoon meeting was opened by singing Hymn 263, "Oh, Think of the Home Over There." Memorial service was conducted by Mrs. Allen, of Shreveport, who read the 71st Psalm, prayer being offered by Mrs. Kennedy.

Mrs. Luke Johnson, Chairman of the Inter-racial Relations Commission of the Woman's Missionary Council, in speaking on this subject pointed out the difference between speaking on the negro work and on the inter-racial work and inter-racial relations. This is not only a Southern question but a national and international question; a human problem of the world, and we have the opportunity of demonstrating to the world that the gospel of the Lord Jesus Christ is sufficient to set right the relations between the whole world to-day.

Mr. Murphy, Superintendent of the State School for the Blind, made an appeal for blind children and asked that names be sent to him of any needing the advantages of the school.

Miss Cecile Mathern, of Point Au Chien, brought a message from the French district. She read Rom. 10: 13-16, and told of the work of Miss Ella Hooper, believing that God sent her to them and that she made a Sunday school teacher out of her. The report from that district was read by Mrs. White.

Brother Browning, of New Orleans, representing the Mary Werlein Mission, gave an interesting account of his 45 days' work there. In that time he had come in contact with 42 different families and helped 12 families financially, as well as 6 individuals. He asked an interest in our prayers in this great work before them in that quarter of the city.

As cars were waiting to take delegates to the Country Club to a reception kindly arranged by the Baton Rouge ladies, the meeting adjourned. A very delightful time was enjoyed at the reception.

Wednesday evening meeting was devoted to the Young People. The program was opened by singing, "Jesus Calls Us O'er the Tumult." Devotional by Miss Chalmers, who selected the Scripture contained in Gal. 2:20, "Not I, but Christ." Every blessing we enjoy comes to us through Christ and we ought to be willing to let Christ give through us these same blessings to others. Prayer by Miss Chalmers.

In the Childrens' Division the Loving Cup was presented by Mrs. Drew to Keithville, they having made 120 points.

The pin and pennant given to the district secretary reaching the required goal in organization of Young People was won by the Shreveport District Secretary, Mrs. Woolworth.

A number of songs for use in Young Peoples' meeting were sung by Mrs. Stewart. Three Young People's societies were on the Honor Roll: Oakdale, Mansfield, and First Church, Shreveport. The society making the largest number of points was awarded the Loving Cup and was won by the Young People of First Church, Shreveport. This society made 120 points, Mansfield 110 and Oakdale 87.

Miss Howell's description of her visit to the Mission fields of China, Korea and Japan made us see the wonderful things that have been accomplished in those fields in the last few years. The Centenary Movement has had a remarkable effect on the people of the East. The fact that we cared enough to do this for them has made such an impression that great revivals have sprung up. They are expecting great things from us and they must not be disappointed. They take that movement as a testimony that we cared for their souls.

An appeal was made for much needed volunteers in every line of Christion work, but there was no outward response, though we cannot help but believe the desire to serve was born in some young hearts.

After the song "Take My Life and Let It Be Consecrated, Lord, to Thee," and prayer by Mrs. Johnson, the meeting was closed with benediction by Brother Lutz.

(To be Continued Next Week)

FINE WORK AT TUNICA, MISS.

Dear Brother Carley: It has been our pleasure to have with us for one week Rev. R. H. B. Gladney, our consecrated and worthy Sunday School Field Secretary. Brother Gladney preached us two inspiring sermons on Christian Education. On Monday following, we began a class in teacher-training. All of our teachers but one (and she would have, but was physically unable) enrolled for class work. Some who were not teachers, and a few from the other schools enrolled. Eight took the examination. We are waiting with the old school-days excitement to know if we "passed." If we do not, it will not be Brother Gladney's fault as instructor, for his work was indeed more than satisfactory. The work he is doing is invaluable. His week with us has "got us going." We don't want to stop until our whole teaching force has at least the incomplete diploma.

Our Sunday school is running at high-tide. We have eight classes (would have two more if we had the room), and each one is as busy as a hive of bees in the spring time. Some day soon I shall give you an account of the work of one of our organized Wesley Bible classes. Watch for it. It is worth reading and knowing.

Ten new members havo been added to the church enrollment since Annual Conference. Congregations best ever. Still there is room for improvement all along the line. Fraternally,

C. A. PARKS.

A CORRECTION.

Dear Brother Carley: I see in the Conference Journal of the last session of the Mississippi Conference, in the report from Trenton charge, nothing is reported as having been collected on the Centenary Fund, whereas I reported $215 as having been collected for this purpose. In justice to the Trenton charge, I will ask you to publish this statement. Fraternally,

R. A. SIBLEY.

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 68—No. 11. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3345.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 17, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

PURE RELIGION.

We suppose religion of any kind is better than none at all, but pure religion is certainly better than that which is adulterated with various kinds of somewhat similar but inferior things. We are sometimes inclined to think that the religion of some people is so mixed up with other interests that it is pretty hard to tell where the one begins and the other leaves off. The tests of pure religion are simple enough—they are internal and external. The internal test has to do with character—the keeping of oneself unspotted from the world; the external test has to do with the activities of life, such as visiting the fatherless and widows in their affliction. It is much easier to meet the second test than the first. Our friends can generally tell what we are doing, though they may have a pretty hard time telling what we are. As a matter of fact, what we do grows out of what we are. If we are what we ought to be, we are sure to do what we ought to do.

RICH TOWARDS GOD?—OR JUST RICH?

Some of our readers will recognize the above caption as the concluding question of an advertisement of the Christian Education Movement in last week's issue of the Advocate. We cannot hope to add anything to the significance of the facts there adduced, but we can call attention again to the lesson of Christian stewardship taught by the remarkable figures made use of in that advertisement. If the tithe of the earnings of the most poorly paid group of workers in the United States as recorded in the census of 1910 would provide money enough to pay for the maintenance and current expenses of our church annually, for the annual Centenary pledge, and for the whole of the askings of the Christian Education Movement, and leave a surplus of $10,311,250, what might we not do, as a church, if our entire membership would contribute just one-tenth of its income for purposes of the Kingdom? Many of us, as individuals, are poor; but as a people we are rich almost beyond computation. Yet our institutions of learning are almost poverty-stricken, and many of our enterprises are urgently in need of funds to accomplish the ends for which they were instituted. Even in the midst of the present financial depression, it is estimated that the men of the Southern Methodist Church are spending $80,000,000 a year for tobacco, and the women, $50,000,000 for cosmetics and other toilet accessories. That question is worth asking again: Rich towards God?—or just rich?

ALL HAS NOT FAILED.

These are hard times in the industrial world, and it may be that harder times are coming, though we hear some of our readers exclaim, "Impossible!" Be that as it may, we know that many people here in Louisiana and Mississippi—not in China, or Central Europe, but here at home—are facing financial difficulties that seem to threaten actual ruin. We happen to be in a position to know something of the very real dangers that are lurking just around the corner for some of our best men as they attempt to straighten out their affairs in such way as to enable them to get through the year without disaster. We would not presume to offer them a stone when they are begging for bread; but we do want to say with all the energy of our soul that all has not failed, that the way is not hopeless, and that a happier day is ahead for every man who proves himself a man in these troublous times. "God moves in a mysterious way, His wonders to perform;" and God is still moving, and wonders are still happening to those who put their trust in Him. When all else fails, God remains true. His words are as valid to-day as they were a thousand years ago, and His ancient promise, "Trust in the Lord and do good: so shalt thou dwell in the land, and verily thou shalt be fed," was made for His people in times like these. Fervent faith will be fully rewarded—let us not forget that, no matter how grievous our present burdens seem to be.

SINCERITY.

A perfectly sincere person is one of the rare treasures of earth. A suggestive etymology of the word "sincere" is interesting—that it is derived from two Latin words meaning "without wax." In ancient times, furniture dealers were supposed to be a crafty set of merchantmen. By the skillful use of a certain kind of wax, they could make a battered chair, for example, look as if it had just come from Grand Rapids—or wherever furniture was made in those days. The innocent purchaser, relying on his own judgment, would think that he was getting a perfect article. If, however, he wanted the dealer's guarantee that it was as it appeared, that guarantee was given in the words, "It is sincere"—without wax. Appearances are often deceptive—and we too often take advantage of that fact. When we are willing to appear just as we are, when we make no claim to virtues we do not possess, we are sincere. That is why a perfectly sincere person is one of the rare treasures of earth.

THE REWARD.

The mountain top is gained only by long and laborious climbing—but what a vision rewards the faithful struggler upward! What we see from the peaks of spiritual achievements makes us forget the difficulties through which we have come.

THE TEST OF EXPERIENCE.

It is an old saying that "A pound of fact is worth a ton of theory." Without forgetting that theory often eventuates in fact, we may apply this profound truth to the things of religion and say that every vital religious doctrine has been so indubitably established by experience that it has been definitely removed from the realm of the theoretical. Multiplied thousands of people today are ready to testify, from personal experience, to the reality of conviction of sin, repentance, forgiveness, adoption, witness of the Spirit, and the other blessed doctrines of our holy faith. If we profess an inability to comprehend these things, perhaps we should leave off arguing awhile and seek for an experience. We do not seek to explain many of the phenomena that we accept as simple facts of every-day life.

STILL TO BE RECKONED WITH.

We had hoped that a sober second thought would come to our social leaders that would enable them to see the vicious tendency of the modern dance, and cause them to outlaw it for mere decency's sake, if not for the moral issues involved. If a second thought had come, it would probably have been sober—in these days of the Volstead law—but, unfortunately, their mental motors seem to be hitting on only one cylinder. So it happens that we still have to face the demoralizing influence of a form of social diversion that not only makes impossible the development of a genuinely religious life, but that also actually puts thousands of young women, at least, beyond the pale of respectability. We have no desire to enter into a discussion of the sordid facts that have been arrayed to prove that the dance hall is the chief recruiting ground of brothels and other dens of infamy, but we do want to warn parents again that those who sow the wind will reap the whirlwind. Our young people must have social diversions; the responsibility rests upon us, therefore, as parents and Christian people, to provide them with those forms which will not damn while they entertain. If we cannot, or will not, do that, we suppose we have no right to say a word, no matter what happens.

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I WILL NOT DOUBT.

I will not doubt though all my ships at sea
Come drifting home with broken masts and sails;
I will believe the hand which never fails,
From seeming evil worketh good to me.
And though I weep because those sails are tattered,
Still will I cry while my best hopes lie shattered;
"I trust in thee."

I will not doubt, though all my prayers return
Unanswered from the still, white realm above;
I will believe it is an all-wise love
Which has refused these things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about a hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my crosses,
I yet shall see through my severest losses
The greater gain.

I will not doubt. Well anchored is this faith.
Like some stanch ship, my soul braves every gale;
So strong its courage that it will not quail
To breast the mighty unknown sea of death.
O may I cry, though body parts with spirit,
"I do not doubt," so listening worlds may hear it,
With my last breath.

—Ella Wheeler Wilsox.

THE PLACE OF THE HOME AS A RELIGIOUS FACTOR.

By Rev. P. L. Cobb.

The place of the home is more central and important than any other factor in Christian cultivation, and it usually receives the least consideration in our planning. The home is even more strategic and important than the church. The father and mother are priest and priestess, prophets, evangelists, teachers, and all else combined that go to make Christian character.

The father and mother are the potters at work on the child, which is the plastic clay in their hands. When they bring the child to the altar for baptism, which the Discipline enjoins on all parents, they must accept as their bounden duty four things which are equally important and binding, whether they are accepted or not; but the pledge emphasizes, analyzes, and systematizes these duties.

Here are the four things pledged; the first is the most potent and far-reaching, without which the others will be of little value: **"Do you accept it as your bounden duty to live before him the life that becometh the gospel?"** The second is negative but far-reaching: **"Teach him to renounce the devil and all his works, the vain pomp and glory of the world, with all carnal desires of the flesh, so that he may not follow or be led by them."** The parent who takes this vow should tremble at the responsibility he assumes to fight all the powers of evil on earth and in hell as they swarm forth to do battle for the soul of the child.

The first pledge should insure a high type of Christian life. The second requires faithful warning and guidance. The third pledge constitutes the parent a teacher of the Bible; **"Wilt thou teach him to know the Holy Scriptures, which are able to make him wise unto salvation through faith that is in Christ Jesus?"** This pledge is absolute. It fixes once and for all with every Methodist parent the primary obligation to teach the Bible to his children.

The duty is fundamental, absolute, and there is no possibility by which it can be delegated. No pastoral instruction of children enjoined on the ministry, no instruction in Sunday school, however thorough, can take the place of the Bible teaching enjoined on the parents in the home. "I know Abraham, that he will command his children after him," was the commendation God gave the man whom he chose to type his followers through all the ages.

The fourth pledge is the consummation of all the others. **To teach him "obediently to keep God's holy will and commandments all the days of his life."** The whole life and energy of the parent are to be concentrated on the personality of the child through every hour of its life till the time comes when, in the judgment of the parents, it is sufficiently discreet and mature to accept for itself the responsibility which they assume for him in the baptismal covenant.

Could anything be more binding or sacred or more far-reaching in consequences? Is there any better solution of the problem of the child and the church? Is there any better evangelism? The wisdom of the fathers is manifest in giving us this scriptural method of keeping our children in the kingdom and bringing them into the visible church at the proper time and place.

From the foregoing it is apparent that the home is **the most important religious factor in the life of the child.** The contact is closer, more continued, the opportunity for teaching is greater, and the application for religious truth can be made more persistent than in any other institution.

This, however, is the ideal realized in only a small percentage of homes. The majority of parents by their neglect make it necessary for the church, through its various agencies, to become responsible, not only for the child's religious teaching and training, but for his acceptance of Christ as well.

That was a very serious charge brought by Christ against the Scribes and Pharisees that they "Compassed sea and land to make one proselyte and when he is made, ye make him two-fold more a child of hell than yourselves." The child's character is in the making. What shall it be?

Immediately, if it is not doing so, let us make the home function as a religious institution. The blessing at the table; the setting up of the family altar with its reading and explanation of the Bible, its prayer, informal or from a manual if necessary; sacred song joined in by all; religious conversation, not stiff or formal, but vital and godly. Making the home religious is the best solvent for all our problems.

LEAVES FROM THE LIFE OF DR. JOHN W. BOSWELL.

My second year in the ministry was spent on the Oxford circuit, then in the Memphis Conference. The nearest circuit on the west and southwest was the Coffeeville, to which my friend, John Barcroft, had been appointed. Both of us were junior preachers. We had quite as much work to do as our seniors, but without their responsibilities. At quarterly meetings, unless we were called on to preach, which happened occasionally, we had nothing to do except to listen and learn.

It was a bright, crisp November morning when Barcroft and I turned our faces south and started to Mississippi. He was mounted on a large, fine-blooded, clay-bank horse named Byhe. I rode a small black pony that I called Bob Brister, after one of the old saints on the Holly Springs circuit that I had traveled the year before. The covetous eyes of a horse thief were fixed a short time afterwards on Byhe and no trace of the noble animal was ever discovered. We rode together full two-thirds of the way to Brother Barcroft's destination. We parted in Tallahatchie bottom, about two miles from the river. He kept due south and I turned east. How lonesome the next hour was I can never forget. I did not cheer up much after I reached the home of Brother Turner, the first member of my church I met on the circuit. The two old folks welcomed me as heartily as they could, but they were in no mood to cheer a stranger. Lincoln had just been elected President, and the whole country was excited over the talk of secession—"nullification," Brother and Sister Turner called it. The old lady mournfully said: "We came from South Carolina and settled down here in Mississippi to get rid of nullification, and I believe in my heart they are going to nullify down here," which thing "they" proceeded to do as soon as practicable.

Oxford circuit in 1861 was of considerable extent. It embraced the whole of Lafayetto County except the southwest corner, a big part of Pontotoc County, and the northern part of Calhoun County. There were eighteen regular preaching places, and five wayside appointments—places at which we preached in the afternoon or night. Some of our happiest meetings were at these wayside places—at Jim Hyde's blacksmith shop, for instance, where about twenty of Uncle Billie Hyde's children and grandchildren and neighbors would gather on a week day, as eager to hear as if it were Sunday. After the lapse of sixty years I can recall the looks and location of every church and preaching place, with one or two exceptions. And I recall the nicknames of certain places—names by which they were better known than by the names on the quarterly conference record: Mutton Ham, Smut, Stewpan, Chicken Bone, and Grub Toe. One church had two nicknames—Soup Hill, and Hell's Half-acre. It was here that the class leader made what was thought to be a true report of the condition of the church. The preacher in charge was questioning him with a view to ascertaining the spiritual state of the class. His answers were not of a flattering character, and he frankly confessed, saying, "The truth is, Brother Perry, we are in a bad state of fix."

The great majority of the people in Oxford circuit were poor, some of them as poor as any people I ever saw. To this day I can call the names of some of them and truthfully say I enjoyed their hospitality. I can never forget old Brother and Sister Worley. They were old, their children all married and gone. They were a happy old couple. I was very fond of them. In those days all the little streams were well stocked with fish. In the spring I carried hook and line. It was no trouble to get a pole—generally a cane. For bait, I had only to turn over a log or a chunk. I kept a pole in one of the cracks of Brother Worley's log house. Every time I stopped there I went to the creek and caught a mess of fish. I didn' eat fish, but I did eat spring chicken. Sister Worley would cook me a chicken, and she and the old man would eat the fish. When I left the table there was nothing left of the chicken except the scraps. How many such preachers' homes were on the Oxford circuit I couldn't begin to count at this distant day. They were not all poor homes. Some were well-to-do, and a few were elegant.

But if the people generally were poor in this world's goods, they were rich in faith and heirs of the Kingdom. There were some mighty men—two or three the equal of whom I never knew. I never met a man anywhere near the equal of Uncle Tommy Lamar. Wash Jeter was next to him in the estimation of the people. They were both famous as leaders in prayer. Then, there was also a Brother Richardson, whose given name I do not recall, a local preacher, a man who, had he given himself to the ministry and to the study of the Word, would doubtless have become one of our foremost preachers. Considering his opportunities, he was a wonderful man. Uncle Billy Foust was a steward, so was Brother Wood, and Brother Warren, and Brother Lewis T. Winn, and Brother Conway. All of these were good and true men. They laid the foundations of the church strong and deep, and it flourishes in that section to this good day. In many places where there were only log huts, now are elegant buildings. A

few, I dare say, in the march of time, and the trend towards the towns, have gone out of existence.

In those days we had "protracted meetings." We didn't call them "revivals," though they almost invariably resulted in revivals and awakenings. Occasionally there was what the brethren called a "water haul"—a failure. Then there was great searching of heart. On one such occasion, it having rained every day, one of the preachers, in the closing prayer, bewailed the failure, but said: "Oh, Lord, thou knowest that we did not have a fair chance.!"

Besides revivals at several of the churches, we had two great camp meetings—one near Sarepta, and one at the Hickory Flat Camp Ground, a few miles south of Rocky Ford on Tallahatchie river. Both of these meetings were under the direction of our presiding elder, Rev. John Moss. At Sarepta the most of the preaching was done by Rev. C. D. U. Campbell, the stationed preacher at Oxford. He drew great crowds to the meeting, and held them spellbound every time he preached. He was finely educated, and one of the most elegant and fluent speakers I ever heard. His English was faultless. I wouldn't miss it much were I to say that his sermons were faultless in matter, in form, in doctrine and in delivery. I had met and heard him preach at the old Wesley camp meeting two years previous to this. At this meeting no one present had ever seen or heard of him except Brother Joe Johnson, who accompanied him to the camp ground. Uncle Art Davis, who had charge of the meeting, said to Brother Johnson on Saturday: "Who is this Brother Campbell you have with you? Can he preach? Can I venture to appoint him?" Brother Johnson didn't seem disposed to recommend him, but said, "It would do no harm to try him." And he was appointed to preach on Saturday "at early candlelight." That was the way evening appointments were announced in those days. He preached. His text was Romans v, 7-8. The people on that ground had never heard such preaching unless per chance some had heard Summerfield or P. P. Neely. Uncle Ed Taylor, the patriarch, was present. Next morning he accosted one of the preachers and said, "Honey, who was that preached last night?" "That was a brother by the name of Campbell." "Where did he come from?" "He came from McNairy County—the hills of McNairy." "Well, well," replied the old man, "he talked so pretty I thought he came from town."

At the Hickory Flat Camp Ground Brother Moss did the preaching. On Sunday he gave us one of the most powerful sermons I ever heard. His subject was "The Influence of the Holy Spirit." It was an effective sermon. There was present a young lady whom I knew to be the most intelligent woman in the country, and inclined to be skeptical. She was brought under conviction and converted. How many others were slain of the Lord, I do not know—but many were cut to the heart and saved.

Those were glorious days, the like of which will never be seen again.

WHITWORTH COLLEGE.

The Board of Trustees of Whitworth College met at the College, Feb. 17, 1921. After the business of the Board was transacted, a resolution was passed authorizing the secretary to draft suitable resolutions of appreciation of the great work that Dr. Cooper has done for the College and the church during his able administration of the affairs of the College. While the task is a very pleasant one, it nevertheless is a difficult one because it is impossible to find words adequate to express proper appreciation for what Dr. Cooper has done for Methodism through Whitworth College during the years of his presidency there.

To those who remember the old Whitworth Hall, the old Brown house and the two brick buildings, all of which were in bad repair, it is hard to believe that it is the same place when you view the whole campus literally covered with splendid brick buildings. With the Mary Jane Lampton Auditorium, the Cooper Hall, the Enochs Hall, the Gymnasium and the Y. Hut, five new brick buildings, with the Margurite Hall and the Institute virtually made new, it presents a beautiful aspect.

Besides all this, a splendid two-story home for the president has been built and the Methodist parsonage and the McGrath home have been acquired, which gives us ample room for years to come.

Eternity alone will reveal the contribution made by Dr. Cooper to the womanhood of the South, and especially to the State of Mississippi and to Methodism, and no one is able to estimate the debt of gratitude we owe to him.

Dr. Cooper is modest enough to disclaim all the credit for the great progress made at the College, but says that the strong laymen of the Conference, such as the Enochs, the Lamptons, the Dantzlers, James Hand, W. M. Buie, C. S. Butterfield and Geo. Weems, have made possible all that has been done. In fact, Dr. Cooper says that Brother P. H. Enochs has been the very soul of the movement, furnishing the inspiration and encouragement that have enabled him to go forward.

This year terminates the leasing system at Whitworth College, and the Mississippi Conference, through the Board of Trustees, will have charge and run the College as really and truly a Conference college. Dr. Cooper's last and most magnificent material contribution to the College is in the form of equipment, consisting of 18 pianos, furniture throughout the entire College, heating plants, bath and lavatories, etc., worth many thousands of dollars.

Dr. Cooper has agreed to stay with the College on a salary for the next five years anyway, and our prayer is that he may be spared many years yet to bless humanity and the church, to which he has so nobly devoted his life.

The Board rejoices in the great compliment to Dr. Cooper by our College of Bishops in his selection as delegate to the great Ecumenical Conference to be held in London this summer. May journeying blessings go with him.

L. L. ROBERTS, Secretary.

REV. F. D. VAN VALKENBURGH.

Rev. Francis Dwight Van Valkenburgh, the subject of this sketch, a long-time member of the Louisiana Annual Conference, and for six years resident in New Orleans as the colporteur of the Conference, passed quietly to his heavenly reward on Wednesday evening, Feb. 23, and was buried from the Methodist Church in Biloxi on Friday, the 25th of February, at 1:30 p.m., the Rev. M. B. Sharbrough preaching the funeral sermon.

Brother Van Valkenburgh served charges in the bounds of both the States of Arkansas and Louisiana, and had been an itinerant Methodist preacher for fifty years. He was three times married: to Miss Nettie Bazemore, by whom he leaves one son, the Rev. William B. Van Valkenburgh, of the New England Conference; to Mrs. Ida Banford, by whom he leaves six children: Frank G. Van Valkenburgh, of Dallas, Texas; Payton Kavanaugh Van Valkenburgh, of Orlando, Fla.; Mrs. Ida Evans, of Springfield, Mass.; Mrs. Chas. M. Taylor, of Shreveport, La.; Mrs. Peyton Fuller, of Huntsville, Ala., and Mrs. (Dr.) Alexander R. Crebbin, of New Orleans, La. Besides, he leaves one sister, Mrs. Emily Holmes, of Oakland Park, Chicago, and his widow, who, previous to her marriage, was Miss Ellen W. Thomson, of New Orleans, La. He was married to Miss Thomson on the Seashore Camp Grounds in the summer of 1888. For thirty-three years he and his present wife journeyed life's pathway together, and nobly did she face the task of rearing and caring for his orphaned household. His eventful earthly career was fittingly closed on the Camp Grounds which he loved so well, and his earthly remains lie buried under the spreading branches of a giant magnolia, there to await the resurrection of the just. He was a good preacher and sometimes excelled himself and entranced and electrified his audiences. Many of his charges were mediocre ones. He loved the work and always delighted to preach the Word.

ONE WHO LOVED HIM.

A STEP IN THE RIGHT DIRECTION.

Dear Brother Carley: An interesting fact, either directly or indirectly connected with the Education Movement, is that a number of our young ministers are taking brief courses in theological schools to fit themselves for more efficient work. This is as it should be. The circumstances that deny to them the privilege of completing the full theological course need not hinder them from taking advantage of brief courses that are just as valuable in proportion to the time spent as the full course.

I am just a little surprised, however, to note that it seems to have occurred to none of them to take such courses at the regularly established theological schools of our church, either at Dallas or Atlanta, where I presume conditions are much the same, though I know little of the former institution except through its catalogue. Other institutions, no matter how well-equipped or efficient, can hardly train a Southern Methodist to do the work in the South so well as the leading men of his own church, every one of whom has served in the pastorate in our own Southern territory and knows its own peculiar problems. All of them are men of broad and catholic sympathies, and yet their teaching will be in accord with the fundamental principles of our church.

It may be that the church generally does not know that these two schools offer brief courses. As a matter of fact, none of their courses are longer than three months and perhaps half of them are only six weeks, in the summer five weeks, so that a student may enter at almost any interval of six weeks and do work that may be credited on the regular course.

The question of loyalty to our own schools does not enter into this discussion. On the part of the institutions, they are making no appeal for patronage, more applicants always seeking admission than can be cared for. Last year in August more than sixty men had asked for rooms for the October term for whom no places were available. On the part of the student, if he cannot receive as good or better training there than elsewhere, it is not only his privilege but his duty to go elsewhere.

I suspect that the popularity of some of the institutions of the North, one in particular, is its well-known spiritual atmosphere. Let me quote you a sentence or two from a personal letter from an Emory student relative to a recent revival: "Prayer meeting last night and night before last lasting till 1 and 3 o'clock. * * * Men would get right and go and get their roommates out at midnight and they would come."

Yours for Christian Education and Evangelism,

J. B. CAIN.

Oak Ridge, Miss.

CENTENARY REPORT FOR THE LOUISIANA CONFERENCE.

On January 1, the total collections of our entire church showed $9,826,383 paid on five-year pledge of $36,973,848, or 26.6 per cent.

On March 2, the Louisiana Conference had paid $220,068 on a five-year pledge of $751,000, or 29.3 per cent. As the Louisiana Conference was very much above the average in over-subscribing her quota, she has shown herself to be above the average in her payments.

As the treasurer's office, Nashville, issues on the first of each month a report showing the amounts pledged and paid, and the per cent the payment is on the pledge, and arranging the Conferences in the order these per cents stand, we wish to call attention of our readers to a few comparisons having reference to the three Conferences taking the New Orleans Advocate, which will be sufficient to demonstrate the thought.

In the report of February 1, Mississippi stood 5th; Louisiana 20th; North Mississippi 27th; which report was determined as stated above.

Mississippi was considered by the church to be almost $250,000 stronger than Louisiana, yet she

pledged $113,000 less; and her ability was considered to be more than $71,000 stronger than North Mississippi, yet she subscribed $147,000 less.

Viewing the same fact in another way, Mississippi subscribed 73 per cent, North Mississippi 95.8 per cent and Louisiana 115 per cent of their quotas. In proportion to her ability, Louisiana subscribed 57 per cent more and North Mississippi 31 per cent more than Mississippi.

So the true relation should be obtained, we think, by multiplying the per cent of her payment on her pledge by the per cent of her pledge on her quota. If this were done, it would show that Louisiana would have 30.5 per cent, North Mississippi 25 per cent and Mississippi 23.6 per cent standing.

Notwithstanding the very severe strain in financial matters, the people from all quarters of the Louisiana Conference have reported splendid results of the week's drive made in January, but which were not reported until the February returns. That month more than $17,000 was paid in.

We take this opportunity to thank most heartily all the presiding elders, pastors, treasurers and collectors for their united, consecrated efforts in behalf of the Centenary. An unusually good spirit is prevailing everywhere in regard to these payments. The future holds great things for us. Let us, therefore, continue our unified efforts for the Master's cause.

STEPHEN S. THOMAS, Sec.-Treas.

New Orleans, La.

A REVIVAL AT EMORY.

Friday night, February 18, saw the close of one of the greatest revivals of religion Emory has ever seen. Pentecostal fires have been burning of the campus of Emory for the past two weeks. As a result of this meeting we join with our brothers of Southern Methodist University in declaring that God is still able to make bare His mighty arm. As a writer in the Emory Wheel put it, "The Emory campus has been swept clean for God." Hundreds were swept into the kingdom. The editor of the Wheel believes that as a result of the meeting 90 per cent of the men on the campus have committed their lives to Christ. While the exact statistics have not yet been compiled, many men have volunteered for the ministry and for the foreign field.

Careful preparation was made by those responsible for the revival. For two months before the meeting a group of men had been meeting and making earnest intercession for an outpouring of the Spirit on Emory campus. Those in charge were deeply convinced that if any abiding good was to come of the meeting, it would come through the power of the Spirit.

Our own Dr. Durham of the Candler School of Theology did the preaching. While he emphasized the fact that a true revival could come only through the influence of the Spirit and that we were working solely as instruments of the Spirit, yet he appealed to the highest and the best in men. He did not use the usual appeal to a mere fear of punishment or a hope of reward. Christ was the standard that he ever kept before us and he steadfastly refused to call for anything short of the Christ-man. In his opening sermon he said, "An institution which can give birth to a Young J. Allen can still be pregnant with celestial fire."

The meeting was originally planned to last but one week. But as the first week drew to a close it was evident that it would be nothing short of criminal to stop the meeting. The real Pentecostal hour of the meeting came at midnight on the second Sunday of the meeting. After the writer had retired, some one came to the door asking him to come to a room in another wing of the dormitory. This room was packed with men. Men under conviction of sin were kneeling all over the room. Brother was pleading with brother, helping him to find the light. The finest all-around men on the campus were fighting on their knees the battle for salvation and peace and joy. Some men were on their knees for two hours before they could make themselves break with sin and give themselves without reservation to God. But what joy we saw on their faces when they would rise and say that they had made the full surrender and found the unutterable peace! And we knew that they were converted men because the first thing that they wanted to do was to go out and help some brother find this peace. All this on a staid university campus—think of it! It carried us back to the days of John Wesley. This prayer meeting lasted until after five a.m.

It was in prayer meetings like this and which received their impetus from this prayer meeting that scores and scores were born into the Kingdom. Dr. Durham laid the foundation by his masterly presentations of the Christian life as the highest and only life and of each man's individual responsibility to relate himself rightly to the Christ. Into the groves which surround the campus brother would go with brother to help him make peace with God. To quote again from the Emory Wheel, the university weekly, "While the white moon climbed the eastern sky men were being searched out and literally dragged from their beds and through the insistent earnestness of their friends were brought to these various meetings." The revival was the chief topic of conversation. It seemed to be the most natural thing in the world to talk to a brother about his soul. How could the revival fail to touch the entire campus when every man who was converted did not rest until he had helped some one else to find God?

Before the revival had closed plans were matured for its conservation. Bible study groups have been formed all over the campus for prayer and for the brotherly discussion of mutual problems in the Christian life. Dr. Hounshell has been to Emory to interview the men who feel called to the foreign field. The students of Emory believe that they have received a blessing which they ought to carry to the city of Atlanta. The matter was laid before the ministerial association of the city. And now groups of men who have just been converted are going into the churches of the city to tell the people what God has done for them. Our aim is to do all that we can to help the people of Atlanta get the blessing which we have received.

It is perhaps too early to estimate the true significance of what has happened on the Emory campus. It is without doubt historical and has had no equal in many years. It has meant for many of us a renewal of our sometimes faltering faith in the power of the Christian religion in the hearts of men. The message which Emory would send to the church is, that the gospel of regeneration is not out of date, that intercessory prayer is still potent, and that the church can again have a Pentecost if it will pay the price.

Reported for the Emory University Y. M. C. A.
By JULIAN S. DUNCAN.

CENTENARY COLLEGE NOTES.

We have just closed our spring revival. Dr. S. S. McKenney, pastor of First Methodist Church, Galveston, Texas, did the preaching. He did it well. Dr. McKenney is a close reasoner, a clear, convincing speaker and withal a safe leader for young people.

While there were many difficulties and interruptions, such as counter attractions, the meeting was of great benefit to the College. Among the visible results were seventy-seven tithers, fifteen decisions for Christ, and nine gave their names for church membership. We now have fourteen preparing for the ministry and other special lines of Christian service.

The students had the clear gospel presented and were daily given an opportunity to accept Christ as their personal Savior. This within itself is a rare privilege, which only the Christian college gives. We regret that we cannot report every one of our students as Christians. But we are laboring to that end.

Another great treat recently enjoyed by Centenary was Dr. E. J. Banks, Ph.D., the noted archaeologist. He gave us a series of illustrated lectures on the Holy Land. Also, he told of his twelve years' work among the ruins of ancient Nineveh and the ruined cities of antiquity. Dr. Banks was in charge of the archaeological expedition sent out by the University of Chicago, and is an easy master of all the most important languages of the East. He told most interestingly of many new "finds" and how they confirm the Bible. Thus the spade is an ally of the Book.

Quite a number of our Louisiana pastors have visited us recently. We are glad to have you come, brethren. Don't fail to call us up when passing through Shreveport. Better come on out to the College. The door is always open to our preachers. Spend the night with us when possible. Your presence will be a blessing to us.

R. E. SMITH.

Shreveport, La.

OBJECTIONS TO TITHING.

By Rev. J. J. Stowe, D. D.

With the increased interest in the subject of tithing, and the new emphasis that is being given to this matter, there have naturally arisen some objections. The objections are not valid and can all be answered, but we make a mistake if we do not take account of these objections and try, in a frank and friendly way, to answer them.

Objections are, of course, expressions, honest or otherwise, of objectors. Most objectors fall into the class who oppose tithing, because it would call for larger payments from them to the Kingdom. These persons are actuated consciously, or more often unconsciously, by avarice, and constitute a difficult class with which to deal.

The Pharisees, who "were lovers of money," scoffed at our Lord when He proclaimed the principles of stewardship in regard to property. There are still in the church lovers of money, who will scoff when this message of Christ is re-delivered. However, we must not confuse stewardship and tithing, for the Pharisees were scrupulous tithers—of a sort—but utterly rejected Christian stewardship.

There are others—sometimes intelligent and devout people—who object to tithing for reasons which seem to be good, but who are ready to accept the principles of Christian stewardship. The argument used against tithing by this latter class may, for the most part, be expressed by the statement, "Tithing was an Old Testament law, which Christ set aside." On this point, there is and will continue to be a difference of opinion, but God required the tithe of the Jews four thousand years ago; I cannot think that He expects less of us today. Christ did not re-proclaim the law of the tithe, He did not abrogate it; the emphasis of His message was upon Christian stewardship, a very much larger and more important thing than tithing. But no sane man can claim that Christ would expect us to pay less in proportion to our income than was required of the Jews long ago.

Other honest objectors claim that to tithe is to encourage legalism. If we tithe as did the Pharisees, as a substitute for Christian stewardship instead of an acknowledgment of Christian stewardship, this is true, but to pay at least the tithe as an acknowledgment of the ownership of God of all men and things, does not tend to legalism any more than to observe the Lord's day tends to legalism.

Others say that the tithe in the case of the poor man is more than he can afford to pay. The Lord did not seem to think so, when He required it of the poor man four thousand years ago. One might with equal cogency claim that a poor man cannot stop work one day in seven. Others claim that the tithe is not equitable, since the rich man under that system would pay only a part of a surplus while the poor man would be paying a part of his very living. The answer to this objection is, that while God required at least a tithe of the poor man, he required of old, and surely does to-day, much more than the tithe of the rich man. Tithing for the well-to-do is not the stopping place, but the starting point; is not the end, but the beginning of Christian liberality.

It is an interesting fact that most men of means

who begin to tithe soon gladly go beyond this starting point, while the average man of means who refuses to tithe never reaches this starting point.

Some captious critics object to tithing on the ground that if the people tithe, the church will have too much money. This objection is foolish for two reasons:

(1) If it is my duty and privilege to tithe, I am not released by the fact that the church might have too much money if I did tithe.

(2) The need is so great and the opportunities so many, that the church could and would use for the helping of humanity, and the extensions of the Kingdom, the money given if all the people should tithe.

FROM THE SECRETARY OF EDUCATION, MISSISSIPPI CONFERENCE.

Dear Brother: I am sending you a short account of the work in the Mississippi Conference. Since I wrote you last I have been with Brother W. E. Dickens, of Pachuta, and his good wife made this secretary feel very much at home. Seven gave their hands pledging themselves for life service at McGowan's Chapel. I held three services in his work. The Lord blessed us and his people are interested in Education.

I was with J. H. Jolly at Heidelberg, who showed me every consideration. We had a good crowd there Monday night. I met old friends who told me that Jolly was in high favor and was doing a splendid work. His good wife was sick, and while he insisted that I go to the parsonage, I decided to return to Meridian, that night, where for one day I enjoyed the associations of those elect women who compose the Woman's Missionary Society. We had Dr. Bennett and Dr. Cooper. Both did well in a special before the conference. The secretary made some scattering remarks and the ladies pledged their co-operation. Mrs. B. F. Lewis, who was presiding, called me the second time before the conference to make a speech, and asked me to tell the ladies just what I wanted them to do.

The preachers in Meridian were all very kind and all have given me the right of way to their churches when I can be with them.

I spent Sunday night with Rev. S. F. Harkey and his people at Terry, Miss., who gave me a fine hearing and promised their support. He goes to Africa in June as a missionary.

The preachers and the people are believing in this Movement and are saying we must succeed. Soon our District Set-Up Meetings will be held and this will bring our organization nearer to the people.

The Methodist Church has never failed to do the task laid before it. Brother Burton, our presiding elder of the Jackson district, says that the Jackson District can not afford to fail, and he is throwing himself into the Movement with all the energy of his soul. No district has an elder who is trying to do more and help the secretary more that Rev. M. L. Burton of the Jackson District. In fact, all the elders are behind the Movement. We are asking for many things of the Lord and believe that He is going to give them. Cordially,

J. M. MORSE.

TO THE PASTORS OF THE HATTIESBURG DISTRICT.

The District Set-Up Meeting of the Educational Campaign for the Hattiesburg District will be held in Hattiesburg on Thursday, April 7, beginning at 10 a.m. All the pastors and charge directors are expected to attend.

The District Conference will be held at Collins, May 24, 27. The opening sermon will be preached by Rev. J. T. Leggett, pastor Main Street Church, Hattiesburg, Tuesday evening at 8 o'clock. Pastors will please see that all churches elect their delegates early and send their names to Rev. J. M. Lewis, Collins, Miss., and to me at Hattiesburg, 845 Main Street.

W. W. GRAVES, P. E.

ALLAN BENNETT,

An Inmate of the Louisiana Methodist Orphanage, just Graduated from the Louisiana Industrial Institute, of Ruston, La.

We present to the readers of the Advocate in the photograph herewith, the likeness of one of our boys who is this month graduating from the Louisiana Industrial Institute, of Ruston. Allan was left in the city of New Orleans without a home and proper care. He, with his younger brother, was placed in the Louisiana Methodist Orphanage by Rev. W. W. Holmes, while pastor of the Felicity Street Church. Allan is sorely afflicted, having lost one eye and being badly crippled before coming to the Orphanage. Yet he has a bright mind, and by diligent application has taken advantage of the splendid opportunities afforded him by the Orphanage. He has always made a fine record in his school work, and graduates with honor. He is the first boy from the Orphanage to graduate, and all who are interested in him are proud of his achievement. We only wish it were possible to tell the readers of the Advocate the full history of this sad, but fortunate case, so that the friends of the Orphanage might know just how great the work done for this boy by the Orphanage is. We confidently believe that no work for needy humanity has accomplished more for any individual case than has been done in this instance.

There are now 132 children in the home, and four others being provided for, and it is sincerely hoped that in every case we may be able to send out men or women, fully equipped and prepared for life. Here is educational work of real value, missionary work of high order, rescue work of the worthiest kind—a real Christian work that merits the hearty and loyal support of all friends of helpless children.

Easter Sunday is set apart by the Annual Conference as "Orphanage Day," and it is expected that collections will be taken in all Methodist churches and Sunday schools in the State for the Orphanage. It is very important that sufficient help should be received from these collections to carry on this work, and it is hoped that no church or Sunday school will fail to do its utmost for the cause.

The Orphanage has no other way of securing means with which to carry on its work except collections taken in churches and Sunday schools on Easter Sunday in the spring, and "Work Day" in the fall. There is no assessment for the Orphanage, and its claims appear in none of the church budgets. No paid collectors or professional solicitors are sent out. So it is all the more important that none of our churches or Sunday schools should fail in doing their full part by this worthy institution.

METHODIST HOSPITAL:

In the Journal of The Mississippi Annual Conference, 117th session, the statistical table gives a total of cash raised during 1920 for the Hospital at Hattiesburg of $3,015, whereas there had been raised in cash outside of Hattiesburg $9,473, not counting a few amounts that were paid during the Conference session. Ten days before the Conference there was sent to each pastor a statement of the amount collected from his charge; but the Journal indicates that some of the pastors did not include this at all in their reports, and that others included it under the item, "Objects Not Otherwise Reported." Of the 198 congregations of the Conference, only 107 had contributed in any way to this cause; and of these 107, only 23 appear in the Journal as having paid anything. For instance, Wiggins, New Augusta, and Columbia were among the places that subscribed well and had paid up well; and yet nothing appears for them under the Hospital item in the Journal.

As manager of the Campaign during the last five months of the Conference year I have considered it wise to publish this correction, if it be such. Most of the larger places did not open to the Hospital cause. I went chiefly to the villages and smaller towns; and, omitting a few points visited where it was deemed wise not to take the collection at all, each Sunday we secured on the average about $400, which evinces the interest and response of the people to this appeal when it reaches them.

Enterprise, Miss. H. G. HAWKINS.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. Leonard Betterton, Dorsey, Miss., 4; Rev. Jno. W. Ramsey, Bucatunna, Miss., 2; Rev. H. S. Westbrook, Seminary, Miss., 2; Rev. W. B. Baker, Verona, Miss., 8; Rev. W. J. Dawson, Woodville, Miss., 6; Rev. M. A. Massey, Fannin, Miss., 2; Mrs. J. G. Snelling, New Orleans, La., 2; Mrs. Lilly Lusk, Sardis, Miss., 3; Rev. L. M. Sharp, Jackson, Miss., 2; Dr. Rex Singletary, Hammond, La., 2; Rev. B. T. Crews, Greenwood, La., 7; Rev. C. F. Emery, Tylertown, Miss., 3; Rev. C. E. Fike, DeRidder, La., 4; Rev. E. L. Cargill, Gibbsland, La., 2; Rev. T. J. Holladay, Plain Dealing, La., 2; Rev. R. I. Collins, Shannon, Miss., 10.

SUNDAY SCHOOL CONTEST.

Reports for last Sunday from the Sunday schools engaged in the attendance and offering contest in the North Mississippi Conference are as follows:

Amory: Nine Plus Class—attendance, 85, offering, $6.27; total attendance, 440, total offering, $23.16.

Crawford: Unison Bible Class—attendance, 20, offering, $14.65.

First Church, Columbus: Baraca—attendance, 50, offering, $4.20; Senior Wesley—attendance, 24; Junior Wesley—attendance, 36; Philathea—attendance, 26; Sunday school—total attendance, 342, total offering, $19.30.

Greenwood: Men's Bible Class—attendance, 84; remainder of school attendance, 331; total attendance, 415, total offering, $30.49.

Grenada: Business Men's Bible Class—attendance, 36, offering, $2.35; total attendance, 202, total offering, $9.49.

First Church, Greenville: Big Brothers' Bible Class—attendance, 70, offering, $25.89; Sunday school—total attendance, 328, total offering, $37.74.

Holly Springs: Young Men's Bible Class—attendance, 24, offering, $5.60; remainder of school—attendance, 176, offering, $9.82; total attendance, 200, total offering, $15.42.

Macon: Wesley Gleaners' Class—attendance, 54, offering, $2.35; Sunday school: total attendance, 330, total offering $11.11.

Tupelo: Wesley Bible Class—attendance, 43, offering, $2.17; Philathea Class—attendance, 33, offering, $2.34; Baraca Class—attendance, 76, offering, $6.81; remainder of school—attendance, 286; total attendance, 438, total offering, $34.70.

West Point: Clisby Class—attendance, 57, offering, $4; Sunday school: attendance, 256, offering, $11.95.

NOTICE, PRESIDING ELDERS.

I can recommend very highly a young married preacher who wishes to transfer to one of the Southern Conferences; he is open for a place at once. If interested write to Rev. Chas. D. McGehee, Fredericktown, Mo., or to his presiding elder, Rev. S. M. Roberson, Cape Girardeau, Mo., for particulars. CHAS. D. McGEHEE.

The trend of destruction has turned from bodies to souls. Warfare of guns has been translated into a warfare of ideals. The world war has been followed by a titanic struggle for spiritual supremacy between Paganism and Christianity, between Allah or force and Christ or love. In half the world Islam flaunts her bloody crescent, while in so-called Christian lands materialism and pagan ethics seek to conquer the souls of men.

There is a form of education which is thoroughly pagan. It is the offspring of Prussianism; it is godless, materialistic, unspiritual. It will eventually paganize any people.

Will Germany be allowed to win the war at last? If her educational ideals—her type of culture (Kultur) by peaceful penetration—come to dominate in western Europe and America, she has won an infinitely greater triumph than if she had conquered France and dictated a German peace.

If the Church goes out of education and allows the present secularizing tendencies, already strong, unrestrained freedom to develop, soon there will be no God but Allah.

Education Must Be Christian

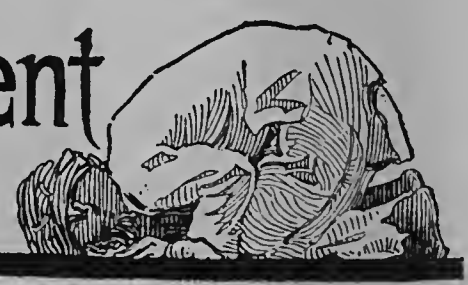
Education types civilization. The American ideal is Christian education. Thus were our greatest colleges founded. Until fifty years ago America did not swerve.

It is the purpose of the Christian Education Movement of the M. E. Church, South, to call the country back to its early ideal. Through the finest and most thoroughly Christian system of schools and colleges in the nation, we propose to counteract these unholy influences, to fill the world with trained religious workers, and to produce a generation of leaders who will steer us safely, govern us wisely, and stabilize us socially and industrially.

Who will lend his energies to this high crusade, that Christian education shall not perish from the earth.

Christian Education Movement

M·E·CHURCH · SOUTH NASHVILLE · TENN·



The Home Circle

A GOOD MOTTO.

Let's leave out all the "ifs" of life
And set up "when" and "will,"
Then boost our work with brand-new vim,
And gain a great big thrill;
Let's jolly up the folks about,
And kill the worries and gloom;
Let's hear the bluebird sing a bit,
And give the sunshine room.

—Selected.

PAYING THE PRICE.

The lesson was at an end, and the doctor looked over his class and wondered how much impression he had made. The boys were just verging on manhood; some of them were in the senior class of high school, some were already out in the world of business. The lesson had been about the miracles that the Apostles had performed.

When the doctor had finished explaining the passage one boy looked up inquiringly.

"Dr. Jamison," he asked, "do you think any one could perform miracles now?"

"Unquestionably," replied the doctor.

"Then why don't they do it?" a dozen voices asked.

"You all know something about physics," said Dr. Jamison slowly. "You know that you convey a powerful electric current hundreds of miles from its source and set it at work without loss."

The boys nodded.

"Now, there are two things to bear in mind: the power that the dynamo generates and the cable that transmits the power. Let us assume that the dynamo has produced the necessary energy; what is required of the cable?"

"Why, it must be connected with the dynamo," said one of the boys.

"Yes; but there is something else."

One of the boys said, "The cable must be insulated."

"Exactly! And the more nearly perfect the insulation the greater will be the energy that is transmitted. Now, spiritual power comes from God and is to be applied in the same way—to healing the sick or to lifting the sinner fallen by the wayside. We are the cables. The first thing is to make the connection; the next thing is to insulate the cables. That is what the Apostles did. Most of us lose spiritual power all along the line; we keep company with people who are worldly and unbelieving; we have sordid ambitions and frivolous pleasures. Thus when it comes to applying God's power conveyed through us—his faulty fed wires—there is no power to apply."

"Do you mean, sir, that we must have no pleasures?"

"Not at all. Christ made social visits. He traveled. He worked at his trade as a carpenter. But through it all He had one central purpose—to bring more abundant life to men. The Apostles followed the example of their Master; none of them ever lost sight of the one aim they had in life. If you want to be a spiritual power, you must pay the price: you must learn what the vital things in life are and concentrate on them. Are we willing to pay the price? The Apostles were willing, and we know what they accomplished."—Youth's Companion.

THE GLORY HOLE.

As we came into the furnace room the stoker was turning away from the glory hole, through which he had been looking into the great furnace. The glory hole is a little peephole to which the stoker can put his eye and examine the fire without opening the big doors and thus losing some of the heat.

Seeing us with our guide, he said, "Would you like to look at the hottest place in the world? Do not look too long, for it might blind you for a time."

One after another we put an eye to the hole and for a moment looked into a brightness like that of the sun. When we turned away, everything for a moment was black.

One after another as we filed out of the room, we remarked, "Why, I am still looking through the glory hole! I can see into the furnace just as plainly as I could when I had my eye to the hole. It makes a spot of light everywhere I look. I did not suppose anything could be so bright as that."

And as I listened to their talk, I remembered the words, "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." If the brightness of the furnace and of the sun are too much for our eyes, what must it be to behold the glory of God, who gives light to the heavenly city! God does not now let us look into that glorious place; but sometimes He holds his hand over us, as He held it over Moses in the cleft of the rock and gives us a glimpse of the glory. And how wonderful it is—the glory of God! There is nothing with which we can compare it. It is brightness that would hide the light of the sun as the risen sun hides the stars.

Can it be that God intends his children to be glory holes through which others can catch a glimpse of his grandeur and the glory of his heavenly abode? If we are true children of God, surely something of the brightness of purity and love and holiness will shine through us, so that others may at least "take knowledge of us that we have been with Jesus."—Exchange.

THE QUEEN AND THE CASKET.

It is said that Queen Victoria once presented herself before the keeper of the treasure chamber in Windsor Castle with a request for the richer of the two small caskets in his custody, each made of solid crystal, exquisite in workmanship and very costly. Selecting the richer and finer of the two, she drew from her pocket a copy of the Bible and locked it in the casket, which was then returned to its place, richer than ever for the new treasure it contained.

The Bible stored in that shrine was General Gordon's. It had been his daily support and solace, and was with him at Khartum. It was worn and marked with the thousand notes of daily use and daily study, which indicated the relation of its hero owner to it and what it had been to him.

We give the story as we have heard it. Treat it as we will, as parable or as history, it is a striking illustration of what gives supreme value to the Bible and of its true relation to men. It was not a new copy of Scripture, fresh, unsoiled, and unused, that was thus royally set; it was not selected for the beauty of the binding, the richness of the material, or the excellence of the workmanship. It was chosen because it had once borne the relation it did to a heroic life. It had helped to create that life, to raise it high, to make it pure and strong, to fill it with faith and light and hope. The queen's act was a commemoration of a great victory and a service—the greatest service that can be rendered to a man in helping him to develop his character, to be what he is made to be, and to do what he is made to do. This is the place that the Bible holds in the history of the nations which have loved it and lived by it. This is the place it is destined to hold in the life of the race redeemed. Redeemed and sanctified humanity is to be the crystal shrine of the well-used Bible, which will have guided, supported, and inspired it through the long years of its warfare.—Independent.

PRAYER.

What use to we make of the heavenly privilege of prayer? How many there are who take only five minutes for prayer! They say that they have no time, and that the heart's desire for prayer is lacking; they do not know how to spend half an hour with God! It is not that they absolutely do not pray; they pray every day, but they have no joy in prayer as a token of communion with God which shows that God is everything to them. If a friend comes to visit them, they have time; they make time, even at the cost of sacrifice, for the sake of enjoying converse with him. Yes, they have time for everything that really interests them, but no time to practice fellowship with God, and delight themselves in him.—Andrew Murray.

"TIME OUT."

Who Was Right?

Mistress—Bridget, it always seems to me that the crankiest mistresses get the best cooks.

Cook—Ah! go on wid yer blarney.—Life.

Hard on the Wolf.

Editor: Does your poetry pay?

Poet: Well, I manage to keep the wolf from the door.

Editor: Ah, yes! I suppose you read it to him.—London Tit-Bits.

A Long Time to Wait.

"There's a story in this paper of a woman that used a telephone for the first time in eighty-three years."

"She must be on a party line."—Notre Dame Juggler.

A Large Company.

"And what did Mr. Owens say when you told him you were a bill collector?"

"Said he was, too, and that if I'd leave my bill he'd take pleasure in adding it to his collection."—Exchange.

He Had To.

"I must say these biscuits are fine," exclaimed the young husband.

"How could you say those were fine biscuits?" inquired his mother, when they were alone.

"I didn't say they were fine, mother. I merely said I must say so."—Boston Transcript.

A Matter of Position.

"And do you think I would prove a satisfactory mate with whom to sail the sea of life?" he asked softly.

"Oh, so-so," the maiden responded coolly. "You'd do pretty well as a mate, I guess, if you clearly understood who was captain."—The Country Gentlewoman.

Wonderful!

Mrs. Blunder had just received a telegram from India.

"What an admirable invention the telegram is!" she exclaimed, "when you come to consider that this message has come a distance of thousands of miles, and the gum on the envelope isn't dry yet."—Sacred Heart Review.

Sorry He Spoke.

The husband, who had a great habit of teasing his wife, was out driving in the country with her, when they met a farmer driving a span of mules. Just as they were about to pass the farmer's rig the mules turned their heads towards the auto and brayed vociferously.

Turning to his wife, the husband cuttingly remarked, "Relatives of yours, I suppose?"

"Yes," said his wife sweetly, "by marriage."—Selected.

Half Right.

After his first lecturing tour in the United States, Matthew Arnold visited old Mrs. Proctor, the widow of the poet Barry Cornwall.

Mrs. Proctor, giving Mr. Arnold a cup of tea, asked him, "And what did they say about you in America?"

"Well," said the literary autocrat, "they said I was conceited, and they said that my clothes did not fit me."

"Well, now," said the old lady, "I think they were mistaken as to the clothes."—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Editorial

CENTENARY PAYMENTS FOR 1920, AND AMOUNTS RETURNED TO CONFERENCES.

During the twelve months' period ending January 1, 1921, payments on Centenary pledges by our church amounted to $4,556,788. This total represents only the amounts paid on individual pledges. If to this, payments by Sunday schools and Epworth Leagues are added, the total is approximately $4,930,000. While the amount named does not represent twenty per cent of the total pledged, it is a good showing for the year—good, at least, when we take into consideration the fact that the last half of the year was a period of financial depression. It is not so good when we take into account the fact that the tithe of the income of Southern Methodism even for a year such as 1920 would have taken care of the entire pledge of the Centenary in addition to our regular church obligations. Pay-Up Campaigns have been under way in many of the Conferences and it is hoped that by early March the church will be able to report at least the full forty per cent of individual pledges paid. This should be pushed with all vigor in every Conference and in every congregation. The church must lead the way in the restoration of public confidence, and the church could give no better service to the business interests of America, to the prosperity of the nation, than to make a clean record in the matter of its financial obligations. But more important than this is that the church prove itself worthy to have leadership in the great task of rebuilding a world—that the church fail not in its best day of opportunity.

Dr. W. B. Beauchamp, Director General of the Centenary, states that there is now being sent back to the Annual Conferences ten per cent of the total amount paid on individual pledges during 1920. This amounts to $455,679, and all goes to pastors in mission fields or in charges not paying a living salary. This return from the Centenary for the men at home will make it possible for many a faithful preacher to provide for himself and his family the necessities of life. It will ease many a burdened man and make more efficient his ministry. The Centenary, therefore, is strengthening the work at home while it ministers to the people of other lands. And this amount paid to home pastors is only a small part of the amount appropriated out of Centenary funds for work in our own land.

The five Conferences paying the largest amounts on individual pledges during 1920 are: Virginia, $419,062; South Georgia, $258,745; North Georgia, $234,614; North Carolina, $225,303; Tennessee, $204,400.. The five Conferences leading in amounts paid by Sunday schools are: Virginia, $41,610; South Georgia, $18,914; North Alabama, $17,207; Western North Carolina, $15,561; North Georgia, $12,463.

The Louisiana Conference paid during 1920 on individual pledges, $115,257; the Mississippi Conference, $119,764; the North Mississippi Conference, $92,923.. Of these amounts, ten per cent has been returned to the Conferences to supplement the salaries of pastors who are not now receiving a "living wage." Thus, in making their contributions to the General Centenary Fund the Methodists of Louisiana and Mississippi are helping to strengthen the work of the church in their own territory.

THE ADVOCATE QUOTA—A PLAIN STATEMENT.

When the Publishing Committee of the New Orleans Christian Advocate met in annual session on October 7, 1920, it faced a serious situation resulting from the high cost of producing the paper, and it gave itself diligently to the work of devising some means by which the situatlou could be met. Among other measures adopted with this end in view, the following action was unanimously takeu:

"On motion of J. M. Henry, it was resolved: (1) That we set as our goal, 'The Advocate in every home;' (2) That as an immediate objective we fix a quota of one subscriber for every ten members in the three Conferences; (3) That the presiding elders of the several districts be requested at the Annual Confereuces to accept the quotas for their several districts, and that reports in full on all charges be conditioned on the accomplishment of this end; (4) That this action be presented to the Conferences through the Board of Christian Literature of each Conference, and that they be requested to present the matter to their respective Conferences for action."

Pursuant to this action of the Publishing Committee, the matter was laid before the Boards of Christian Literature of the three patronizing Annual Conferences, and by them brought to the attention of the Confereuces themselves in reports which were adopted. We quote the pertinent sections of these reports.

Louisiana Conference: "In observing the request of the Publishing Committee and concurring with their views, we recommend that the Louisiana Annual Conference fix as its immediate goal a minimum of one subscriber for every ten members in every pastoral charge, and that, further, each presiding elder be instructed to distribute the aforesaid quota in the respective charges of his district at the District Stewards' meeting, and call attention to same at the first round of quarterly conferences."

North Mississippi Conference: "We recommend that our goal be fixed at one copy in every Methodist home in the Conference, and that we make immediate effort to secure a subscription for every ten members in each charge."

Mississippi Conference: "We also recommend that our Conference accept as the minimum of its goal in the campaign for subscribers for the coming year, one New Orleans Christian Advocate to every ten members of the church, looking ultimately to puttiug the paper into every Methodist home."

It seems to us that this action was, in each case, specific and clear-cut, constituting a definite agreement by the members of the Conferences to carry out the purpose expressed by the adoption of the reports. We are not accustomed to think that the mere adoption of a report specifying further action ends the whole matter; if this were so, it would be a simple thiug to deal with all the problems that confront us.

According to the Minutes of the recent sessions of our three Conferences, the membership of our church in Louisiana and Mississippi is 166,648, distributed as follows: Louisiana Conference, 43,622; Mississippi Conference, 60,479; North Mississippi Conference, 62,547. On the basis of one subscriber to every ten members of the church, it is apparent that the Advocate should be going regularly into 16,664 homes. If we had that number of subscriptions, we should feel that we were, in a measure, reaching a fair proportion of our membership, though, assuming that five members of the church read each copy of the paper, there would still be 83,328 members who would not read it—just fifty per cent of our total membership! As a matter of fact, by a liberal estimate, uot more than 37,500 of our people are now reading their official church organ, leaving 129,148 who never see it. In this connection we recall the words of the report of the Board of Christian Literature of the Mississippi Conference: "Let us remember that only as we have a reading church shall we have an intelligent church."

According to the statistics of last year's Conferences, there were 485 pastoral charges in the three Conferences, with a corresponding number of pastors. We have just been looking over the records of the subscription department to see how many of these pastors have been successful in getting their people to take the Advocate; we may have made an error in the count, though we went through the records carefully, but the result of our investigation was startling—almost disheartening. From December 1, 1920, up to and including March 10, 1921, just 129 pastors have sent one or more subscriptions to the Advocate office. When we substract this number from the total number of pastors in charge last year, we find 356 who have not sent even one subscription. If we make a liberal allowance for an error in the count, we are safe in saying that 300 of the 485 preachers of our three Conferences have done nothing toward circulatiug the official organ of the church.

There may be some other way of circulating the church paper than that of depending upou the co-operation of the preachers—but we do not know what it is. From the very beginning of Methodism, the circulation of Christian literature was looked upon as both the privilege and the duty of the preachers. The work of the church has become very complex since those early days, and the burdens of the preachers have been correspondingly increased, so that it may have become impossible for them to do all that is expected of them; the fact that about 70 per cent of the pastors in Louisiana and Mississippi have not found time to secure even one subscription for the Advocate would seem to indicate that such is the case. If it is, we shall have to find some other way of circulating our literature or go out of business.

We have never pleaded for the enlargement of our circulation on the ground that it was necessary for the paper to maintain its existence; our emphasis has always been upon the development of an intelligent church membership that would make more efficient all our agencies for the propagation of the Kingdom of God on earth, and we will stick to that as the only ground upon which we may justify the attempt to publish a paper at all. But we cannot be blind to the fact that it takes money to do even the most necessary things, and the church paper is no exception. Surely, with a clientele of more than 165,000, the official organ of the Methodist Episcopal Church, South, in Louisiana and Mississippi ought to be self-supporting.

So desperate was the situation when the Publishing Committee met last fall that the three Conferences were asked to assume as an assessment an amount equal to the editor's salary, and all of them did assume it. Since, however, a deficit of practically that amount was brought over from last year, it will not relieve the pressure from current expenses; and its availability as a resource will be delayed until the collections are in next fall, except the comparatively small amount that will come in during the year. Thus far $45.60 has been received on that account.

We are thus calling attention to the present financial condition of the Advocate with the hope that a realization of its urgent needs will result in an immediate and concerted effort on the part of its friends to do something in its behalf. If every pastoral charge would undertake at once to secure the quota of one subscriber for every ten members, its financial needs would be met, and the church as a whole would be benefited by the circulation of a paper that certainly must have something of value each week to all classes of its membership. That the securing of this quota is possible, we do not doubt for a moment. We have never yet known our preachers to set their hands to a task that they did not successfully complete. It is simply a question of undertaking it with the determination to succeed. Within a month a canvass could be completed in practically every charge, and in most of them the quota could be secured, and in many of them exceeded, if the work were undertaken in a definite and systematic way. IF IT IS NOT DONE, THE FUTURE IS TOO UNCERTAIN FOR US TO READ.

REMEMBER THE ORPHANAGES AT EASTER.

We earnestly hope that none of our people will forget that Easter is an especially appropriate time for making contributions for the support of our two orphanages, one at Ruston, La., and the other at Jackson, Miss. By a long-established custom, Easter Sunday is the day upon which these institutions have come to rely for offerings that will go a long way toward carrying them through the difficult days of summer; and it is especially important that all our people be given the opportunity to make an offering this year. If pastors and Sunday school superintendents will call attention to this most appealing cause in advance, and make definite arrangements to have the offering collected in the schools and at preaching services, we are sure the response will be hearty and generous. Our orphanages are worthy of our most liberal support.

PERSONAL AND OTHER NOTES.

"Prospects for a good year are bright," writes Rev. W. B. Baker, of Verona, Miss.

We greatly enjoyed a call from Rev. L. E. Crooks, our pastor at Greensburgh, La., on Wednesday of last week.

Dr. Edwin R. Graham, senior Publishing Agent of the Methodist Episcopal Church, died at his home, in Richwood, Ohio, on February 18.

The Midland Methodist, official organ of the Holston, the Tennessee, and the Memphis Conferences, announces that it now has more than 13,000 subscribers.

We are delighted to learn that Mrs. T. J. Holladay, wife of our pastor at Plain Dealing, La., who had to undergo a severe operation not long ago, is steadily improving in health.

The weekly calendar of the Eleventh Avenue Methodist Church, Birmingham, Ala., of which Dr. W. G. Henry is pastor, is an interesting presentation of the work of this great church.

Rev. W. J. Wood, of Duck Hill, Miss., under date of March 11, writes: "We had Brother Jaco with us last Sunday. He gave us a great sermon, which was highly appreciated by all who heard him."

Rev. R. I. Collins is greatly encouraged by the outlook on the Shannon and Nettleton charge, North Mississippi Conference. The Sunday schools are doing fine work, the one at Shannon being especially efficient.

By special invitation Rev. R. H. Harper, pastor of First Methodist Church, this city, delivered an address to the Kiwanis Club, of Alexandria, La., at their regular luncheon on Wednesday of last week, at the Hotel Bentley.

Rev. Hilary S. Westbrook, of Seminary, Miss., writes: "I am happy to say that the work is moving along auspiciously. The interest is growing daily, and we are hopeful and are expecting a revival at each church here on this splendid charge."

Mrs. L. E. Alford, wife of our pastor at Yazoo City, Miss., came to New Orleans last Monday to consult a specialist, on the advice of her local physician. While in the city, she will be the guest of her sister-in-law, Mrs. D. M. Hays. Mr. Hays is one of the officials of the First Methodist Church.

A revival meeting is in progress this week at Parker Memorial Church, this city. The pastor, Rev. C. D. Atkinson, is being assisted by Rev. A. G. Shankle, who is doing the preaching, and by Rev. J. B. Grambling, who has charge of the music. The meeting will continue through next week.

We thank Rev. W. W. Graves, the presiding elder, for a very cordial invitation to attend the Hattiesburg District Conference at Collins, May 24-27. Brother Graves reports that everything seems to be moving along nicely on the district, the preachers all being happy and hard at work.

A good report comes to us of the work at New Iberia, La., where Rev. S. D. Roberts is pastor. The attendance at the services of the church has greatly increased, and twenty-three members have been received on profession of faith since Conference. The pastor's salary has been fixed at $2000.

Our church at Durant, Miss., Rev. R. P. Neblett, pastor, issued a neatly printed invitation to the church conference, held on Wednesday evening, March 9. In connection with the conference, a social gathering was held under the auspices of the Epworth League, and stereopticon pictures were shown.

A note from Dr. I. W. Cooper, President of Whitworth College, Brookhaven, Miss., gives the announcement that Bishop Wm. F. M[illegible]r, D.D., will preach the Commencement sermon at Whitworth College, May 22, 1921. Dr. W. G. Henry will deliver the Commencement address, May 23, 1921, at 8 p.m.

We learn from a note from Brother W. H. Adams, of Chester, Miss., that Rev. J. C. McElroy, whose health failed while he was serving the Chester charge last year, is still confined to his room and bed most of the time. We are sure the prayers and sympathy of the brethren are with him in his affliction.

We have seen a statement to the effect that the Spiritual Resources Department of the Christian Education Movement has announced that twenty-nine thousand persons have signed the card pledging themselves to daily Bible reading and prayer, and that twelve thousand people have promised to establish family altars.

Rev. J. A. Alford, the pastor, is conducting a two weeks' meeting at Second Methodist Church, this city. He is being assisted by local pastors, Rev. J. E. Selfe, Rev. C. C. Wier and Rev. H. N. Harrison. The Editor of the Advocate will preach Sunday. Next week, Rev. J. M. Alford, of Mangham, La., will do the preaching.

Rev. W. L. Doss, Jr., presiding elder of the Alexandria District, Louisiana Conference, requests us to say that the financial setting-up meeting of the Christian Education Movement for the Alexandria District will be held at Alexandria on April 14. Further particulars of the meeting will be given later. He requests us to say, also, that his district conference will be held at Oakdale, May 10-12.

The Advocate has recently received $15 from Gibson Memorial Church, Vicksburg, Miss., Rev. T. B. Cottrell, pastor, and $10 from the Sunday school at Peck, La., Frank Carson, treasurer, for the famine-stricken regions of China. These amounts were promptly forwarded to Mr. J. D. Hamilton, treasurer of the Board of Missions, Nashville, Tenn., through whom they will be applied as directed.

Dr. Henry Beach Carre, of the Department of Biblical Theology and English Exegesis, Vanderbilt University, preached at 11 a.m. last Sunday, in First Methodist Church, this city, to a large and appreciative congregation. Dr. Carre was in Baton Rouge, La., the early part of this week, delivering a course of lectures at Louisiana State University. He is to-day beginning a series of lectures at Tulane University, this city.

Rev. F. R. Power, formerly a member of the Louisiana Conference but now pastor at Wilmar, Ark., has received 26 persons into the church there since he has been in charge. At a recent prayer meeting there were seventy-three present, and three persons were received into the church. The finances of the charge are in good condition. Mrs. Power has had an eight weeks' illness, but is now recovering, being able to sit up a few hours each day.

Rev. W. A. Mangum, our pastor at Queensborough Church, Shreveport, La., writes, under date of March 6: "Brother Stephen S. Thomas, Conference Centenary Secretary-Treasurer, was with us to-night and delivered a very interesting and inspiring message on the Centenary work. Brother Thomas is a great layman who is doing a great work." We learn from Brother Mangum that plans are being laid for a new brick church at Queensborough.

IMPORTANT TO PASTORS.

Allow me to suggest:

1. It is never too late to send in cards for Family Worship. To circuit pastors, often handicapped by winter weather and bad roads, we would say "take your time but be sure to make the enrollment at every church."

2. The time is here to single shot on Family Worship. Leave off Bible Reading and Prayer cards except for young people. The cards coming in show that the people are ready to establish Family Altars, if they can get suitable helps. "Keep the Home Fires Burning" meets this need.

3. In spite of the great care exercised in eliminating duplicate cards, some have gotten into our files. Where duplicate copies of "Keep the Home Fires Burning" have been received, let the pastors use them in supplying new signers, indicating on the cards that this has been done.

P. L. COBB.
Sec. Dept. Spiritual Resources.

A SPECIAL OFFER.

After careful consideration of the matter, and in response to many inquiries concerning the possibility of making an "Every-Family" proposition, we hereby make the following special offer: WHERE THE ADVOCATE IS SENT INTO EVERY HOME REPRESENTED IN THE MEMBERSHIP OF A CHURCH, WE WILL SEND THE PAPER ONE YEAR FOR $1.50, SUBJECT TO THE REGULATIONS BELOW.

1. This offer exptres on March 31.
2. This is not a club offer—no clubs, no matter how large, can be accepted at this rate.
3. Cash, or its equivalent, must accompany every list.
4. In case of any uncertainty in the interpretation of the offer, the matter should be taken up with us by correspondence
5. We must reserve the right to make such additional regulations as experience may prove to be necessary.

No one can regret more than we do the necessity that arose last year of withdrawing the "Every-Family" offer somewhat abruptly; we were forced to do so by advancing costs of production that imperiled our very existence. The popularity of that offer, however—we received more than 3000 subscriptions in response to it—convinced us that it was a step in the right direction to solve the problem of the circulation of the church paper. In making the present offer, we do it with the realization that it is justifiable only on the ground that we want to go as far as we dare in the effort to reach our ultimate goal, "The New Orleans Christian Advocate In Every Methodist Home In Louisiana And Mississippi." The costs of production have not decreased, and we shall have to practice every possible economy in order to publish the paper at the regular subscription price of $2 a year; but for the sake of an "every-family" circulation, we will reduce the margin of safety to the smallest possible limits.

We hope this offer will be accepted by as many of our churches as possible. We make three suggestions as to how it may be put into effect:

1. Include the cost of an Advocate in every family in the church in the regular budget. This is simple, direct, and, in many cases, thoroughly practicable.

2. Present the matter in the most feasible way to the membership of the church and ask for contributions for the purpose of putting the paper into every home.

3. Make a personal canvass of the membership, appealing directly for a subscription from each home.

A combination of the above methods may be found practicable, or better ones may be thought of by those who take the matter up. In some cases, this might very well become the special activity of an organized Sunday school class, or of some other organization in the church, or even of a group of individuals. A prominent Mississippi layman told us recently that several interested laymen in his church had easily secured an amount sufficient to send the Advocate into a good many homes. We are convinced that the way can be found in most of our churches to put the Conference organ into every home. We earnestly hope that it will be found.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MISS GERTRUDE MARY CALHOUN, daughter of Mr. and Mrs. D. B. Calhoun, of this place, was born February 25, 1894. It was with sad hearts that the people of Mt. Olive received the message on October 3, 1920, that she had died at Clarksdale, Miss., where she held a position with Armour & Co. She was a noble-hearted girl and developed a character of gentleness and loveliness. On Tuesday afternoon, October 5, 1920, many loved ones and friends gathered at the Methodist church to pay a last tribute to her. The services were conducted by Rev. T. B. Cottrell, assisted by Rev. H. F. Tolle, of Jackson. The many beautiful floral offerings, sent by loving friends, were a symbol of her life, which bloomed for those she loved. The body was interred in the Mt. Olive cemetery. Her cheerful smile, her happy disposition, and her unselfish life have been an inspiration to us and have lifted us to higher ideals, purer thoughts and nobler deeds. We pay this tribute of love to her whose life made us happy and whose death has left us lonely and we resolve to follow her even unto the presence of God.

S. L. R.

Mt. Olive, Miss.

Brother ERNEST Q. LYONS was born September 17, 1893, and departed this life, January 19, 1921. His entire life was spent in the Mt. Pleasant community, near Vancleave, Miss., with his mother. For many months he was a sufferer and spent much time the last year of his life in the far West in search of health but it was of no benefit, and he has gone to reap the reward of his faith. He joined the Methodist Church when a small boy, and lived a good life ever afterwards. He was devoted to his church, loyal to his friends and faithful and true to his mother and sister to the end. He has left a good testimony, and met death without a fear. I have not seen a young person take such a logical view of life and death. To him death was the gateway through which he would enter the larger life. May it be so with us. His pastor,

J. H. GRICE.

MRS. ANNA HOLCOMBE AUSTIN.

In the historic old town of Jackson, La., there recently passed away one of those choice spirits whose presence makes one feel that all's right with the world, not only because God is in his heaven, but also because he is here in the lives of saintly men and women.

In the present instance, it was Anna Baker Holcombe, wife of Robert S. Austin, who made the college town of Jackson a Bethel for many a young man away from home in attendance on old Centenary College of Louisiana.

She was the daughter of Professor A. R. Holcombe, honor man of the first class that was graduated from Emory College, Oxford, Ga. Her mother was Emma Spencer, only sister of Mrs. John C. Keener, wife of Bishop Keener. Her parents on both sides were Methodists, as were also their parents. On her mother's side there were three generations of godly women.

She was born at Summerfield, Ala., April 12, 1848, and was educated principally at home and at the schools and colleges where her father taught. It is not known just when she joined the church, but she was always a child of the church, the daughter of a local preacher.

It was while her father was a professor at Centenary College, Jackson, La., that she met and married, July 6, 1876, Robert S. Austin, a son of a planter, living near the college town. Except for a short interval, she spent the remainder of her life in Jackson.

Brother and Sister Austin had no children of their own, but they adopted six children, nephews and nieces, one or both of whose parents had died. They are A. R. Holcombe, on the editorial staff of the New York Tribune, and W. P. Holcombe, also of New York, sons of her brother, Richard S. Holcombe, a Methodist preacher; Emette and Robert Holcombe, sons of her brother, Dr. Holcombe, a physician of Jackson, and of her husband's sister, Mary J. Austin; Mrs. Sallie Austin Joyner, wife of Rev. N. E. Joyner, pastor of the First Methodist Church, of Baton Rouge, La.; and Dr. H. M. Austin, of Laredo, Texas, both children of her sister and her husband's brother. These six adopted children, together with her husband, survive her.

Sister Austin had a bright mind. She was a constant reader, and kept abreast of the thought of her times, both in her church and in the great world outside the church. A daughter of the Old South, she buckled on the harness of full citizenship when the suffrage was extended to women, and cast her first vote, a few months before her death.

But it was the Methodist Church of Jackson that claimed and obtained from her the consecrated service of a lifetime. She was the president of its Missionary Society, and a leader in every good movement which the church undertook.

As we contemplate her life of sacrificial service and reckon up her rewards, we can do no better for ourselves than pray that a double portion of her spirit may come upon us.

HENRY BEACH CARRE.

Nashville, Tenn.

SOME REASONS FOR OUR FAILURE IN THE RURAL SECTIONS.

We read with interest the article containing the announcement of The School for Rural Pastors and Church Leaders, by Dr. Russell, Secretary of Department of Home Missions, in the New Orleans Christian Advocate of February 3, 1921. I want it understood that I am not opposed to or critical of the plan that is being proposed by any one that will help us solve our rural church problems; the one now proposed seems to be a good start, as far as that will go, toward getting the real thing done.

The thing I want to say, as indicated by the heading of this article, is just this—but before saying it, I want to say that I have been serving the rural work all of my ministry of 14 years, which has by no means been fruitless, though not as fruitful as I would like for it to have been.

Now the thing I want to say, with reference to our failure and as to the reason for our failure, is this:

First, the time needed to be given to each church to preach and work with our people and especially our young people in some way that will develop them into leaders and Christian service. Most of us rural preachers have from four to eight appointments, scattered over a large section of the country that is hard to get over; therefore we spend about half of our time going from one appointment to another, with no time to prepare ourselves for better service and to work with our people.

As for the preaching our people are getting, there is no special lack of quality. It is not so much better preaching they want, but more of it. We pastors usually get results from our message; the trouble is, we can't stay and observe them; besides our own ministry, we have our presiding elder visit the work four times a year and preach and sometimes hold meetings for us, and most of them, if not all, are good preachers.

Another reason, it seems to me, is lack of adequate support. If our people would get a vision of their responsibility in this thing and make the support of their pastor adequate to his needs, so that he could go along unhampered by embarrassment because of financial needs, they would do a great deal toward solving this problem of the rural church. If some one will see to it that we rural pastors get a common laborer's wage and get it regularly, you will see that we can do a great deal more toward solving the problem of the rural church.

Another reason, it seems to me, for our failure in this thing is mainly that our people fail to seek a better religious experience. I tell you, in many portions of our rural work, among the people there is no fear of God before their eyes; the call to repentance seems to go unheeded. Hence the solution to this condition is evangelistic effort with a baptism of Pentecostal power upon the preachers and our godly laymen, to get so many, many of our people to come up to that standard of right living that becometh the gospel of our Lord and Master.

In closing, I want to say I wish I could go to one or the other of the schools for better equipment; but who is going to see to it that it is made possible? As with me, so I fear it will be with many more of our poor rural pastors who live five hundred or more miles from either place. If it is left to our officials to make it possible for us, we will not go. So it strikes me that if the project is worth while, where we are unable ourselves to bear this expense or to get our people interested enough to send us, it would not be money misspent for the Mission Boards of each Conference to make an outlay of a few hundred dollars for this purpose. May the Lord lead us in all of our efforts in the furtherance of His Kingdom.

L. E. CROOKS, Pastor.

Greensburg, La.

MARRIED.

At the Gibson Memorial parsonage, Vicksburg, Miss., December 20, 1920, Mr. KING MERRITT and Miss LORRAIN MINGO, of Henderson, La., Rev. T. B. Cottrell officiating.

On December 24, 1920, at Gibson Memorial parsonage, Vicksburg, Miss., Mr. R. C. TRIMBLE and Miss GEORGIA MAPLES, of Vicksburg, Rev. T. B. Cottrell officiating.

Epworth League.

GET BUSY, LOUISIANA LEAGUERS!

Fellow-Leaguers:

Listen! Did it ever occur to you that we now lack but one essential characteristic—originality?

We justly boast of one of the best Assemblies in the United States—yet we sing songs, and give yells composed by Leaguers from other States. Why? We had never thought of composing them for ourselves!

Let us set the pace for others, and compose yells and songs "all our own" for the 1921 Assembly.

Send them to the address below as soon as composed. We shall adopt the best for our State yells and songs when we get to the Assembly. See if your League can't have the honor of composing it. Yours truly,

EDITH PIERCE.

Pelican, La.

TO THE PASTORS AND YOUNG PEOPLE OF THE NEWTON DISTRICT.

Dear Brother Carley: Will you please state that the Newton District Epworth League Institute will meet at Bay Springs, March 28 and 29? All the pastors and at least two of the best young people from each charge are urged to be present. Brother O. E. Harbin, from the Central Office, and Brother W. D. Hawkins, our Conference president, will be there, which will within itself insure a good program. Let each pastor select and appoint his delegates and send their names to Rev. E. H. Cooley, Bay Springs, and entertainment will be provided for them.

L. F. ALFORD,
Acting Dist. Secretary.

ITEMS FROM COVINGTON, LA.

In as much as this has for years been considered a very difficult field, where young preachers have been "tried out," and where the Conference might send preachers possibly suspected of possessing some elements of the giraffe (Selah), I think it well to clarify some impressions some folks have had. True, some conditions exist here that are not found in some other charges, but taken on the whole, this charge has a very excellent future.

Much credit for the improved condition is due my predecessor, Rev. A. F. Vaughan, who made excellent and lasting impressions, and did fine work in many ways to pave the way for his successor. We are expecting to let the contract for the new church building in a few days.

We have had fourteen additions to the church since Conference, two infant baptisms, four weddings, and no funerals! We are finding many nominal Methodists, some of whom say they were never visited by a minister before. (Selah.) "A housegoing preacher makes a church-going people." Yet it seems very difficult to keep the crowds coming, during this changeable weather.

Many times we have preached to crowded audiences, during revivals in northern Missouri, while the thermometer registered from 20 to 25 below zero! Hence it's hard to understand just why loyal Methodists hibernate during little cool spells in this extra fine climate. Fact is, humanity is much the same, north, east, south and west; and not weather, but spiritual conditions determine church attendance, etc. There are many loyal Methodists and friends of our church in this community.

The presiding elder states that more has been contributed to the support of the church since Conference than ever before in so short a time. We have some faithful souls at Madisonville, where we preach each second and fourth Wednesdays.

Fine interest is shown at Mandeville, where there is a move on to remodel the old "union" church. We have a live Sunday school and a good Missionary Society at Covington. The latter has taken time by the forelock and is raising funds to help furnish the new church.

The class at Poitevent's Mill is the best organized on the charge and has some extra fine people. The mill company recently gave the writer a good Ford car.

In closing, without intending to eulogize, but appreciating Romans 13:7, I think it well to say that after seventeen years in the active ministry, and having associated with many of the best presiding elders Methodism has ever produced, I have never met a more level-headed, consecrated, safe and sane presiding elder than the one who is honored with that office in this district.

Since this is my first article for your good paper, Brother Carley, permit me to add the following: My humble opinion is that right now the church has the greatest opportunity of soul-saving she ever had. Our greatest need is not more churches, more preachers, etc., etc., but more real, "old-time," New Testament prayer and faith. And I believe this will be the greatest result of our Christian Education Movement. Then, when we as a church re-possess such spiritual life and revival fire as existed in Wesley's day, more and better preachers, colleges, etc., etc., will follow.

Over a half-century ago, Dr. Albert Barnes, commenting on 1 Cor. 8:1, said, "The man who is influenced by love, ever pure and glowing (of course we all know faith and prayer lead to that); is not in much danger of going astray, or of doing injury to the cause of God. The man who relies on his knowledge is heady, high-minded, obstinate, contentious, vexatious, perverse, opinionated; and most church difficulties arise from such men."

May God help us to lead our young people to heed His call and appreciate the value (indispensable to Christian character) of our excellent colleges. And may God continue to keep our colleges free from destructive criticism and all else that hinders His work.

Yours in His service,

LEE R. SPARKS.

Sunday School

LESSON FOR MARCH 20.

Lesson Topic: The Cross And Its Meaning To-day.

Scripture Lesson: Matthew 28:35-50; I Corinthians 1:21-25.

Golden Text: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8.

Home Readings: Monday, They Crucified Him, Matt. 27:33-44; Tuesday, The Story of The Cross, Matt. 27:45-46; Wednesday, Jesus Foretells His Death, Matt. 16:21-27; Thursday, Jesus Condemned, Luke 23:13-25; Friday, Jesus Crucified, Luke 23:53-49; Saturday, The Burial of Jesus, Luke 23:50-56; Sunday, The Agony of the Cross, Psalm 22:1-5.

Teaching Points.

1. The accusation nailed over the head of Jesus was truer than his enemies knew—he was, and is, King.
2. We may not understand the theories of the atonement, but we can understand the fact that Jesus died for us.
3. The death of Jesus was not forced upon him by his enemies—it was a voluntary renunciation of life by himself.
4. The Cross teaches us the supreme lesson of self-sacrifice.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Two Sunday School Day programs have been issued, one for schools well graded and another program not so elaborate. The programs will be furnished in any reasonable quantity by the Sunday School Board, provided request is made for same through the field secretary. The programs are 50 cents a dozen and $3 a hundred. State which one of the programs you prefer when you order.

Rev. W. D. Bennett has a class of eighteen at Courtland getting ready to be taught. The class proposes to study Life in the Making a month before calling for a teacher.

The fine class at Greenville is going ahead with the second division of Life in the Making. Last week Mrs. Taylor gave a splendid outline of the intermediate work and charmed the class with her instruction. This class is self-perpetuating, as all vigorous classes should be.

Rev. N. D. Guerry is doing some high-class work on the Shuford circuit. He has had all his church yards cleaned up, the stumps grubbed, brush burned, grass put out to make a lawn. Next he is going to have screens put in his churches to have his classes to themselves. The best piece of work was done when he got all of his schools to hold a circuit training class. Thirty of his teachers met Friday night, all day Saturday, and all day Sunday for study. The class is to study the book for a month and I shall return and give them three days more of drilling. Guerry is putting his circuit to the place that all circuits ought to occupy.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Sunday, the 6th, I spent with Rev. P. T. Hollingsworth at Anding. I had the pleasure of being with him in his quarterly conference and meeting with his people. His work starts well and bids fair to be a good year.

Sunday afternoon was spent at Bentonia and Sunday night at Flora making a fairly full day.

Monday morning we had the privilege of speaking to the High School folks at Flora. Brother Foreman starts the year well and the people are rallying to him.

Wednesday was spent in Vicksburg, where arrangements were made for putting on "Children's Week." I believe the observance of Children's Week is going to be one of the most happy features of this year's work. I trust that many who have not made definite arrangements for Children's Week will do so. I found the presiding elder, the pastors and the workers at Vicksburg unusually open and acceptable to the idea. I am praying that God will wonderfully bless them in carrying out their plans to completion.

Wednesday night I had the privilege of attending prayer meeting at Vicksburg and it was indeed a privilege. They have a very fine prayer meeting. These services were enjoyed to the fullest. Those brethren who are speaking of prayer meeting as a dead issue would certainly find out something if they would visit such prayer services as the one at Crawford Street, Vicksburg, and Capitol Street, Jackson and others like them.

Monday, the final plans for the Conference Training School were worked out. Rev. J. Q. Schisler, representative of the Department of Teacher Training, was with us giving us valuable information and inspiration. Rev. B. F. Lewis entertained us at the Orphanage for supper. This was a most delightful and enjoyable occasion.

Monday night we attended the Set-up Meeting for a new building at Rankin Street. I feel that no hindering causes coming Rankin Street will be enabled to project a new building at an early date. Let us pray that God will use them to this end.

Sunday School Day Programs have been ordered sent to each pastor. If you do not receive them please let me know so that I can get behind the proper parties and get them to you without too much delay.

JOHN C. CHAMBERS.

SUNDAY SCHOOL PROGRESS AT CRAWFORD, MISS.

Enthusiasm in the work of the Sunday school of the Methodist Church in Crawford, Miss., reached "high tide" on March 6. For four weeks a contest has been running in the Sunday school, one side designated as "REDS," the other as "BLUES." The spirit has been fine from the beginning. Mrs. H. P. Hartman, is captain of the "REDS," and Miss Maggie Lou Ledbetter is captain of the "BLUES."

The membership of the Sunday school has been augmented very much, having been increased from an enrollment of about thirty-five to one hundred and ten.

The superintendent of this school, Mr. J. D. Ledbetter, has been doing faithful and unselfish service in this capacity for more than twenty years, and he has the utmost confidence of every one.

Our teachers, Mesdames G. P. Waller, L. S. Ledbetter, H. P. Hartman, L. P. Gibson, and Misses Kate Ervin and Hattie Smith Carr are doing very efficient work.

A very fine work has been done by the men in the organization of the "Men's Unison Bible Class," organized four weeks ago, with 19 charter members, but now with an enrollment of 27, with 25 present on March 6. The secretary-treasurer of this class is N. B. Scales; Mr. Fred Majors is the president, and Mrs. Thomas H. Mills is the teacher.

I want to say now that I find the people of this charge a most excellent people and very responsive.

THOMAS H. MILLS, P. C.

MARRIED.

On March 2, at 11:30 a.m., at Gibson Memorial Church, Vicksburg, Miss., Mr. RAYMON S. PECK and Miss LUCY BELL HUTCHINS, of Vicksburg. Rev. T. B. Cottrell officiating.

At Mt. Pleasant Church, near Vancleave, Miss., Sunday, February 27, 1921. Mr. W. MORRISON ROBERTS and Miss RUTH R. LYONS, Rev. J. H. Grice officiating.

FROM CARLISLE, ARK.

Our church at Carlisle has been in a state of revival ever since Brother A. B. Barry and wife came to us in November. They came right into our hearts and with zeal entered into every department of the work. The official board was at once organized and began work. Notwithstanding an increase of 25 per cent in pastor's salary, the payments are being made promptly each month.

The monthly meetings of the board are held at the parsonage, after which a social hour is spent, with refreshments prepared by Sister Barry. The Arkansas Methodist is being sent into every Methodist home in the community. Our Sunday school has nearly doubled its attendance in the past three months. The largest increase has been in the adult classes. Men and women who never attended before are now active workers.

Our crying need is for a new building. Several of the classes are meeting at homes near the church.

There have been fixty-six accessions to the church since Conference and the entire membership is enjoying a spiritual refreshing. Every service is a soul-winning effort. The mid-week prayer meeting is growing in interest and attendance. A good Epworth League and Juvenile Missionary Society are taking care of the young people. The parsonage is open to them for all of their social gatherings. The Woman's Missionary Society is keeping up its record of many years of service, and just recently the Society has had united with it a strong local department, which has been working independently to secure funds for a new church building. The local department includes almost all the women of the church and has more than $1600 on hand. The union was perfected in order to bring all branches of the work under proper church organization.

We hope to have one of the best years in the history of our church, and with Brother Barry's leadership the entire church will have to work to keep up with him. He is truly a servant seven days in the week, having a part in five services each Sunday. We thank God for their coming, and, with their help and leadership, want to do more each week to bring Carlisle to Christ.

MRS. J. L. WOOSLEY,
Church Correspondent.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Second Round.

Montrose, at Montrose, May 7, 8.
Rose Hill, at Rose Hill, May 11.
Lake, at Conehatta, May 14, 15.
Laurel, First Church, May 17, 7:30 p.m.
Laurel, Kingston, May 17, 7:30 p.m.
Laurel, West End, May 19, 7:30 p.m.
Shiloh, at Clear Creek, May 21, 22.
Newton, at Newton, May 25, 7:30 p.m.
Bay Springs, at G. F. Camps, May 28, 29.
Raleigh, at Boykin Church, June 4, 5.
Chunky, at Suqualena, June 11, 12.

J. A. MOORE, P. E.

Hattiesburg Dist.—Second Round.

Hattiesburg ct., at Petal, Mar. 27, 11 a.m.
Hattiesburg, Court Street, Mar. 27, 7:30 p.m.
Hattiesburg, Main Street, April 3, 11 a.m.
Hattiesburg, Broad Street, April 3, 7:30 p.m.
Ellisville, at Moselle, April 10, 11 a.m.
Purvis, at Purvis, April 10, 7:30 p.m.
Richton, at Ovett, April 17.
Silver Creek, at Pinola, April 24.
Prentiss, at Mt. Zion, April 30, May 1.
Sumrall, May 1, 2, 7:30 p.m.
Oloh, at Oak Grove, May 8.
Seminary, at Sanford, May 11, 11 a.m.
Collins, at Bethel, May 18, 11 a.m.
Taylorsville and Mize, at M., May 22, 11 a.m.
Mt. Olive and Magee, at M., May 22, 23, 7:30 p.m.
District Conference, at Collins, May 24, 27.
New Augusta, at Beaumont, May 29.
Williamsburg, at Goodhope, June 1, 11 a.m.
Avera, at Grafton, June 5, 11 a.m.
Lucedale, June 5, 7:30 p.m.
Leakesville, at Pine Grove, June 7, 11 a.m.
Eucutta, at New Hope, June 11, 11 a.m.
Heidelberg, at Sandersville, June 12.

W. W. GRAVES, P. E.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

Minutes Louisiana Annual Meeting.

(Continued from Last Week)

Thursday morning's session was opened by singing "Where He leads me I will follow." Devotional conducted by Mrs. Hyams, who read Josh. 18:2, 3, "And there remained among the Children of Israel seven tribes which had not yet divided their inheritance." And as those tribes would not accept and use what God had given them, in the same way we are not using our inheritance. God is here for each one of us. Miss Mabel Howell offered prayer.

The President, Mrs. Niebergall, being called home, Mrs. Holt occupied the chair.

Minutes of previous session were read and approved.

Two district reports were read, viz., Monroe and Baton Rouge. Also a report from Mrs. Snelling, Editor of the Woman's Page in the New Orleans Christian Advocate.

It was resolved that a message of love be sent Miss Helen Johnson, returned missionary from Petropolis, Brazil.

Mrs. Johnson, in speaking on Mission Study methods said there were four types of Mission Study—

1st—The lecture method, class taking notes.

2nd—Class with book, taking notes, followed by discussion.

3rd—Reading circles where books are passed around, which is better than nothing.

4th—The best plan, where groups of from 10 to 15 meet for real study. It is better to have 100 people divided into five classes than to go into one class.

An ideal class is organized and consists of four things—A Promoter, a Teacher, a Secretary, and a Class. Also the Teacher must know the book as a whole.

Mrs. Johnson then told of the great interdenominational meeting of Mission Boards recently held in New York where 65 Boards were in conference. She also spoke of the Interdenominational School of Missions held last fall in New Orleans and in this connection the following resolution was passed:

Whereas, we have heard with deep interest of the organization of an Interdenominational School of Missions in New Orleans, which is a ten-day assembly of women having the following aims: To provide spiritual, educational and physical opportunities; to furnish Normal training for leaders in woman's work in the church; to gain inspiration for larger service; to furnish Christian fellowship; to provide a vacation for body and mind through spiritual, educational and physical life, and

Whereas, we recognize this as a coveted opportunity of learning to be more efficient workers in His Kingdom,

Therefore be it resolved, That we endorse the New Orleans Interdenominational School of Missions and request every auxiliary in the Conference to take advantage of its privileges by sending one or more representatives to the next session, the date of which will be announced later.

Mrs. W. T. CUNNINGHAM,
Supt. Mission Study.
Mrs. V. G. HYAMS,
Supt. Publicity.

After prayer by Mrs. Johnson, pledges for the districts were taken, the directed and undirected bringing a total of $15,102, an increase over last year of $3,376.

The T. & P. Ry. Co., having put on a Pullman for the comfort of the delegates leaving on the night train, it was moved that the Secretary be instructed to send them a vote of thanks. Carried.

Mrs. Eskridge then came forward with two beautiful bouquets of roses which she presented to Mrs. Johnson and Miss Howell, from the auxiliary of First Church, Baton Rouge.

Mrs. Smith, of Shreveport, sang a solo which had the old familiar chorus, "Tell Me the Old Story" all uniting in the final chorus, and many were the expressions of appreciation.

Miss Howell had charge of the quiet half-hour, and after hearing Mrs. Smith's song remarked that all our Christian song come from Christ, and that one of the most touching things of the East is that the only music they have is Christian music, their native music being only noise. They use our hymns on every occasion which is sometimes rather incongruous.

She took for her subject the great dynamic forces which are at our disposal. These are a God-filled personality and the dynamic of prayer. These forces are in the hands of the Christian church to-day and if men and women are to be won for Christ, it must be because we have learned to use the power of prayer in their behalf. Lives are not transformed except by the power of prayer. Jesus Christ throws but the challenge to us when he says, "Greater works than these shall ye do."

We sometimes think when we drop our pledge money into the box that we have done all, but the greatest work the Spirit of God does in our hearts and lives is to teach us to pray. We are doing everything else and talking about it instead of doing it. Miss Howell offered prayer and the meeting closed with prayer by Mrs. Montgomery. Meeting adjourned for lunch.

The Thursday afternoon meeting opened by singing hymn "Take Thou my life," devotional services being led by Mrs. White of Houma. After the Scripture reading prayer was offered by Miss Howell.

Minutes read and approved.

The following committee reports were heard and adopted: Committee on Supplies, by Mrs. Allen; Committee on Home Base, by Mrs. Smith; Committee on Social Service, by Mrs. Davis; Committee on Young People, by Mrs. Key; Committee on Children, by Mrs. Bradshaw; Committee on Mission Study, by Mrs. Cunningham; Committee on Bible Study, by Mrs. Cunningham; Committee on Periodicals, by Mrs. Snelling.

Miss Clara Chalmers at this time came forward to say good-bye and as she stood before the Conference all promised to take her as a prayer special. Brother Johns led in a word of prayer and hymn "God will take care of you" was sung.

A motion was made that a Committee be appointed in the local society known as the Inter-racial Committee. This committee is to be a part of the social service department and to be chosen in regard to their special fitness for this work. Carried.

Mrs. Johnson then occupied the chair for the election of officers.

Tellers were appointed: Mrs. I. B. Niebergall, Mrs. Bradshaw, Mrs. Darby and Mrs. Snelling.

Mrs. Holt, on account of ill health told us she could not serve as Corresponding Secretary again and Mr. Joyner asked all to stand saying by this act that we would be with her in prayer and remembrance. The election resulted as follows: President, Mrs. C. F. Niebergall; Vice President, Mrs. R. H. Harper, Corresponding Secretary, Mrs. Montgomery; Recording Secretary, Mrs. Brown; Treasurer, Mrs. Carver; Superintendent Young People, Mrs. Key; Superintendent Children, Mrs. Drew; Superintendent Social Service, Mrs. W. W. Holmes; Superintendent Supplies, Mrs. J. L. Baker.

The Executive Committee recommended that an assistant Distributor of Literature be appointed. It was moved and carried that this recommendation be adopted. Mrs. Steel, of Mansfield, was appointed to this office.

Nominations were received for the election of alternates to the Council meeting. Four were nominated, viz.: Mrs. Harper, Mrs. Carver, Mrs. Cunnigham and Mrs. Cunningham was elected as first alternate and Mrs. Key as second.

District Secretaries were appointed as follows: Alexandria, Mrs. H. G. Owen, Le Compte; Baton Rouge, Mrs. R. E. Stearns, Baton Rouge; Houma, Mrs. E. J. Shaw, Houma; Lake Charles, Mrs. J. C. McWilliams; Monroe-Ruston, Mrs. J. W. Darby, Mer Rouge; New Orleans, Mrs. J. D. Rumph, 1429 Nashville Avenue; Shreveport, Mrs. F. H. Bradshaw. These were unanimously elected.

Invitations for next place of meeting were received from Monroe, Alexandria and DeRidder. DeRidder receiving the largest number of votes was chosen for 1922.

Miss Howell having to leave expressed her pleasure at having been with the Louisiana Conference and reminded us that not any of the work on the mission field could be done if it were not for the individual Conferences and asked that we think of it and pray for the Secretaries in their strenuous labors. She paid a tribute to Miss Randle in Korea and said that Louisiana Conference might esteem it a great honor to be represented by Miss Randle in Korea.

The Committee in charge of the literature reported having sold $124.17 worth without subscriptions to the Missionary Voice and Young Christian Worker.

Mrs. McVoy then reviewed the book "The Church and Community" by Dr. Ralph Diffendorfer. This author wants to show that the church should direct the affairs of the community and apply the Christian ideals to community life.

Thursday evening the meeting was opened by singing "I love to tell the story" and prayer by Brother Lee.

A very fine anthem was sung by the choir.

The devotional exercises were conducted by Miss Ellison who said we were going home to undertake the task that is ours with new courage, more easily and with more enthusiasm. The lesson was taken from John, chapter 9:4 which says, "I must work the works of Him that sent me."

Mrs. Bobbitt read the report of the Committee on Resolutions which were heartily endorsed.

A very sweet solo "Lord be merciful to me a sinner" was sung by Mrs. W. S. Holmes, of Baton Rouge.

Mrs. Luke Johnson was listened to with keenest interest as she talked of

(Continued on Page 16)

A WORD OF APPRECIATION.

We regretted so much to hear not long ago of the illness of Brother T. B. Cottrell. He was our pastor for four years before going to Vicksburg. We are fond of our present pastor and his family, but we were sorry to give up the Cottrells. Brother Cottrell was a friend to every one—a true, sympathetic pastor, and a forceful Gospel preacher. In times of sickness and distress, Brother Cottrell's kindness and attention knew no bounds. I want to assure the good people of Gibson Memorial that they have all that could be desired in a preacher and pastor; and all the members of his family are with him in every good work. May God's richest blessings abound unto them and the good people they are serving. A FRIEND.

Mt. Olive, Miss.

FROM CAMPTI, LA.

Dear Brother Carley: Please allow me a little space in the Advocate to report some items from Campti charge. Brother Doss, P. E. of Alexandria District, placed me in charge in November. We have made some progress since reaching here. Congregations have increased at each place, and interest in church work is better.

I have opened preaching services at the Log Camp and organized a Sunday school there. In order to give them services, I have to preach there in the afternoon of the same day I preach in Campti. Then, too, it is rather a rush, as after the 11 a.m. service here I have to hurry through dinner and ride sixteen miles on a motor car to the camp, then back home and get ready for night services.

I organized an Epworth League of about 15 members at Davis Springs church last Saturday night, under the supervision of Mrs. J. B. Fulton, widow of Rev. J. B. Fulton. I believe they will develop into a good League. She is also doing fine work in the Sunday school at that place.

Altogether, the outlook for the year is hopeful.

H. B. VANDENBURG, P. C.

MARRIED.

On January 4, 1921, at Gibson Memorial parsonage, Vicksburg, Miss., Mr. J. E. BALL and Miss RUTH NIPPER, of Arkansas, Rev. T. B. Cottrell officiating.

On February 27, 1921, at 8:30 p.m., at Gibson Memorial Church, Vicksburg, Miss., Mr. W. WRAY BOWIE and Miss ANNIE DUDLEY GLASS, of Vicksburg, Rev. T. B. Cottrell officiating.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Second Round.

Abbeville and Kaplan, Mar. 20, a.m., at Kaplan.
Crowley, Mar. 20, p.m.
Rayne, Mar. 27, a.m.
Gueydan and Estherwood, Mar. 27, p.m., at Iota.
Eunice ct., April 3, a.m., at Basile.
Carson ct., April 3, p.m., at Carson.
Franklin, April 10, a.m.
Morgan City, April 10, p.m.
Indian Bayou, April 17, at Hebron.
Noble ct., April 24, at Benson, a.m.
Leesville, April 24, p.m.
Opelousas, May 1.
Patterson and Jeanerette, May 4, at Jeanerette.
Branch ct., May 8, at Branch.

C. A. BATTLE, P. E.

Shreveport Dist.—Second Round.

Longstreet, at Mt. Zion, Mar. 20, a.m.
Vivian, Mar. 20, p.m.
Haughton, at Doyline, Mar. 23.
Gibsland, at Bryceland, Mar. 27, p.m.
Logansport, Mar. 30.
Bossier and Lake End, at Powhattan, Apr. 3, a.m.
Noel Memorial, Apr. 3, p.m.
Sibley, at Brushwood, Apr. 10, a.m.
Minden, Apr. 10, p.m.
Coushatta, Apr. 13, p.m.
Grand Cane, at Stonewall, Apr. 17, a.m.
Cedar Grove, Apr. 17, p.m.
Bayou LaChute, at Atkins, Apr. 24, a.m.
Wesley, at Hall Summit, Apr. 25.
Ringgold, at Grand Bayou, Apr. 26.
Haynesville, at Dykesville, May 3.
Pelican, at Mitchell, May 8.
Castor, at Alberta, May 11.
Bienville, at Strange, May 15.
Plain Dealing, at ———, May 18.

R. H. WYNN, P. E.

Alexandria Dist.—Second Round.

Oberlin ct., at Forest Hill, Sunday, March 20.
Trout and Goodpine, at Goodpine, Sunday March 27.
Oakdale, Sunday, April 3.
Winnfield ct., at Dodson, Saturday, April 9, and Sunday, April 10, a.m.
Winnfield, Sunday, April 10, p.m.
Colfax and Montgomery, at M., Sunday, April 17.
Campti ct., at Davis Springs, Sunday, April 24.
Liberty and Oak Grove, ——.
Elizabeth and Fullerton, ——.
Pineville, Sunday, May 1, a.m.
Alexandria, Sunday, May 1, p.m., May 2, p.m.
Boyce, at Eden, Sunday, May 8.
Pleasant Hill, at Marthaville, Friday, May 13.
Provencal, at Oak Grove, Saturday, May 14, Sunday, May 15, a.m.
Natchitoches, Sunday, May 15, p.m.
Columbia, at Grayson, Sunday, May 22.

W. L. DOSS, JR., P. E.

Monroe-Ruston Dist.—Second Round.

Sicily Island, at Clayton, Mar. 19, 20.
Rayville, at Delhi, Mar. 21.
Mangham, at Little Creek, Mar. 26, 27.
Bastrop, at Colliston, Mar. 29.
Bonita, at Jones, Mar. 30.
Winnsboro, at Beouf Prairie, April 2. 3.
Tallulah, April 10.
Waterproof, at Newelton, April 12.
Farmerville, at Marion, April 14.
Chatham, at Chatham, April 17.
Simsboro, at Antioch, April 23, 24.
Lake Providence, at ———.
Oak Grove, at ———.
Midway and Epps, at ———.
(The dates of the last three will be announced after the date for the District Conference has been arranged.)
Eros, at Indian Village.

Our District Conference will convene at Lake Providence.

K. W. DODSON, P. E.

Baton Rouge Dist.—Second Round.

Baker, at Deerford, Mar. 20, a.m.
Zachary, at Slaughter, Mar. 20, p.m.
Gonzales, at Meadows Chapel, Mar. 27.
Greensburg, at Days, April 3.
Kentwood, at Pine Ridge, April 10. a.m.
Amite, April 10, p.m.
Franklinton ct., at Fitzgerald, April 17, a.m.
Franklinton, April 19, p.m.
Natalbany, at Wesley, April 22-24, a.m.
Springfield, at Holden, April 24, p.m.
Olive Branch, at Clear Creek, May 1, a.m.
Denham Springs, at Palmetto, May 8, a.m.
St. Francisville, at Star Hill, May 15, a.m.
Pine Grove, at Montpelier, May 22, a.m.

J. W. LEE, P. E.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 14)

"The call of this great land of ours."

She said that Miss Howell had said so many times "We have not yet said one word for Home Missions, it is all foreign" and so had chosen this subject. She selected as a basis for her talk the Scripture telling of Christ's agony in the garden and as He walked those streets with His group of eleven disciples and on into the gates of the garden, He said "Tarry ye here," and with the three who were nearest to Him, the three upon whom He thought He could lean, He went on farther and said, "Watch ye here while I go yonder and pray," and when He returned He found them sleeping and said, "What, could ye not watch with me one hour?" He had counted on them and they had failed in this hour of His supremest need. What if He had left them there? What if that had been the end? Just failure. But Jesus looked up and saw an armed force coming to take Him and He said to the sleeping disciples, "Rise up," "Here is another chance."

For a time I was connected with the Home Missionary work and spoke only on Home Missions and one night after I had spoken and told of the fearful condition of many things in our own home land, and was talking with a few people at the close, I saw coming down the aisle a man with such an expression of horror on his face that it frightened me: he said as he took my hand, "Are these things true that you've been telling us to-night—are they true?" I said, "O yes, only too true." "Then," he said, "from this day every dollar I have to give goes to Home Missions—every dollar I can spare." I said, "Oh, no; don't say that; the foreign field is needy too." "No," he said, "after what I have heard I cannot think of any other part of the world." I could not sleep that night. I thought "what have I done?" But Jesus has said, "Rise up, you have another chance," and now we do not think of Home Missions and Foreign Missions. Our international relations are so close that we cannot speak of America without thinking of every nation of the earth both great and small. We do not think of Home and Foreign but of the ends of the earth for Christ.

When this great world war came upon us the question was everywhere asked, "Has Christianity failed?" "Has the church of Christ failed?" We are a nation that has the great Gospel, the one nation with the young life to give and we can hear His voice saying "Rise up, you can have another chance." God is depending on us in this hour as Jesus depended on His disciples in the garden. They failed him and we have failed Him but we can have another chance.

Mrs. Johnson offered prayer and meeting closed with the benediction by Brother Lee.

MRS. ALONZO EARLY,
Secretary Pro Tem.

LEAGUE INSTITUTES IN MISSISSIPPI CONFERENCE.

To the Presiding Elders, Pastors, and Epworth Leaguers, Mississippi Conference.

Dear Co-workers: I am sure you will rejoice to know that I have arranged for a District Epworth League Institute to be held in each presiding elder's district, and will have at each Institute Mr. O. E. Harbin, from the Central Office, Nashville, Tenn. Mr. Harbin has charge of the Recreation and Culture Department of the Central Office, and is the author of "Phunology."

You have received by this time a copy of the program from your district secretary, and it is very important that every presiding elder and pastor attend the Institute, and that every Epworth League (and church where there is no Epworth League) have two or more of their young people attend the Institute, so that the Leaguers may "line up" to do their work in a more efficient way, and the young people where there are no Leagues may be inspired to organize them.

The pastors are earnestly requested to see that their Leagues and churches are represented.

The following schedule has been arranged for the Institutes:

Hattiesburg District—Friday evening, 7:30. March 18, and all day March 19, Purvis, Miss.

Seashore District—9 a.m., March 22, closing with evening service, Wiggins, Miss.

Jackson District—7:30, March 23, closing with evening service, March 24.

Vicksburg District—9 a.m., March 25, closing with evening service same day.

Brookhaven District—9 a.m., March 26, continuing through March 26 and 27, Brookhaven, Methodist church.

Newton District—7:30, March 28, closing with evening service, March 29, Bay Springs, Miss.

Meridian District—7:30 p.m., March 30, closing with evening service, March 31, Fifth Street church, Meridian, Miss.

A NEW CHURCH AT CAMDEN, MISS.

Dear Brother Carley: By invitation from the pastor, Rev. C. H. Ellis, it was my pleasure to spend the Sabbath of February 27 at Camden, preaching three times to large congregations. This was a great day, as it was the opening service in the new Methodist church, which was recently completed at a cost of $5000. About twelve years ago the church at this place was burned. Seemingly all efforts to rebuild proved a failure and of course, having no church, we have lost greatly at this important point. One year ago, through the untiring efforts of the present pastor, they began to raise funds to erect a church. The preacher and congregation are now happy over having a beautiful church in which to worship their Master. Their enthusiasm is great in making this a great year in their work for the Master. May God greatly bless them in their work!

H. A. GATLIN.

Canton, Miss.

EDUCATIONAL NUMBER

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 24, 1921. CHAS. O. CHALMERS, Manager.

METHODIST SCHOOLS IN LOUISIANA AND MISSISSIPPI.

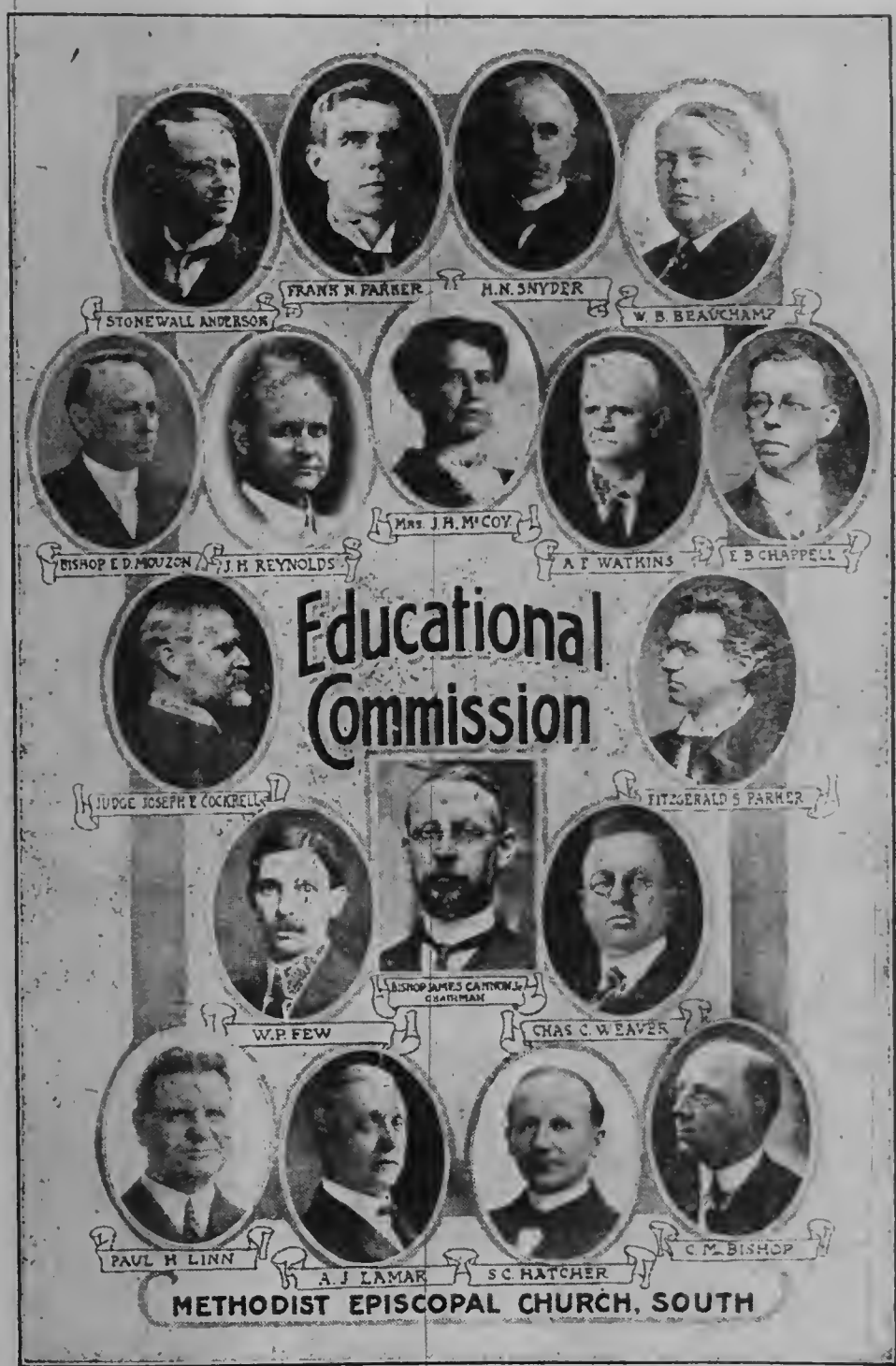
In view of the meaning of the Christian Education Movement, it is well for the Methodists of Louisiana and Mississippi to have clearly in mind the number and needs of their own institutions in these two States, in order that they may realize not only how urgent is the call made at this time for the proper equipment of these institutions, but also that they may appreciate the wonderful opportunity they have of making a noteworthy contribution to the educational and religious welfare of this and succeeding generations. These institutions, classified as to Conference ownership and grade, are as follows:

Louisiana Conference—(1) Centenary College of Louisiana, Shreveport, La. This is the only Methodist college for men in the State; and the only other Protestant school of its class is 150 miles away. Its possibilities for usefulness are measured only by its ability to meet the demands made upon it. It has at present an endowment of $45,000, a campus of 40 acres, valued at $150,000, buildings valued at $167,000, and an equipment valued at $7000. Its urgent needs are funds for the payment of a debt of $110,000, an Administration Building, to cost $200,000; a dormitory, to cost $125,000; equipment and furniture, to cost $25,000, and additional endowment of at least $210,000.

(2) Mansfield Female College, a Junior college for girls, Mansfield, La. This is the only Methodist school for girls in the State. It has at present a campus of eight acres, valued at $15,000, buildings valued at $151,000, and equipment valued at $2500. It has no endowment. Its present urgent needs are funds for the payment of a debt of $25,000, an addition to the campus, to cost $5000; a Dormitory Annex, to cost $75,000; additional equipment, to cost $5000, and an endowment of at least $100,000.

Mississippi Conference—(1) Millsaps College, Jackson, Miss. (joint ownership with the North Mississippi Conference). This great school has an endowment of $445,333, a campus of 100 acres, valued at $102,000, buildings valued at $232,500, and equipment valued at $27,225. Its present urgent needs are an additional dormitory, to cost $125,000; a Y. M. C. A. Hall and Gymnasium, to cost $50,000; an additional building for the Preparatory School, to cost $105,000; funds for repairing and enlarging other buildings to the amount of $50,000, and additional endowment of at least $475,000.

(2) Whitworth College, for girls, Brookhaven, Miss. This well-known school has a campus of eight acres, valued at $35,000, buildings valued at $150,000, and equipment valued at $5000. Its present urgent needs are an additional dormitory, to cost $125,000, additional equipment and furniture, to cost $25,000, and endowment of at least $200,000.



(3) Port Gibson Female College, a Junior college for girls, Port Gibson, Miss. This school has a campus of three acres, valued at $5000, buildings valued at $55,000, and equipment valued at $1000. Its urgent needs are a dormitory, with kitchen and laundry, to cost $115,000, additional equipment, to cost $5000, and an endowment of at least $90,000, with which to strengthen the splendid work it is doing.

(4) Mississippi Conference Training School, an academy, Montrose, Miss. With present assets of $21,050, this institution urgently needs additional buildings and equipment, to cost $105,000.

(5) Seashore Camp Ground School, an academy, Biloxi, Miss. (joint ownership with the Louisiana and the Alabama Conferences). With present assets of $135,750, this institution urgently needs at least $105,000, for the payment of a debt of $25,000, and for additional buildings and equipment.

North Mississippi Conference—(1) Millsaps College, Jackson, Miss. (See above.)

(2) Grenada College, for girls, Grenada, Miss. This historic institution has a campus of eight and one-half acres, valued at $30,000, buildings valued at $215,000, and equipment valued at $25,700. Its urgent needs are $100,000 for the payment of a debt, $50,000 for additional buildings, and at least $200,000 for endowment.

The above is merely an enumeration of our institutions in these two States; it does not, in any sense, bring before us the educational situation as it actually exists. It may help us to realize our duty in the Christian Education Movement to say that not a single one of these institutions, in spite of the wonderful record all of them have made, is adequately supplied with buildings, endowment, or equipment. Our own children and our children's children are largely dependent upon these schools for preparation for their life work; let us see to it, even if we have to make what seem to be great sacrifices, that our children have at least a fair start in life by making it possible for all of them to have the full benefit of a Christian education.

We may well ponder these words of one of our leaders in this great cause: "The hope of Methodism, and the hope of the country which Methodism serves, is in the Christian Education Movement. It will equip our colleges, enlist the Christian volunteers we need, and provide the means of educating them. Herein lies the opportunity of greatest service for all the people. Here is presented the cause which is fundamental, basic, and necessary to all other causes. It offers to each individual man and woman an opportunity of making an immortal investment." The Methodists of Louisiana and Mississippi thus have set before them a wonderful opportunity of serving themselves as well as the church at large.

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ESTABLISHING CHAIRS OF RELIGIOUS EDUCATION IN THE COLLEGES.

By Rev. John W. Shackford, D. D., Superintendent of Teacher-training, M. E. Church, South.

The second objective of the Christian Education Movement is as follows:

"To promote the cause of Religious Education by bringing about a closer and more effective co-operation between our institutions of learning and the Sunday school, and by establishing strong departments of Religious Education in our colleges and universities."

The interpretation of its religious ideals to its young is of all the work of the church the most vitally essential to the continuance of its existence and the furtherance of its aims in the earth. Before all others the church is responsible for the religious education of the people, and the church alone in this country is free to make the necessary provisions in its institutions of learning for the training of a leadership which shall be equipped to grapple successfully with the task of providing religious education for all the people.

Steps Already Taken.

It is a most encouraging fact, and one that is full of promise for the future, that the educational leaders of our own church see the true situation and feel that the church college must serve the church in the training of religious teachers and leaders for the work of the church. For where, if not to her own institutions of learning, is the church to look for a leadership positively and intelligently Christian and trained to supervise the development of religious instruction and training for the whole body of the people?

The Methodist Episcopal Church, South, through its General Conference in 1918, authorized the Board of Education and the Sunday School Board each to appoint representatives on a joint committee for the standardization and promotion of courses of religious education in the colleges and universities of the church. This commission formulated the outlines of a credit course in religious education equivalent to a regular college major. The general outline prepared by the commission has now been approved by the Board of Education and the Sunday School Board, respectively, and likewise has received the unanimous approval of the Education Association of the church, in which all our educational institutions are represented.

Under this plan several full-time professors in religious education have recently been appointed in the colleges, and the Christian Education Movement has announced as one of the direct objectives of the Movement the establishment of chairs or departments of religious education in our colleges and universities.

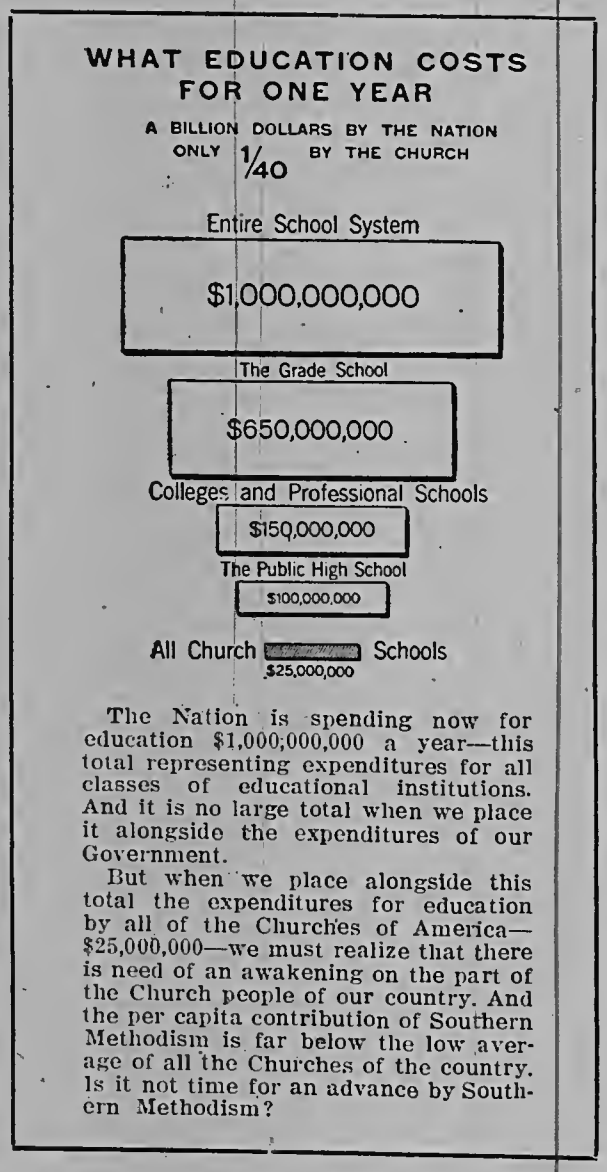
The Church College and the Christianization of the World.

It is a sound position that the reason to be of the church college must be regarded as at one with the true aim of the church of Christ. The church college must be held as one of the most necessary and effective agencies for realizing this aim. And just in proportion as it is clearly understood that the gospel is to be brought into life by teaching, and that the task of the church is in reality a vast educational undertaking to provide for the religious education of all the people in accordance with Christian ideals of life, will it appear that the Christian college is called upon to become the training camp of that leadership which is to carry forward the enterprises of the Kingdom and which is to labor for the Christianization of the world.

The church which began with founding educational institutions to train her ministry will strangely miss the lines of her present-day opportunity if, in this time when laymen are more and more becoming teachers and leaders in religion, she shall fail with all seriousness to do for the lay leader and lay teacher a like service to that which she has all along insisted upon for the ministry.

The New Day of Large Responsibility.

The startling recent indications of the extent to which the responsibility for the Christianization of the world rests upon America, the nation-wide awakening to the basic need of a more adequate provision for religious education in America to preserve our own civilization and even the church itself in America, the coming of the laity into greater prominence, especially in the teaching of our Christian religion to the young—these and other facts of the present situation present an opportunity of almost limitless service to the Christian college to train the leadership for a new day and a new world.



The Nation is spending now for education $1,000,000,000 a year—this total representing expenditures for all classes of educational institutions. And it is no large total when we place it alongside the expenditures of our Government.

But when we place alongside this total the expenditures for education by all of the Churches of America—$25,000,000—we must realize that there is need of an awakening on the part of the Church people of our country. And the per capita contribution of Southern Methodism is far below the low average of all the Churches of the country. Is it not time for an advance by Southern Methodism?

The Reason for Chairs of Religious Education.

It is very important that in the establishment of these new chairs the mind of the church and of our church colleges shall be focussed upon the word **religious**. No greater mistake could be made than to turn this Movement in behalf of religious education into a mere reinforcement of an earlier movement, namely, that of establishing departments of Education in the church colleges, more or less paralleling the courses in Education offered in State institutions and for the same purpose. While it is true that Education, ideally speaking, gives religion its proper place, and that religion is not something separate from life, no more fatal mistake can be made by the Christian church at this time than to assume that the regular courses in Education of to-day give religion the place of emphasis and of essential importance which the church must insist that it have if religion is to be a controlling force in human society.

The divorce of the State from responsibility for religious education, and of the church from a sense of educational responsibility for the people at large, has inevitably had its effect both upon education under State control, and upon religious promotion at the hands of the church. In the State, this has resulted in an educational theory and practice which not merely omits the religious emphasis, but which naturally tends to complete itself as a system apart from religion. I venture the opinion that what was an arbitrary, even though necessary, restriction upon State education, has resulted in a warping of the theory and practice of education as regards the emphasis upon religious values and the recognition of religion in its proper place as a moral and social dynamic, the organizing, motivating force in education.

On the other hand, in the church, the result has been an increasing reliance upon non-educational processes in her efforts to promote the Christian religion. These have developed a theory of the process by which Christian character is attained that is as inadequate as a total theory of life development, and as lacking in an understanding of the educational processes as are some current theories of education deficient in a proper appreciation of the place of religion in education. The result is often in our colleges as Professor Coe has so pointedly said: "As to denominational academies and colleges it is not unfair to say that, though they are interested in both education and religion, they have rarely conceived of education in religion as the central function and the reason for their existence. There has been lack of a definite conception of religious education as a specialized undertaking based upon laws of growth and therefore requiring both continuity and technical care. Administrators who sincerely desire to promote Christian character have believed in technical proficiency and continuity anywhere but here; and they have rarely been ready to pay the costs of it. Instead, they have added inexpensive non-educational religion to expensive non-religious education."

If the church in her institutions of learning had provided courses in education developed directly in accordance with our own Christian view of life, the case for religious education to-day would be very much better than it is. That is, if the church had been creative and original rather than imitative of the State in the development of her departments and chairs of education in her own colleges and universities, then these institutions of the church would in a large measure have preserved the balance of religious emphasis in courses in education, and very probably, as an indirect result, religion would occupy a much more central and controlling place in courses in general education.

I believe, however, that the statement is warranted that the educational courses introduced into church institutions in recent years have, in the main, been created to meet the State demands, and have been set up in accordance with the State standards, and that no very serious attempt has been made to analyze the limitations of such courses on the religious side and to counterbalance these limitations with an emphasis that accords with the aims of the church.

Now, it has sometimes been mistakenly assumed that these courses only need to be taught by Christian men in order to supply all that is lacking. I presume the idea is that the Christian philosophy of life and the Christian theory of religious education will be "caught" and hence need not be taught; or is it that it does not matter what they are taught, provided the atmosphere is satisfactory?—though how it is to be hoped that there will develop the proper appreciation of the essential relation of religion and education, unless this is made a part of the body of instruction, it is hard to say. Here we have one of the results of the long prevalent acceptance on the part of the

church of what Dr. Coe has called a "non-educational religion," and of our easy satisfaction with the "atmosphere" argument.

The atmosphere and the Christian teacher, essentials which can not be insisted upon too much, will not alone give a fundamental interpretation to the value and function of religion in life and in the educational process. Students being trained for religious leadership must be given a true understanding of the place of religion and in the development of the individual and the social life. If needed, we might assume that the instructor in the department of education will reorganize the entire course in the light of the Christian view of life and with a full appreciation of religious values; then we should be providing courses in education that are not lacking in the proper religious perspective. But when the text-books on education used are conspicuous for the small amount of religious appreciation evinced, when the courses in education in the church colleges have been primarily modeled according to the State standards, and even when the instructors themselves in their chairs have often had their training in education under conditions where no particular emphasis is placed upon religious values, I think it will be found very exceptional—indeed, is not to be expected, without any reflection upon the instructors themselves—that the courses in education give that place to religion in education, and that attention to education for religious ends that would be the case if the courses had been inspired primarily by the desire to make education serve the supreme end and aim of the church—the Christianization of the world.

For the sake, then, of an education that is religious, and for the sake of a religion that is educational, the church college, the exponent both of education and of religion, has at the present time a most important service to perform—a service to education and to religion alike. The church college will fail in its duty to education and to society if it does not take the lead in putting religion in its proper place in educational thought and practice. And it will fail in its duty to the cause of religion and the church if it does not lend its support to demonstrating the fact that the way of triumph for the Christian religion is through the educational process.

The purpose of the Christian Education Movement in seeking to establish chairs of Religious Education is to put religion into the central dynamic place which the Christian people believe it must have in any adequate or complete system of education. We cannot, therefore, afford to soft-pedal the word "religious" or treat religion as an incidental element in education. If, indeed, the church has set out to Christianize the world, she will place the religious dynamic and the religion of Jesus Christ at the heart of her teaching system.

THE RELATION OF COLLEGE AND ALUMNI.

By Professor M. C. White, Millsaps College.

The relation of a college or university to one of its alumni, has, since time immemorial, been represented by the figure of mother and son. This figure of speech is of more than ordinary meaning, and gives voice to a deep-lying truth, the significance of which is generally, though not always, understood and appreciated. And as a son may forget the allegiance and the gratitude which he owes his blood mother, so it sometimes happens that an alumnus fails to remember his relation and his duty to that mother who has nourished him in spiritual ways. And yet, to her is his obligation, and through her is his opportunity.

The college is a spiritual mother, and the students are her children. The terms expressing this relation probably originated in the dim and far-off days of mediaeval universities; and because of their significance, they have come down through unbroken generations to our modern speech. A student entering college matriculates; that is, by enrolling his name on the college register, he applies for membership in the spiritual household of the "little mother"—"matricula" being the diminutive of the late Latin word "matrix," a mother that has produced or nourished anything. So again he speaks of his college as his "Alma Mater," literally "nourishing mother," a term used by the Romans as an appellation for Cybele, Ceres, and so forth. It is, also, not without significance that the word "alma" in the Italian, carried the meaning of spirit or soul, and is thus used in English by Spenser. So the student's "Alma Mater" may well be regarded as his "soul mother" or "spirit mother." Again, the idea of a college graduate as a foster son of his institution is expressed by the term "alumnus" applied to him. "Alumnus" is derived from the Latin word "alere" meaning "to nourish." So an alumnus is one who has been fostered, nourished, mothered, by his institution.

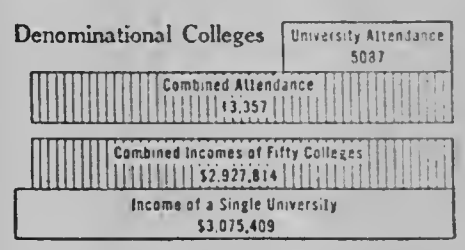
The figure of speech is expressive of a real and vital relationship. As from our mothers we have imbibed the food which supports physical life and growth, so from our Alma Maters we have received that nourishment which enters into the making of the mind and spirit and the growth of the soul. It is a recognized fact, not only that college training and instruction are largely responsible for the content of a man's mind, but also that college influence and environment go far toward the moulding of his character. So the offspring fostered by different institutions are as diverse as the children of different mothers. In one, knowledge, good or bad, is stressed as the essential thing, and the resultant is likely to be intellect, recognizing no difference between good and bad; an unmoral force, potential of great evil. In another, institution, the instruction and the environment are productive of personalities, not merely unmoral, but immoral. Still another institution, not failing to impart those facts and that training by which the mind grows, yet lays for knowledge a sure and firm foundation on the basis of moral and religious truth.

That the deep significance of this relationship between a college and its alumni is generally appreciated may be seen in the history of our noblest and best institutions. From the founding of Oxford and Cambridge to the present day, certain ancient and honorable families of England have given both their patronage and their unswerving loyalty to one or the other of these great institutions. They feel that their Alma Mater's honor and prosperity are closely linked with their own. No misfortune comes to one without sorrow to the other; no honor to one, but glory, though reflected, shines upon the other. So it is with the great American universities. In 1914, a Harvard and a Mather attended Harvard University. Loyalty is traditional; generation succeeds generation at the breast of that spiritual mother, whose youth is renewed like the eagles. At every festal day of the great schools there is a homecoming of the children. And, when these children prosper, their first desire is to honor themselves by honoring their Alma Mater. And as they come to die, both what they have acquired and what they have accomplished, they bequeath to their children of the blood and their mother of the spirit. They take a double bond of Time and purchase immortality.

One Large State University

beside 50 representative

Denominational Colleges



In fifty representative denominational Colleges the student enrollment is 13,357, while one State University reports an enrollment of 5,087. The combined incomes of the fifty church schools fall below the figures of the one great University. And yet there are those who are asking why increase the endowments of the church schools.

To bring this closer home to our own people, we would call the attention of Southern Methodists to this fact: **The combined incomes of all of the schools of the Methodist Episcopal Church, South, for 1919-20 total $2,932,600, or $142,809 less than the income of one secular institution.** Can Southern Methodism face this fact and ask whether the program of the Christian Education Movement ought to be carried through at this time? IT MUST BE DONE.

WHY SHOULD THE DENOMINATIONAL COLLEGE LIVE.

1. It is the standard of American education, and has maintained it.
2. It is the mother of college presidents and America's most prominent educators.
3. It is the college which has furnished the church with its ministry, been tested in two wars and not found wanting.
4. Its form of government is truly American, and free from politics.
5. It is thoroughly Christian, yet free from bigotry.
6. Its scientific departments are manned by scholarly Christian men.
7. It is free from that irreligious sectarianism which denies a place to the Bible in the curriculum of study.
8. It believes in a philosophy which holds to a personal God, a divine Christ, an immortal soul, and an imperative duty.
9. It is free from agnosticism and pantheism, the greatest foes of Christian truth.
10. Fundamental in its curriculum is love for truth. It does not prejudice the student against the truth of revelation by refusing it a place in the curriculum.
11. It believes that the formative element in history is Christianity, and that any curriculum is defective which fails to teach it.
12. It believes that the words of Jesus and Paul should be studied, as well as those of Socrates and Plato.
13. It believes that teachers of youth should know the truth.
14. It is an institution born of sound doctrine, and fostered by those who have a vital faith.
15. Its educational work has been done for less money than that of any other agency. It is the greatest tax-saving institution in the State.
16. It gives the greatest return to the country of any philanthropic investment known to Christian people.
17. It is the safest investment of Christian money known to the church.
18. Its trustees are consecrated Christian men.
19. Its students, coming from the best Christian homes, help to create a clean, strong, collegiate life.
20. Its students are taught to live economically, to think rightly, and to act nobly.
21. Its product is the well trained, accomplished Christian citizen.—Herald and Presbyter.

NEWS ITEMS.

Bishop U. V. W. Darlington was in the Nashville office recently, reporting excellent progress in the Christian Education Movement in his territory, North and South Carolina. Bishop Darlington is doing great work for the Christian Education Movement. He is scheduled until June 5 almost without an open date in the interest of the Movement.

Dr. J. H. Reynolds, Director General of the Christian Education Movement, has recently returned from a two weeks' trip during which he spoke at the Financial Set-up Meetings of the Alabama, North Alabama, Mississippi, North Mississippi and Louisiana Conferences. Dr. Reynolds reports that all were most successful meetings. They were well attended and the situation is quite hopeful.

The Spaniard Searched For Gold- *The* Pilgrim For God.

"Why is South America, with its wonderful resources and climate, so backward as compared with the United States?" asked the President of the Argentine Republic.

When Mr. Babson hesitated the President answered his own question: "Because the Spaniards came in quest of Gold, while the Pilgrim Fathers came in quest of God."

Because the Spaniards were traders, gold hunters, grasping wealth grabbers, they left behind them a mongrel people and a group of unstable, revolutionary, turbulent, superstition-ridden little states which depend upon America for protection.

Because the Pilgrims came for conscience and not for conquest---for God and not for Gold---they shaped the greatest Republic on earth and made it the moral leader of the world.

Christianity is True Americanism

The first day after landing the Pilgrims kept the Christian Sabbath. The Mayflower Compact declared the settlement of America was "for the glory of God and the advancement of the Christian faith." The charters of all the thirteen original states affirmed the religious purposes of the founders.

Christian Education was wrought into the fabric of American institutions. All the early colleges were Christian, and each early educational pronouncement affirmed its Christian character.

Shall Gold Now Dethrone God?

The Christian note has departed from our secularized educational institutions. Around the world we are called a commercialized people.

Shall Gold dethrone God in America? Have we decided that, after all, the Spaniards were right and the Pilgrims were wrong? Are we ready to reject the policy which made us great---to adopt the policy which made our neighbors puny?

The Christian Education Movement decrees otherwise. We must transmute our Gold into Character through the medium of the Christian college. We must continue in American life the quest for God.

CHRISTIAN EDUCATION MOVEMENT

M.E. Church, South Nashville, Tenn.

WHY THE FINANCIAL APPEAL AT THIS TIME?

By Rev. J. S. Chadwick.

When the General Conference spoke in 1918, it was a real venture of faith. The nation was at war, and in such a world struggle as appeared then would end only in world bankruptcy. In May, 1918, we did not see victory except by faith. We believed that America would come out of the struggle with such a burden of debt as would delay for years the return of prosperity to the nation. And even with that financial burden upon us for a generation and more, we saw America giving herself in service to a world's needs. In a day such as this, can the church surrender ideals that moved us in 1918 to pledge the faith of the nation and of Methodism to sacrificial service?

We must compare ourselves with ourselves in 1918 and not with ourselves in 1920. Our financial situation is not a favorable one, but, with two years of unparalleled prosperity, are we not in better condition than three years ago?

Our schools have stood aside during the years of prosperity. How they have lived and have served so well the thousands who have come to them only the men and women who have carried the heavy burdens for a rich church will ever know. Can we afford to send them into another scholastic year with no definite pledge of the church's help?

An extension of the time for the financial appeal means an additional expense such as our schools can ill afford to bear.

This is no day for the church to join forces with those who cry calamity; no time for the church to be a prophet of evil. Prosperity and stable business conditions will come through the people who, in the day of adversity, see the better day ahead, the people who hearten humanity by deeds as well as words. The church must not fail the nation in its time of need.

The considerations named, and others, were factors in determining a policy for the church. But one that in the thought of our leaders has had first place is—the future life and service of our Methodism is in the issues of the Christian Education Movement. It is a matter so vital that there can be but one thought and purpose in the mind and soul of Southern Methodism—it must be carried through. For an issue such as this, our help is in God. He was with us when we declared our purpose to attempt and to carry through this enterprise; He will not fail us now. Whether or not we have willed that it be thus, we have come to a day when we must prove our loyalty to the ideals of the Master. We can better prove it in a time such as this.

The financial objectives of the Christian Education Movement have been in the minds of our people for many months. We now know the time appointed for the response by Southern Methodists to this call. Until now we have considered the financial objectives in the light of business conditions throughout the nation. It is our duty from now to face that question in the light of our obligations to the Kingdom and to one who rules in that Kingdom. And it is our privilege to be of that company of Methodists who shall have a share in the carrying through of the greatest enterprise our church has undertaken.

AS THE EDITOR OF A DAILY PAPER SEES IT.

If the Methodist Episcopal Church, South, fails to use to the limit of its ability the opportunity that the Christian Education Movement brings, it will have failed of its obligation to the public as well as to its own schools. The South has not given of its wealth to educational work as have other sections of the country. Southern people must face that fact, and the churches of the South have no small share of the responsibility involved. This movement of our Methodism will help much in bringing the South to see the value of investments in education. Then, while we help our own schools we will render a public service worth while.

The editor of the Greensboro (N. C.) Record, in a strong editorial deliverance, calls attention to some other things Southern Methodists and Southern people generally need to hear. The editor of this paper, referring to the financial goal of the Christian Education Movement, says further:

"That looks like a very large amount of money, but it isn't, considering the fact that it is to be distributed among many educational institutions. It isn't, considering what the public, including the members of churches, spend for other things, less important things. It isn't, considering the fact that every dollar of it, invested as it will be in making men and women of character, who will make the church what it will be and who will have a very large part in making the South and the whole United States what it will be, will be well spent. It isn't, considering the fact that this money will be paying dividends from the time it is invested until the end of time. It isn't, considering the fact that the $33,000,000 will mean a vastly greater sum, in dollars and cents, a few years from now, to say nothing of the moral and cultural benefits. It isn't, considering the wealth and the earning power of the members of the great churches.

"It is time for the South to invest some real money in her schools, State and denominational. Bishop James Atkins has given some figures that show how niggardly we have been with our children. Out of $87,250,000 given to educational institutions throughout the country last year, only $250,000 was given to schools or colleges below the Mason and Dixon line. Of course, the other part of the United States is much richer, much more populous, and contains many more educational institutions, but it is not 349 times as rich, or populous, or anything as the South is. The South is wealthy now. Its resources have reached the point in development where it can quit crying poverty. It is true that it has passed through a wave of depression, like all the rest of the country, but it has not been more severe in the South than elsewhere. The farmers of the West have suffered like those of the South. The industries of the North have suffered worse than those of the South.

"The disposition to remove the handicaps under which the colleges now labor, lack of equipment, lack of room, lack of sufficient instructors, a poverty the shame of which is being recognized, is heartening. Lust for money and for personal pleasure does not control man. As long as men and women recognize the rights of youth to the extent that they will go down into their pockets, there is no need to worry much about ills which look to be organic, but which are really superficial."

LOUISIANA DISTRICT GROUP MEETINGS.

Lake Charles Group No. 1, at De Ridder, March 22.
Lake Charles Group No. 2, at Lafayette, March 24.
New Orleans, at New Orleans, March 31.
Baton Rouge, at Hammond, April 6.
Monroe-Ruston Group No. 1, at Monroe, April 12.
Alexandria, at Alexandria, April 14.
Shreveport, at Shreveport, April 20.
French Mission, at Houma, April 30.
Monroe-Ruston Group No. 2, at Lake Providence, May 3.

Where there are two group meetings, go to the one that is most convenient to you. Those expected to attend are as follows: the preacher-in-charge, the church director, the minute man, the district officer of each church board, the district lay leader, and alumni director. The presiding elder and the district financial director will have charge of the meeting. The Conference Financial Director and Conference Educational Secretary well be present.

The pastor of each charge should select the most effective man or woman for charge director after consultation with the district financial director and the presiding elder. This is an important undertaking, and no doubt quite a number of willing workers will be found who are ready to advance God's Kingdom.

ALBERT S. LUTZ.

THE BATON ROUGE DISTRICT SETTING-UP MEETING.

The Financial Setting-up Meeting for the Baton Rouge District will be held at Hammond, La., April 6, in the Methodist Church at 10 o'clock a.m. This meeting shall be composed of all the pastors in the district, the charge director of each charge, the chairman of minute-men of each church, the district officer of each church board, the district alumni directors, the district lay leader, the Conference Financial Director and the Conference Educational Secretary.

A full attendance of all members is insisted upon as this meeting will put the matter squarely before us and upon our hearts, so that we will go from this meeting filled with enthusiasm and determined by the grace of God to put it over.

Let no pastor permit anything else to come between him and the meeting: make no dates for meetings to conflict with this, and cancel any that do conflict. There is nothing so important before the church at this time as the Educational Movement.

Let the pastors also get in touch with the minute-men chairmen and the church financial directors and prevail on each to attend.

The expenses of all delegates to this meeting will be defrayed by the Christian Education Movement.

J. W. LEE, P. E.

TO THE PASTORS OF THE SEASHORE DISTRICT.

Dear Brethren: Look! Listen! Take notice! The "setting-up meetings" of this district for the Educational Campaign will be as follows: At Gulfport, Tuesday, April 5, at 9:30 a.m. Those on the L. & N. R. R. and most accessible to Gulfport, come. Then at Lumberton, 9:30 a.m., Wednesday, April 6, for those nearer Lumberton than Gulfport.

All the pastors, the district campaign directors, with all the charge directors, are urged to attend. All these will be appointed and notified personally. Brethren, let us remember two facts: first, this move will be a success; second, only the pastor and local church that fail to put forth proper efforts to make it a success will be the sufferers in the end. If you need literature, let me know and you shall have it. Pray much for the work. Keep the objectives in mind. Yours cordially,

W. M. SULLIVAN, P. E.

TO THE PASTORS OF THE VICKSBURG DISTRICT.

The District Set-up Meeting of the Educational Movement for the Vicksburg District will be held in Crawford Street Church, Vicksburg, on Friday, April 15, beginning at 10:30 o'clock a.m. It is desired that all pastors and charge directors be present.

The District Conference will be held at Utica, May 11-13. Rev. Robt. Seloy, pastor of the Crawford Street Church, Vicksburg, will preach the opening sermon on Tuesday night, May 10, sermon to be followed by the Sacrament of the Lord's Supper, administered by Revs. W. H. Saunders and C. A. Schultz. Pastors will please elect their delegates as early as may be convenient and send their names to Rev. W. B. Alsworth, Utica, Miss., and to me at Vicksburg. Let the pastors urge their local preachers to attend the Conference in person, or send a written report. I sincerely hope pastors and delegates may reach Utica by the afternoon of May 10, be present at the opening service that night, and on hand to begin the business of the Conference at 9 o'clock on Wednesday morning, May 11.

J. R. JONES, P. E.

LAKE CHARLES DISTRICT CONFERENCE.

The Lake Charles District Conference will meet April 26-28, at Rayne, La. Every preacher should have the delegates from his charge elected at once and their names sent to the presiding elder.

C. A. BATTLE, P. E.

Lake Charles, La.

In the Name of God, Amen

"Having undertaken for the glory of God, and the advancement of the Christian Faith, a voyage to plant the first Colony in the northern part of Virginia—"

Thus reads the Mayflower Compact, signed by the Pilgrims on landing in America three hundred years ago. Our country was founded "for the glory of God and advancement of the Christian faith." When our first Congress met it declared: "Religion, morality, and knowledge being necessary to good government, schools and the means of education shall be forever encouraged." Our forefathers founded the first college in America because they "dreaded to leave an illiterate ministry to the churches when our present ministers shall lie in dust."

All elementary schools were distinctively Christian. The school house was built by the meeting house. The minister was inspector of schools and chairman of the school committee. The text books in all the colonies were the New Testament, the Psalms, the Proverbs, the Sermon on the Mount, and the New England Primer, which was largely a catechism.

And Now What?

Religion, God, and the Christian Faith have been excluded by law or custom from every state school in America—and in some quarters the science of war has been put in. The schools may—and do—teach Hindu philosophy and pagan mythology, but the law forbids the Bible. Children memorize "The Boy Stood on the Burning Deck." But they dare not recite the Shepherd Psalm.

Under the materialistic influence of the past fifty years we have drifted far from Americanism. We have inclined to the path which led Prussia to ruin.

The Pilgrims Were Right

America should stand "for the glory of God and the advancement of the Christian Faith." There is no other course of safety in this turbulent century.

This is the program of the Christian Education Movement with its policy of making education thoroughly Christian and maintaining the finest system of Christian colleges in America under the control of the M. E. Church, South. The college inculcates the ideas that should rule in human affairs. The Christian Education Movement harks back to true Americanism—the Christian Religion, Christian Education, constitutional government, and civil liberty.

Christian Education Movement

M. E. Church, South - Nashville, Tenn.

The Home Circle

A BUSY DAY.

The bluff March wind set out from home,
Before the peep of day;
But nobody seemed to be glad he had come,
And nobody asked him to stay.

Yet he dried up the snow banks far and near
And made the snow clouds roll,
Huddled up in a heap, like driven sheep,
'Way off to the cold North Pole.

He broke the ice on the river's back
And floated it down the tide;
And the wild ducks came with a loud "Quack, quack,"
To play in the waters wide.

He snatched the hat off Johnny's head
And rolled it on and on.
And, oh, what a merry chase it led
Little laughing and scampering John!

He swung the tree where the squirrel lay
Too late in its winter bed;
And he seemed to say, in his jolly way,
"Wake up, little sleepyhead."

He dried the yard so that Rob and Ted
Could play at marbles there,
And he painted their cheeks a carmine red
With the greatest skill and care.

He shook all the clothes lines one by one.
What a busy time he had!
But nobody thanked him for all he had done;
Now, wasn't that just too bad?

—Unidentified.

THE CARDINAL GETS A RED COAT.

The blithest bird in the forest was Crested Cardinal. No matter what the weather, he was always tilted on the tip of a branch, singing, "Cheer! Cheer! Cheer!" There were no dark days in his calendar, and his gaiety kept the other birds in good humor. They could not very well mope and be gloomy, you know, within hearing of such a song. Why, it made them feel cheery in spite of themselves!

As you may already have guessed from his name. Crested Cardinal wore the feathers on his head pompadour. Still, he was not a bit conceited; and for all that his song was so bright, he dressed quietly in a suit that was brown to match the trunks and green to match the leaves, without any red.

Now, Crested Cardinal was always doing things for other people. It kept him remarkably busy, as you may suppose. The summer was not long enough to hold all the gay little surprises for his friends that he tucked into it like presents in a birthday cake; and when autumn came, it found him busier than ever.

One morning very early Crested Cardinal was awakened by a faint tinkling in his ears. It was not exactly like raindrops, and it was not exactly like bells. He peeped this way and that, and at last he saw a merry little man in a green suit fringed with icicles. The little man was standing tiptoe on a branch, painting the leaves with red and gold paint from his palette. As he moved, the icicles jingled with the tinkling sound that Crested Cardinal had heard—a sound not exactly like raindrops, and not exactly like bells. Crested Cardinal had never seen him before, but he knew at once that it was Jack Frost.

"Hello, Crested Cardinal!" cried Jack Frost, with a glance over his shoulder. "You're the very one I want to see. Not busy, I hope? No plans on wing?"

"Not unless you make them," Crested Cardinal replied cheerily.

"Good!" said Jack Frost, skipping as he talked from one branch to the next. "What with that cold snap last night and all the trees in need of new dresses at once, I'm a bit rushed, I confess."

"Only tell me what I can do," said Crested Cardinal; and his tone was so gay that you would never have guessed that he was longing for his breakfast.

"My gold paint is gone," said Jack Frost. "It takes so much for these birches and hickories! You'll find the pail by that stump."

Crested Cardinal brought the paint and spread a fresh supply on Jack Frost's palette. It was wonderful to see the green leaves turning to gold.

"How skillful you are!" he exclaimed.

"I've had practice enough!" Jack Frost cried merrily. "Now for the oaks! Will you bring me some more russet?"

Back and forth went Crested Cardinal, carrying paints for Jack Frost. It kept him hurrying. But fast as he flew, the artist's brush flew faster still. You have to hurry, you know, to paint a whole forest by sunrise.

"Don't you stop at all?" Crested Cardinal asked breathlessly.

"Not until I've finished," Jack Frost answered. "Don't tell me you're tired."

"I won't," said Crested Cardinal, "if you'll let me say that I'm hungry."

"We sha'n't be long now," said Jack Frost, painting away for dear life. "Some red, please, for these maples. I have to be through before the sun gets up. It annoys him to find me about."

"Annoys him?" cried Crested Cardinal. "I should think he'd be glad to see everything so beautiful."

"He's jealous, perhaps," said Jack Frost, with a wink. "I borrow my tints from his sunset."

"I like the red best," said Crested Cardinal. "It's my favorite color."

"Mine, too," Jack Frost agreed. "A little more, please. Quick! There comes that sun now!"

Crested Cardinal stooped for the pail. Perhaps he hurried too much, or perhaps the first rays of the sun blinded him. However it happened, the pail overturned, and from crest to tail he was covered with bright red paint.

"I've spilled it all!" he exclaimed in dismay.

"Well, never mind that!" cried Jack Frost. "Fly up where I can reach you."

So Crested Cardinal perched close to the brush, while Jack Frost used him for a palette. The maples never knew the difference. When the last one was clothed in its rosy gown, the workers slipped out of sight below a hill, and the sun stared in surprise at a world all gay with crimson and gold.

"So that's finished!" and Jack Frost drew a deep breath. "Now let's have a look at you. Clouds and sunsets, but you're glorious!"

"It won't come off," and Crested Cardinal rubbed anxiously at his glowing feathers.

"Of course not," Jack Frost assured him. "When I do a thing, I do it thoroughly. And because of the help you've been to me, you shall wear my colors always."

With his nimble brush he added a touch here and there.

"If you want to see the handsomest bird in the forest," he said with satisfaction, "look in that pool."

Crested Cardinal bent over the crystal water. From its depth a rosy, crested bird, with touches of black on its face and throat, stared up at him.

"Oh, you wonderful stranger! Where did you come from?" Crested Cardinal cried in delight. You see, he did not realize that he was looking at himself.

"Out of my paint pot," laughed Jack Frost.

And that is why the cardinal, the blithest bird in the forest, wears a red coat.—Abigail Burton, in The Youth's Companion.

EASTER DAWNING.

By Willie C. Page.

Last night, in my dreams, methought I entered an old-world cathedral which was dimly lighted by two small candles. These stood on the altar, above which hung the picture of Christ.

As I knelt to pray, it seemed as if He looked down in tender compassion, as in the days of old when He was the honored guest in the little home at Bethany, when He talked with the sisters before he bade their brother arise from the dead and restored him to their gentle ministry, or when He blessed the little children who gathered about Him, loving and unafraid.

As I arose from my knees, the picture seemed to change—it was total darkness over all the earth. Christ was nailed to the cross and drops of blood dripped from His side, also His hands and feet, from wounds made by His cruel persecutors.

He lifted His eyes in mute appeal to heaven; the sweat of agony was on His brow as he hung there dying to save mankind. My heart almost ceased to beat, my breath came in gasps. The candles flickered and went out and all was dark.

When I opened my eyes, the candles were burning brightly; the picture had changed again. Over the Judean hills came the first flush of dawn—then the sunbeams fell softly through the budding branches of the olive trees into an open and empty sepulcher. Standing among the white lilies of this old Oriental garden, stood the risen Christ, speaking words of comfort and cheer to the surrounding women who had followed to the tomb. The vast choir in the loft of the cathedral began to chant: "Halleluia! the Christ is risen! Halleluia. He is risen from the dead; Alleluia! Allelula!"

Bishop W. N. Ainsworth is leading the forces of his district in a splendid manner. His work for the Christian Education Movement is proving markedly effective. With Bishop Ainsworth as leader in his great district in Texas there is no fear for the Movement there.

Bishop Warren A. Candler made an address of unusual strength at the Educational Set-up meeting of the Florida Conference at Jacksonville, Florida. Bishop Candler's work in the interest of the Christian Education Movement is of special worth.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules:- 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE EASTER MESSAGE.

The Easter message is essentially a message that confirms faith and hope. "He is risen," is a proclamation that banishes fear and dispels doubt. When the disciples fully realized what it meant, their grief was turned into joy, and their hopelessness into enthusiastic activity. They saw the light of the shining sun after a dark and stormy night.

The world to-day is passing through a period of gloom, and it needs a heartening message of cheer; there is no other message that can mean so much to it as the message that God reigns and Christ lives. Let us preach that message from our pulpits, let us shout it in our songs, let us proclaim it by our works, and, above all, let us live it in our lives.

SOME OMISSIONS THIS WEEK.

Due to the fact that this week's issue of the Advocate is devoted largely to the interests of the Christian Education Movement—the most important enterprise of the church before us at this time—we have found it necessary to omit a good deal of material that otherwise would have found a place in our columns in this number. We are sure our contributors will understand the situation and will not hold us too strictly to account for the delayed appearance of their interesting and appreciated articles. The editor's contributions have been held back along with the rest.

CHRISTIAN EDUCATION MOVEMENT MASS MEETING IN NEW ORLEANS.

A mass meeting was held at the First Methodist Church, this city, last Sunday afternoon, in the interest of the Christian Education Movement. Bishop W. F. McMurry, Dr. J. H. Reynolds, Director General of the Movement, Mr. R. T. Moore, State Financial Director, and Rev. A. S. Lutz, Conference Secretary of Education, were present and addressed the meeting. All the pastors of the city were in attendance, with a fairly good representation of the laity.

The remarks of Mr. Moore, who presided over the meeting, and who is one of the "big" business men of the State, were of such kind as to arouse the business community to a realization of the importance and urgency of the Movement; Dr. Reynold's address was a profound exposition of the significance of the Movement as a means of averting the dangers that threaten civilization from so many quarters; Bishop McMurry's words were a ringing call to the Methodists of New Orleans, Louisiana, and the church at large to show themselves equal to the emergency which has arisen, and to throw themselves heartily into the Movement and carry it through to a successful culmination.

It is evident that the Movement is gaining momentum every day. If the church can be fully aroused to the crying need for strengthening our educational institutions, we have faith to believe that the financial objective of the Movement will be attained, and the church will enter upon a new era in fulfilling its mission in the world. If we do not at this time deliver our full strength in this great cause, our work will be seriously hampered for many years to come. Blessed are the people who see and seize their opportunity at the time of its appearing!

THE PRICE OF THE ADVOCATE.

It seems to be necessary to call attention repeatedly to the fact that the subscription price of he Advocate is $2 a year, that price having been effective since May, 1920. The only exception is in the case of superannuate preachers and the widows of superannuates, when the price is $1 a year. When only $1.50 is sent, the subscription is credited for nine months.

PERSONAL AND OTHER NOTES.

"Everything goes well on the Brooklyn and Bond charge—good congregations at every point," writes Rev. E. M. Allen, of Brooklyn, Miss.

Our First Church, Baton Rouge, La., has recently purchased a fine new parsonage, into which the pastor, Rev. N. E. Joyner, with his family, has just moved.

The lumber has been ordered for a building to house the Men's Bible Class, at Rayne, La. This class is one of the largest and most active in the Louisiana Conference.

The editor of the Advocate had the privilege of preaching to attentive congregations last Sunday, at Second Church in the morning, and at Carrollton Avenue in the evening.

We learn that the work at Courtland, Miss., where Rev. W. D. Bennett is pastor, is moving along splendidly. A teacher-training class of fifteen or twenty members will be at work soon.

We regret to learn that Rev. H. B. Watkins, our pastor at Central Church, Meridian, Miss., is still confined to his bed by serious illness. Prayer should be made throughout our bounds for his recovery.

Mrs. Henry S. Burgin, mother of Dr. S. H. C. Burgin, Secretary of the Board of Church Extension, died at her home in Independence, Mo., on March 8. The sympathy of the whole church will go out to Dr. Burgin in his sorrow.

The annual banquet edition of the "Big Brother," the official organ of the Big Brothers' Class at Greenville, Miss., was a most interesting and attractive number. There was a feast of good things at the banquet, both material and spiritual.

Sunrise prayer meetings are being held at Carrollton Avenue Church, this city, every morning this week, under the auspices of the Epworth League. These meetings are an annual custom at this church, and the attendance is remarkably good.

It is a source of sorrow throughout the church that Dr. Graham H. Lambeth, editor of the Richmond Christian Advocate, has been compelled by ill health to give up his work temporarily. He is undergoing treatment by a specialist at a hospital in Richmond.

Rev. L. H. Floyd gives a good report of the work at Horn Lake, Miss. Fine Sunday schools are in operation at each of the churches, and there is a good prayer meeting at Horn Lake. The first quarterly conference increased the pastor's salary $100 over last year.

We learn from the South-Reporter, of Holly Springs, Miss., that the recent revival meeting at the Methodist church was a great blessing to the community. The preaching was done by Rev. W. L. Wilson, Conference evangelist. There were forty-five additions to the church.

"I am talking church paper on this round," says Rev. H. M. Ellis, presiding elder of the Brookhaven District, Mississippi Conference, in sending us the announcements for his second round of quarterly conferences. We greatly appreciate his active interest in this good cause.

A delightful occasion was a social gathering of the Adult Bible Class of our Carrollton Avenue Sunday school, on Thursday evening of last week. Under the presidency of Mr. E. H. Singreen, with the co-operation of the faithful corps of officers and committees, this class is growing rapidly.

The Men's Bible Class of our Sunday school at Yazoo City, Miss., is one of the aggressive forces in that community for righteousness. The attendance is unusually fine, running close to a hundred, and its offerings are liberal. Rev. L. E. Alford, the pastor, has had much to do with the making of this fine class.

The editor of the Advocate had the privilege of preaching to our congregation at Bunkie, La., on Sunday, March 13. The special occasion was the inauguration of a program of community service that has in it, we believe, great possibilities. We hope to be able to give some account of this special work in the next issue of the Advocate.

We have received a card announcing the birth of a son, Artemus Ward, to Mr. and Mrs. Homer E. Turner, of Shreveport, La., on March 15. Mr. Turner is a son of Rev. A. W. Turner, a member of the Louisiana Conference, Superintendent of the Louisiana Anti-Saloon League. We pray Heaven's richest blessings upon the little one.

The meeting of the Louisiana Wesley Bible Class Federation at Lake Charles, La., last week, was a great gathering. The Lake Charles American-Press gave prominent space to the account of its sessions. The following officers were elected: A. M. Mayo, Lake Charles, president; Judge W. G. Banks, Shreveport, vice president; C. O. Beauchamp, Shreveport, secretary-treasurer.

A series of meetings at our McDonoghville church was begun with a sunrise prayer meeting on Monday morning of this week, a similar meeting to be held every morning during the week. Next week, the meeting will be continued with preaching services each evening, Rev. R. H. Harper, the pastor of First Church, assisting his father, Rev. J. D. Harper, our pastor at McDonoghville.

A note from Rev. Ben P. Jaco, under date of March 15, brings the distressing news that Mrs. D. H. Hall, of New Albany, wife of one of the most prominent and active laymen of the North Mississippi Conference, passed away on March 14. The Advocate joins with the many friends of Brother Hall in extending him sympathy in his bereavement, and in assuring him that he will be remembered at a throne of grace in this time of sorrow.

"Last week we printed 27,000 copies of the Advocate, and our mailing clerk informs us that we lacked 19 copies of having enough. Since that time we have received a large number of new subscriptions. We are now on our way to 28,000. Since Jan.1 we have received 3292 new subscriptions and 6984 renewals; total, 10,276. Again, we thank every friend of the Advocate who has helped in this wonderful achievement."—Alabama Christian Advocate, March 17.

A union revival campaign is under way in Baton Rouge, La., seven churches co-operating. At the evening hour, each church has its own service, but at 10 a.m., in two of the churches, at noon, in a theater, and at 6:30 p.m., on the street, union services are held. Dr. W. E. Thompson, of Little Rock, Ark., is assisting Rev. N. E. Joyner, at First Church, and Rev. Lastie N. Hoffpauir, of Amite, La., is assisting Rev. J. W. Booth, at Keener Memorial.

The forty-fourth annual convention of the Mississippi Sunday school workers will be held at Galloway Memorial Church, Jackson, Miss., April 5-7. The good people of Jackson will give entertainment on the Harvard plan—bed and breakfast. In addition to a large array of State leaders on the program, Dr. W. A. Brown, Director of Evangelism, and Prof. A. M. Locker, Field Superintendent of the National Association, two outstanding Sunday school leaders of America, will be present.

We regret that the reports from Corinth and from Senatobia reached us too late to be included in the North Mississippi Sunday school contest last week. At Corinth, the Young Men's Bible Class had an attendance of 72, the Galloway Memorial, 41, and the Helen Weaver Memorial, 30. The total attendance of the Sunday school was 421. At Senatobia, the Good Fellowship Class had an attendance of 48, with an offering of $5.40. The total Sunday school attendance was 198, with a total offering of $14.80.

EASTER HYMN.

By Mrs. Lee Lipscomb.

Another glad Easter has come again;
Ring, happy bells, in joyous strain;
Bloom, fair lilies, your fragrance lend,
To all the world this message send:

That Christ has risen, is living now;
The crown of thorns upon his brow
Is changed to one of glowing light,
That drives away death's gloomy night.

Sing, weary hearts, instead of weeping;
Your loved ones in the grave are sleeping,
But they shall rise as Christ has done,
Who victory over death has won.

Let all the world be glad to-day
And smiles and sunshine have full sway;
Let flowers bloom and sweet birds sing
Praises to our risen King.

Oxford, Miss.

IS IT GOD'S CALL?

By J. J. Stowe.

The church, speaking through the Christian Education Commission, has sounded a summons to pulpit and pew to make March the month during which the principles of Christian stewardship shall be set forth as never before.

Almost every Methodist preacher is in the ministry because of a definite, clear-out call from Almighty God. Almost without exception, these leaders of the militant hosts called Methodists are eager to hear what the Lord would say unto them, and willing at any cost of material things to follow where He leads. The majority of the men and women who read the church papers are anxious to do the will of God. A large per cent of those who constitute our congregations on Sunday are making an effort to be loyal to Him who is Lord over all.

Being intelligent, we refuse to accept the old Latin adage which says, "The voice of the people is the voice of God." Being Protestant, we do not claim that even the voice of the church is always and necessarily the voice of God. Being loyal Methodists, we are usually ready to respond to any summons the church may send out; but is the church only speaking, or have we reason to believe that God is calling to-day through the church, for renewed study of the principles of Christian stewardship and an added emphasis upon the matter of the relation of money to Christian character? A study of the synoptic gospels will undoubtedly answer this question.

From the records left us, Christ gave more time and attention to the question of money than to any other one subject. He must have considered it of primary importance to give it such prominence and emphasis. Can we preach His gospel and ignore or treat incidentally what He treated with such frequency and forcefulness?

Avarice is the most universal and insidious of sins. Money is not a sin. The possession of money, even in large amounts if come by equitably and held as a trust from God, is not a crime. John Wesley said, "Make all you can, save all you can, give all you can."

It is evidently providential that a new and country-wide interest in the question of Christian stewardship has come at this time. Our day sorely needs to hear repeated and explained Christ's message concerning property. Entirely too many of our people measure success by the standard of the market place. "What is John Smith worth?" is answered almost every time by a statement of the cash he controls, not the character he possesses. Unfortunately, there are some who would even measure a minister by his income, and label Christ's messenger with a dollar mark. One is shocked to hear at times, that "Jones is a thousand dollar preacher; Brown is a two-thousand dollar preacher; Smith is a three-thousand dollar preacher." In most cases it is only an easy, but vicious, way to indicate the place a man has, or is capable of filling. Such standards are necessary when we deal with mules in the market place, but utterly bad when we deal with God's ministers and the work of His Kingdom. Our people, for the most part, speak and act in the terms of individual ownership of property which they possess. This idea is pagan, pure and simple, for Christ proclaimed with all possible emphasis the truth of God's ownership and man's stewardship of the property coming into his possession.

He who accepts the doctrine Christ proclaimed regarding property will also accept the same principle as applied to time, life, and all entrusted to him in the providence of God. This is not a matter of increasing the church's income, important and necessary as that may be; it is a subject dealing with the eternal spiritual verities. The Master said, "Why call ye me Lord, Lord, and do not the things that I say?"

Congregations in ever increasing numbers are finding that the acceptance of this basic truth of Christian stewardship revolutionizes the spiritual life and solves all financial problems. What has tithing to do with this matter? Christ, who had so much to say about stewardship, had very little to say about tithing. He did not specifically reaffirm the age-old law of the tithe; He did not specifically abrogate this law; He was dealing with great principles rather than formulating specific rules or regulations; but no honest, intelligent man would claim that Christ expects less in proportion to our income from us to-day than God definitely commanded the Jews to pay thousands of years ago. God required the tithe of the Jew as an acknowledgment of his stewardship. Who can think He set us a lower standard of liberality?

GIFT OF $100,000 to EDUCATION MOVEMENT.

A telegram from Nashville Tennessee from Rev. J. S. Chadwick, dated March 21, says: "Mr. William H. Stockman, of Birmingham, Ala., has made a gift of $100,000 to the Christian Education Movement. He is president of the Stockman Manufacturing Company, a prominent Methodist layman, and active in all good enterprises. He is a member of the Advisory Committee of the Movement in the North Alabama Conference."

TO THE PASTORS OF THE SEASHORE DISTRICT.

Dear Brethren: The District Conference will convene at Columbia at 3 p.m., Tuesday, April 26. We will organize for work that afternoon. Preaching at 7:30 p.m., by Rev. J. M. Corley, followed by the Sacrament, administered by Rev. L. A. Darsey. Wednesday afternoon and evening sessions will be given to the District Sunday School Institute, conducted by Rev. J. C. Chambers and his workers. Please elect your delegates at once, and send names to me that I may complete my roll, and to Rev. L. L. Roberts, at Columbia, Miss.

The committees will be appointed in due time. Let all the pastors see that their local preachers have written reports—**please see to it**, the law requires it. Mr. Editor, you are invited to attend.

W. M. SULLIVAN, P. E.

AN APPEAL TO METHODISTS IN BEHALF OF THE BACK BAY MISSION CHURCH.

Dear Brethren: Send us one hundred and seventy dollars and we will be ready to start to build. We must have this before we hit a lick. Help us at once.

WALDO W. MOORE,
Methodist Missionary Pastor.

Biloxi, Miss.

A FINE WORK FOR ADULT CLASSES.

At the recent session of the Mississippi Conference the Board of Church Extension promised $1250 to help build a good church in Columbus for the Methodist girls attending that institution. That enterprise being outside the bounds of the Mississippi Conference, we thought it best to raise that as a special if possible. We believe that the Adult Bible classes of the Conference will be glad to raise that amount for us if the matter is presented to them. Thus far, two classes only have reported definitely to me. The Adult class of the Ellisville church, Rev. L. Carley, teacher, sent me a check this week for $11. The Men's Bible Class of Yazoo City Church takes $50, and also takes $50 on the Washington City Church. Who will be next? Let us hear from you.

L. E. ALFORD,
Secretary, Church Extension Board.

NORTH MISSISSIPPI SUNDAY SCHOOL CONTEST.

We have received the following reports for the North Mississippi Sunday school contest for last Sunday:

Amory: Nine Plus Class—attendance, 82, offering, $6.13; total attendance for whole school, 458, total offering, $24.27.

Columbus, First Church: Baraca Class—attendance, 58, offering, $5.84; Wesley Class—attendance, 27; Junior Wesley Class—attendance, 19; Philathea Class—attendance, 31; remainder of Sunday school: attendance, 195, offering, $12.95; total attendance, 330, total offering, $18.79.

Crawford: Men's Unison Bible Class—attendance, 21, offering, $1.70.

Grenada: Men's Class—attendance, 46, offering, $3.66; total attendance, 212, total offering, $10.80.

Greenville, First Church: Big Brothers' Bible Class—attendance, 67, offering, $18.60; remainder of Sunday school: attendance, 236, offering, $9.95; total attendance, 303, total offering, $28.55.

Greenwood: Men's Bible Class — attendance, 105; remainder of school—attendance, 334; total attendance, 439, total offering, $29.26.

Holly Springs: Young Men's Bible Class—attendance, 25, offering, $2.80; remainder of Sunday school: attendance, 173, offering, $6.05; total attendance, 198, total offering, $8.85.

Macon: Wesley Gleaners' Class—attendance, 47, offering, $2.17; total attendance, 310; total offering, $14.53.

Senatobia: Young Men's Goodfellowship Class—attendance, 50, offering, $5.80; remainder of Sunday school: attendance, 171, offering, $11.71.

Tupelo: Baraca Class—attendance, 77, offering, $8.65; Philathea Class: attendance, 32; offering, $6.08; Wesley Bible Class: attendance, 48, offering, $2.35; remainder of school—attendance, 291; total attendance, 448; total offering, $40.28.

West Point: Clisby Class—attendance, 62, offering, $3.90; Sunday school: attendance, 274, offering, $11.35.

MRS. J. H. EVANS PASSES AWAY.

A note from Rev. Jas. M. Lewis, dated March 21, says: "Mrs. J. H. Evans, wife of the Rev. J. H. Evans, late of the Mississippi Conference, died at her home in Collins, Miss., this afternoon at 2:30 o'clock, March 21, 1921. A suitable memoir will be furnished later."

PRACTICAL CO-OPERATION WITH MEXICO.

The Legislature of the State of Chihuahua has called a State-wide Prohibition election to be held on March 27. The early date is an effort on the part of the anti-prohibitionists to have the election before the prohibitionists can reach the people with speakers and literature. Letters and telegrams from our prohibition workers declare that the short time given simply emphasizes the need for prompt, aggressive work.

As our church has been given the responsibility for social, educational, evangelistic missionary work in the State of Chihuahua, our responsibility to assist at this critical period is evident. Our Commission on Temperance and Social Service has no funds from assessments and collections. All of its funds must come from voluntary individual contributions sent directly to the Commission.

The appeal was so urgent and the responsibility so clear that, after consultation with other members of the Commission, the Chairman of the Commission has become responsible for and has forwarded $1,000, depending upon the friends of temperance, both in the United States and in Mexico, to help in driving the saloon out of the great State of Chihuahua, which borders our own country for 400 miles, and which, unless prohibition is adopted, will be a standing menace to the successful enforcement of our own prohibition laws, for already the city of Juarez has become a plague-spot just across the river from El Paso. Will not our friends send as large contributions as possible as promptly as possible to the undersigned, either at 30 Bliss Building, Washington, D. C., at 1016 S. Street, Birmingham, Alabama?

JAMES CANNON, Jr.,
Chairman, Commission on Temperance and Social Service.

Washington, D. C., March 12, 1921.

THE FIRST MILE-POST,

At least one-fifth of the membership signed up as tithing stewards.

SOME PRAYER MEETING.

Who said the prayer meeting was a thing of the past? I have nearly always held prayer meetings on my charges; sometimes it was a very dry affair, with the exception of the singing—it is never DRY when my voice is in good trim. Most of the time only a few, a VERY few, will attend. I have always found everywhere I have ever lived a few faithful Christians who will attend prayer meeting.

We are having just now one of the liveliest prayer meetings here in the Collins Methodist Church I have ever attended. A few weeks ago I appointed a special committee to get up the programs, and then I divided the people present into the BLUES and REDS and challenged them to see which side could get the largest number out to prayer meeting before our revival.

The programs gotten up by the committee are inspiring—something different each Wednesday night—and some young man leads at each prayer service. Old people, middle-aged people, young people, children, and babies all come—Methodists, Baptists, Presbyterians, and non-church members come. We had, on Feb. 23, 110 present; on March 2, there were 126 present—and you should have heard the singing! The revival spirit is on, thank God, and we are going to have a great victory for our Lord and Savior.

We have recently organized a lively Epworth League in the Collins church, with a membership of about 30 of the finest bunch of young people in the Mississippi Conference. Mr. Bura Hilbun, a strong, efficient, Christian young man, is president. With his wise leadership I am sure the League will do well.

Our revival begins on April 1; I ask the prayers of all the readers of the Advocate that this revival may be a blessing not only to the church but to the town and country; that many souls may be brought into the glorious light and liberty of the Lord Jesus Christ.

JAS M. LEWIS, P. C.

Collins, Miss.

FROM ACONA, MISS.

Dear Mr. Editor: I noticed your request for reports from charges. I think it is justice to my people that I tell the Advocate readers something of their good work.

For nearly thirty years I have heard of the fine community of Acona. So, when I was read out for Acona station, I was not disappointed; for I felt that I had a good, loyal church to serve. When we reached the parsonage we found things up to reputation; a good large, comfortable home, amply furnished.

We were received by the good people in a way that made us feel at home. There were good fires burning, a table spread with a nice supper, with a supply of fruit, vegetables, groceries, etc., to last quite a while, and the tokens of remembrance and appreciation have not ceased to come in.

This church has the distinction of being the only rural station in the North Mississippi Conference, and, so far as I know, the only one in the State. We have a membership of about one hundred and forty—every family on the farm except Rev. A. S. Briscoe, who is our school teacher and occupies the teacher's home. He is a member of our Conference and receives his appointment here at the hands of that body. He is doing a good work and is in favor with the people.

We have organized a Senior League since coming here, with thirty-two members. It is doing good work, and this gives us about all the organizations that belong to our church.

We have a fine Missionary Society; about ninety-five per cent of the members attend the regular meetings.

Besides the work they do at home, they make liberal contributions to the general work.

Brother Pope, our hustling elder, was with us Feb. 26. He preached us a good sermon on witnessing for Jesus. Our first Q. C. was held at this time and every member was present. The assessment was made same as last year, carrying a budget of twenty-two hundred dollars. That is some business for one small country church, showing what consecration will do.

Brother Pope says we are the only church that has a woman lay leader; the distinguished lady is Miss Mary Steele.

Our Sunday school and prayer meeting are both growing.

We have material on the ground to enlarge our choir platform and the ladies are preparing to paint and beautify the parsonage. We will soon have a charge here second to none in the Conference, in many respects.

J. A. POE, P. C.

Christianity has carried civilization along with it, whithersoever it has gone; and, as if to show that the latter does not depend on physical causes, some of the countries the most civilized in the days of Augustus are now in a state of hopeless barbarism.—Hare.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Second Round.

Charleston, March 20; Q. C., April 15.
Longtown, at Longtown, March 26.
Eudora, preaching a.m., March 27.
Sardis, a.m., April 3; Q. C., April 4.
Como, p.m., Apr. 3; Q. C. Apr. 12.
Senatobia, a.m., Apr. 10.
Hernando, p.m., Apr. 10.
Oakland, at Tillatobia, Apr. 16, 17.
Coldwater, at Love's, p.m., Apr. 17.
Arkabutla, at Strayhorn, Apr. 23.
Cockrum, at Independence, Apr. 24.
Pleasant Hill, at Lewisburg, Apr. 30.
Byhalia, at Fountain Head, May 1.
Shuford, at Mt. Olivet, May 7.

Crenshaw, at Sledge, May 8.
Crowder, at Bethel, May 14.
Sardis Ct., at Cold Springs, May 14.
Courtland, at Wesley Chapel, May 15.
Horn Lake, at Poplar Corner, May 20.
Tyro, at Tyro, May 21, 22.
Mt. Pleasant, at Union, May 28.
Olive Branch, at Oak Grove, May 29.
Batesville, June 5.

The District Conference will be held at Senatobia May 3-5, beginning with an opening sermon on Tuesday evening by Rev. A. C. McCorkle.

R. A. MEEK, P. E.

Columbus Dist.—Second Round.

West Point, March 27, a.m.
High Point, at Rural Hill, April 2, 3.
McCool, at McCool, April 9.
Louisville, March 10, a.m.
Noxapater, at Pisgah, April 11.
Kosciusko ct., at Pearce's Chapel, April 16, 17.
Kosciusko station, April 17, p.m.
Ackerman, at Wier, April 24, 25.
Shuqualak, at Cooksville, April 27.
Brooksville, at New Bethel, April 28.
Chester, at Chapel Hill, May 1.
Caledonia, at Caledonia, May 7.
Crawford and Shaffer's, at Shaffer's, May 8.
Mayhew and Sessums, at Sessums, May 15, p.m.
Cedar Bluff, at Siloam, May 19.
Sturgis, at Mount Airy, May 21, 22.
Longview, at Bevil's Hill, May 28, 29.

District Conference at Wier, April 22-24. This includes Sunday. We hope all the preachers, and as many laymen as can possibly do so, will remain over for Sunday, the 24th. Preaching will be given a prominent place on the program throughout the Conference. Conference will open Friday morning at 9:30.

A. T. McILWAIN, P. E.

Greenwood Dist.—Second Round.

Itta Bena, March 27.
Black Hawk, at Emory, April 3, a.m.
Acona, April 3, p.m.
Swift Town, at Morgan, April 6, a.m.
Coila, at Smith's Chapel, April 10.
Schlater, April 13, p.m.
Tchula, April 17, a.m.
Sidon and Cruger, at Cruger, April 17, p.m.
Dublin, at Mattson, April 20, p.m.
Belzoni, April 24, a.m.
Indianola, April 24, p.m.
Moorehead, May 1, a.m.
Inverness, at ———, May 1, p.m.
Lambert, at Marks, May 4, p.m.
Carrollton, at McCarley, May 8.
District Conference, at Lambert, May 10 to 13.
Tutwiler, at Glendora, May 15, a.m.
Phillipp, at Rome, May 15, p.m.
Drew, at Sandy Bayou, May 22, a.m.
Ruleville, at Doddsville, May 22, p.m.
Sunflower, at Blaine, May 29.

Rev Sam Steel, D.D., of Mansfield, La., will preach twice daily during the district conference. This is a great treat for both laymen and preachers. Committees will be announced later.

S. L. POPE, P. E.

Grenada Dist.—Second Round.

Pickens ct., at Goodman, Mar. 27, 28.
Ebenezer ct., at Hebron, April 2.
Lexington, April 1, 3.
Durant, April 3, 4.
Winona ct., at Bluff Springs, April 9, 10.
Winona station, April 10, 11.
Sallis ct., at McAdams, April 16, 17.
Vaiden ct., at West, April 17, 18.
Paris ct., at Salem, April 23.
Waterford ct., at Harris Chapel, April 24, 25.
Ashland ct., at Black Jack, April 30.
Lamar ct., at Sylvestria, May 1, 2.
Duck Hill ct., at Chapel Hill, May 7.
Coffeeville ct., at Bethlehem, May 8, 9.
Poplar Creek ct., at Wesley, May 14.
Holcomb ct., at Spring Hill, May 15, 16.
Tie Plant ct., at Tie Plant, May 15, 3 p.m.
District Conference at Coffeeville, May 4, 6. R. A. TUCKER, P. E.

Greenville Dist.—Second Round.

Friar's Point, 11 a.m., 3 p.m., Mar. 27.
Sherard, 7:30 p.m., Mar. 27.
Hillhouse, 11 a.m., April 3.
Rosedale, 7:30 p.m., April 3.
Evansville and D., at Dubbs, April 9, 10.
Lula and Dundee, at Dundee, April 10, 11.
Coahoma and Lyon, at Lyon, April 12-14.
Boyle, at Shipman's Chapel, April 16, 17.
Merigold and A., at Alligator, 7:30 p.m., April 17.
Lake Cormorant and R., at L. C., April 23, 24.
Duncan, at Duncan, 7:30 p.m., April 24.
Gunnison, at Gunnison, 3 p.m., April 29 (a special).
Glen Allen, at Avon, May 8.
Tunica, 7:30 p.m., May 11.
Jonestown and Rich, at Rich, May 14, 15.
Benoit, at ———, May 21, 22.
Hollandale and Arcola, at ———, May 29.

District Conference at Gunnison, April 28-May 1.

JAMES H. FELTS, P. E.

Aberdeen Dist.—Second Round.

Aberdeen sta., Mar. 27, 28.
Houston sta., Mar. 29.
Pontotoc sta., April 3, 4.
Verona, at Plantersville, April 5.
Sharon, at Centergrove, April 6.
Prairie and Strongs, at Prairie, Apr. 8.
Matheston, at Lagrange, April 9, 10.
Vardaman, at Hurricane, April 12.
Calhoun City, at Pine Ridge, April 14.
Eupora and Mabin, at Mabin, April 16, 17.
Smithville, at Antioch, April 20.
Algoma, at Ebenezer, April 21.
Bellefontaine, at Spring Hill, April 23, 24.
Houlka, at Vanvleet, April 30-May 1.
Woodland, at Prospect, May 9, 10.
Buena Vista, at Ebenezer, May 14, 15.
Fulton, at Friendship, May 17.
Nettleton, at Shiloh, May 19.
Greenwood Springs, at Soule's Chapel, May 20.
Tremont, at Hopewell, May 21.
Randolph, at Washington, May 26.
Toccopola, at Toccopola, May 27.
Salem and Oakdale, at Salem, May 28, 29.
District Conference, at Houston, June 14, 16.

T. H. DORSEY, P. E.

Corinth Dist.—Second Round.

Iuka sta., Mar. 27, 28.
Corinth ct., at Mt. Carmel, Mar. 30.
Booneville ct., at Carolina, Apr. 1.
Wheeler ct., at Asbury, Apr. 2.
Guntown and Baldwyn, Apr. 3, 4.
New Albany ct., at Mt. Olivet, Apr. 9, 10.
Silver Springs ct., at Paine's Chapel, Apr. 15.
Dumas ct., at Dumas, Apr. 16, 17.
Potts Camp ct., at Macedonia, Apr. 22.
Hickory Flat ct., at Ebenezer, Apr. 23, 24.
Tishomingo ct., at Bogg's Chapel, Apr. 27.
Golden ct., at Patterson's Chapel, Apr. 28.
Chalybeato ct., at State Line, Apr. 30.
Ripley sta., May 1; Qr. Conf., May 2, at night.
Blue Mountain ct., at Rainey's Chapel, May 2.
Iuka ct., at Salem, May 5.
Burnsville ct., at Chapel Hill, May 6.
Kossuth ct., at Wesley Chapel, May 11.
Rienzi ct., at Thrasher, May 10.
Mooreville ct., at Oak Hill, May 13.
Mantachie ct., at Oak Grove, May 14, 15.
Marietta ct., at Palestine, May 16.

The Corinth District Conference will be held in Baldwyn, May 17, 18, 19, beginning at 2:30 p.m., Tuesday, May 17, and closing Thursday night, May 19.

J. B. RANDOLPH, P. E.

Sunday School

LESSON FOR MARCH 27.

Lesson Topic: The Living Christ.

Scripture Lesson: Matthew 28:1-10.

Golden Text: "I am with you alway, even unto the end of the world." Matt. 28:20.

Home Readings: Monday, The Risen Christ and the Women, Matt. 28:1-10; Tuesday, The Walk to Emmaus, Luke 24:13-27; Wednesday, Jesus Revealing Himself, Luke 24:18-35; Thursday, Jesus Appears to His Disciples, John 20:19-29; Friday, Jesus Appears in Galilee, John 21:1-14; Saturday, The Good News of the Resurrection, I Corinthians 15:1-11; Sunday, Rejoice in the Lord, Psalm 118:14-24.

Teaching Points.

1. The resurrection is the central fact in the Christian religion—"If Christ hath not been raised, then is our preaching vain, your faith also is vain." (1 Cor. 15:14.)

2. If there should still be some who doubt the historical fact of the resurrection, basing their doubt upon the slight discrepancies in the various accounts, let them remember that it is at least as easy to make these accounts agree as it is to make them disagree.

3. But the chief credential of the resurrection is our consciousness of Christ's presence with us to-day—his spiritual presence.

4. It is significant that the great command of Jesus after his resurrection is a missionary command—"Go!" Surely, Christian people to-day cannot be content until his gospel has been preached to the uttermost parts of the earth.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

The reason we are asking for a definite amount as an offering on Sunday School Day is, several large schools contribute less than an incidental offering; they do not give as much for the extension of religious education as they give for literature on that day. Simply tell the people what the Sunday School Board wants with the money and give them an opportunity to do something worthy of the cause.

Literature has been sent to sixty schools for the observance of Children's Week. Read it carefully and you will see that it offers an opportunity big with possibilities. This is a part of the Christian Educational Campaign. If any preacher that has not received the literature cares to observe the week and will write to me, the literature will be furnished. Simply to have the teachers visit all the children in the elementary division will count for much. To have the leaflets on the Moving Picture, Family Worship, and Sunday School Lessons read before the congregation ought to wake the dead.

Rev. W. D. Bennett, of Courtland, has a class getting ready for a teacher; Rev. A. L. Davenport, of Lambert, has a class at Marks; Brother Guerry's class of thirty, on the Shuford circuit, is at work, getting ready for the examination; Brother Weed, at Crowder, is forming a class. Organize your class, order Life in the Making, and have the class study a month or six weeks, write me for a teacher and three days of review and drilling ought to enable any ordinary class to stand a creditable examiuation. This is the thing to do; try it.

Observe Sunday School Day, the 24th of April; follow that up with Children's Week; call for penitents; call for family altars; call for part-time and full-time service, and the Lord will give us a thousand volunteers in the North Mississippi Conference. If we are faithful, God is able to take care of the financial proposition. The victory will come when we take the mind from money and center the heart upon God.

Now is the time to reach out after the last man, woman, and child. Our people are cast down; they are disheartened; they are heart-hungry; they are ready to receive sympathy and help. Let us not fail to give them the all-sufficient Christ in this hour of their need. Boldness and tenderness that come from a vital faith in God will count for much. God is waiting, patiently waiting to pour his Spirit out upon us when we come boldly to a throne of grace.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Children's Week, April 24-May 1.

"I am learning more and more in the extension and establishment of the Kingdom of God to lay emphasis upon work among children." Bishop Walter R. Lambuth.

Nine co-operating denominations have set aside the above date for a special study of the social, educational, and spiritual environment of the children of their constituency.

The Louisiana Annual Conference, in session at De Ridder, pledged its support to "Children's Week" activity, and the Conference Sunday School Board is counting on a hearty response from pastors and Sunday school superintendents in putting on this program.

The plan of "Children's Week" activity has been carefully outlined, and every church in Louisiana is being urged to take up the campaign. The pastor is asked to call a meeting of the Sunday school superintendent and all workers with children under the age of twelve years, together with a small number of interested parents. This group, with the help of literature which will be furnished to all, is to make plans for your local campaign.

The two most important features of the week's campaign are the mass meeting, and the visit by Sunday school workers in the home of every child enrolled in the Sunday school, at which time the adult members of the family will be urged to attend this mass meeting.

At the mass meeting a program, helps for which will be furnished upon request, setting forth present needs and conditions of childhood is to be presented.

No Methodist church awake to the needs and opportunity of work with its children can afford carelessly to pass by "Children's Week."

For helps and information concerning the week's activity, write,

ALONZO EARLY,
Sunday School Field Sec'y.
CAROLINE HESS,
Elementary Supt.
306 15th Street, Alexandria, La.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

This week has been a week at home on account of sickness. We have received some unusual reports. Last Sunday, the 13th, East End, Meridian, had 460 present at Sunday school, which is only 36 of reaching their entire church membership as reported at Conference. They had 78 men in their Men's Bible Class and 64 women in ther Woman's Bible Class. This is unusually fine. Good reports are coming in from over the field.

If you have not received your Sunday School Day Programs, please notify me. I think the Programs attractive and as good if not better than in any previous years.

Children's Week is the week following Sunday School Day. If any community is interested in this matter, I shall be glad to send them leaflets. Please let me hear from you.

Pray for the work and the workers.

The Conference Standard Training School will be held in Jackson, Miss., June 7-14. Make your plans accordingly, and whatever else you do or do not do, plan to come to the Training School. We have secured one of the strongest faculties possible, and we feel sure that every one who takes advantage of this occasion will be profited both in body and soul.

It takes $250 to buy a multigraph. Of this amount we have received $52. If by some chance you have not had an opportunity to help us in this matter, and feel disposed to do so, please do it.

Pray for the work and workers. God bless and keep you.

Yours in Him,
JOHN C. CHAMBERS.

FROM BOURG, LA.

Dear Readers and Co-workers: Many of your prayers and sacrifices for the French field in South Louisiana our dear Lord has not overlooked, and yet the task is not done. In my charge I have four places to preach at, and three of them are far from my home. Labadie is forty miles by road; I preach there on Wednesday night once a month. Point au Chien is fifteen miles by road from home; I teach a Sunday school class there almost every Sunday. Griffins is fifteen miles from home by water and road. I say "water," because I have no car to go around, so I have to paddle a dug-out eight miles both ways across Lake Long, to preach only two sermons once a month. At Bourg, which is at home, I teach the Bible class on Sunday morning, and preach twice a week.

Readers, pray that the Lord may be with me, that I may have the strength and equipment to keep up my work.

Yours in Christ,
K. F. MARTIN.

FROM THE SCOTLAND CHARGE.

I had known for two months that I had been sent to serve a splendid people. But when my wife and son came to join me, I was sure that I was serving the best people in our Conference.

I met Mrs. Carter and son in Jackson, and on arriving at the parsonage, fifteen miles from Brookhaven, we found the house alight and a committee of gracious women to welcome us.

A delicious supper was waiting. After this we were shown the kitchen, where tables, cupboards and pantry were filled with a bountiful supply of groceries.

We deeply appreciate the kindness and love our people have shown us. We look forward eagerly and prayerfully to our year's work with them. Respectfully,

J. L. CARTER.

A REMARKABLE MEETING AT VIVIAN, LA.

At the regular business meeting of our Bible Class on the first Monday night in February, one of our laymen (who is also teacher of the Men's Bible Class) suggested having a ten days' prayer meeting, beginning the 14th of February. This was strictly a laymen's meeting, in that all the services were conducted by the laymen of the different churches. This was a special prayer meeting for the outpouring of the Holy Spirit, and we feel sure that many Christians were revived and lasting good was accomplished. The pastor and his people from the Baptist Church co-operated most beautifully, as did others from the other churches. The attendance was so good and the Spirit so in evidence, that the prayer services lasted two weeks, instead of ten days. This has been pronounced one of the best meetings Vivian has ever had. Just think of the Methodist Church's being full of people at prayer service! We feel that we are determined to press the battle with greater zeal and greater courage than ever before. So, with our noble pastor and his wife, Rev. and Mrs. I. T. Reames, and our faithful Sunday school superintendent, Dr. C. K. Ray, and such splendid music under the direction of Mr. C. P. McLendon, we are expecting and praying for great things in our church this year.

May God help us to apply these blessings in our every-day lives.

MRS. OLIVIA BROWNING.
Vivian, La.

NORTH MISSISSIPPI CONFERENCE JOURNAL: A CORRECTION.

Dear Brother: In looking over the minutes of the North Mississippi Conference, I find that our financial report for the Oxford circuit is not in full. We have credit for only $85.43, which just about covers the amount we raised on Conference claims. We paid last year for other claims: Centenary, $135; Superannuate Endowment Fund, $8.00; Hospital Memphis, $1.75. We also sent a box from Midway church to the Orphans' Home at Jackson, Miss.

I hope you will give this item space in our paper, that those who are subscribers to the same may be better informed concerning these specified amounts that have been paid in by the Oxford circuit. Very Sincerely,

G. W. ROBERTSON, P. C.

A CORRECTION.

Dear Brother Carley: I see in the minutes of the last session of the North Mississippi Conference, in the report from Ashland Charge, nothing is reported as having been collected on the Centenary fund. My report shows that $151 was collected. In justice to the Ashland Charge I will ask you to publish this statement.

Fraternally,
B. E. CROWSON, P. C.
Ashland, Miss.

LOUISIANA CONFERENCE JOURNAL: A CORRECTION.

Dear Brother Carley: In justice to the good people of Cedar Grove Charge, I would like to direct attention to the fact that the amounts indicated by the Conference Journal as assessed for the presiding elder and pastor are incorrect. The Journal shows these amounts to be $78 and $600, respectively, while the amounts assessed were $69 and $531, which were paid as is shown.

The work paid out in full and pledged an increase of approximately 50 per cent for this year, and since this report represents its first venture as a station, I feel that it should be accurate. Fraternally,

CHAS. E. McLEAN.

SUNDAY SCHOOL SUPERINTENDENTS AND EPWORTH LEAGUE PRESIDENTS OF BROOKHAVEN DISTRICT.

We ask that every one do his best on Easter to raise the Centenary money. Let's put the program over and raise our share of the fund, so we can make a good report at the district conference.

We are planning to do a great work this year.

B. J. CRISLER,
District President, Sunday School and Epworth League Convention.

FROM VARDAMAN CIRCUIT.

Dear Advocate: We have just closed the last one of two great meetings on the Vardaman charge. The first one was held at Derma, the other at Vardaman.

Derma has the Calhoun County Agricultural High School. In the senior class a great work was accomplished. The morning we left there, out of a class of 21 of Calhoun's very best boys and girls, the class was 96 per cent Christian. But nothing less than that could be expected when you know that consecrated, Christian faculty there.

We had 15 accessions to our church and about the same number committed themselves for membership in the Baptist Church.

Brother Shepard, the local pastor of the Baptist church, was with us in every service and was a great help in the meeting.

We spent ten days at Derma, and left there for Vardaman, the first sermon being preached at Vardaman on February 27. We stayed here twelve days. We had the greatest meeting the people say the town has ever had, resulting in 51 accessions to our church, 21 to the Baptist, 1 to the Christian, and 1 for the Cumberland Presbyterian.

The preaching was done by Brother W. M. McIntosh, of Iuka, Miss., and the song service was conducted by Mr. Robert L. Cooper, Aberdeen, Miss. One great asset to the meeting here was the afternoon services for women and girls, conducted by Sister McIntosh.

To those who know this trio of Christian workers, it goes without saying the work was done well. It seemed that they were all at their very best and we had preaching, singing, and shouting in the old-time way.

One of the greatest features of both meetings was the work of Brother McIntosh in the latter part of each meeting in establishing the people for something definite, or in a constructive way for permanent service. The three Christian workers are on our hearts, and these people will never forget the nearly four weeks of consecrated service they gave us. May the Lord's richest blessings follow them everywhere they go.

Any pastor who needs a revival, also some sure enough constructive work done on his charge, will make no mistake in securing these workers. We look for them to come this way again some time. Our people said, "The only regret was, we could not keep them."

Another great asset to both meetings was due to the fact that in both congregations there were several people who were converted in revivals held by Brother McIntosh at Old Pittsboro, Houston, and other places 25 years ago. Pray for us.

J. R. MURFF, P. C.

The Hod Carrier's Wage.

The average wage of the hod carrier is $3.27 per day, or $981 for 300 working days in the year. According to present-day standards of living and present day prices it is not a "living wage."

But do you know that—

If one out of four members of the Methodist Episcopal Church, South, had an income equal to the average wage of the hod carrier—and tithed that income—we could pay the regular church budget for 1920.....$23,000,000
Our Centenary Pledge for One Year 7,500,000
Causes Outside 7,500,000
Christian Education Pledge for One Year..... 6,600,000

Total.....$44,600,000
And leave for the further extension of the Kingdom of Christ $10,726,500

Have we reached the limit of our ability in giving?

QUARTERLY CONFERENCES.
MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

McComb, Centenary, Mar. 23, 7:30 p.m.
Meadville and Bude, at M., Mar. 27.
Pleasant Grove Ct., at Tilton, Mar. 30.
Gallman Ct., at Mt. Pleasant, Apr. 1.
Fernwood Ct., at Kokoma, Apr. 3, 4.
Tylertown, Apr. 3, 4.
Magnolia, Apr. 6.
Summit Ct., at Osyka, Apr. 7.
Crystal Springs, Apr. 10, 11.
Scotland Ct., at Bethesda, Apr. 16, 17.
Wesson Ct., at Mathew's Chapel, Apr. 17, 3 p.m.
Bayou Pierre Ct., at Pleasant Ridge, Apr. 20.
Hazlehurst, Apr. 20, 7:30 p.m.
Barlow Ct., at Rehoboth, Apr. 21.
Foxworth Ct., at Hopewell, Apr. 23, 24.
McCall's Ct., at Hawkins' Chapel, Apr. 26.
Topisaw Ct., at Sartinsville, Apr. 28.
Monticello Ct., at M., Apr. 30, May 1.
District Conference at Topisaw, May 10-12, opening at 1:30 p.m. Send names of delegates to Rev. H. E. Raley, McComb, Miss., R. F. D.

H. M. ELLIS, P. E.

Meridian Dist.—Second Round.

Meridian, Seventh Avenue, at Oak Grove, Apr. 2.
Meridian, East End, Apr. 3.
Bucatunna, at Lewis Chapel, Apr. 10.
Enterprise, at Stonewall, Apr. 17.
Quitman, Apr. 17, 18.
Lauderdale, at Electric Mills, Apr. 20.
Porterville, at Union, Apr. 21.
Daleville, at Andrews Chapel, Apr. 23, 24.
Scooba, at Binnsville, Apr. 27.
Matherville, at ———, Apr. 30-May 1.
Shubuta, May 1, 2.
District Conference, at Shubuta, May 3, 4.
Moscow, at Pleasant Grove, May 7, 8.
De Kalb, at Springfield, May 9.
Pachuta, at Salem, May 13.
De Soto, at ———, May 14, 15.
Waynesboro Circuit, at ———, May 21, 22.
Waynesboro, May 22, 23.
Vimville, at ———, May 28, 29.

PAUL D. HARDIN, P. E.

Woman's Missionary Society.

LOUISIANA CONFERENCE.

Excerpt from report of committee on Home Base and Finance, Annual Meeting, Baton Rouge, February 22, 23, 24:

"4th—That since the Educational Institutions of the Woman's Missionary Council are listed for nearly half a million dollars of the askings of the Christian Education Movement now being conducted in the church, we impress upon our women the privilege and responsibility of rendering active service in this campaign and of making personal contributions through the church. Contributions cannot be made through the auxiliaries. The special stewardship cultivation of the year should be coincident with the Christian Education Movement and the literature used by the Movement should be given careful use in the regular Missionary meetings."

MRS. A. P. HOLT, Chairman.
MRS. R. E. BROWN, Sec'y.

A DAY OF PRAYER FOR VOLUNTEERS.

Good Friday has been set apart as a day of special prayer for volunteers for both the home and foreign fields.

Please call attention to this in both the adult and young people's auxiliaries, urging each member to fix a certain time for special prayer that our young people may hear the call and give themselves for definite Christian service.

Where it is possible, we ask that the adults and young people arrange for an early morning prayer service on Good Friday. There is power in united prayer, and we need workers as never before.

MRS. B. W. LIPSCOMB.
MRS. J. W. PERRY.

SEND IN YOUR SUBSCRIPTION TO THE COUNCIL BULLETIN.

Order now your Council Bulletin for proceedings of the annual meeting to be held in Richmond, Va., April 13-20. You will receive the gist of all the speeches, the committee reports as adopted, and snapshots giving the spirit of the meeting.

The subscription price is 25c. Order from Mrs. S. G. Barnett, Box 510, Nashville, Tenn.

WORK OF THE WOMEN AT TUPELO, MISS.

Dear Brother Carley: I am sending you herein an itemized statement of the work of our Committee of Women of the Methodist church in Tupelo for the month of February. You will see by it how very active these good women are in the work of the church. I heartily commend such an organization to all our pastors.

Items: visits to sick, strangers, shut-ins, poor and needy, 284; trays sent, 123, estimated value, $30.75; bouquets and blooming plants, 71, estimated value, $35; letters of sympathy, 6; magazines, 7, estimated value, $1.40; garments to poor, 55, estimated value, $35; quilts, 6, estimated value, $18; blankets, 1 pair, estimated value, $10; towels, 6, estimated value, $1.20; bath cloths, 6, estimated value, $1; dish pans, 2, estimated value, $1; wash pans, 1, estimated value, $1; lard, 10 pounds, estimated value, $1.50; bread, 4 loaves, estimated value, 20 cents; soup bones, 1, estimated value, 10 cents; sausage, 25 pounds, estimated value, $7.50; crackers, 1 box, estimated value, $1; baked hen, 1, estimated value, 75 cents; money for charitable purposes, $36. Total value of all articles, $184.20.

Yours cordially,
J. A. HALL.

FROM THE FRENCH MISSION.

Dear Brother Carley: Will you please give me a little space in the Advocate, which I am glad to have in my home every week?

I want to say that I am glad to be in the Lord's work here at Lydia. I find a very large work to be done for the church of God. There are many French people here who need and who want to hear the story of the Holy Book. Lydia is an old church, but had been left without a preacher eleven years, I am told; but, thank God, we reorganized the Sunday school with forty members, and last Sunday I preached to fifty people. We are planning now to repair the church.

Yesterday afternoon, wife and I visited a sister eighty-two years old, who is a member of the Methodist Church. She was so glad to see a preacher in her home that she said she couldn't work, but she would come to church. God will bless such an old Christian as that. Some money was given from that home to be spent on the church.

The young people in the Sunday school are learning a chapter in the Bible by heart. I thank the Lord for such a people as these. They are good to me, keeping me supplied with wood, milk, chickens, and eggs.

This field needs to be looked after more than it has been for the last few years. Brother Martin Hebert started this work, I am told, and he has kept it up till now. But one man can't keep up all the French work by himself, and we must thank God that he kept it up till some one could come to his help.

Asking your prayers, I am
Your brother in Christ,
Rev. A. D. MARTIN.
Lydia, La.

Epworth League.

THE AFRICAN SPECIAL.

The Epworth Leagues of Southern Methodism are giving a fine exhibition of intelligent missionary interest and active missionary zeal in maintaining the Africa Special. As is known to every Epworthian, this means that we are supporting the entire budget for the mission in Africa, and striving to see that recruits for the work in that field are supplied in sufficient numbers out of the ranks of our Epworth League hosts. It means, also, that we are putting into this work our prayers, as well as our money and our lives.

The history of our mission in Africa reads like a romance. For years the earnest desire that our church should open a mission in Africa lay on the heart of Bishop Walter R. Lambuth, who was then General Missionary Secretary. The Southern Presbyterians had repeatedly entreated our church to occupy the field alongside of them, but it seemed that we could never have the faith and courage to make the venture. Finally Dr. Lambuth presented the matter to the Board of Missions, and, although the members of the Board were cordially sympathetic, they saw no way to provide the finances. At this point Dr. Fitzgerald S. Parker, General Secretary of the Epworth League, arose and pledged the Epworth Leagues of Southern Methodism to raise the necessary funds with which to open the mission in Africa. The proposition was accepted, and the Board authorized Dr. Lambuth to proceed to Africa and locate a mission station.

The story of the first visit of Dr. Lambuth to Africa, when he was accompanied by Prof. John W. Gilbert of Paine College, Augusta, Ga., our school for colored people, their many thrilling experiences, the dangers encountered and the difficulties overcome cannot be written here. No doubt this story is familiar to all our Leaguers. Suffice it to say, that they were providentially led to establish a mission station at the town of Wembo, Niami, bearing the name of the great chief of a large tribe in the very heart of the Belgian Congo. About two years after this first visit Bishop Lambuth returned to Africa accompanied by our pioneer missionaries—Dr. and Mrs. D. L. Mumpower, Rev. and Mrs. C. C. Bush, and Mr. and Mrs. J. A. Stockwell. Since that time others have gone to join them, and the work has grown under the leadership and power of God's Spirit. Churches, schools and residences have been built; an alphabet and written language have been created; a good portion of the Bible has been translated and printed. A number of native preachers are already engaged in preaching the Gospel, and hundreds of people are being ministered to in their bodies through the hospital. Surely the Lord is smiling in approval upon the efforts being put forth.

The Louisiana Conference Epworth Leaguers have pledged themselves to raise about $2100 on the "Africa Special" for this year, June 1, 1920, to June 1, 1921. Of this amount, $25 will go to the building fund of the Lacey Chapel, Colored, Methodist Church, New Orleans.

Up to the present month, about $60 has been paid in to Miss Grace Cook our State Treasurer, at Monroe.

We feel sure that there is a large amount of Africa Special money in the hands of the various local chapter treasurers throughout the State, so we urgently request every reader of these lines to mention this article to his local president or treasurer and tell him to send it in to Miss Grace Cook 614 N. Fourth St., Monroe, La., at once.

If you have not started the collection of your local Africa Special, do so at once, for June 1 will soon be here, and it will be hard to collect if you wait until the last minute.

We fully expect to raise every dollar of our pledge this year, and also have an increase. To this end we will work and give and pray.

MISS JULIA REID,
Supt. 4th Dept. State Epworth League.

DIRECTORY OF SHREVEPORT METHODIST PREACHERS.

Rev. R. H. Wynn, presiding elder; residence, 823 Monrovia Street; telephone 3339; P. O. Box 823.

Rev. Geo. S. Sexton, First Church; residence, 2222 Fairfield Avenue; telephone, office, 128.

Rev. W. Winans Drake, Noel Memorial; residence, 513 Egan Street; telephone, 2881.

Rev. R. S. Walton, Texas Avenue; residence, 1601 Fair Place; telephone, 1531.

Rev. W. A. Mangum, Queensborough; residence, 2816 Judson Street.

Rev. H. B. Hines, Cedar Grove; residence, 66th Street, Cedar Grove.

Rev. J. M. Boykin, Bossier City; residence, Bossier City.

Rev. A. W. Turner, Superintendent Anti-Saloon League; residence, 2639 Greenwood Road; telephone, residence 1779; office, Commercial National Bank Building.

Rev. A. S. Lutz, Conference Educational Secretary; residence, 1063 Sheridan Avenue.

Rev. R. E. Smith, Centenary College.

Rev. Roy Moore, Centenary College.

Rev. D. B. Raulins, Centenary College.

Rev. B. C. Taylor, Centenary College

Rev. R. L. Armstrong, Centenary College.

Rev. J. B. Grambling, Centenary College.

Rev. W. F. Henderson, Sr., Cedar Grove, La., Superannuate.

The only way to have a friend is to be one.—Emerson.

THEY ARE STILL STARVING.

IN SPITE OF ALL THAT HAS BEEN DONE CHINESE MILLIONS STILL DIE OF HUNGER. ALL STATEMENTS TO THE CONTRARY ARE CONTRADICTED BY THE FACTS FROM THE FIELD. IT WILL REQUIRE A MULTIPLICATION OF GIFTS THAT HAVE ALREADY BEEN SO GENEROUSLY MADE TO MEET THE SITUATION. WHAT HAS BEEN DONE IS ONLY A FAIR BEGINNING.

Hunger knows no race lines. It is a human instinct that makes the whole world kin. Generosity and gratitude are Christian bonds that transform neighborhoods into brotherhoods. Feeding the hungry capitalizes confidence. We Americans are making a great investment in the Kingdom in this effort to save our yellow neighbors. We are feeding the flames of international good-will, and so building a highway for the Kingdom.

We have received $175,000 in about 5,000 contributions from churches, Sunday schools and individuals. The following letter speaks for itself:

"Tientsin, January 28, 1921.

Dr. W. W. Pinson,
Board of Missions,
Nashville, Tennessee.

Dear Sir:

I am directed by my Board to express to you our deep gratitude for your gift of $20,000 Mex. At times we are almost in despair. One feels for a moment elated to think that in our half of this Chihli Province we have sustained for three months 311,000 people, but our hearts sink when we realize that we must support most of these for a further two months to the wheat harvest in June, and we are in despair, knowing that in this half of Chihli there are still over three million destitute for whom we can as yet make no provision.

Yours very truly,

(Signed) FRANK B. TURNER, Chairman,
Distribution Board, North China International Society for Famine Relief."

This refers to a part of our first $25,000. Note that nine-tenths in the area are unprovided for.

Americans in China are doing their share. Students in Huchow Middle School raised $260, in part by denying themselves meat and fish for a month. The girls of Virginia School contributed $220. These Chinese people are awake to the needs and are contributing largely but are poorly organized and equipped for so great a crisis.

According to the estimates, we have kept alive 50,000 people in these three months, yet there still are three months until harvest, and the need increases with each passing day. We should swell our contributions in a short time to a quarter of a million dollars. We ought not to stop at that. It would mean a little more than ten cents each for our Methodist constituency.

The Sunday schools are now called into line and we look for a great response from them in the next few days. The children of Methodism will help feed the starving children of the Chinese, if given a chance. Every church and every school should share in the blessedness of giving to relieve this great human agony.

We started on the front line and are holding our ground. We must keep an unwavering front until harvest. Act promptly and send the money to Mr. J. D. Hamilton, Treasurer, 810 Broadway, Nashville, Tennessee. We remit as received and will keep the Church posted as to the amount given by our people.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 68—No. 13. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3347.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 31, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

HE GAVE HIS LIFE.

We give, without comment, this simple but beautiful story, which the editor of one of our exchanges heard a preacher tell in a sermon: "A wealthy planter drove his team to the country store, hitched it to the post, and went into the store to get a few items. A paper blowing in the road frightened the horses; they plunged, tore themselves free, and ran away. The planter leaped from the store, ran in front of the team, caught one by the bridle, and fell. He was trampled and mangled, but he stopped the team. When his neighbors bent over him and tried to bring him back to life, dashing water in his face, one said to him: 'Why did you do it? You could buy other horses. Why did you give your life to stop that team?' He said, and they were his last words, 'Go look in the wagon.' They did so. There, nestling on the bit of hay, lay his little son, his only son, asleep. 'Aye,' exclaimed the preacher, Christ so loved us that when we were asleep, when we had no knowledge of how great was his love, Christ died for us.'"

THE DEATH OF CARDINAL GIBBONS.

We do not doubt that the death of Cardinal Gibbons, at his home in Baltimore last week, removed a good man, a public-spirited citizen, and a distinguished servant of the Roman Catholic Church. We are not well enough acquainted with the details of his life and character to form any opinion of our own concerning his permanent place in the religious life of the nation. We are sure of one thing, though: if we are to estimate the value of his services by the amount of space given by the secular press to his death, we shall be driven to the conclusion that America has never produced such another religious leader. Of course we do not fix our estimate by any such standard. We do not know to what extent the Roman Catholic Church undertakes to influence our news distributing agencies, or what control it exercises over the pages of secular journals throughout the country; we do know, however, that apparently unlimited space is at the disposal of the propaganists of the Roman Catholic faith, and that the news agencies seem to be willing to feature any happening of the Roman Church, regardless of its intrinsic news value. In keeping with its well-known policy of using every available means for the accomplishment of its purposes, the Roman Catholic Church has turned to the public press with a persistency and a degree of success that ought at least to teach a lesson to the Protestant world. To put the case concretely: we believe that the Methodist Episcopal Church, South, should have a publicity bureau, in charge of experienced and competent men familiar with the procedure of secular newspapers, that would command the respect of secular editors throughout the country. That this could be brought about, we have not the least doubt. The doings of an ecclesiastical organization that has millions of members and adherents cannot be without interest to the world at large.

THE ADVOCATE.

The pastor that circulates his church paper renders the highest sort of service to his people, and, incidentally, very necessary service to the paper.

We, of the Louisiana, North Mississippi and Mississippi Conferences, are on record as to what we propose to do with reference to the New Orleans Christian Advocate. Our action was quoted in the issue of March 17. It is now time for us to redeem our promise. The paper is worthy—none more so. The need is urgent, both from the standpoint of the publishers and the Methodist people of the two States. Our people perish for lack of information—information concerning the Centenary, the Christian Education Movement, the revival campaign and else. This is the time to move and move strongly in redeeming our pledge to the Conference organ. Preach on the subject. Talk to the people in their homes. Secure subscriptions and send them in. Do it now. There is no time like the present.

W. F. McMURRY.

Louisville, Ky., March 24.

SHALL THE UNITED STATES HAVE A DIPLOMATIC REPRESENTATIVE AT THE VATICAN?

The statement has recently appeared in the public press that President Harding is considering the advisability of opening diplomatic relations with the Vatican, the claim being made that he is to send an Irish-American to Rome to consult the pope about the advisability of appointing an ambassador from this country. If the President has an open mind about the matter and if he is waiting to know if public opinion favors this move, we undertake to say that the appointment of a diplomatic representative from this country, where church and State have from the beginning been kept separate, to an ecclesiastical organization that has consistently attempted through all its history to dominate the governments of the world, will meet with the unqualified, determined and vigorous opposition of millions of American citizens, many of whom are not identified with any Protestant denomination. There are 15,166,113 members of the Methodist and the Baptist denominations alone in the United States, with millions of adherents, to say nothing of other millions of Protestant communicants, who will never look with favor upon the proposal to give the pope a voice in determining the policies of this country. If President Harding will give heed to public sentiment, he will dismiss forever from his mind any thought of appointing a diplomatic representative to the Vatican—and he will rebuke sternly any attempt from any source whatever to give the Roman hierarchy any official recognition in the administration of the government.

"STRIKE-BREAKERS WANTED."

According to the Literary Digest, one of the country's trade journals says that the outstanding need of the country to-day is, "One hundred million strike-breakers to break the buyers' strike." Doubtless business prosperity would return at once if one hundred million people would rush to the places of trade and spend a millions dollars or so apiece. But when we remember that the "buyers' strike" was brought about by the inability of the average citizen to pay the price demanded for goods in the market, we wonder who is to supply the necessary amount of cash to "break the strike." We were told just the other day that the price of a pair of duck trousers of this season's manufacture—made of pure cotton—is fifty cents higher than the price for the same article last year. If the buyers are on a strike, the sellers must be retaliating by establishing a lock-out.

STRANGE MATHEMATICS.

An enterprising business firm of New Orleans has recently announced in display advertisements that it has reduced prices all the way "from fifty to one hundred and fifty per cent." We have been considering the advisability of dropping in and requesting the proprietor to give us an article that has been reduced one hundred and fifty per cent, to see if he would make us a present of the article itself and the fifty per cent additional in cash. Being of rather a timid disposition, however, we have not yet tried the experiment, fearing we might meet with a more or less vigorous rebuff. We should like to know, though, how to run a business on such a basis.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

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To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE CHRISTIAN COLLEGE AND THE CHRISTIANIZATION OF THE POLITICAL, INDUSTRIAL, AND SOCIAL LIFE.

By President C. J. Greene, Hendrix College.

The political, industrial and social life of a person or of a group is the ordinary life expressed in three different forms or fields of activity. What gives point and significance to the expression of life in any one or all these forms, is their peculiar power of bringing to view and making active and contagious the ultimate interests, aims and motives of people. Political life has to do with the abstract principles, the rules, and the processes of administration that concern men as a body politic; industrial life has to do with the production, distribution and sharing of property; and social life has to do with the institutions, or customs, that men have evolved through their efforts to live together on a basis of equity and mutual advantage.

And so it comes about that the political, the industrial and the social life is at once the last stronghold of selfishness and the fountain head of the highest Christian virtues. If we could see motives as God sees, we should doubtless recognize every one in his political activities as a patriot or a pirate; in his industrial life as a public servant or a vampire; in his social life as a ministering angel or a moral leper—that is, every one is a constructive or a destructive force.

The Christianization of these fields of activity is the ultimate goal and will be the final triumph of all work for the kingdom of God. The difference between conditions as they are and as we hope for them to be can not be covered by a cataclysm of religious experience. The thoroughgoing Christianization of the individual requires a lifetime. It is a process. The same is true of society. Conversion is matriculation in the school of Christ. No school turns out as many graduates as it receives matriculates. In politics, industry, social life, old habits reassert themselves, selfish example puzzles and pulls powerfully everywhere.

To reform these strongholds of conservatism, where, as Professor William James says, habit has ten times the power of nature, there must be strong, courageous, influential and patient leadership. Any real reformation waits on leadership. The masses of people are conservative. If they change at all, they follow the lead of one or a few. To have leadership, that is to say, for the world to make any appreciable sort of progress, there must be higher education. It has been pretty clearly worked out that without any education at all one person in a hundred and fifty thousand becomes a leader; with high school training, one person in sixteen hundred becomes a leader; and with college training one in a hundred and seventy-five becomes a leader or reaches what is recognized as distinction. President Wilson says college trained people walk upon the ridges and occupy the positions of outlook. To be a leader one must have breadth of view, poise, freedom, daring and power of intellectual concentration and endurance. All these, true education fosters and develops.

Just as it is true that reformation or progress of any sort depends upon education, so it is true that Christian reformation and progress depend upon Christian education. Mexico and Brazil have had Christianity with a very elementary and antiquated type of education, and the ethical life of the people has been as little affected by their religion in a hundred years as the ethical life of China has been affected by Buddhism. Germany's system of State education received the admiration and patronage of the world; but it was not Christian, and the world was startled and appalled to learn within the last five years that the spirit of the political, industrial and social life of Germany had little improved since the Vandals and the Huns overran the Roman empire. Turning to our own country where State and church schools work side by side and share each other's spirit, aims, and ideals, we get instruction. One State university with four thousand students who were members of evangelical churches, and eight thousand alumni, has within the last fifty years furnished these evangelical churches with fewer than twenty ministers. Ninety per cent of all college-trained ministers and missionaries are trained in Christian colleges and more than one-fifth of these decide upon their life work after they enter college. For obvious reasons no statistics are available showing the moral and religious effect of training in Christian colleges on the men and the women who do not give their entire time to religious work; but there is no doubt that this effect upon them is as disproportionate as compared with the same influence in State institutions as it is upon those known distinctively as religious leaders. These men and women carry the Christian influence directly into the centers of political, industrial and social life.

Here then are two facts which all who are interested in the progress of Christianity must face. Without Christian colleges we should be practically without trained ministers and missionaries; without ministers and missionaries as highly trained as doctors, lawyers, chemists and engineers, the church will lose its place of leadership in the progress of the world. Fostering our Christian colleges is not a question as to whether we think the church or the State ought to cover the field of higher education; it is a question of the progress or decay of Christianity.

Coming back to the subject, the next forward movement of Christianity must be the Christianization of political, industrial, and social life. The world will give little heed to the heart glow of one newly "converted." It cares little for the hundreds and thousands that are "saved" in evangelistic campaigns. It cares very much how people act in political campaigns and what sort of spirit actuates them in their industrial and social obligations and opportunities. If church schools will maintain their Christian integrity, and men with money will furnish them with buildings and libraries and laboratories and faculties equal to the best, it will not be many student generations before Christianity will tell powerfully on these strongholds of corporate life—politics, industry and society. Here is the most immediate, vital and far-reaching opportunity for Christian service that the world can now offer.

SHE'LL BE SAFE IN THE CHRISTIAN COLLEGE.

By Mrs. Robert Kemp.

As I opened my Advocate of February 17, and saw in the Supplement the attractive looking college girl and read the words, "She'll be safe in the Christian college," she seemed to be saying to me, "Why do you not tell of that other girl, dear to you, whose life was made safe by the Christian college?"

I have longed to do it ever since the Educational Movement began, but did not do so fearing ill health would prevent my expressing it in a forcible way. However, she is such a striking illustration of what Christian education in college will do I will tell you the bare facts.

In a little town in Central Mississippi, there was a home known long ago, when parsonages were few, as a preacher's home, where the itinerant always found a warm welcome. The father and mother were loyal Methodists; the children were reared in an atmosphere of reverence and loved their church from their childhood.

God took two of these children in early childhood, leaving the eldest and two youngest, all girls. The father went to his reward, just after the eldest had graduated from the academy. In a few years the mother followed him, leaving her girls without a near male relative. The oldest keenly felt the responsibility of the other two.

The youngest had a bright, happy nature, and had gone laughingly through life, always intent on having a good time, saying it would be time enough for religion, or indeed any serious thought, when she became old. When she was ready for college the oldest sister consulted with their pastor about its selection; he had been not only pastor, but had taken a fatherly interest in them.

So, after considering the girl and the college together, he selected the Tennessee Female College, of which Dr. Hargrove (afterwards Bishop) was president. She was as anxious to be educated as to have a good time, but did not give a thought to its being a church school, or she might not have agreed to the selection.

The pupils were of the kind usually found in Christian colleges, girls from homes where high ideals are cherished, and the development of Christian character is desired for them, as well as intellectual culture. Mrs. Hargrove was like a mother to them, and made a home feeling in the college which developed the best in them.

In this refined, cultured atmosphere, she insensibly began to enjoy her surroundings, as well as her studies. There was fun a plenty, but not the kind that she had hitherto enjoyed. Being of an earnest nature, she soon found herself interested in the church; and what a happy day it was to the two at home when the letter came written in her enthusiastic way telling of her conversion!

The remainder of her life was devoted to the service of her Master; and possibly no young girl in her community became a stronger force for righteousness. Many years were given wholly to his service.

Can you safeguard your daughter better than to put the same influence around her that changed this girl's life, in the Christian college?

Gulfport, Miss.

SOME GOOD THINGS.

By Rev. Ben P. Jaco.

Considering that David had God's Word as a lamp to his feet, and had hidden that Word in his heart, it is not strange that when there were many who could not find any good that he found more joy and gladness than others had in the midst of harvest. Yes, sir! There are many good things. I find them, too. The other day Walter Jones asked me to come over to Guntown and talk Centenary. He not only asked me, but arranged to let me preach four times in one day. I did it, too. Then that other warm-hearted, accommodating, alert pastor, Bob Neblett, asked me, too. I went before breakfast and remained until afternoon of next day. And what a good time I had there as well as at Guntown! I spoke four times.

But the biggest thing of all was that Centenary Cabinet meeting in the afternoon. The pastor announced the names at the morning service, and they were all there. I have never had in all my Centenary work a better attendance, more interesting meeting, perfect arranging for the work or other good feature than this meeting—as nearly a perfect meeting as I could conceive. They adopted a Special, which created new and feeling interest in missions. Then that fine body of Leaguers was enough to move any man's heart. No wonder I spoke to them. The thunder (from the skies) and rain did not scare the people away at the evening hour, but we had another good ser-

vice. Of course Jones and Neblett are men who have large influence with their people and lead them into the very best activities.

Yet, I am disposed to believe that there are other pastors and people who can and do perform their church work in a royal way of proficiency. Several others are also writing and hurrying me to come on and talk missions to the churches. When I get there they will, every one, try to excel Jones and Neblett, I am afraid, and either collect all Centenary pledges before I make my speeches or plan all the collecting teams ahead. That is all good and well. I am going to find good things anyhow. When the calls come too thick for Sundays, I am going to as many places as I can on other days. I will have two new illustrated speeches soon and will let my audiences look at pictures (not me) while I talk. Maybe they could hear five speeches a day that way. A Delco Light man has promised to carry an electric light plant around to show my pictures. He is one of Jones' men, and there are more like him in other parts of the State. That is a good thing.

One of the best things I have had lately is the fact that one of our finest young men is going to be a medical missionary, and I have been assured by two parties that his tuition in the medical college would be provided. I will not wait many days before others will offer to supply board and clothes.

Another good thing would be for you to pay your Centenary pledge to-day.

METHODIST FRATERNITY IN FLORIDA.

Fraternity is much desired among all Christians, especially the people called "Methodist," who are one in origin and doctrine, using the same hymnal, order of worship, and have so many things in common. Frequently I have heard eloquent addresses before our General Conference by fraternal delegates of the M. E. Church (North), and have sometimes felt that the speakers were altogether sincere, but a lingering fear that they did not represent the leaders of their great church has prevented the hearty applause that some of our brethren are able to give.

I must confess, however, that with all my fears I was not prepared for the unfraternal action of the M. E. Church (North) in ignoring the declaration of their General Conference to such an extent as to project work in Orlando, Tampa, West Palm Beach and Ft. Myers.

When I called Bishop Candler's attention to the announcement that Bishop E. G. Richardson was to preach at the Phillips Theater, January 23, and organize an M. E. Church in Orlando, he requested Dr. Cooper and me to call on him and present a formal protest. On January 22, we delivered the following communication:

Bishop E. G. Richardson,
Orlando, Florida.

My Dear Bishop Richardson:

We herewith hand you letter from Bishop Warren A. Candler, of Atlanta, Ga., who is in charge of the Florida Conference of the Methodist Episcopal Church, South.

We beg to add our protest to his, as it has been stated to us by Rev. J. J. Treadwell, district superintendent of Jacksonville District, St. John's River Conference, that an appropriation of $1000 has been made to conduct preliminary service in Orlando.

We are also informed that $40,000 has been appropriated from the Centenary Fund to secure property, and to build a church in this city.

We also note that Rev. Mr. Fuller was appointed by you as pastor of the church in Orlando.

When these statements were made to us we could hardly believe that representatives of the Methodist Episcopal Church could adopt such a course of erecting altar against altar, in this city, where the work of Methodism was so well represented and efficiently done.

We respectfully call your attention to the declarations of fraternity which have been repeatedly stated by the representatives of your church, and also to the act of the General Conference of 1901, where it was specifically stated that "Where either church is doing the work expected of Methodism, the other church cannot organize a society or erect a church building, until the bishop having jurisdiction in the case has been consulted, and his approval obtained."

The First Methodist Church, of Orlando, has a membership of nine hundred and the Sunday school has a membership of eight hundred seventy-six. This is positive evidence of the efficient service which our church has rendered in this city of seven thousand white people.

We have also a mission church in the northeastern section of this city, and an assistant pastor has been engaged to carry on this work, and we further believe that the coming of the Methodist Episcopal Church can only raise sectional questions, which have never been raised in this city, and which we believe ought to die.

We therefore respectfully protest against the violation of these fraternal utterances of General Conference of the two churches, building altar against altar in Orlando.

With great respect, we are,

Yours very sincerely,

Bishop Richardson admitted the action of the General Conference as stated, but said that in organizing a society or erecting a church in any place, he regarded the M. E. Church, South, as he would the Presbyterian Church or any other church; and then I said, "All the declarations of fraternity and the action of your General Conference then are to be treated as a 'scrap of paper?'"

On leaving the Bishop I said I had never expected to have a Methodist bishop tell me that he regarded my church just as he would a Presbyterian church, etc. He said, "I honor you." I replied, "Maybe so, the Presbyterians are a great and good people, but not Methodists in doctrine and discipline, and your General Conference has not taken such action to regulate you in your relation to them."

We are glad to say to the credit of the brethren and sisters of the North who have united with us and done so much to help establish Methodism in Orlando and elsewhere, that they almost, without exception, are against such unfraternal action, and stand loyally by us. Among these I refer to Brother C. E. Howard, who for more than twenty years has been the faithful and efficient Sunday school superintendent and steward in our Orlando Church. He stated to the District Superintendent of the M. E. Church: "I was a loyal member of the M. E. Church when I came South. I am now a member of the M. E. Church, South, and knowing Methodism North and South, want to tell you that the South has the strongest, purest and best type of Methodism, and the Northern Church has no business here."

Limited space will not permit me to publish many other things that the bishop said, but the above will indicate his spirit and plan. He reminded us that more than three years ago Orlando had been placed in the askings for $40,000 of Centenary funds. This was the work of his predecessor, who, while acting as it appears on the committee for unification, was planning to spend $40,000 in Orlando, erecting altar against altar. We would have you remember that Bishop Richardson does not speak as an obscure member of the M. E. Church (North), but as the bishop in charge of the work in Florida.

Yours very sincerely,

J. P. HILBURN, P. E.

TORCH BEARERS.

By Rev. Elmer C. Gunn.

For most of us there is inspiration in the thought that we are runners in the race of life, bearing, as we run, the torch of truth which we have received from the generation preceding and are to hand into the fingers of the generation following us. This torch of truth is "the faith of our fathers, living still, in spite of dungeon, fire and sword." To some of us, it seems that the weight of the torch and the flicker of the flame it bears make for our generation an exceedingly difficult task. This is, in fact, a stretch of the road which it is tremendously important to negotiate successfully. Even the most casual observer realizes that the war has brought us into a changed world. While some of the changes are for the better, others are for the worse, but all will be vitally influenced by victorious bearers of the torch of truth. We are in the midst of a world of changing values, but the changes can never affect the changeless power of saving faith in God.

Our leaders are calling to us to light the world to a stronger educational system, to make it possible for the generation receiving the torch from us to bear it more effectively than any other generation ever did, because many of the obstructions we are encountering will be removed from the path, and many of the hindrances we have been dealing with will be struck as shackles from their feet by our successful effort.

For the country pastors, of whom the writer is one, the problem of the year is the Educational Campaign. All the disadvantages the leaders are naming in their far-flung literature are first-hand facts with us. They are trying to eliminate the very enemies we are fighting: poor equipment, untrained leadership, an unsuccessful past (from the world's view-point at least), a future not altogether rosy with promise; from the midst of these hindrances we are called to make the Educational Campaign "go," that leaders of other generations may have that which to-day we lack. It is a call that appeals to the best that is in us; a call that stirs the memory to draw a picture of what might have been; a call that awakes the sacrificial which has ever been humanity's deepest note of service.

It is a great dream the leaders have, a dream of the church throbbing with effectiveness from the heart of the city to the farthest limits of the backwoods; a church alive with men and women consecrated to the tremendous tasks of the many-sided work of saving the world, and educated to the highest point of efficiency by a system that has the equipment of the world and the power of God; in short, a church that functions as a powerful influence in every community because it is a character-moulding institution and the best of its blood and talent is devoted to making it effective. It is for us to make the dream come true. It would not be the part of strong sons of the fathers who flung us the torch from their failing hands to falter in the face of the great task we have been assigned. It is tremendously worth while to see to it that as the old-time country community has become a thing of the past, the old-time country preacher, of whom you and I and some few others are the remaining representatives, be replaced by effective ministers of the Word in the stretch of the race belonging to the generations that are to come.

While the obstacles in the path are enough to appall us and almost shake the foundations of our faith, the end to be achieved is worth much more than the cost of success will be. The shining path of prayer is still open to us all. The world's adversities may shadow the walks of business, world conditions may shut the gate to commercial progress, business men may shake their heads and say, "It can't be done," but the path of prayer holds ever its love-lit way from our dust-covered, pilgrim feet to the foot of the Throne of God. "Victory through Faith" will ever perch upon the banners of the hosts of the church of God. High over all the tumult and shouting of the world's discordant negatives, there rings in the soul of the true believer the notes of the clarion call of the Great Leader—"All things are possible to him that believeth." Listening, we may hear in the rustle of the breezes that are wafted to us from the shores of those who cry no more the words of the fighter on Flanders Field: "To you, from falling hands, we throw the torch. Be yours to lift it high! If ye break faith with us who die, we shall not sleep, though poppies blow in Flanders Fields." Let's go!

Rayne, La.

SOME PHARISEES

were tithers, but from the wrong motive, and by the wrong method. They paid one-tenth to God, but considered as their own in an absolute sense, the nine-tenths left.

Tithing should always be an acknowledgment of Christian stewardship; never a substitute for Christian stewardship.

ASK ANY PASTOR WHO HAS TRIED IT.

If you doubt the spiritual results, and the financial revolution which follow a stewardship and tithing revival in a church, ask any pastor who has put on and over such a campaign.

BISHOP McMURRY ON THE CHRISTIAN EDUCATION MOVEMENT

My Dear Brethren: The Christian Education Movement, which is now in full swing throughout the church, was planned and projected by our General Conference, and, therefore, is not a movement of a few educational leaders but of the church itself.

The deliberate judgment of our great church on this subject, as expressed by the General Conference, was announced and published at the close of the General Conference, and has since that date been kept continually before our people.

The responsibility for the success of the movement is not upon the Director General alone, or those immediately associated with him, but upon the ministry and laity of the church, for whom the General Conference, composed of an equal number of preachers and laymen, had a right to speak, and did speak.

The difficulties in the way of the movement at the present time, owing to an unusual financial situation, have been recognized by all our leaders, but this financial condition that makes it seem difficult for us to do this work, intensifies the need for doing it.

May it not be possible that an honest, persistent effort on your part and mine will open up resources that we have not hitherto thought of?

The church is of God, and God is not unmindful of the church. If we fail not in this time of the church's need, shall we not claim the blessings of our Heavenly Father upon our labors in an unusual degree?

I appeal to you, therefore, to lead in this movement in the sphere of your responsibility, courageously, tactfully and sympathetically. Such leadership, I confidently believe, will bring results entirely satisfactory, and even beyond what we have been expecting. Yours sincerely,

W. F. McMURRY.

MEETING OF LOUISIANA WESLEY BIBLE CLASS FEDERATION.

The Wesley Bible Class Federation at Lake Charles would have been everything its friends had hoped for, if Bishop McMurray could have honored us with his presence.

While the Federation did not open till Tuesday afternoon, delegates began to arrive on Monday and they kept coming until the last session of the last day. They came from the most distant places in the State. At no meeting of the Federation did delegates travel as many miles to attend.

The Federation is a school of principles and methods in Religious Education. It was most interesting to see delegates from fifteen to sixty years of age hard at work in the departmental conferences. The addresses of the Federation were superfine.

The address of Rev. A. S. Lutz, Educational Secretary, on Christian Education was praised by all who heard it. It is very difficult to fill a place made by the absence of any distinguished speaker, and especially is that true in the case of our much loved Bishop. Brother Lutz made a great speech.

The president and the secretary of the Federation, Judge W. G. Banks and O. H. Cline, were absent on account of sickness. Our efficient and worthy vice president, C. O. Beauchamp, presided in his most familiar way.

The Elementary Conference, led by one of the best qualified leaders in America, Miss Minnie E. Kennedy, was greeted at every session by a room filled with earnest learners and teachers of early adolescence.

The Intermediate-Senior conferences were most helpful and E. R. Stanford was a popular teacher, dealing with this difficult age of the teens.

The Young People and Adult conferences grew in interest from the first session. This class was crowded from day to day, and W. C. Owen proved a master in the classroom. This department more than any other has promoted the Federation, and we were delighted with the pleasant co-operation of Brother Owen and the others.

If I should fail to mention the Superintendent of Rural Work for our denomination, M. W. Brabham, it would not be safe for me to visit schools that sent delegates to Lake Charles. Brother "Brab," as we call him at times, filled his place on the program in a way that distinguished him as a leader. Come again, Brother Brabham, and bring all those who served us so well.

The second night of the Federation was a treat to all who came. The house was packed to hear our brilliant and progressive educator, Dr. John A. Rice, who spoke on "My Brother and I." This address was a challenge to Christian manhood and world civilization to meet the present-day crises.

The Jennings Male Chorus sang their songs with great harmony and fervent spirit. The members of the chorus were not all present; those being in attendance were Guy P. Randolph, W. F. Humphrey, W. P. Arnett, Robert Pratt, D. B. Clayton, Ben Freeman and Dr. Morgan Smith. The chorus furnished all the music for the night service. The Lake Charles American-Press put it thus: "The Jennings Male Chorus delighted the crowded auditorium at the evening session."

Miss Minnie E. Kennedy is a forceful speaker and in her address on the "Moving Picture" brought a careful resume gathered from a critical survey in which she participated. You will see a synopsis of this address elsewhere.

A few minutes were used on Wednesday night to ask those present to make a special pledge to our Methodist Sunday school work and it was done as quickly and easily as you take an offering in a regular church service. It amounted to $600. We are sure that it will be $1000 and over, when other schools, classes and individuals have been given an opportunity to contribute.

We are greatly in debt to our Publishing Agents, Smith & Lamar, for the book exhibit. Many of the books were sold.

The Federation was a great success and gives every assurance that the Methodists of Louisiana will spare no effort or money to give the Kingdom of God a chance to do its work of love and service in Louisiana.

ALONZO EARLY,
Sunday School Field Secretary.

Alexandria, La.

Synopsis of Address By Miss Kennedy.

Miss Minnie E. Kennedy of Nashville, Tenn., outlined evidence of lowered ideals on the part of growing boys and girls and spoke of certain indications that show that children are becoming sophisticated and are evidently being subjected to hurtful influences. She cited some instances.

"One young girl said to another. 'I am tired of working. I think I will get married.' The other girl answered 'You may not better things by that.' The first one said: 'I can try marriage, and if I do not like it I can always get out of it.'

"This and similar instances indicate low standards with reference to marriage and divorce. The present style of dress was discussed and it was argued from this method of dressing that ideals of personal modesty had been seriously affected.

"Several instances of young children committing suicide were cited to show the abnormal state of mind which appears in many children.

"In searching for causes for these lower ideals and for the sophistication of childhood, the moving picture came under consideration. Miss Kennedy said that it was not her intent to denounce moving pictures in wholesale fashion; that they are the strongest and mest effective educational agency in existence in the world to-day; that this educational influence is for good or evil according to the subjects presented by the pictures. She said that moving picture authorities state that twelve million of people visit moving pictures every day in the year.

"In order that the possible effect of moving pictures upon children and youth may be ascertained, a survey of moving pictures with special relation to children and youth has just been completed. This survey covered the South and some parts of the North and West. Experienced persons were selected as surveyers. A questionnaire of ten points was given to each of these. They were asked not to select the films to be surveyed, but to take them in the order in which they were presented by the theatres. They were also asked to observe the children that were present in the theaters and to note the effect that certain parts of the film had upon them. The points to be observed, with the findings, are as follows:

Points.	Number of films Containing points.
1. Married, intrigue or unfaithfulness	107
2. Divorce	36
3. Immodest dress	163
4. Social or individual drinking	133
5. Indecent cabaret dancing	89
6. Interior of houses of ill fame, gambling hells or the like	119
7. Freedom of contact between sexes	184
8. Smoking by girls and women	78
9. Realistic struggle of girl or woman to defend honor	109
10. Nerve racking situations	218

"Observations were reported on 388 films. Of these only 35 were free from objectionable points. Some of these 35 were clean, wholesome comedies, some had interesting plots that entertained without undue nerve strain. Part of them had no value whatever.

"It was also found that many moving pictures reflected upon the church by representing ministers who were sissies and who played ludicrous parts in the films presented. Also many films portrayed crime in minute details.

"It was stated that all of the group of elements that relate to sex life that are enumerated in the questionnaire are particularly hurtful to growing boys and girls who are fixing their standards and life ideals. It was stated that the wave of crime now sweeping over the country, in which the majority of criminals are under 20 years of age, may be traced directly to the presentation of all kinds of crime by the moving pictures. Attention was called to the fact that persons witnessing terrible or horrible scenes tend to become careless and are brutalized. The law recognizes this fact when it decrees that executions must be in private.

"Miss Kennedy stated that the problem is largely one of the home, that fathers and mothers make up the community and may determine just what shall occur in that community. It was suggested that adequate censorship must be provided and that a standard for use by censors must also be provided. It was stated that censorship alone was not enough, but that places must be secured where only the right kind of films as tested by a standard may be presented.

"Emphasis was laid upon the fact that the home needs to provide wholesome recreation for the children; that the church and the community must also provide safe and wholesome recreation in order that attendance upon the movie may only be incidental in the child's recreational life.

"The statement was made that unless steps are taken to protect child life and youth from the impressions being made by the present type of moving pictures that another generation brought up under such influence, will inevitably overthrow the standards of the nation as well as the teachings of the church of God."

Officers Elected by the Louisiana Bible Class Federation.

President, A. M. Mayo, Lake Charles; vice president, Judge W. G. Banks, Shreveport; secretary-treasurer, C. O. Beauchamp, Shreveport.

Executive Committee: A. W. Byron, O. H. Cline, E. L. Walker, C. W. Scales, J. H. Carter, A. M. Mayo, C. O. Beauchamp.

Resolutions.

Resolved:

That we give to First Methodist Church of Lake Charles, the pastor, Rev. W. W. Holmes, and friends of the church our hearty thanks for their royal entertainment.

That to Rev. Alonzo Early and Miss Caroline Hess we are grateful for their labor of love in making both the program and the Federation so conspicuous a success.

That to our Central Office workers, W. C. Owen, E. R. Stafford, M. W. Brabham and Miss M. E. Kennedy, we are grateful for their wise counsel

and fruitful suggestions concerning the betterment of departments and class work.

That we are indebted to Dr. Jno. A. Rice for his presence and inspiring addresses.

That we are indeed grateful to presiding elders, pastors, and scholars for their presence and co-operation.

That we recommend the liberal support of our literature published by our Publishing House, our Central Office force, our Conference Field Secretary, Conference and Elementary Superintendent as valuable adjuncts for better service to our great Sunday school work.

That we appreciate the excellent music of the Jennings Male Chorus.

That we thank the American-Press for publicity given to our Federation.

That we commend the untiring efforts of our Sunday School Board to improve the instruction given in our Sunday schools by promoting Standard Training Schools and other agencies in religious education, and that we urge Sunday schools, classes and individuals to make substantial contributions to its treasury.

That we make special effort to have our schools well represented at the Mansfield Training School, June 15-22, 1921.

That we thank Rev. A. S. Lutz for his eloquent and stirring address on Christian Education.

H. W. RICKEY, Chairman.
P. J. PORTER,
W. J. SHARP.

ANNA B. AUSTIN.

By Rev. F. B. Hill.

Occasionally a pastor calls at the Methodist parsonage in Jackson, La., on his way to take a look at the ruins of old Centenary College. I like to accompany him, but it is often a sad visit. Many a time I have seen tears in his eyes. Tears are often like telescopes—they give a clearer vision, and one sees things more real than in laughter or joy. I love to hear their reminiscences of those happy, prosperous days. "On that platform," says Rev. N. E. Joyner, "I won a medal for my society." "There," says another, "is where I boarded; there I lived, slept and studied." "There in the old church—just there—at the altar," says Rev. W. W. Drake, "I claimed the pardon offered and purchased by Jesus Christ, and found peace." "There," says my presiding elder, Rev. J. W. Lee, "I knelt and was ordained a deacon." Then the homes of the godly women in this former "Athens of the South! I am told that in those days the women were of the best, refined, gentle, cultured, creating an atmosphere of Christian education and refinement, with a unique charm peculiar to our Southland. One of these women has just passed away from us. "One of those who," says Dr. H. B. Carré in a letter just received, "are indeed the salt of the earth." Rev. H. T. Carley writes of her, "She stood for all that is best in life."

Anna B. Austin was born in Summerville, Ala., April 12, 1848. She was united in marriage to R. S. Austin, July 6, 1876. She died January 25, 1921. For over fifty years she was a member of the M. E. Church, South. She was president of the Woman's Missionary Society and Ladies' Aid, and as well as her frail body would allow, was "zealous in all good works." She was thoughtful and considerate always of the occupants of the parsonage, and all that pertained to the welfare of the church. Mrs. Austin had no children, yet in more ways than one she was truly "a mother in Israel," for she mothered and reared several children, taking them often at a very early age. One is a doctor in Texas; another is a prominent attorney at the Capital; another holds a prominent position in Bogalusa; another has risen to a responsible and high position on the editorial staff of the New York Tribune; another is the beloved and useful wife of our pastor in Baton Rouge First Church. And there are others. Her life partner, Judge R. S. Austin, is spared to us for a little longer term of usefulness. He is superintendent of the Sunday school, a steward of the church, a useful citizen as notary public, and a needful asset to our community.

Sister Austin has been "promoted," as the Salvation Army say of their dead. We call people dead when the soul has left the body; God calls people dead when the life has left the soul. We draw up our obituaries on a totally different principle from that on which they are drawn up in Heaven. We say, "a man is dead;" angels say, "a soul is born." We record the death of a man or woman; God records the death of an ideal. Old Centenary is in ruins, Sister Austin has left us, but there is continuity. "One generation shall praise Thy name to another," exults the Psalmist. And the writer of the Epistle to the Hebrews grasps a wider application, when he describes the intimate relationship of past heroes and heroines to Christian posterity:

"And they all * * * received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect." No true worker is isolated, and no real service a disjointed endeavor. That all service, faith, and effort, sooner or later flower into something beautiful, is no fancy, but a fundamental truth established by Jesus Christ.

Jackson, La.

NORTH MISSISSIPPI DISTRICT SET-UP MEETINGS OF THE EDUCATIONAL MOVEMENT.

Corinth District, at New Albany, Tuesday, April 5; at Corinth, Wednesday, April 6.

Aberdeen District, at Okolona, April 7.

Columbus District, at West Point, April 8.

Greenville District, at Leland, April 12.

Greenwood District, at Itta Bena, Wednesday, April 13.

Grenada District, at Water Valley, Thursday afternoon and Friday morning, April 14 and 15.

Sardis District, at Batesville, Tuesday, April 19.

It is expected at these meetings there shall be:

District Financial Director;

The Conference Financial Director;

Financial Director for each charge of the District;

The Presiding Elder;

Each Pastor of the District;

Minute Men, Chairmen of each Church in District;

The District Alumni Director;

District officer of each Church Board;

The District Lay Leader;

Conference Educational Secretary.

It is absolutely essential that each one of the above named persons shall be present at these meetings. Expenses of each one will be paid on the spot. Dr. Reynolds, Director General of the Movement, will be in these meetings. Dr. Counliss, Dr. Watkins, Dr. Bourne, and other interested leaders will be present. A live program has been planned.

Yours for some great conferences,

J. G. HOUSTON, Conf. Director.
J. H. HOLDER, Conf. Secretary.

PROGRAM, DISTRICT SETTING-UP MEETING.

1. Devotional, by the presiding elder.
2. Statement as to purpose of meeting, by District Director.
3. Address on the Objectives of the Christian Education Movement.
4. Our Christian Colleges, our Need.
5. Our Christian Colleges, their Need.
6. Method-Book Discussion of Plans, led by Conference Director.
7. Minute Men Meeting, led by District Director of Minute Men.
8. Roll Call of Charges and Expressions.
9. Announcement of Further Plans
10. Night Session Inspirational

The above program is the outline for the District Setting-up Meetings for the North Mississippi Conference. Dr. J. H. Reynolds, Director General of the Movement, is booked to be present and have a prominent place on the program. Dr. A. F. Watkins and Dr. J. R. Countiss will have parts. Our Field Secretaries of Sunday School, Centenary, and Education, together with representatives of the Boards, will be present. Every pastor, every charge financial director, every church chairman of Minute Men, district alumni director, district lay leader, and the Conference Financial Director will be present. Every pastor is urged to see that his laymen directors and Minute Men chairmen are present. We will be prepared to pay each man's expenses on the spot. What we must have is a FULL ATTENDANCE, FOR THE FULL TIME.

J. G. HOUSTON,
Conf. Financial Director.
J. H. HOLDER,
Conf. Secretary Education.

ALEXANDRIA DISTRICT CONFERENCE.

As announced in the New Orleans Advocate of March 17, the Alexandria District Conference will be held at Oakdale on May 10-12. Pastors will see to the election of their delegates and send in their names to Rev. J. L. Evans, Oakdale, as soon as possible. Page 74 of the 1918 Minutes gives the rule showing how delegates are to be chosen. The first session will be held immediately upon the arrival of the southbound Missouri Pacific train. All the brethren who have causes to be represented will please communicate with me as soon as possible.

The district financial set-up meeting will be held in Alexandria on April 11. Sunday school superintendents, chairmen of minute speakers, local financial directors, and pastors are requested to attend this meeting. Plans will be announced later for the entertainment of these. Expenses are to be paid. A mass meeting is being planned for the evening of April 13. All brethren will please arrange to come in the afternoon before, so that the meeting may begin at an hour early enough in the morning of the 14th to finish in time for all to return on early afternoon trains.

W. L. DOSS, Jr., P. E.

THE EDUCATIONAL MOVEMENT IN THE MONROE-RUSTON DISTRICT.

Dear Brother Carley: I wish to say a word about the Educational Movement in the Monroe-Ruston District. The preachers and people seem determined to put forth their best efforts in this movement, as well as in all others, for the best interest of the church and for the best results.

I think we are very fortunate in securing Prof. H. E. Townsend as district director. He is a graduate of a Church college, loves his church and seems enthusiastic over this great movement.

A word to the preachers of the district: Prof. Townsend will assist you in organizing your churches with church directors and committees. The co-operation of all will mean much to our church. Fraternally yours,

K. W. DODSON, P. E.

The Home Circle

DROP A PEBBLE IN THE WATER.

Drop a pebble in the water. Just a splash, and it is gone;
But there are half a hundred ripples curling on and on and on;
Spreading, spreading, spreading from the center, flowing on out to the sea;
But there's not a way of telling where the end is going to be.

Drop an unkind word or careless, in a minute it is gone;
But there are half a hundred ripples circling on and on and on.
They are spreading, spreading, spreading from the center as they go,
And there's not a way to stop them once you've started them to flow.

Drop an unkind word or careless, in a minute you forget;
But there are little waves a-flowing, and there are ripples circling yet,
And perhaps in some sad heart a mighty wave of tears you've stirred,
And disturbed a life that's happy when you dropped that unkind word.

Drop a word of cheer and kindness. Just a flash, and it is gone;
But there are half a hundred ripples circling on and on and on,
Bearing hope and joy and comfort on each splashing, dashing wave,
Till you'd not believe the volume of the one kind word you gave.

Drop a word of cheer and kindness, in a minute you forget·
But there's gladness still a-swelling and there's joy a-circling yet.
And you've rolled a wave of comfort whose sweet music can be heard
Over miles and miles of water, just by dropping a kind word. —Exchange.

THE TRAVELER.

Donald was cross. There was no denying it—very cross indeed. It wasn't this morning only, but every morning lately it had been just the same. It could not have been anything about his home, for that had everything in it which should have made a little boy happy and glad on such a beautiful morning. It could not have had anything to do with the wrong side of his bed, for that was pushed up against the wall, so that he always had to get out the same side. Yet here he was, sulky and cross as two sticks.

At breakfast there wasn't enough sugar on his oatmeal. His egg was too soft. His toast was too hard. And he was so rude to Mary that father was obliged to speak sternly. When breakfast was nearly over, father looked questioningly across at mother, as if to say, "What's to be done with such an unreasonable little boy?" Mother sent a bright little nod back in reply, that seemed to say, "Leave him to me, Daddy, dear. I'll see what can be done."

Presently she rose from the table. 'Father," she said, "I'm going to send this little boy on a journey this morning before school time. His train leaves," she glanced at the clock in the corner, "in just eight minutes. He is going to sit there until train time and think, all alone by himself;" and before Donald had time to ask a single question, the door closed behind father and mother.

Way down deep, Donald knew that mother meant him to think over how he had been troubling them all; but he was so busy, wondering and wondering what mother could have meant about a "journey," that he had no time for that. He couldn't help being just a little bit excited, for he did love to play train, and mother could invent just the dandiest games.

Just as the clock was slowly and solemnly ticking off the eighth minute, the door opened, and mother came back. In her hand she held a long slip of green paper which she handed to Donald without a word. It was printed in big clear letters, just the kind that Donald was very proud of being able to read. And this is what it said:

"GOOD FOR ONE FARE"
Between the following points:
GRUMPYTOWN and SMILEYVILLE.
Stops at
1. MERRYMEAD
(Front Library Window)
2. SUNNYSPOT
(Up in the Bathroom)
3. FUNNYFIELD
(Kitchen Side Window)
4. SMILEYVILLE
(Out in the Barn)

"Huh!" growled Donald when he had finished reading. "I don't care much 'bout that! I know just what those old places are."

Mother only smiled.

"Better hurry," was all she said. "Train's leaving straight off."

"Where's Grumpytown?" demanded Donald.

"Right here in the dining-room, where you are," answered mother, rather soberly.

It was a very short run to the first stop, "MERRYMEAD," the ticket called it.

"Don't see any reason for that name," sulked Donald.

But it was the merriest kind of a place, if he had only let himself see it. Jolly Mr. Sun poured down on the broad plant shelf where pink, white, and lavender hyacinths smiled, and yellow "daffys" nodded gayly at one another. The window ledge outside was alive with little birds, hopping busily about in the sunshine, picking up the crumbs that some kind hand had provided; while above in his cage, Puffball, with head cocked on one side, poured out a song which said, "See! Did you ever see such a day!"

Donald looked a minute. Then, "Huh! Don't care much 'bout that old place!" said he.

"Is this 'SUNNYSPOT?'" he demanded a moment later, sticking his head in at the bathroom door.

"What's that ye're sayin', Masther Donald? Sure, I'm thinkin' it's right ye are entirely. For sure th' blissid baby is a bit av a piece uv sunshine hersilf, she is that. Ye can look fer yersilf," and Nurse Maggie pulled him gently through, into the big bright room. There in her little tub, sat Donald's baby sister, chuckling with glee as she splashed the water about and watched it drip from her tiny fat fingers. She greeted Donald with a crow of delight, and an extra big splash. He really couldn't help a glimmer of a smile, for he did love "his baby" very much; and after he had bent down to wriggle his fingers through the water at her in the way that always made her laugh, "fit to burst," as Maggie said, why, he really couldn't feel quite so cross as before.

Once more outside, he even managed to crack a little joke.

"Guess this train'll be 'xpress to the next stop," he said to himself as he shot down the banisters into the hall below.

"FUNNYFIELD" puzzled him a bit. He couldn't seem to find it, though he stood looking and looking all around the kitchen. Then as he turned to the window, he suddenly spied something that made him giggle right out!

Out on the lawn stood the big, tall snow-man soldier that Donald had made a day or two before. But how changed! You see, it had turned warm in the night, and the sun rays of the first spring day had helped to turn him into the queerest looking soldier-man Donald had ever seen. Instead of standing erect and tall, as a soldier should, he was slumped over on one side, while the stick which he had carried for a gun stuck out behind him in a lop-sided fashion. His soldier cap had slipped over one ear. One eye was gone entirely, which gave him the appearance of winking merrily at the passersby, while the melting snow trickling from his nose, made him look as if he were weeping bitterly while he winked. Altogether, he was a sight to make even a sulky little boy burst right out laughing, which is exactly what Donald did. He couldn't have helped it, to save him.

So, you see, Donald had really reached "SMILEYVILLE" even before he came to the barn, his last stop.

This time there was a real 'sure-enuf 'sprise" waiting for him. There in the middle of the big barn floor sat a little dog! It was the cunningest, brownest, curly-tailest little dog that Donald had ever seen. It was the kind he had wanted and wanted for the longest time! Around his neck was a little collar, and to it was tied a painted placard which Donald had hard work to read, the little dog frisked so about him. Finally, he made it out.

"My Name is Happy-go-Lucky. Happy for Short. I am Looking for a Home. On Account of My Name, I can only Live Where Every one is Happy all the Time. I would Like to Stay Here if It is that Kind of a Place."

The little boy fairly flew in to mother. He didn't look in the least like the same child who had sat at the breakfast table.

"Mother!" he panted, "Mother! There's a little Happy-go-lucky doggie out in the barn, 'nd he can only stay where everythin's nice and pleasant. 'Nd if any one's cross, he'd have to go right straight pop off. 'Nd, mother, could you 'n' daddy 'n' Mary 'n' Maggie be pleasant 'nd smiley all th' time, d'you think, mother, so's he c'n stay?"

Mother smiled down into the anxious, excited little face!

"We'd all try hard little son," she said. "And how about this little boy?"

"Why, 'course I would, mother. 'Course I would. I couldn't be cross if it would make my little doggie go 'way. Just cuz I didn't have any little dog, that's all I've been cross for, ever, mother. Didn't you know that?"

And I am glad to be able to tell you that Donald and Happy-go-lucky lived together for many, many years. Frances Clark, in The Congregationalist and Advance.

"TIME OUT."

What A Shock!

"Waiter, has this steak been cooked?" "Yes, sir, by electricity." "Well, take it back and give it another shock."—Judge.

Quite Right.

"How do the Joneses seem to like their little two-room kitchenette apartment?"

"Oh, they have no room for complaint!"—Judge.

Not Permanent.

"Mr. Smith, that ham you sold me am sure bad."

"Why, 'Rastus, that ham was only cured last week."

"Dat might be, Mr. Smith, but it sho' must 'a' had a relapse."—Outlook.

Didn't Want A Daughter.

"No, sir," cried the irate parent, "my daughter can never be yours."

"I don't want her to be my daughter," interrupted the young man, "I want her to be my wife."—Edinburgh Scotman.

But It Wasn't.

"What are you doing there?" asked a policeman of a woman who had stopped her automobile near a street corner and was preparing to alight. "Parking my car," she replied. "I thought this would be a good place. The sign there reads, 'Safety Zone.'"—Life.

A Base Slander!

Master—John!

Servant—Yes, sir.

Master—Be sure you tell me when it is 4 o'clock.

Servant—Yes, sir.

Master—Don't forget it. I promised to meet my wife at 2:30 and she'll be provoked if I'm not there when she arrives.—Answers.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S J. Davies.

Mississippi Conference—Rev. C. W. Crieler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

TO THE PREACHERS AND OTHERS INTERESTED IN THE WELFARE OF THIS ADVOCATE.

Dear Brethren: At the meeting of the Publishing Committee last fall, resolutions were framed and adopted appealing to the patronizing Conferences for adequate support for the Conference organ.

The three Conferences passed resolutions fixing as a quota for each church in Louisiana and Mississippi one subscriber for every ten members.

As manager of the New Orleans Christian Advocate, I am this day appealing to the preachers and church authorities to press the claims of the Conference organ. The situation is critical and the need is urgent.

CHAS. O. CHALMERS, Manager.

March 31, 1921.

OUR WORK AT BUNKIE, LA.

As stated in a personal item last week, we had the privilege of preaching to our congregation at Bunkie, La., on Sunday morning, March 13. The occasion of our visit to that delightful little town was an invitation from the pastor, Rev. George Fox, to be present at the inauguration of a new feature of the local church work—an extension of the facilities of the church to the surrounding country by means of automobile trucks to bring the children and grown people to Sunday school, as well as to the regular services of the church.

Bunkie is a prosperous town situated in the midst of one of the most fertile sections of the State. Radiating in all directions is a system of good roads, which makes easily accessible the conveniences of the town to the people throughout a large radius of territory, by means of automobiles. One of the most progressive high schools of the State is located there, its attendance kept up to a high standard by means of trucks which bring the children for miles around to school in the morning, and take them home in the afternoon. Since this plan had proved so satisfactory in connection with school work, and in other ways, it was thought that it would be equally practicable in connection with the church. With the cooperation of the Conference Board of Missions and of the General Board, funds were made available for the undertaking, and it was put into operation on the date mentioned.

Unfortunately for the initial effort, the weather was very inclement—so much so that a service could not be held at the evening hour—but the attendance at Sunday school and at the morning service was such as greatly to encourage the pastor and those who are laboring with him in this movement with the hope that it would mark a new era in the social and religious life of the community. Our own opinion is that this is a noteworthy attempt to deal in a practical way with what has hitherto been one of the serious problems in connection with making the church a vital part of the life of the people in our smaller towns and rural sections.

While we are in complete sympathy with the idea that the church should be made accessible to all the people, no matter where they may live, we do not believe that the end is to be accomplished by establishing preaching places and undertaking to build churches where, from the very nature of the case, the membership will always be small and the support too meager to command the time of an efficient preacher. We do not mean, of course, that distinctively missionary territory should not be occupied; we have in mind merely the multiplying of appointments where no real need exists. Our system of consolidated schools has proved beyond any question that a better school can be maintained at a central point by bringing the children to the school than could possibly be had under the old system of trying to maintain a school for every little neighborhood group; if this is true with reference to the school, why not with reference to the church?

The idea in the mind of those who are back of this movement is to have at Bunkie a thoroughly equipped building, a complete organization, and a well developed program for community service that will enable the church to minister in the fullest possible way to the needs of the community and then to put all these things in reach of all the people by a system of automobile transportation that will reach every family in the adjacent territory. While the work at Bunkie is in the nature of an experiment, we have every hope that it will prove eminently successful, and we shall watch its development with a great deal of interest. Brother Fox, the pastor, has his heart in the work, and he is rendering splendid service to the church at large in demonstrating the practicability of a plan of this kind. Mr. Stephen S. Thomas, Centenary secretary-treasurer for Louisiana, is also greatly interested in this new work, and was present on the opening Sunday.

Our visit to Bunkie was made doubly pleasant by delightful courtesies in the homes of Mr. and Mrs. W. M. Mantiply, and Mr. and Mrs. B. S. Randol, in addition to the gracious hospitality of Brother Fox.

ONE HUNDRED THOUSAND DOLLARS FOR THE CHRISTIAN EDUCATION MOVEMENT.

Mr. William H. Stockham, of Birmingham, Alabama, has made a gift of $100,000 to the Christian Education Movement of our church. This liberal layman was one of the large givers to the Centenary, and was Centenary Conference Director of the North Alamaba Conference. He has given to many worthy causes, and gives not recklessly but always after careful study of the institution or cause that asks his help.

Mr. Stockham is president of the Stockham Manufacturing Company, of Birmingham, and has long been identified with the business affairs of that growing city. An honored citizen, public spirited and progressive, he is held in highest esteem by the people of Birmingham. His personal service and his money have been felt in carrying forward the enterprises of the church and all good causes. And better still, he is an active Christian layman—a man who is interested in all that makes for the spiritual progress of the church.

His statements concerning the appeal of the Christian Education Movement are worthy of consideration by our laymen. He said: "After coming out of the Centenary Campaign, I saw the need of an enlarged and better equipped ministry to further the advance of the church in all departments made possible by the success of the Centenary. This, I realized, must come about through the upbuilding of the Christian educational institutions, and that the cause of the Christian college must be the next great undertaking of the church.

"I am contributing to the Christian Education Movement in a larger way than I did to the Centenary, because I believe that education is a cause that business men and men of wealth should contribute to in a large way from their accumulated savings. Missionary work should be supported through tithing from current earnings and income. But the enlargement and endowment of our colleges is a permanent investment that should draw heavily from the accumulated resources of men of wealth, as well as from the tither."

The example of Mr. Stockham should be followed by many of our wealthy men and women of the South. He is not one of the "big rich" men of our section. He has prospered in his business and has accumulated a fair share of wealth, but there are many men of our church more able to give than is this liberal layman of Birmingham. His gift and the gift of a like amount by former Governor H. C. Stuart, of Virginia, a Holston Conference layman, should bring many of our people of wealth to see their opportunity and their high obligation in this hour.

It is worthy of note in this connection that Mr. R. T. Moore, the financial director for Louisiana in the Christian Education Movement, announced at the mass meeting in New Orleans on March 20 that a gentleman of Shreveport, whose name he did not feel at liberty to give, had promised to give $100,000 to the cause of Christian education in this State. If other men of means would show a like liberality, Louisiana and Mississippi would both easily reach their quotas and the urgent needs of our educational institutions would be met at once. We can make more money with the money we have—but how much better to make men with it!

SUNDAY SCHOOL DAY AND CHILDREN'S WEEK.

By the law of the Discipline, the last Sunday in April, or as near thereto as practicable, is set apart as Sunday School Day, on which an offering shall be taken for the support of Sunday school work, and the observance of this day is made a part of the duty of the preacher in charge. For some unaccountable reason, some of our schools have failed in the past to take any notice of this plain requirement of the law of the church; we are hoping that every Sunday school in our three Conferences will observe the day this year, and we are calling attention to it at this time in order that every superintendent and pastor may be reminded that the time for its observance will soon be at hand.

The offering taken on this day is used solely for the support of our Sunday school work, fifty per cent of it going to the General Sunday School Board and fifty per cent to the Conference Board, except that in those Conferences employing a Sunday school field secretary, seventy-five per cent of the offering goes to the Conference Board. Each of our three Conferences has an efficient field secretary, so a liberal offering at this time will go a long way toward strengthening this most important work in our own territory. Programs have been prepared, which may be had for the asking, and we earnestly urge all our schools to begin preparation at once for a successful Sunday School Day this year.

In the same connection, we wish to call attention to Children's Week, a period embracing April 24-May 1, to be used to arouse in the minds of the adults in the home, the church, and the community, an increased desire to give the child adequate moral and spiritual development. It is impossible to over-estimate the importance of providing for the proper religious education of our children, and it is equally impossible to devote too much time to this important subject. Suggestions and a suitable program have been prepared by the General Sunday School Board for the observance of Children's Week, and we urge all our pastors, superintendents, and teachers to secure them and give to the matter the attention its importance deserves.

PERSONAL AND OTHER NOTES.

"We are moving on very nicely over in this corner of the State," writes Rev. H. E. Carter, of Iuka, Miss.

Rev. W. E. Dickens, of Pachuta, Miss., writes that his work is moving along nicely, and that he is planning for a great year.

Dr. Frank W. Gunsaulus, one of the most widely known ministers in America, died suddenly on March 17, at the age of sixty-five.

Our church at Macon, Miss., is in the midst of a great revival, in which the pastor, Rev. Olin Ray, is being assisted by Rev. W. A. Wilson.

Mrs. A. B. Franklin, of Stage, Miss., in a business note to the Advocate, takes occasion to speak very appreciatively of the work of the pastor of the Trenton charge, to which she belongs.

Rev. W. H. Lane, our pastor at Lauderdale, Miss., is expecting a good work on his charge this year. The Sunday schools are taking on new life, and all departments of the church are active.

"I have been taking the Advocate for a long time, and I do not see how a loyal member of the Methodist Episcopal Church, South, can do without it," writes Brother Jno. A. White, of Clinton, La.

Dr. Theodoro Copeland has recently been engaged in holding a very successful meeting in Corpus Christi, Texas. At the time we saw an account of the meeting, eighty members had been added to the church.

The outlook on the Walnut Grove charge, Mississippi Conference, is very bright, writes the pastor, Rev. J. W. Price. Brother Price expresses the determination to put the Advocate into as many homes of his people as possible.

A revival meeting was begun at Rayne, La., on Thursday evening, March 24, the pastor, Rev. Elmer C. Gunn, being assisted by Rev. C. A. Battle, presiding elder of the Lake Charles District. The outlook for the meeting is encouraging.

We acknowledge the honor of an invitation to attend the second series of lectures on the Fondren Foundation at Southern Methodist University, Dallas, Texas, April 5-9. The lectures this year will be delivered by Bishop John M. Moore.

In spite of a downpour of rain just preceding the event, the banquet of the Big Brothers' Class, at Greenville, Miss., held recently, was attended by at least 150 people. This class is one of the great achievements of North Mississippi Methodism.

The Kossuth charge, North Mississippi Conference, consisting of three churches, is well organized and is making splendid progress under the pastorate of Rev. C. E. Downer. The first quarterly conference, held at Pleasant Hill church, was an inspiring occasion.

The new church at Powhatan, on the Bossier City and Lake End charge, Louisiana Conference, will be dedicated on Sunday, April 3, by Dr. R. H. Wynn, presiding elder of the Shreveport District. Rev. J. M. Boykin is the faithful pastor under whose leadership the church has been built.

Rev. E. R. Smoot, of Amory, Miss., has recently been in Sanford, Fla., in a meeting with P. M. Boyd and Mr. Twilley, at the church of which Dr. Shade Walker is pastor. The meeting was a great one, the congregations exceeding the capacity of the house, and scores of members being added to the church.

A revival meeting will begin at Houston, Miss., on April 17, the pastor, Rev. E. M. Shaw, being assisted by Rev. W. A. Wilson, Conference evangelist. The work at Houston is in good shape, the Sunday school being active, the Woman's Missionary Society well organized, and the congregations encouraging in size and interest.

The editor of the Advocate was absent from the office several days last week, visiting his mother in Ellisville, Miss., who was seriously ill. Her condition is considerably improved at the present time. During his absence appreciated calls were made at the office by Rev. J. M. Alford, of Mangham, La., and Brother J. S. Felder, of McComb, Miss.

The Advocate has received a check for $16.75, sent by our South McComb Church, McComb, Miss., through the pastor, Rev. W. A. Terry, for the Chinese Famine Fund. This amount has been promptly forwarded to Mr. J. D. Hamilton, Treasurer of the Board of Missions, 810 Broadway, Nashville, Tenn., by whom it will be applied to the purpose specified.

The members of the Young Ladies' Senior Bible Class, at Crawford, Miss., were entertained by their teacher, Mrs. G. P. Waller, on Thursday afternoon, March 17. Of the seventeen members on the roll of the class, fifteen were present. The time was delightfully spent in devotional exercises and social recreation, after which refreshments were served. This class is wide-awake to the opportunities for service in the community.

A good report comes to us of the services at First Methodist Church, Greenville, Miss., on Easter Sunday. The pastor, Rev. E. S. Lewis, received thirty-nine members into the church, twenty-five of them on profession of faith. Sixty members have been added to this church since Conference, just half of them on profession of faith. A revival meeting will be begun next Sunday by the pastor, and Dr. Geo. W. Read, of Athens, Ala., will arrive to do the preaching by April 8.

Rev. J. L. Neill, Superintendent of the Department of Missionary Education, General Sunday School Board, spent last Friday and Saturday in New Orleans, being en route to Cuba, where he will spend a month in holding a series of institutes for the training of Sunday school workers in that important field. We greatly enjoyed the privilege of spending some hours with Brother Neill and hearing good reports of the progress of the Sunday school work throughout the church.

It was a great shock to the people of Houston, Miss., and the surrounding territory when it became known that Mr. R. B. Wright, of that place, had met death suddenly by coming into contact with a live wire in his garage. Mr. Wright was well known throughout the State, and was related to some of the prominent families of Tennessee. He was a member of the Methodist Church, and was a highly esteemed citizen. The Advocate joins in extending sympathy to all those who have been bereaved by his passing.

Dr. H. A. Boaz, president of Southern Methodist University, and Dr. Ed F. Cook, president of Scarritt Bible School, were named as associate directors of the Christian Education Movement at the meeting of the Executive Committee of the Educational Commission on March 26. For the next two months, they will give all their time to this work, Dr. H. M. Whaling taking over much of the work of Dr. Boaz at S. M. U., and Dr. W. B. Nance relieving Dr. Cook at Scarritt. Dr. Boaz will give attention especially to the Movement in the five Texas Conferences, while Dr. Cook will work largely in Missouri.

According to reports coming to us, the Easter services in our New Orleans churches were unusually well attended. A special feature at the Carrollton Avenue Church, which the editor attended, was the inauguration of a movement looking to the erection of an adequate Sunday school building. After a simple statement concerning the desire to provide the necessary equipment for the great work being done at this church and the plan to provide this additional building, the congregation was given the opportunity to make subscriptions for the purpose. More than $2000—the amount asked for—was the result of the appeal. Rev. Ellis Smith is the energetic pastor of this church.

TO OUR PREACHERS.

Dear Brethren: As many of the subscriptions of preachers have not been renewed for this year, I am asking that you look at the little address label on the Advocate this week, and if you are in arrears, please send in your renewal at once. The situation is critical and the need is urgent.

CHAS. O. CHALMERS, Manager.

A GREAT SUMMER SCHOOL FOR TOWN AND CITY WORKERS.

At Conway, Arkansas, June 7 to the 17th, there will be held a school for city workers, both men and women. This will be held simultaneously with the School for Rural Workers. The full program for the City School will be announced later.

Already we have secured such teachers as Dr. J. S. Seneker, Dr. Worth M. Tippey, Dr. A. C. Zumbrunnen, Dr. Forney Hutchinson, Dr. C. C. Selecman, Dr. Belle Bennett, and others. All who are interested in studying the serious problem of how the church may deliver itself upon our rapidly growing cities, should plan to attend this school.

Look for detailed program and other items later. But put it on your schedule now to attend this school at Conway, Arkansas, June 7 to the 17th.

O. E. GODDARD.

A CORRECTION.

By an inadvertence, we failed to add some dates for quarterly conferences for the Monroe-Ruston District as given in the regular announcements on another page. The additions are as follows: Elmore, at New Prospect, April 30-May 1; Oak Grove, at Forest, May 8; Midway and Epps, at Epps, May 8-9; Eros, at Indian Village, May 14-15. The district conference will be held at Lake Providence, May 3-5. The pastors of the district are requested to send the names of delegates to the presiding elder, Rev. K. W. Dodson, at their earliest convenience.

LAKE CHARLES DISTRICT CONFERENCE.

The Lake Charles District Conference will meet at Rayne, La., April 26-28. Because of the increased size of the district and its entirely changed boundaries, it is of great importance that the pastor and his committee have the names of all delegates at the earliest possible date. You will confer a great favor upon us if you will elect your delegates immediately and send the names of those you are reasonably certain will attend, to Rev. E. C. Gunn, Rayne, La.

The pastor regrets that he finds it necessary to state that only the delegates and official visitors can be provided entertainment.

Thank you!

ELMER C. GUNN, Pastor.

Rayne, La.

NORTH MISSISSIPPI SUNDAY SCHOOL CONTEST.

We have received reports for the North Mississippi Sunday school contest as follows:

Amory: Nine Plus Class—attendance, 80, offering, $5.47; total attendance, 437, total offering, $22.17.

Columbus: Baraca Class—attendance, 48, offering, $7.12; remainder of school—attendance, 294, offering, $25.30; total attendance, 342, total offering, $32.42.

Greenville: Big Brothers' Bible Class—attendance, 106, offering, $27.16; remainder of Sunday school—attendance, 269, offering, $13.89; total attendance, 375, total offering, $41.05.

Greenwood: Men's Bible Class—attendance, 110; remainder of school—attendance, 373; total attendance, 483, total offering, $44.31.

Holly Springs: Young Men's Bible Class—attendance, 23, offering, $2.20; remainder of Sunday school—attendance, 193, offering $10.59; total attendance, 216, total offering, $12.79.

Macon: Wesley Gleaners' Class—attendance, 43, offering, $4.15; total attendance, 285, total offering, $30.

Senatobia: Young Men's Good Fellowship Class—attendance, 84, offering, $9.65; total attendance, 221, total offering, $20.

Tupelo: Total attendance, 650, total offering, $71.25.

West Point: Cilsby Class—attendance, 69, offering, $7.63; remainder of school—attendance, 283, offering, $21.22.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. C. P. Jones, Fayette, Miss., 2; Rev. T. B. Thrower, Mathiston, Miss., 2; Mrs. H. E. Frizell, Vaughan, Miss., 9; Rev. L. P. Wasson, Water Valley, Miss., 105; Rev. W. C. Beasley, 6; Rev. Jas. G. Galloway, Brandon, Miss., 7; Mrs. J. S. Calloway, Oxford, Miss., 2; Rev. W. W. Hopper, Montrose, Miss., 3; Rev. W. D. Bennett, Courtland, Miss., 3; Rev. E. M. Allen, Brooklyn, Miss., 2; Rev. L. H. Floyd, Horn Lake, Miss., 2; Rev. J. W. Dorman, Louisville, Miss., 2; Rev. J. F. Campbell, Wiggins, Miss., 8; Rev. C. E. Downer, Kossuth, Miss., 2; F. A. Howell, Durant, Miss., 7; J. W. Caffey, Lyon, Miss., 10; Miss Pagie Bailey, Lexington, Miss., 3; Rev. A. A. Simms, Johns, Miss., 5; Miss Mollie Higginbotham, Mer Rouge, La., 21; Rev. C. A. Northington, Boyle, Miss., 4; Rev. J. H. Grice, Vancleave, Miss., 2; Rev. T. H. Porter, Senatobia, Miss., 2; Mrs. Carrie Anderson, Meridian, Miss., 3; Rev. L. P. Moreland, Peason, La., 2; Rev. J. W. Price, Walnut Grove, Miss., 6; Rev. C. H. Ellis, Camden, Miss., 4; Rev. W. A. Terry, McComb, Miss., 2; Rev. W. N. Duncan, Drew, Miss., 3.

President Harding is a member of the Baptist Church, although he was converted in a Methodist protracted meeting. Mrs. Harding is a life-long Methodist, being a member of the Epworth Church, Marion, Ohio.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS.

Whereas, It hath pleased our All-Wise and Merciful Father to remove from us our beloved Brother B. F. Crook, Sr., and to transplant his saintly spirit to the celestial world; and,

Whereas, The official board at Forest, and this Conference keenly feel the loss of the valuable services and wise counsel of our departed brother, therefore be it resolved:

First, That we, the quarterly conference of the Forest and Morton charge, in session at Morton this the 14th day of March, 1921, do hereby express the feeling of our own loss in his decease and extend to the bereaved family our deep sympathy and assure them of our appreciation and love.

Second, That a copy of these resolutions be spread upon the minutes, a copy sent to the New Orleans Christian Advocate, and a copy furnished the family.

JOHN W. CHISHOLM,
W. A. DAVENPORT,
W. D. COOK,
Committee.

RESOLUTIONS.

(Adopted by the Methodist Sunday school of Lumberton, Mississippi, Sunday, March 13, 1921).

Whereas, The Heavenly Father has, in His all-wise providence, seen fit to call from our midst unto Himself one of our most loyal and interested members, Mr. A. S. Hinton; and

Whereas, In his death we will lose the lovable companionship and wise counsel that in life he gave so freely and which we valued so highly; therefore be it

Resolved, That we, the Lumberton Methodist Sunday school, give expression to our heartfelt loss and sorrow, and that we commend his life to our membership as an example of Christian faithfulness and devotion.

Resolved further, That we express to the bereaved family our sincere sympathy. We, with them, carry heavy hearts which none but Him who died on Calvary can console.

Resolved further, That a copy of these resolutions be sent to the bereaved family, a copy spread upon the minutes of this Sunday school, and a copy be sent to the New Orleans Christian Advocate.

G. WALTON THOMPSON,
Secretary.
V. B. HATHORN,
Superintendent.

A GOOD QUARTERLY CONFERENCE REPORT.

To The Second Quarterly Conference,
Bunkie, La.

Brethren: I beg to submit the following report of the work of the Bunkie charge, following the order as laid down in the Discipline:

Epworth Leagues: An Epworth League was organized last July, but I have made no report of its work heretofore, for the reason that I did not think its work was of sufficiently permanent character to warrant making a report of it. I am now satisfied that our League has reached the point where its permanency seems assured, and where it is beginning to function and has become a real part of our church organization. Its membership is growing, and its meetings are adding new interest all the time. We have reason to expect that in the near future our Epworth League will become one of the real live parts of the church.

Sunday Schools: Our Sunday school is very much alive, and doing splendid work. During the present quarter we have completely organized a primary department and separated it from the rest of the school. Mrs. E. G. Sewell is the Primary Superintendent, and under her direction that branch of the school is doing excellent work.

The other branches of the school are also doing good work, and while there remains much to be desired in the way of improvement, we realize that our Sunday school is one to be proud of, and we are working constantly to make such improvements as are desirable, and that can be made at this time.

The Sunday school has been particularly active in raising funds for such worthy causes as are brought to its attention, and within the past month has contributed $100 to the relief of the starving people of China; and $60 for a missionary special, which it has carried for some years. The school has also contributed to the fund that is being raised to meet the payments on our new piano, and in other ways having a large part in the success of the general church work.

Missions: The church is ever mindful of its missionary responsibility, and is now perfecting plans to reach with its good offices all the people living in the surrounding territory, of which more will be said under the next topic.

The Woman's Missionary Society is an active body, and looks well at all times to the material needs of the church. It has raised money to paint and make repairs on the parsonage, and that work is now being done. Besides this, the Society is studying the needs of the mission fields both at home and abroad, and is constantly making contributions to the missionary and benevolent enterprises of the church. I wish I had a more specific account of its various activities, but rest assured that no cause is allowed to suffer which is placed in the hands of our W. M. S.

Plans for future work: Our plans are now about matured for the launching of a campaign which has for its purpose the extending of the scope of our work. It is proposed to reach out into the adjacent territory and seek to induce the people living within a radius of at least ten miles to connect themselves with our church. To this end we have engaged the services of two public school transfers, which are to be operated every Sunday over the improved highways to bring the people, and especially the children, into our Sunday school and church services. One of these trucks will make its initial trip on Sunday, March 13, and continue to make regular trips for the remainder of the calendar year. The second truck will start about March 27, and continue till the end of the year.

The church has also purchased a Ford car for the use of the pastor, to be used by him to reach and visit these people in the surrounding country, which is part of the plan for our enterprise.

Not being financially able to carry out this enterprise, we applied to the Board of Missions, and received assistance in the sum of $500 from the General Board, and $250, from the Conference Board. With these sums of money in hand, we are assured of sufficient funds to carry on the work for the entire year; and feel absolutely sure that with the co-operation of the official board and members of the church, our enterprise must succeed.

We, therefore, beg the co-operation and prayers of the entire church, that God may so direct this work that his name may be glorified as the result of these efforts.

We are happy in the degree of success that has already been attained in this little corner of the Master's vineyard; let us pray together, and labor together, that still greater things may be achieved in his name.

Respectfully submitted,
GEO. FOX, P. C.

RARE AND PATHETIC.

Dear Brother Carley: While doing pastoral work last Saturday, a few miles east of Batesville, Mississippi, we visited a home in which the people were Methodist inclined, but none of them were members of the church.

The family consisted of the old gentleman and his wife—both of whom are in their seventy-eighth year—and one single son and two single daughters. They also have a married son living near by, who was also not a church member. The old people are very decrepit, especially the old man, whose body is badly distorted by age and rheumatism.

When we appealed to the old people to accept Christ and confess Him by uniting with the church, they replied that they would like to do so, but were not able to go out to the church. We told them that we could take them into the church at home as well as at the church, and would do so the following afternoon if they were willing. To this they gladly gave their assent. In the meantime, we did some personal work with the younger members of the family, quoting the text: "Behold, now is the accepted time. Behold, now is the day of salvation." And each one seemed genuinely to accept Christ. And instead of receiving only the father and mother into the church, we received the whole family, including the married son, baptizing all of them except the old lady, who had been baptized in infancy.

The father did not know that all of his children—the youngest of whom will soon be forty years of age—were going to join the church with him until we were about to begin the service, when he began to shout, and shout, and shout. And we began to fear that he might go on to glory before taking the vows or being baptized.

We are sure that we have never held a more impressive service or witnessed a more pathetic scene. There were a number of visitors present, and we had a real hallelulah time.

These people are not of the riff-raff kind, but are good citizens, of average intelligence, are good providers, own their own home with five or six hundred acres of land, and are esteemed by all who know them for their sturdy moral character. And there is general rejoicing throughout the surrounding country. Let all who read this rejoice with us and give God the praise.

T. H. PORTER.
Senatobia, Miss.

It would be easy to be good if other people would only set the example.—Selected.

QUARTERLY CONFERENCES.

MISSISIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Gallman ct., at Mt. Pleasant, Apr. 1.
Fernwood ct., at Kokomo, Apr. 3, 4.
Tylertown, Apr. 3, 4.
Magnolia, April 6.
Summit ct., at Osyka, April 7.
Crystal Springs, April 10, 11.
Scotland ct., at Bethesda, Apr. 16, 17.
District Conference will be held at Topisaw, May 10-12, opening at 1:30 p.m.
The Setting-Up Meeting of our district for the Educational Campaign will be held at Brookhaven, April 13.
I am hurrying this round that I may give more time to the Educational Campaign, which is of vital importance. H. M. ELLIS, P. E.

Newton Dist.—Second Round.

Neshoba, at Sandtown, April 2, 3.
Philadelphia, April 3, p.m., 4, a.m.
Deemer, at Deemer, April 4, 3 p.m.
Decatur and Hickory, at Hickory, April 9, 10.
Walnut Grove, at Mt. Horeb, April 16, 17.
Carthage, at Bethel, April 17, p.m., 18, a.m.
Harperville and Lena, at Contrell, April 23, 24.
Homewood, at High Hill, April 30, May 1.
Montrose, at Montrose, May 7, 8.
Rose Hill, at Rose Hill, May 11.
Lake, at Conehatta, May 14, 15.
Laurel, First Church, May 17, 7:30 p.m.
Laurel, Kingston, May 17, 7:30 p.m.
Laurel, West End, May 19, 7:30 p.m.
Shiloh, at Clear Creek, May 21, 22.
Newton, at Newton, May 25, 7:30 p.m.
Bay Springs, at G. F. Camps, May 28, 29.
Raleigh, at Boykin Church, June 4, 5.
Chunky, at Suqualena, June 11, 12.
District Sunday school Institute at Philadelphia, Tuesday, May 3, 10 o'clock, a.m.
District Conference, at Philadelphia, Wednesday, May 4, 9 o'clock, a.m. Pastors are requested to have delegates elected and to send the names of delegates to me and to Rev. J. S. Purcell, Philadelphia, Miss.
J. A. MOORE, P. E.

Jackson Dist.—Second Round.

Fannin, at Oakvale, April 2, 3.
Rankin Street, at Richmond Chapel, April 3, 3 p.m.
Millsaps Memorial, April 3, 7:30 p.m.
Flora, at Bentonia, April 9, 10.
Canton, April 10.
Galloway Memorial, April 17, 11 a.m.
Capitol Street, April 17, 7:30 p.m.
Bolton, at Raymond, April 23, 24.
Edwards, at Learned, April 24, 25.
Terry, at Spring Ridge, April 26.
Satartia, at Mt. Olivet, April 29, 11 a.m.
Lake City, at Lake City, April 30-May 1.
Yazoo City, May 1, p.m.
Monterey, May 6.
Harrisville, at Mt. Pisgah, May 7.
Florence, at Braxton, May 8, 9, 11 a.m.
Mendenhall, at D'Lo, May 8, 7:30 p.m., 9 a.m.
Brandon, at Greenfield, May 14, 15.
Madison, at Ridgeland, May 15, 16, 7:30 p.m., 10 a.m.
Vaughan, at Union, May 18.
Benton, at Midway, May 19.
Eden, May 20.
Sharon, at Lone Pine, May 21, 22.
Lintonia, May 24.
Camden, at Soule's Chapel, May 28, 29.
M. L. BURTON, P. E.

Seashore Dist.—Second Round.

Saucier, at McHenry, Apr. 2, 3.
Brooklyn, at Bond, 7:30 p.m., Apr. 3.
Americus, at Hurley, Apr. 9, 10.
Pascagoula, 7:30 p.m., Apr. 10.
Escatawpa, at Orange Grove, Apr. 23, 24.
Moss Point, 3 p.m. and 7:30 p.m., Apr. 24.
District Conference, at Columbia, Tuesday, Apr. 26-29.
Ocean Springs, at Cedar Lake, May 7, 8.
Lumberton, May 22.
Picayune, 7:30 p.m., May 22.
Carriere, at Wesley Chapel, Thursday, May 26-29.
Poplarville, 7:30 p.m., May. 29.
Logtown, 7:30 p.m., June 1.
Lyman, June 3.
Vancleave, at New Prospect, June 4, 5.
Wiggins, June 11, 12.
Mentorum, at Mt. Zion, 3 p.m., June 12.
Coalville, at White Plains, Tuesday, June 14.
North Gulfport, Wed., 7:30 p.m., June 15.
W. M. SULLIVAN, P. E.

Vicksburg Dist.—Second Round.

Washington, at Kingston, Apr. 2, 3.
Natchez, 7:30 p.m., Apr. 3.
Louise and Holly Bluff, at Louise, 11 a.m., Apr. 10.
Silver City, 7:30 p.m., Apr. 10.
Rolling Fork, at Cary, Apr. 17.
Gloster and Liberty, at Mt. Carmel, Apr. 24, 25.
Mt. Vernon, at Union, 2:30 p.m., Apr. 24.
Oak Ridge, at Flower Hill, Apr. 30-May 1.
Mayersville, at Fitler, May 8.
District Conference, at Utica, 9 a.m., May 11.
Nebo, at ———, May 15.
Anguilla, at ———, May 22.
Rocky Springs, at ———, May 28, 29.
Port Gibson, 7:30 p.m., May 29, 30.
J. R. JONES, P. E.

Hattiesburg Dist.—Second Round.

Hattiesburg, Main Street, April 3, 11 a.m.
Hattiesburg, Broad Street, April 3, 7:30 p.m.
Ellisville, at Moselle, April 10, 11 a.m.
Purvis, at Purvis, April 10, 7:30 p.m.
Richton, at Ovett, April 17.
Silver Creek, at Pinola, April 24.
Prentiss, at Mt. Zion, April 30, May 1.
Sumrall, May 1, 2, 7:30 p.m.
Oloh, at Oak Grove, May 8.
Seminary, at Sanford, May 11, 11 a.m.
Collins, at Bethel, May 18, 11 a.m.
Taylorsville and Mize, at M., May 22, 11 a.m.
Mt. Olive and Magee, at M., May 22, 23, 7:30 p.m.
District Conference, at Collins, May 24, 27.
New Augusta, at Beaumont, May 29.
Williamsburg, at Goodhope, June 1, 11 a.m.
Avera, at Grafton, June 5, 11 a.m.
Lucedale, June 5, 7:30 p.m.
Leakesville, at Pine Grove, June 7, 11 a.m.
Eucutta, at New Hope, June 11, 11 a.m.
Heidelberg, at Sandersville, June 12.
W. W. GRAVES, P. E.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Second Round.

Eunice ct., April 3, a.m., at Basile.
Carson ct., April 3, p.m., at Carson.
Franklin, April 10, a.m.
Morgan City, April 10, p.m.
Indian Bayou, April 17, at Hebron.
Noble ct., April 24, at Benson, a.m.
Leesville, April 24, p.m.
Opelousas, May 1.
Patterson and Jeanerette, May 4, at Jeanerette.
Branch ct., May 8, at Branch.
C. A. BATTLE, P. E.

Shreveport Dist.—Second Round.

Bossier and Lake End, at Powhattan, Apr. 3, a.m.
Noel Memorial, Apr. 3, p.m.
Sibley, at Brushwood, Apr. 10, a.m.
Minden, Apr. 10, p.m.
Coushatta, Apr. 13, p.m.
Grand Cane, at Stonewall, Apr. 17, a.m.
Cedar Grove, Apr. 17, p.m.
Bayou LaChute, at Atkins, Apr. 24, a.m.
Wesley, at Hall Summit, Apr. 25.
Ringgold, at Grand Bayou, Apr. 26.
Haynesville, at Dykesville, May 3.
Pelican, at Mitchell, May 8.
Castor, at Alberta, May 11.
Bienville, at Strange, May 15.
Plain Dealing, at ———, May 18.
R. H. WYNN, P. E.

Alexandria Dist.—Second Round.

Oakdale, Sunday, April 3.
Winnfield ct., at Dodson, Saturday, April 9, and Sunday, April 10, a.m.
Winnfield, Sunday, April 10, p.m.
Colfax and Montgomery, at M., Sunday, April 17.
Campti ct., at Davis Springs, Sunday, April 24.
Liberty and Oak Grove, ——.
Elizabeth and Fullerton, ——.
Pineville, Sunday, May 1, a.m.
Alexandria, Sunday, May 1, p.m., May 2, p.m.
Boyce, at Eden, Sunday, May 8.
Pleasant Hill, at Marthaville, Friday, May 13.
Provencal, at Oak Grove, Saturday, May 14, Sunday, May 15, a.m.
Natchitoches, Sunday, May 15, p.m.
Columbia, at Grayson, Sunday, May 22.
W. L. DOSS, JR., P. E.

Monroe-Ruston Dist.—Second Round.

Bonita, at Jones, Mar. 30.
Winnsboro, at Beouf Prairie, April 2, 3.
Tallulah, April 10.
Waterproof, at Newelton, April 12.
Farmerville, at Marion, April 14.
Chatham, at Chatham, April 17.
Simsboro, at Antioch, April 23, 24.
Lake Providence, at ———.
Oak Grove, at ———.
Midway and Epps, at ———.
(The dates of the last three will be announced after the date for the District Conference has been arranged.)
Eros, at Indian Village.
Our District Conference will convene at Lake Providence.
K. W. DODSON, P. E.

Baton Rouge Dist.—Second Round.

Greensburg, at Days, April 3.
Kentwood, at Pine Ridge, April 10, a.m.
Amite, April 10, p.m.
Franklinton ct., at Fitzgerald, April 17, a.m.
Franklinton, April 19, p.m.
Natalbany, at Wesley, April 22-24, a.m.
Springfield, at Holden, April 24, p.m.
Olive Branch, at Clear Creek, May 1, a.m.
Denham Springs, at Palmetto, May 8, a.m.
St. Francisville, at Star Hill, May 15, a.m.
Pine Grove, at Montpelier, May 22, a.m.
J. W. LEE, P. E.

Sunday School

LESSON FOR APRIL 3.

Lesson Topic: The Christian Standard of Character.

Scripture Lesson: Romans 12:1-2. 9-21.

Golden Text: "As ye would that men should do to you, do ye also to them likewise." Luke 6:31.

Home Readings: Monday, Living with Others, Romans 12:1-8; Tuesday, Ministering to Others, Romans 12:9-21; Wednesday, Sharing with Others, Phillippians 4:10-20; Thursday, Forgiving Others, Matt. 6:5-14; Friday, Doing for Others, Acts 11:19-30; Saturday, Humble among Others, Luke 22:24-34; Sunday, The Godly Life, Psalm 101:1-7.

Teaching Points.

1. Character is what a man really is—not what people think he is.
2. Character is supremely important in that it determines destiny.
3. Character cannot be formed apart from association with our fellow-men. It has inevitable social relations.
4. The Golden Rule gives a perfect rule for Christian character in action.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

It is not prudent for a man to tell all he sees "behind the curtain." I can't help but wonder why it is a brother worker will not answer a card when he is furnished with the reply card already addressed. An impudent answer is better than none at all.

Literature has been ordered for most of the churches in the Conference for the observance of Sunday School Day. If you have not received a supply, let me know the amount you need. We all know the observance of this day is not a matter of choice; it is the law of the church. It is the only day in the year when the children are given an opportunity to express themselves in public. Had this day not been observed in the past, we would not have made the progress in religious education of the masses we have made.

Have you read the April number of the Sunday School Magazine? It is full of good things for the circuit Sunday school. Have you read the last issue of the Home Quarterly Magazine? It can be made a great help in establishing family altars. Some fastidious people think there is better literature published by other churches. It is all a matter of judgment.

The faculty for our Training School to be held at Grenada College, June 20-25, is nearly complete. First-class teachers of religious education are scarce. This is a great field open to a hundred young men and women in Mississippi. Choose some branch of it and get ready for a useful calling or profession.

One piece of work our organized classes might do is to go into the country churches and help organize classes where they are so badly needed. We are getting ready for the federation of these classes in June just before our training school. Let everybody get busy and organize every class from the intermediate up to the adults. Organize for a purpose and work at the job until it is done. No need to ask for something to do. There is plenty for us all to keep us occupied for a long time to come.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

This week has been taken up almost entirely with personal work. We have exhibited the pictures four times, with varying success, though the general comments are fine and we believe that they are going to do us much good.

I take great pleasure in reporting a Standard Rank 1 Department of Intermediates for the first time in my life. This is at Capitol Street, Jackson, with Dr. Hardie R. Hays as superintendent. I feel that this department, if it keeps on as it has started, will be of tremendous service and power in the church. I trust that other Intermediate Departments will follow suit and measure up to the Standard.

Rev. Otto Porter reports the reorganization of the Sunday school at Fannin. We are glad to get this cheering news.

Brother Langford, from East End, Meridian, reports 36 more people in actual attendance in Sunday school than they reported members of the church at the last Annual Conference. They are planning for one thousand to be present Easter. I trust that they will not be disappointed.

Gulfport's Cradle Roll still leads anything I have heard from. The report from Miss Rabbis, the Superintendent, shows that she is doing a vast amount of work and I am sure that God is blessing her and her workers. There are 132 on Roll, 40 in actual attendance.

Mrs. Gully, the Superintendent of the Home Department, reports the best Home Department that we have on record. Gulfport is a good school and has many things to be proud of.

Jim Lewis, at Collins, reports continued success with his prayer meetings and Sunday school attendance.

Sunday School Day is the 4th Sunday in April. The Oak Ridge Sunday school has already observed the day and sent in their offering. Hurrah for Brother Cain! Who will be next? Give us a good day this year. We feel that we are deserving your hearty cooperation.

The Standard Training School meets at Jackson, June 7-14. Plan to be with us. See that your Sunday school is represented here. Talk the School and help us to get it in the hearts and minds of the people.

Money still comes in for the multigraph, but not nearly enough to purchase one. We will appreciate your help in this important matter.

Pray for the work and the workers. God bless you.

Your brother in Him.
JNO. C. CHAMBERS.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The Lake Charles Methodist Church was a great host for Methodist Federation. Thank you, Pastor W. W. Holmes!

The plan for the departmental meeting was successfully carried out and it was a great school in Religious Education—a new type and full of information.

See notes on Children's Week in Advocate. Read the articles in Adult Student and Magazine. Will you, pastor and superintendent, be one of 100 to observe this week and notify us at Alexandria? We will keep record of your acceptance. Read the letter mailed you March 21—re-read it.

The Mansfield Standard Training School, Louisiana Conference, M. E. Church, South, will be held at Mansfield College, June 15-22. It will begin the day after the Epworth League Assembly closes. Five courses will be offered and the faculty will be thoroughly competent.

Thanks to all presiding elders, pastors and Sunday school superintendents, Federation officers, district Sunday school officers and all workers for helping to make the Federation so conspicuous a success.

ALONZO EARLY.
Sunday School Field Secretary.

A GREAT REVIVAL IN THE LAFAYETTE COUNTY AGRICULTURAL HIGH SCHOOL NEAR OXFORD, MISS.

By Mrs. J. S. Calloway.

In response to a pressing invitation from our noble superintendent, Prof. M. P. Bush, on March 7, Rev. J. E. Stephens, of New Albany, Miss., came to conduct a series of services in our school. Coming as he did in the sweet, humble, Christ-like spirit, he at once entwined himself about the hearts and lives of our boys and girls, and faculty as well, so closely from the beginning that he had very little time alone. His sermons were practical, logical, and filled with the gospel of Jesus Christ, so plain, simple and clear that a child could grasp the truths, and yet filled with rich, deep thought for the more mature, highly cultivated minds. All hung on his every word and there was little thought even in these extremely busy weeks and hours of school work other than that of how to come to Christ and show others the way. Every one was so much concerned that even between services the guest room, where the friend of sinners and true servant of Jesus Christ was entertained, was filled from early till the late hour at night with those seeking his help, advice and prayers. As a result many found their Savior in that room. Brother Stephens didn't think even of himself, the need of rest, food or anything but saving souls. It was indeed a beautiful picture to see those boys and girls as they were saved go bring others; and while Brother Stephens showed them as they'd never been shown the way of salvation, prayer was being made in other rooms in their behalf. In this work of faith and love God honored us by sending the Holy Spirit and filling each heart and life with joy and a new vision. In the language of the entire school, "This is a new place"—not one left unsaved. One of our faculty called Brother Stephens the "miracle man," because all who came under his influence were changed. Why? Because his life is given wholly into the hands of God.

One conference after another was held with the young men and women in regard to their life work, and a great number signed a pledge to seek to know the will of God and be used in any way He should lead them. Four signed for special work, one of that number being our history teacher, a splendid young man. His prayer of submission on the night of his full surrender will live always in the hearts of those who heard it.

A class of ten fine young people were received into the Methodist Church by Brother Stephens and there are fifteen to join the Baptist Church, which will be attended to by Rev. Rowland Leavell, pastor of that church in Oxford. Sunday, two will join the Presbyterian Church, while there will be one who will be received into the Episcopal Church.

The last service, that of consecration at the evening hour Sunday, was most sublime. After presenting in the plainest way possible the great need of laborers whose lives were dedicated to the Master, so that no one could be mistaken in regard to the work or cost of it, Brother Stephens was almost overcome when nearly the entire student body and part of the faculty moved forward in response to his proposition or call for volunteers.

A flower service, which was very impressive, was the closing feature, and about all that could find room pinned them on the preacher as a token of blessings he'd brought to their lives. It has been the privilege of the writer to know him from the beginning of his ministry, and to love him as a member of the family. He, his wife and children, and his coming to us in this way, were a joy inexpressible.

FROM MER ROUGE, LA.

Perhaps a word from Mer Rouge, La., will be of interest to some of the brethren. We began a meeting at Mer Rouge, March 6, and closed out, March 20. We had 33 additions to the church on profession of faith, and baptized 24 adults.

Rev. H. W. Cudd, of Tallulah, La., did the preaching except the first day—this was done by the pastor. Cudd is a plain, practical, gospel preacher. I think he is religious. My people fell very much in love with him. He likes Mer Rouge, I think. You know what that means, but I hope he will be content with Tallulah until my four years are out. We hope by that time to have a $50,000 church with a brown stone front.

This is our second year at Mer Rouge and Oak Ridge. Our attendance at the church services and Sunday school has increased every Sunday for the last six months; our prayer meeting will average about thirty; we have had up to this date, this year, 38 additions to the church; this year we are hopeful of a great spiritual uplift for the church.

We have a fine class of people to serve. We want your prayers that God will lead us, that we may lead them to a greater spiritual life.

J. R. ROY, P. C.

SHREVEPORT DISTRICT NOTES.

Brother Fontaine reports encouraging progress throughout the Bienville charge. A live Epworth League with 41 members has recently been organized in the Bienville church.

The Sunday school in Arcadia has grown to such an extent that the need of a new church is being keenly felt.

On the Belcher and Gilliam charge, the Sunday school attendance is greater at both points than the church membership. At Gilliam, an unusually fine Junior Epworth League has been organized under the supervision of Mrs. R. T. Douglas.

Out of eighteen members of the official board in the Mansfield church, all except two are regular members of the Sunday school and a good percentage of them are teachers.

The Mooringsport church is being extensively remodeled to meet the needs of the growing Sunday school. Revival services will begin there April 1, under the evangelistic leadership of Rev. Dan Kelly.

There is notable progress in Oil City. A careful religious survey is being made of the scattered population of this oil-field center. After some difficulty, a satisfactory site has been secured and the new church building will be erected in the near future.

The work in Vivian church is very prosperous. The ten-days' laymen's prayer meeting, of which an account has been given by Brother Reames, was a remarkable manifestation of spiritual life.

R. H. WYNN.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Second Round.

Booneville ct., at Carolina, Apr. 1.
Wheeler ct., at Asbury, Apr. 2.
Guntown and Baldwyn, Apr. 3, 4.
New Albany ct., at Mt. Olivet, Apr. 9, 10.
Silver Springs ct., at Paine's Chapel, Apr. 15.
Dumas ct., at Dumas, Apr. 16, 17.
Potts Camp ct., at Macedonia, Apr. 22.
Hickory Flat ct., at Ebenezer, Apr. 23, 24.
Tishomingo ct., at Bogg's Chapel, Apr. 27.
Golden ct., at Patterson's Chapel, Apr. 28.
Chalybeate ct., at State Line, Apr. 30.
Ripley sta., May 1; Qr. Conf., May 2, at night.
Blue Mountain ct., at Rainey's Chapel, May 2.
Iuka ct., at Salem, May 5.
Burnsville ct., at Chapel Hill, May 6.
Kossuth ct., at Wesley Chapel, May 11.
Rienzi ct., at Thrasher, May 10.
Mooreville ct., at Oak Hill, May 13.
Mantachie ct., at Oak Grove, May 14, 15.
Marietta ct., at Palestine, May 16.

The Corinth District Conference will be held in Baldwyn, May 17, 18, 19, beginning at 2:30 p.m., Tuesday, May 17, and closing Thursday night, May 19.

J. B. RANDOLPH, P. E.

Aberdeen Dist.—Second Round.

Pontotoc sta., April 3, 4.
Verona, at Plantersville, April 5.
Sharon, at Centergrove, April 6.
Prairie and Strongs, at Prairie, Apr. 8.
Matheston, at Lagrange, April 9, 10.
Vardaman, at Hurricane, April 12.
Calhoun City, at Pine Ridge, April 14.
Eupora and Mabin, at Mabin, April 16, 17.
Smithville, at Antioch, April 20.
Algoma, at Ebenezer, April 21.
Bellefontaine, at Spring Hill, April 23, 24.
Houlka, at Vanvleet, April 30-May 1.
Woodland, at Prospect, May 9, 10.
Buena Vista, at Ebenezer, May 14, 15.
Fulton, at Friendship, May 17.
Nettleton, at Shiloh, May 19.
Greenwood Springs, at Soule's Chapel, May 20.
Tremont, at Hopewell, May 21.
Randolph, at Washington, May 26.
Toccopola, at Toccopola, May 27.
Salem and Oakdale, at Salem, May 28, 29.
District Conference, at Houston, June 14, 16.

T. H. DORSEY, P. E.

Sardis Dist.—Second Round.

Charleston, March 20; Q. C., April 15.
Longtown, at Longtown, March 26.
Eudora, preaching a.m., March 27.
Sardis, a.m., April 3; Q. C., April 4.
Como, p.m., Apr. 3; Q. C. Apr. 12.
Senatobia, a.m., Apr. 10.
Hernando, p.m., Apr. 10.
Oakland, at Tillatobia, Apr. 16, 17.
Coldwater, at Love's, p.m., Apr. 17.
Arkabutla, at Strayhorn, Apr. 23.
Cockrum, at Independence, Apr. 24.
Pleasant Hill, at Lewisburg, Apr. 30.
Byhalia, at Fountain Head, May 1.
Shuford, at Mt. Olivet, May 7.
Crenshaw, at Sledge, May 8.
Crowder, at Bethel, May 14.
Sardis Ct., at Cold Springs, May 14.
Courtland, at Wesley Chapel, May 15.
Horn Lake, at Poplar Corner, May 20.
Tyro, at Tyro, May 21, 22.
Mt. Pleasant, at Union, May 28.
Olive Branch, at Oak Grove, May 29.
Batesville, June 5.

The District Conference will be held at Senatobia May 25, beginning with an opening sermon on Tuesday evening by Rev. A. C. McCorkle.

R. A. MEEK, P. E.

Columbus Dist.—Second Round.

High Point, at Rural Hill, April 2, 3.
McCool, at McCool, April 9.
Louisville, March 10, a.m.
Noxapater, at Pisgah, April 11.
Kosciusko ct., at Pearce's Chapel, April 16, 17.
Kosciusko station, April 17, p.m.
Ackerman, at Wier, April 24, 25.
Shuqualak, at Cooksville, April 27.
Brooksville, at New Bethel, April 28.
Chester, at Chapel Hill, May 1.
Caledonia, at Caledonia, May 7.
Crawford and Shaffer's, at Shaffer's, May 8.
Mayhew and Sessums, at Sessums, May 15, p.m.
Cedar Bluff, at Siloam, May 19.
Sturgis, at Mount Airy, May 21, 22.
Longview, at Bevil's Hill, May 28, 29.

District Conference at Wier, April 22-24. This includes Sunday. We hope all the preachers, and as many laymen as can possibly do so, will remain over for Sunday, the 24th. Preaching will be given a prominent place on the program throughout the Conference. Conference will open Friday morning at 9:30.

A. T. McILWAIN, P. E.

Greenwood Dist.—Second Round.

Black Hawk, at Enoory, April 3, a.m.
Acona, April 3, p.m.
Swift Town, at Morgan, April 6, a.m.
Coila, at Smith's Chapel, April 10.
Schlater, April 13, p.m.
Tchula, April 17, a.m.
Sidon and Cruger, at Cruger, April 17, p.m.
Dublin, at Mattson, April 20, p.m.
Belzoni, April 24, a.m.
Indianola, April 24, p.m.
Moorehead, May 1, a.m.
Inverness, at ———, May 1, p.m.
Lambert, at Marks, May 4, p.m.
Carrollton, at McCarley, May 8.
District Conference, at Lambert, May 10 to 13.
Tutwiler, at Glendora, May 15, a.m.
Phillipp, at Rome, May 15, p.m.
Drew, at Sandy Bayou, May 22, a.m.
Ruleville, at Doddsville, May 22, p.m.
Sunflower, at Blaine, May 29.

Rev Sam Steel, D.D., of Mansfield, La., will preach twice daily during the district conference. This is a great treat for both laymen and preachers. Committees will be announced later.

S. L. POPE, P. E.

Grenada Dist.—Second Round.

Ebenezer ct., at Hebron, April 2.
Lexington, April 1, 3.
Durant, April 3, 4.
Winona ct., at Bluff Springs, April 9, 10.
Winona station, April 10, 11.
Sallis ct., at McAdams, April 16, 17.
Valden ct., at West, April 17, 18.
Paris ct., at Salem, April 23.
Waterford ct., at Harris Chapel, April 24, 25.
Ashland ct., at Black Jack, April 30.
Lamar ct., at Sylvestria, May 1, 2.
Duck Hill ct., at Chapel Hill, May 7.
Coffeeville ct., at Bethlehem, May 8, 9.
Poplar Creek ct., at Wesley, May 14.
Holcomb ct., at Spring Hill, May 15, 16.
Tie Plant ct., at Tie Plant, May 15, 3 p.m.
District Conference at Coffeeville, May 4, 6.

R. A. TUCKER, P. E.

Greenville Dist.—Second Round.

Hillhouse, 11 a.m., April 3.
Rosedale, 7:30 p.m., April 3.
Evansville and D., at Dubbs, April 9, 10.
Lula and Dundee, at Dundee, April 10, 11.
Coahoma and Lyon, at Lyon, April 12-14.
Boyle, at Shipman's Chapel, April 16, 17.
Merigold and A., at Alligator, 7:30 p.m., April 17.
Lake Cormorant and R., at L. C., April 23, 24.
Duncan, at Duncan, 7:30 p.m., April 24.
Gunnison, at Gunnison, 3 p.m., April 29 (a special).
Glen Allen, at Avon, May 8.
Tunica, 7:30 p.m., May 11.
Jonestown and Rich, at Rich, May 14, 15.
Benoit, at ———, May 21, 22.
Hollandale and Arcola, at ———, May 29.

District Conference at Gunnison, April 28-May 1.

JAMES H. FELTS, P. E.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE.

Young People's Department.

Mrs. T. W. Baker.

You will be interested in the following quotation from Mrs. Perry's fourth quarter's report in 1920: "The Conference making the largest gain in new auxiliaries are: North Georgia, 10; North Mississippi, 10; Texas, 8. In membership, the largest gain was: Virginia, 421; North Mississippi, 374, and North Georgia, 280."

LOUISIANA CONFERENCE.

One of the most enjoyable hours spent at the recent Annual Meeting at Baton Rouge, was a brief time during a morning session when we heard about, "The Best Thing in My Auxiliary in 1920."

Mrs. Cunningham told of a wonderful "Rainbow Luncheon" given by their auxiliary, beautiful in every appointment, clever in every detail; she did not say, but we all wondered if the proverbial bag of gold was not discovered on this occasion.

Mrs. Joyner said there were three such "best things" to tell of their auxiliary at Baton Rouge—she could not say just which was best. Early in the year they had united three organizations into one, becoming a missionary auxiliary with 140 members, and had since gained 40, making a large membership now of 180; the attendance is sometimes 75 at the meetings. Second, co-operation of all the missionary societies in the city in community social service work. They are doing through this agency some definite welfare work for the Negro. Then, again, that Tuesday is respected as missionary day by all religious bodies of the town.

Mrs. Stealle, of Mansfield, spoke of how their auxiliary is divided into circles, of how one of the circles gave a social, with the attendant good time and refreshment, on which occasion there were 52 present; but shortly afterward the circle was called together at a purely business meeting and the attendance exceeded by 4 the previous social affair.

Mrs. W. S. Kenton, of Winnsboro, is interested in extension of work. Their auxiliary of 40 members got up a good program, together with some social feature, and invited the women from two nearby villages, Crowville and Boeuf Prairie. As a result of this meeting, they were expecting, by some "follow-up" work, to succeed in organizing an auxiliary at both places.

On one occasion, Mrs. Cunningham offered a banner for the best circle attendance; all of the members were out except two—one was house-cleaning, the other was seeing to hog-killing. We have to excuse those two ladies, for people must have clean houses and food, though most of us nowadays would rather go to meeting.

Mrs. Giles, of Springhill, gave an interesting report of what their auxiliary has done. They organized three years ago and now have 30 members; their church membership is 75—and each family is represented in the auxiliary. Their growth has been steady in spirituality, and they do systematic mission and Bible study. Through their work, sentiment has been created which has called for Springhill's becoming a preaching station. A church and parsonage have been built and furnished.

Mrs. Key, of Shreveport, gave us a glimpse of their Young Peoples' work. This auxiliary is made up of a large number of young women, a good many of whom work. Once a month, on Thursday night, a luncheon is served at the church at the small cost to the girls of 25 cents a cover—every thing is donated. While the young women are leisurely enjoying this evening meal, they discuss missionary business and missions in general. Sometimes an interesting story from one of the study books is told. Another thing that the Young People are doing is to have prayer service for the old ladies and for shut-ins.

Mrs. C. K. Sheppard, of Mansfield, said that their Young People had pledged $50 last year and paid $100. She thought the "best thing," however, was that they were preparing girls eventually to carry on the Adult auxiliaries and to become even Conference officers.

Mississippi Holds Honor of First College for Women.

When the National Society, Daughters of the American Revolution meets in Washington next month, a feature of the convention will be a pageant in which will be represented the most outstanding woman character in the pioneer history of each State. At the recent State conference of the Mississippi D. A. R., the State's representative was chosen without a dissenting voice, although to many the name of Elizabeth Roach was unfamiliar.

In 1818 Mrs. Elizabeth R. Roach donated to the Mississippi Methodist Conference a lot and buildings for a school for young women in the little town of Washington, the territorial capital, and the center of political and social influence. In her honor, Elizabeth Female College was named, and in 1819 it was chartered by the Legislature to bestow degrees, the first institution in the world to grant that distinction to a woman.

Wesleyan Female College at Macon, Ga., established eighteen years later, in 1836, claims the distinction of being the oldest in the point of continuous existence. This is the case, since the Elizabeth Female College was burned, and when the disaster was followed by the removal of the capital of Mississippi to Jackson, and a shifting of population with an epidemic of fever, the academy never was reorganized.

For many years the Elizabeth Female College was the first institution of high grade in all the South for the education of young women. Its boarding pupils averaged from 26 to 63, and among its Louisiana graduates were Misses Ellen V. Keavy, Pinckneyville; Martha D. Washington, Ouachita; Mary and Charlotte Scott, Alexandria; Mary E. Gordon, Alexandria, and Mary A. B. Chandler, Pinckneyville.

By-Laws of Early College.

The Mississippi Historical Society owns a copy of the first by-laws of the college, which would make interesting reading for the modern college girl who manages her own student government system.

"On Appropriation of Time" is the heading of one section. "All pupils boarding in common shall convene in the large schoolroom at sunrise in the morning and at eight o'clock in the evening for prayers.

"The hours of teaching shall be from 9 o'clock in the morning until noon, and from 2 o'clock in the afternoon, until 5; but in May, June and July they shall begin one hour sooner in the morning and continue until noon and from 3 o'clock in the afternoon until 6; Friday evening excepted, when the school shall be dismissed at 5."

Under "Discipline and Dress" come the following restrictions which might well stagger a modern college student:

"No pupil shall be permitted to receive ceremonious visits. All boarders in common shall wear a plain dress and uniform bonnets. No pupil shall be permitted to wear beads, jewelry, artificial flowers, curls, feathers or any superfluous decoration. No pupil shall be allowed to attend balls, dancing parties, theatrical performances or festive entertainments."

Reward of Students.

And this was the reward:

"Students who have completed the full course above, shall be entitled to the honors of the institution, with a diploma on parchment, for the degree of Domina Scientiarum. Those who have pursued with honor the whole couse of studies shall be entitled to remain one academic year, free of charge for tuition, and to be associated in an honorary class, to be engaged in the pursuit of science and polite literature, and ornamental studies, after which they shall be entitled to an honorary diploma.—Times-Picayune.

MESSAGE OF GRATITUDE.

There are feelings too deep to be portrayed, even did we command the most gifted vocabulary. Words utterly fail us in an attempt to give expression from our grateful hearts for the kind services rendered us during our recent misfortune.

From the moment that the "S. O. S." call was sent, "helping-hands" were at our service, and despite a cold and very disagreeable downpour of rain, the most heroic battle we have ever witnessed was waged against the angry flames that reduced to ashes our dear little home.

For the willing offers, the tireless service rendered in our behalf; and for the expressions which followed from liberal and loyal hearts in desire to supply our immediate needs, we hold inexpressible gratitude, and to each one we wish to say that while:

Never, no never, by word or deed,
could it ours ever fall—
The expressions of your royal
hearts full to repay,
But in the harvest field of life, be it
yours to reap, should you call—
In golden grain, by God's own good
and mysterious way.

Most gratefully, signed: W. F. Johnson, Mrs. Lula Johnson, Miss Katie Spraggins.

Buena Vista, Miss.

REVIVAL MEETING AT HOLLY SPRINGS, MISS.

Rev. W. A. Wilson, Conference Evangelist of the North Mississippi Conference, began a meeting with us in Holly Springs, Feb. 27, and continued for two weeks. We have just closed, so I want to give you a notice of what was done.

To-day (Monday) Holly Springs is in a spiritual atmosphere the like of which has not been experienced for years. Without a doubt we had a sweeping revival of experimental religion. I have never seen the power of the Holy Spirit so forcibly demonstrated as was manifested from service to service. Brother Wilson came depending on the power of God; before many days we saw the whole church and town being grasped by something which brought people to church in crowds. The capacity of the church was taxed often. Forty-five united with the Methodist Church, forty of that number by profession of faith. Some joined other churches. Old members of the church tell me that they have not seen such a revival here in many years. We rejoice that God has blessed us so mercifully.

Brother Wilson is a preacher of no mean ability; in fact, he is an extra strong proclaimer of the Gospel. He preaches with a strange winsomeness, which comes from love, truth, and confidence. The Wesleyan type of evangelist is in order. We need men who are wise enough to trust God and tactful enough to know when to use human instruments.

Pray for us that we as a church may nourish our newly-born children.

W. R. LOTT, P. C.

A GREAT REVIVAL AT FRANKLINTON, LA.

My Dear Brother Carley: We closed a 17 days' meeting here last night March 15. It was a big revival. Great crowds attended from the first to the closing service, often overflowing the large auditorium. Many were converted, and 45 joined our church. About 100 men and women pledged to lead in public prayers and conduct prayer meetings. The whole town felt the weight of the meeting, and hundreds resolved to live a more consecrated and active life. The Rev. Dan Kelly and his brother, John, were here 15 days. Brother Dan was thoroughly at himself and preached with mighty unction and power. He is one of our very best all-around evangelists. Brother John, cornetist, is a fine Christian gentleman, pleases and edifies the people, "blowing his own horn." He rendered valuable assistance. We have received 58 into the church this year, our Sunday school has grown in attendance from about 100 to 184, and Methodism is now leading all other denominations here.

Sincerely,
L. W. CAIN.

HOW TO PRESENT THE PRINCIPLES OF STEWARDSHIP.

By J. J. Stowe.

A very large number of the pastors of our church are aroused on the importance of getting to the church today, Christ's teachings concerning the stewardship of property. Some are enquiring how it can be done in an effective way.

First of all, the pastor himself must be gripped by the importance of this doctrine. He must give to it earnest, prayerful, continuous study until it shall burn in his very soul, creating a passionate desire to bring his people to the right position. The man who sees the appalling need, the grim necessity for the proclamation of this message, will be so earnest about it that the fire in his own soul will catch among his members.

Did Christ consider the truth of God's ownership and our stewardship of property a really important matter, or was it a mere accident that he had so much to say on this subject? Of course, He gave the peculiar emphasis because of its peculiar importance. The pastor's profound desire to bring his people face to face with the message of the Master may not concern the question of why it should be presented.

While motive is of supreme importance, method is not to be despised. First the pastor should speak on the subject, to the individual and group in his pastoral work, in the prayer meeting, and from the pulpit. He should utilize others to assist in this work, organizing such committees as the situation calls for. He should see that the leaflet literature dealing with the subject is systematically distributed. He should call upon others to join him in prayer, that the Spirit may lead and empower the workers, and convict and convert those who are holding the heathen idea of absolute ownership of property. He should patiently, and tactfully, and earnestly and prayerfully bring his people to make the right decision.

A pledge to tithe as an acknowledgment of Christian stewardship, and as a beginning of Christian liberality will be of immense value in producing conviction, encouraging decision, and stabilizing impressions.

RELIGIOUS FREEDOM.

By Rev. E. N. Evans.

Let the nervous reader take notice that I am not here and now, elsewhere or at any other time arguing the rights or wrongs of men in matters of "eating meats," chewing herbs or smoking weeds either on Sunday or some other day.

Whether it be right or wrong for this man or that man so to eat, chew or smoke, is not a matter for conscience to determine. If he have a conscience in the matter, I advise that he keep it clean by abstaining therefrom, and I have no disposition to force upon him a plug of the nauseous weed, in order to give a more liberal conscience.

The things against which I do here and now protest, and shall forever, etc., are his pugnacious disposition to argue with the other fellow, and the spirit of intolerance which animates him in his persistent efforts to make his conscience the rule of action for other people. It is the limit of scriptural requirement that I receive such an one, but refuse to argue with him. "Doubtful disputations" lead not to "godly edifying." If the Ten Commandments contained a positive order against the "eating of meats," the "chewing of herbs" or the "smoking of weeds," there could be no liberty of conscience in the matter; but the reverse is true, and the "new commandment" deals with a spirit of cordiality in our social relations.

I am persuaded that we might be happier and mayhap better in society if we judged not one another in matters which one's conscience alloweth. Such judgment is not always infallible, and may lead to the appearance of a spirit of intolerance hurtful to some saints. Such a spirit is not found in disciplinary methods of Holy Writ, and is rarely helpful to the higher cause of religious freedom.

Since the Kingdom does not consist of meats, herbs and weeds, but rather of those higher principles of the spirit—brotherly love, religious tolerance, and some freedom of conscience, with a deep sense of the fact that "One is our judge, even God." St. Paul gave some wise and wholesome counsel in these matters.

It is the higher principle of religious freedom for which I plead, not the matters of eating meats, chewing herbs or smoking of weeds. These are matters of indifference as compared with the spirit of intolerance of some self-constituted judges of God's children. Let us live in peace and charity.

The conceited man is a man on stilts, trying to hide his wooden legs with long pantaloons. He is a little man on a big pedestal; a grasshopper on the top of a telegraph pole. He is like a cheap restaurant, with everything in the front window and no meat on the table. He tries to swell up and look as big as a house; but touch him with the finger of wisdom, and down he goes like a bubble that has burst. Selected

The Childhood of America Learns Nothing About God

Religious Illiteracy a National Menace

There are 27,000,000 Protestant children and young people in America who receive no religious training of any kind.

In 1916 there were 21,888,521 children in the Sunday Schools of the nation, but in 1920 the number had shrunk to 15,617,000.

Three out of every five Protestant children receive no religious instruction whatever. The Jews are taught one hour each day, the Catholics four hours a week, the Protestants but half an hour a week.

In the 16 states served in a large way by the M. E. Church, South, there are 14,251,813 children growing up without the slightest religious educational influences.

The childhood of the nation is learning nothing about God, about religion, about Christian ideals. This is a great national question.

Moral Bankruptcy Threatened

This means spiritual, religious, moral bankruptcy eventually. How long can a nation call itself Christian when it permits such a situation to prevail? Yea, how long can the nation itself stand?

It is an impossible undertaking to make Christian ideals dominate the world while we neglect to train our own children in these ideals. We could as quickly dip the ocean dry with a spoon.

In our attitude of indifference to the religious instruction of the young, we are sowing the seeds of national decay. It will mean a profligate nation. It will mean a "hardshell" Church.

The Day of Correction Is Here

The Christian Education Movement offers the only solution of this problem. One difficulty is that our Sunday Schools are not real schools because of a lack of a sufficient number of trained leaders.

The Christian Education Movement will remedy this by putting a strong department of Bible and Religious Education in all of our colleges, so that these institutions may send back to the local churches a constantly growing stream of young men and women trained in the principles and the methods of Religious Education, and of Applied Christianity. From the college therefore will come large numbers of Sunday School superintendents, teachers, Epworth League presidents and other practical Church workers.

CHRISTIAN EDUCATION MOVEMENT

M. E. CHURCH, SOUTH NASHVILLE, TENN.

NEW ORLEANS
CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 7, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

GOOD FOR THE GOVERNOR!

Governor John M. Parker of Louisiana has declared his determination to call a special session of the General Assembly, upon the adjournment of the present Constitutional Convention, to "address out of office" such officials as have proved themselves unwilling or unable to enforce the laws that have been enacted for the protection of the people against the evils of gambling and other vices. The specific occasion of his declaration is the situation reputed to exist in Jefferson Parish, where the gamblers have apparently enjoyed immunity from the law for many years. We most heartily commend the Governor for the stand he has taken, and we earnestly urge every member of the General Assembly to co-operate unreservedly with him in the effort to remedy a condition that has become a scandal throughout the State. When the blame for these intolerable conditions has been properly placed, as we believe can easily be done, there ought not to be a moment's hesitation in getting rid of the guilty officials. The law-abiding citizenship of the State will applaud the Governor for his prompt and vigorous action, and stand by him in his determination to see that right prevails.

THE CONVICTION OF A DISTINGUISHED EDUCATOR.

Columbia University is recognized as one of the great educational institutions of this country, and Dr. Nicholas Murray Butler, its president, ranks among the foremost educators of the nation. Any statement from him, therefore, concerning the present educational crisis is worthy of the most serious consideration. In his annual report to the trustees of Columbia University, submitted on November 7, 1920, he used the following significant words: "There can be no cure for the world's ills and no abatement of the world's discontents until faith and the rule of everlasting principle are again restored and made supreme in the life of men and of nations. * * * Here we come upon the whole great problem of national education, its successes and its disappointments, its achievements and its problems yet unsolved. Education is not merely instruction—far from it. It is the leading of the youth out into a comprehension of his environment, that, comprehending, he may so act and so conduct himself as to leave the world better and happier for his having lived in it. This environment is not by any means a material thing alone. It is material of course, but, in addition, it is intellectual, it is spiritual. The youth who is led to an understanding of nature and of economics and left blind and deaf to the appeals of literature, or art, of morals and of religion, has been shown but a part of that great environment which is his inheritance as a human being. The school and the college do much, but the school and the college cannot do all. Since Protestantism broke up the solidarity of the ecclesiastical organization in the western world, and since democracy made intermingling of State and church impossible, it has been necessary, if religion is to be saved for men, that the family and the church do their vital co-operative part in a national organization of educational effort. The school, the family, and the church are three co-operating educational agencies, each of which has its weight of responsibility to bear. If the family be weakened in respect of its moral and spiritual basis, or if the church be neglectful of its obligation to offer systematic, continuous and convincing religious instruction to the young who are within its sphere of influence, there can be no hope for a Christian education or for the powerful perpetuation of the Christian faith in the minds and lives of the next generation and those immediately to follow. We are trustees of a great inheritance. If we abuse or neglect that trust, we are responsible before Almighty God for the infinite damage that will be done in the life of individuals and of nations." These words read as if they were written especially for the purpose of the Christian Education Movement—but they were not. They are the matured conviction of an eminent thinker whose position compels him to face the problems of the educational world in this age. We do well to give them heed.

THE ROOT OF THE DIVORCE EVIL.

We cannot be blind to the peril that threatens our social institutions growing out of the increasing number of divorces that are granted annually in this country. It almost seems, in some sections, that marriage is nothing more than a contract of convenience, to be dissolved upon the flimsiest pretexts; a distinguished jurist recently said, in effect, that our present laxity in allowing the marriage relation to be severed means little less than that social immorality is protected by our legal system. As we see it, however, the root of this evil is not simply in the fact that divorces have become so common, but in the fact that so many marriages are contracted the inevitable outcome of which must be dissatisfaction and unhappiness, resulting logically in a petition for separation. The evil will be corrected more quickly by making hasty marriages difficult, than by making divorce more difficult though we believe in stringent laws governing divorce. We need some old-fashioned preaching and teaching concerning love as the only true basis of a happy union between men and women in the matrimonial relation. A marriage without love is worse than no marriage at all. If we could bring our young people to realize that matrimony "is not by any to be enterprised, or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God," we should have fewer marriages, perhaps, but we certainly should have fewer divorces—which would be an inestimable blessing.

GOOD FOR BUSINESS.

We happened to fall into conversation a few days ago with a gentleman on a train who has large business interests in Louisiana and Mississippi. During the course of the conversation, he remarked that he had recently been able to complete a good business transaction with a man whom he incidentally met at the preaching service in the Methodist church on Sunday morning, it being his custom to attend the church in whatever city he happens to be on Sunday. His inference was that the business deal grew out of the point of contact established by a common interest in religious affairs, and he cited the case as an illustration of the fact that, looked at from even from a selfish standpoint, religion is a good investment. We do not mean to suggest that this gentleman was lacking in sincerity in his religious profession—he is active in his home church—but his statement was an interesting sidelight upon the present-day attitude toward religion and religious activities. As a matter of fact, the day has passed when profanity, vulgarity, drinking and gambling commend a man to his associates in the business world. We have a very poor opinion of a man who will profess religion for the sake of some material advantage—but we have never known a genuinely religious man to be held at a discount because he was good. In more ways than one it is true that "godliness is profitable unto all things."

THE YOUNG MEN, TOO.

In answer to a questionnaire sent out recently by the pastor of a Baptist church in Chicago, forty young men of that city enumerated eight big faults with which they charge the young women of that city. Two or three of them are peculiarly feminine, but most of them would apply to a good many young men, too. It is a mighty easy thing to find fault with other people.

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WHY AN AID FUND FOR THE EDUCATION OF MINISTERS AND OTHER CHRISTIAN WORKERS?

Because lack of means is the reason given by three-fourths of the men who do not get an education. And while one boy in a hundred after a forty-mile walk over the mountains can appear before a college door with a calf tied with a rope as his sole possession and work his way through college, ninety-nine others do not have the financial nimbleness or heroism or what not to go through college without funds.

Because without aid thousands of our choice young people will walk the twilight vale of illiteracy instead of treading the shining heights of knowledge, and a little needed help will put into their hands a golden key to fabulous treasure houses of delight and service.

Because the cost of education is high and ever growing higher, while the time spent in study is a financially unproductive period in a student's life.

Because the world war has slaughtered thousands of Europe's choicest young leaders and the world is depending on America to help fill their places.

Because in the flame of war and reeking conflict old governments, old social orders, old false faiths, old heathen creeds are dissolving into their original elements and can be recombined into new and beauteous forms and combination, if we supply the hand to press the plastic mass into new and fairer shapes.

Because with the Centenary offering filling our coffers for a great world-wide forward movement that calls for thousands of new workers, we are like a nation with a full treasury and a sadly insufficient army. Where are we to get the preachers, teachers, nurses, specialists, clerical and mechanical helpers for this great advance?

Because a broken-hearted world is everywhere looking to Christian education as its only hope to lead it out of darkness and despair up to truth and hope.

Because civilization crumbles without Christianity and the church wanders into swamps of failure and death without educated leaders.

Because the church, all churches, are woefully short of preachers, and such a fund will stop some of us from making further "assaults upon the audience with attempt to preach." We know not how many of our hearers, as they patiently listen to us in the pulpit, are vowing in their hearts a mighty vow to contribute liberally to such a fund in order to hear better preaching in the future.

Because it will give us better church workers of every kind, better stewards with wider vision.

Because it will give us better teachers in our schools. Where shall we get our Christian teachers except from our church colleges and universities? We must have, if not Christian language, history and science, at least these ologies taught from a Christian outlook and by a Christian heart and brain.

Because other churches have shown us the way and revealed the priceless value of such help in thousands of lives ennobled for high service for their fellow-men. The Presbyterian churches have hundreds of thousands of dollars in their Loan Funds transformed each year into brain power, spiritual energy and moral fibre, the money returning regularly into the treasury to fare forth again and again through the years on its mission of light and liberation, weaving golden threads into the life of the nation and the destinies of the race. The greatest educational church in America is the Methodist. The Methodist Episcopal Church has made loans to 23,952 of her students, amounting to more than $2,500,453. To date more than $600,000 has been returned, and these returns are coming back at the rate of $50,000 per year. And this amount of $50,000 is being sent out again each year on its gracious errand of untold blessing. This precious good seed of the Kingdom has been sown in lands all over the earth. What a host in "that day" will rise up and call that fund blessed!

Because the seminaries and universities of other churches are outbidding us for our own boys and giving them scholarships.

Because the church can afford to do no less than the nation does when young men and women turn their backs on wealth and, obeying the call for higher service, lay their lives upon the altar. Shall we not at least furnish them the opportunity to develop that life for such higher service?

These, and many others, furnish compelling reasons why our church should provide an aid fund for worthy young men and women who would give themselves to Christian life service. The Christian Education Movement of the Methodist Episcopal Church, South, has in its budget $1,000,000 as an aid fund for the education of our future ministers, missionaries, and other workers. This will be invested in lives that shall bless the world. What an opportunity if offers to our Methodist people of the present generation to project life and influence into generations yet to come!

There are fathers and mothers who have lost for awhile sons and daughters in whom they had great hopes for the future. What better memorial could they provide for these loved ones than an investment in other young lives? The Aid Fund offers such a chance.

Men and women rich in earthly possessions, whether their riches be measured by hundreds or millions, can multiply themselves many times by using some of their money in helping sons and daughters of others parents to better serve the world.

How many scholarships of $250 each will you give to help build the temple of God's truth in human lives?

THE NEGLECTED MAN OF METHODISM.

By Rev. R. A. Meek, D. D.

The superannuated preacher of Methodism has been designated "the forgotten man," and such he has certainly been in the administration of the affairs of our church. The extent to which he has been overlooked and unprovided for has long been to us a deep reproach, and it is most gratifying that Southern Methodism is beginning to take account of her obligation to this noble band of men who have spent their strength in her service. I have seen in years nothing that has more delighted my heart than the figures in the Minutes of the North Mississippi Conference for 1920 which show that a number of the veterans on our Honor Roll were paid last year as much as $500. This sum, though far below what it should be, is so much in excess of the allowances that we have hitherto been making that I could not but rejoice over the accomplishment. And doubtless it betokens the speedy coming of a better day when the sacred claims of these retired itinerants shall be yet more adequately recognized.

But if the superannuated preacher is "the forgotten man of Methodism," may we not with equal aptness speak of the pastor serving the weak circuit as her "neglected man?" The missionary who is sent to the foreign field, though he has many privations, knows that his necessary expenses will be promptly met; but the preachers assigned to many of our rural charges have no such guarantee. Scores of them are forced to subsist upon salaries which are painfully insufficient to meet their actual necessities, and in many cases the larger portion of the pittances that they receive is paid toward the close of the Conference year. Is it not a reflection upon any church thus to neglect its accepted and accredited workers? That "the laborer is worthy of his hire" is a Biblical teaching, and no Christian denomination should in practice permit itself to fall below this divinely established standard.

One of the most pleasing aspects of our church work during the two prosperous years that we have had has been the more satisfactory support that has been given the ministers in charge of our poorer circuits; but with the coming of the stringent times that are now upon us, things seem to be falling back into the old way, and not a few of these brethren are being sorely perplexed to provide for themselves and those dependent upon them. It does not need to be said that, in the face of such a situation, they cannot render to the Master the best service of which they are capable. Some way of coming to the relief of this class of ministers with the least possible delay should be found. They were appreciably helped by the Centenary fund last year, but unhappily in some of the Conferences (due no doubt to the prevailing financial depression) the pledges to this cause have not been as largely paid as they were when the first installment was being collected. In my own district, I have sought by earnest private appeals to secure the means to help such pastors, but my efforts in this direction have met with a very meager response.

How to come to the assistance of these needy toilers, is certainly a question that deserves consideration. A system of ministerial support which provides bountifully for some of our itinerants, while others must stint and suffer, cannot possibly be justified. If the church accepts a minister and sends him out to serve a pastorate, it is undoubtedly incumbent upon her to see that he is comfortably maintained in his field of labor. Satan must be depended upon to furnish him enough problems to grapple with without having added to the list the problem of how to get on and keep out of debt when the amount paid him is not half enough to support him. It has long been my avowed conviction that our stronger charges should be made to carry domestic missionary assessments sufficiently large to enable us to take care decently of our weaker rural works. Our stations owe much to the circuits, in that they get from them many of their most valuable members, and it is but just that they should do something in return to compensate for this.

To be sure, our Conference Missionary Boards are helping, to some extent, our weaker charges; but in most cases the assistance which is being given them is lamentably insufficient in this time of extreme exigency. If funds for this purpose can be had in no other way, would it not be well for the stronger congregations in a district to take an offering and send it to the presiding elder, with the request that it be applied where it is most needed? Here also is an opportunity for some of our growing "Brotherhood Classes" to render a noble service. Benevolence is not less commendable when manifested toward the needy in the homeland than it is when it flows forth to sufferers across the seas. It has ever been the boast of Methodism that it is connectional, and no pastoral charge among us should be unconcerned about the work at other places. Our brethren in trying fields should be made feel that the eye of the church is sympathetically upon them and that their fellow-Christians are truly interested in them. If the Methodist ministry is such a brotherhood as we are given to proclaiming it to be, how can we let faithful fellow-workers remain unprovided for about our very doors?

If any one should read this article and desire to help pastors in the Sardis District who need assistance, I should be glad to correspond with him concerning the matter.

I am aware that in what I have written I have only been discussing a phase of the much debated country church problem. That problem is acutely

with us, and there can be no solution of it which does not provide for the adequate support of all the ministers that we send to interior appointments. A workable plan, capable of general application, must be wrought out before we can reasonably hope for a satisfactory development of our rural work. And we have no task before us that calls to us more appealingly than this.

Sardis, Miss.

LIST OF BOOKS IN LIBRARY OF REV. T. B. HOLLOMAN BEQUEATHED TO HIS BRETHREN OF THE MISSISSIPPI CONFERENCE.

To the Members of the Mississippi Conference.

Dear Brethren: These are your books, and you can get one or more of them by sending name and address to Mrs. F. H. Scott, East Carrollton Ave., Greenwood, Miss.

The books go to you with the hope that they may help in the spread of Christ's kingdom.

If any desire to pay express or postage charges, remit to Mrs. Scott.

Sincerely yours,
MRS. T. B. HOLLOMAN.

Catalogue.

Religion of the World, Grant; Positive Evidence of Christianity, Bond; Symbol of Methodism, Du Bose; Life at Its Best, Du Bose; Is Man Immortal? Black; Ecce Deus; Jesus Before the Sanhedrin, McGrath; Christian Science, Coppage; The Council of Trent, Froude; Quillian Lectures, Galloway.

What's the Matter with the Church? Whaley; The Christ, Jerome; Hand of God in History, Read; The Bishops' Counsel; Christ's Table Talks, Hendrix; Work of Christ, Marvin; Africa and the African Flag; Mounds, Monuments and Inscriptions, Chapman; Addresses of Conference, Laymen's Mission Movement, held at Chattanooga, Tenn., 1908; Memoirs of John Huss, Summers.

A Treaties on Baptism, Summers, Cole Lectures, 1904, Vanderbilt, Chapman; Introduction to Book of Acts, Stifler; Epistles to Colossians and Ephesians, Alexander; Epistles to the Romans, Moule; Christus Auctor, Candler; Jesus is Coming, Blackstone; Acts of Apostles, with Commentary, Andrews; A Scripture Account of Faith and Practice, Gaston; The Open Door, Cleveland M. C., 1902.

Life of St. Paul, Stalker; The Life of the Spirit, Mable; Sermons, Marvin; Christ in Camp in Lee's Army, Jones; The Worker and His Bible, Esslen and Barclay; How to Bring Men to Christ, Torrey; Conscience and its Culture, Lipscomb; An Appeal Against Dancing, Jones; Life and Times of Jesus the Messiah (2 vol.), Edersheim; The Mission of the Holy Spirit, Heethly; Watson's Institutes (vols. 1, 2, 3).

Mosheim's Ecclesiastical History (Vol. 1 to 4); Scenes in Pioneer Methodism, Barns; The Parabolic Teachings of Christ, Bruce; Among the Forces, Warren; The City Church and its Social Mission, Trawick; The Pupil, the Teacher, and the School, Crawford; Swedenborg; The Inquisition in Spain; Bible Tools for Busy People, Nichols; The Story of the Christian Centuries, Selden.

Sermons, Robertson; Famous Stories, Sam Jones; The Great Iron Wheel, Brownlow; The Training of the Twelve, Bruce; Unity and Symmetry of the Bible, Gibson; The Church of the Fathers, Kerlin; Baxter's Saints' Rest; Christianity of Christ and His Apostles, Tigert; The Church of History, Young; Imitation of Christ, Kempis; The Man of Sorrows, Hubbard.

Quillian Lectures, Buckley; Cole Lectures, 1903, Vanderbilt, Hendrix; Jack Knife and Brambles, Haygood; High Living and High Lives, Candler; Parker's People's Bible, Old and New Testament; Ten Studies in Psalms, McFayden; The Meaning of Baptism, Morrison; The Life and Epistles of St. Paul, Conybeare and Howson; The Commentary on Acts; Old Testament, in three volumes (large type).

Apocrypha; Philippian Studies, Moule; Greek and English Testament, Scholefield; Scriptural Sanctification, Brooke; Greek New Testament, Westcott and Hort; Greek and English Concordance, Hudson; The Character of Jesus, Bushnell; What Have the Saints to Teach Us? Newton; The Bible: Its Origin and Nature, Doak; Notes on Parables and Miracles, Trench.

Christianity in the Light of Reason, Revelation, Moore; Addresses, Brooks; History of the Modern Church in Europe, Hurd; Centenary of Wesley Methodism, Jackson; Brief Sketch of the Jews, McFiden; Methodism in Mississippi, Jones; Gospel Among the Slaves, Harrison; Old Testament History, Smith; Variations of Popery, Edgar; Ecclesiastical Constitution, Abbey.

Life of Martin Luther, Winter; Life of Joshua Soule, DuBose; Mexico Coming into Light, Butler; The Marvel of the Nations: Our Country, Smith; Life of Steele, Winans; Life of Francis Asbury, DuBose; Memoir of Dr. Buchanan, Pearsons; Reminiscences and Sketches, Smith; Drummond's Addresses; Studies in Christian Devotion, Tillett.

Annals in Southern Methodism, Deems; Beacon Lights of History in 9 volumes, Lord; History of American People, Wilson; The Queens of England, in 3 volumes, Strickland-Hausmon; History of the English People, 5 volumes, Green; History of Our Own Times, 2 volumes, McCarthy; History of Civilization in Europe, Guizot; Old World and Its Ways, Bryon; Life and Teachings of Jesus, Kent; Founders and Rulers of United Israel, Kent.

Building the Kingdom, Chappell; Abraham Lincoln, the Man of the People, Hapgood; The Making of a Nation, Kent and Jinkins; Two Years Before the Mast, Dana; Tolstoi and His Problems, Mar; A Singular Life, Felps; Sermons for Children, Stanley; When Knowledge Fails, Barnes; Christian Science, Harper; The Challenge of the Present Crisis, Forsdick.

Money Mad, Myers; A Study of the Sky, Howe; The High Calling, Sheldon; The American Government, Hoskin; History of the American People, Ridpath; Notes of a Private, Hubbard; History of the Netherlands, Young; Plutarch's Lives, Ellis; The Forks of the Road, Gladden; John Wesley as a Social Reformer, Thompson.

Poems, Burns; Tolstoi and His Message, Crosby; The House of Seven Gables, Hawthorne; Liberty, Mill; Shakespeare's Heroines, Jamison; From Darkness to Light, Helm; The National Capitol, Hazleton; Great Books, Farrow; The Prophets of Israel, Willett; Articles of Religion, Harrison.

John Plowman's Talk, Spurgeon; Paradise Lost, Milton; The Master Scientist; Letters on Baptism, Fairfield; The South To-day, Moore; Stories from Virgil, Church; Handbook of All Denominations, Phelan; Under our Flag, Gurnsey; Cuba and the Fight for Freedom; Steel's Sciences.

Essentials of the Law, Ewells; Bell's Readers, Shakespeare; In Darkest Africa, Stanley; Manual of Mineralogy, Dana; Thucydides, volumes 1 to 4; Principles of Argumentation, Baker; The Faith of Our Fathers, Gibbons; Life of Christ, Stalker; Greek and English Lexicon, Lidell and Scott; History of Cleopatra of Egypt, Abbott.

American Commonwealth, Bryce; Women of the Bible, Sangster; The Modern Siren, Hall; The Life of Washington, Bancroft; The Life of Samuel Johnston, Macaulay; In Old Virginia, Page; The Sketch Book, Irving; French Revolution, Carlyle; Memorial Addresses on Life of Hoar; Memorial Addresses on Life of A. J. McLaurin.

Poems, Campbell; Mother at Home; Poems, Browning; Life and Mind of St. Paul, Wilson; Sabbath Question, Taylor; Young Life of Famous Folks, Watkins; The Iron Trail, Beach; Whittler's Poems; Poems, Gray; Goldsmith's Deserted Village.

Plutarch's Lives, Ellis; The Creation Story, Gladstone; Poems, Bryant; In Memoriam, Tennyson; War Song and Poems of the South, Wharton; Life of Benjamin Franklin, Reid; Famous Men of Science, Bolton; Marmion, Scott; The Balkan Wars, Schurman; Dictionary of the Bible, Rand.

Bible Readings for the Home Circle; Samantha at Saratoga, Allen; Book of Golden Deeds, Young; Three Centuries of Southern Poetry, Holliday; Vicar of Wakefield, Goldsmith; Great Thoughts from Napoleon the Great, Rappoth; Stories of Jamestown and Its Environs, Hale; Young People's History of Germany, Wonge; Man of Gallee, Haygood; The Master Christian, Corelli.

Mary, Queen of Scots, Abbott; Life of Shaftsbury, McCabe; Publications of Mississippi Historical Society; Poetical Works of Whittier; Les Miserables, 2 volumes, Hugo; Milton's Paradise Lost, and Other Poems; My Four Years in Germany, Girard; Quo Vadis, translation, Curtis; The Best of the World's Classics, 10 volumes, Lodge; Preacher's Text Book, Summers.

Set of old Disciplines, seven volumes; Rodgers' Essays, Bogue; General Minutes, 4 volumes, 1829-1853, bound; General Minutes, 1856-1859, unbound; Ecclesiastical History, Eusebius; Minutes Mississippi Conference, 1858, 1865, 1867, 1869 to 1920; Centenary of Wesleyan Methodism, 1839, Jackson; Barr's Index and Dictionary of the Bible; Serious Call to Devout and Holy Life, Law; Dictionary of Quotations from Foreign Languages.

Baxter's Bible; Rollins' Ancient History, volumes 1 and 2; Minutes of Mississippi Baptist Association, 1858, 1868; History of War Between the States; Report of Debates in General Conference, 1844; Autobiography of Bishop Morrison; Autobiography of Dr. John Mathews; Studies in the Life of John Wesley, Chappell; Life of Robert Payne, Rivers; Life of William McKendree, Hoss.

Life of Bishop Wilson, Hearns; Funk & Wagnalls' Encyclopedia; International Commentary of Roman Law; International Commentary on Luke; Encyclopedia, McClintock & Strong; Dictionary of the Bible, Hastings; Theological Compendium, Binney; Hitchcock's Analysis of the Bible; German-English Dictionary; Commentary on Acts of the Apostles.

Practical Studies in the Fourth Gospel, volumes 1 and 2, Candler; Tacitus, volume 1; Two Generations, Tolstoi; Tolstoi and His Message, Crosby; The House of Seven Gables, Hawthorne; Courtship of Miles Standish Longfellow; Living Teachers, Statler; Selections from Sketch Book, Irving; Harp of a Thousand Strings, Lewis; The Light of Asia, Arnold.

Whittier's Complete Works; Burn's Poems; A Visit to the Catacombs, Gilbert; Life of Bascom, Hunkle; Life of Polk, Jenkins; Life of Stonewall Jackson, Jackson; Lives of Deretz, Colbert, Dewitt, and Lewis, James; Our Country, Smith; Valley of Mississippi, Monette; Life of Steele, Winans.

The Queens of England, 3 volumes; Heroes of Methodism, Wakely; Wesley and His Century, Fitchett; History of Methodism, McTyeire; Old Testament History, Smith; Centennial History of American Bible Society, Dwight; History of the Jewish Church, volumes 1, 2 and 3; Church History (Kurtz Translations), volumes 1, 2 and 3, McPherson; History of Methodism, 2 volumes, Du Bose; Lorenzo Dow's Works.

Home Missions in Action, Allen; Objections to Foreign Missions, Peebles; Addresses at Missionary Conference, 1901; Addresses at Missionary Conference, 1902; The Evangelization of the World, Mott; The Cobra's Den, Chamberlin; Every-day Life in Korea, Gifford; The Question Box, Conway; The Blue Book on Missions, 1907, Dwight; The Call of the World, Doughty; The Uplift of China, Smith; The Bible a Missionary Book, Horton.

CONCERNING THE SPECIAL COLLECTIONS FOR THE WASHINGTON CITY CHURCH AND THE COLUMBUS CHURCH.

Since the previous statement was given to the Advocate, I have received $17.00 from the Baraca Class of Gulfport, and $20.00 from the Men's Bible Class of Columbia church. I have also received a letter from W. D. Davis, our Conference Treasurer, saying several of the pastors had sent a contribution direct to him for these special objects. Now I will make this request of all the classes or individuals who are planning to make donations to these churches: make your checks payable to W. D. Davis, Conf. Treas., and either send to me or direct to him. I would like to keep in touch with the progress we are making in this special work, so I can report same to the Advocate from time to time.

L. E. ALFORD.
Secretary, Ch. Ex. Board, Miss. Conf.

CENTENARY COLLEGE AND THE FUTURE.

By W. R. Bourne.

To any one who thinks at all must come the urgent call of a new day in the educational lifo of our country. To any Methodist of Louisiana who thinks at all of the future in his State and Conference, must come the urgent call of a new life for Centenary College. The years to come are insistent in their demand, and Louisiana Methodists must give an account of the answer-to-be.

NOW is the time with Centenary College! No namby-pamby policy can be entertained—no plan of temporary expediency adopted. It will be fatal to introduce personalities and prejudicial animosities at this time and to forget the statesmanlike policies that undergird the Methodist Church in its hope to guarantee strong leadership. The church calls for a business plan and offers its influence at this time on the same basis only—and nothing less should be given.

What plan has been operating within the Methodist Church of Louisiana to insure the development of a college for men commensurate with the great need and crying demand? I would not attempt a rehearsal of the history of the past ten or twenty years and check the results obtained. Many great men have done noble work and have furnished leadership worthy of emulation. Their power was weakened and efficiency cut short because of a lack of interest and plan that should have been furnished by the constituency served.

Let me recount briefly the two years of 1919 to 1921. This is a transition period and should be so chronicled.

In the spring of 1919 the Board of Trustees decided that Centenary College should live and not die. A forward policy was, therefore, formulated. When I was elected to the presidency in May, 1919, I was presented with the following two-year program, and, with these stipulations, accepted the position:

1. The securing of a deed to the property in Shreveport.
2. The selection of a new faculty for the administrational organization.
3. The reorganization of the Board of Trustees to include a number of strong business men throughout the State.
4. The erection of two new buildings within the biennium and the renewal and equipping of the old buildings.
5. The erection of at least two cottages for teachers' homes.
6. The necessary provisions made to reorganize the college and academy work on a standard basis.
7. The elementary work of platting and beautifying the campus.
8. The extension of the sewer system to the college buildings.
9. The guarantee of all expense budgets by the Board of Trustees.

Within the space of nineteen months this program was completed. The Trustees have not failed in one single instance to carry out the plan—truly, a colossal task for a time of such economic stringency. It is no exaggeration to state here that no college of the M. E. Church, South, has a superior Board of Trustees, if indeed there is an equal.

Centenary is now ready to begin to live. At the close of the school year of 1918-19, there were only three regular college students. Since that time more than sixty have been registered. It must have four or five hundred young men—right away—if Louisiana Methodism is to survive and grow as it ought. But that means large dormitories, more buildings, greater equipment, extended faculties—and these all mean money.

The Louisiana Conference is now on trial! Will they do it? It is now or never with Centenary! If the Christian Education Movement fails in Louisiana, it is most likely that Centenary College is doomed to mediocrity if not to ruin, and the leadership of the church reduced to the minimum. May God forbid!

Let Centenary College continue her glorious history and make it more glorious. May the splendid vision of victory come right now, as the Board of Trustees, the consecrated college faculty, the officials and laity of Louisiana Methodism are constituted an enthusiastic army and dedicated to the accomplishment of the ideals of the Christian Education Movement.

CHRISTIAN EDUCATION IN THE MISSISSIPPI CONFERENCE.

Dear Brother Carley: I herewith send you an account of the work in the Conference for the past ten days.

On March 17, I was with Brother J. L. Greenway, at Mt. Olive. We had a very interesting meeting and I found Brother Greenway and his wife in fine favor with the people. He treated me like a brother.

On the 18th, at Hattiesburg, Miss., the Advisory Committee met, Mr. W. F. S. Tatum, chairman. We went over the work assigned to this committee and at the close of the meeting Dr. Reynolds made a splendid address. Nearly all of the members were present and all expressed themselves as being pleased with the progress of the work.

Sunday, I spent in Laurel, preaching for Brother Lewis at the eleven o'clock hour and for Rev. A. Joe Beasley at 7:30. The people gave me a good hearing and the brethren treated me with every kindness. Brother Lewis and his wife have already won their way into the hearts of the people and the work moves forward. I spent the time with Rev. A. Joe Beasley and his wife who treated me as if I were their own brother. Brother Beasley and his wife are doing a great work. He is one of our coming young men.

At Montrose, I spoke to quite a large crowd. Alford is doing well. Brother Hopper is getting a grip on things and is planning a progressive campaign. He is hopeful. Not any of the brethren sound a discordant note, and all have promised to stand by the Movement and there are no more loyal men than a body of Methodist preachers.

On March 23, we had our first District Set-Up Meeting for the Jackson District. Every preacher and a number of laymen were present. We had about fifty in attendance. Dr. Watkins made a strong speech, I think about the best I have ever heard him make. Prof. J. W. Broome, the Financial Secretary, and Dr. Bufkin, the District Director, were both at their best.

In the afternoon, inspiring talks were made by Brother Burton. W. H. Bradley and others. Laymen and preachers pledged themselves to put every effort into the Movement. The Jackson District does not expect to be behind in the Educational Campaign.

Our next District Set-Up Meeting will be held in April. April 5, Gulfport, Miss; April 6, Lumbertown, Miss.; April 7, Hattiesburg, Miss.; April 8, Meridian, Miss.; April 12, Newton, Miss.; April 13, McComb City, Miss.; and April 15, Vicksburg, Miss.

I expect to have Dr. J. H. Reynolds with us at Gulfport and Lumbertown, and Bishop W. F. McMurry will be with us at the other places.

Very cordially,
J. M. MORSE.

MRS. CHRISMAN WRITES OF HISTORIC COLLEGE.

Entered Port Gibson Female College in 1855.

Mrs. Chrisman, who is the mother of Miss Anna Clara Chrisman, who started to Brazil as a missionary and lost her life in the Johnstown flood, writes from Lufkin, Texas, as follows:

"In December, 1855, I, a timid girl of 12 years, was entered as a pupil in Port Gibson Collegiate Academy, where I remained four years except the vacation days spent on my happy plantation home in Copiah County. My parents were Mr. and Mrs. John Harvey Thompson, and my only brother was Judge Robert H. Thompson, of Jackson, Miss.

"Dr. Thomas Capers, a nephew of Bishop Capers, was the president of the school, which had previously been presided over by Mr. Harvey and Mr. Eggerton. Dr. Capers was young in spirit, and knew how to cheer homesick girls, as well as how to teach them.

"The faculty in 1855-56 consisted of Prof. Hicks, Miss Mary Ross, a niece of Mrs. John G. Jones, of the Mississippi Conference; Mrs. Emily Miller, a niece of General Earl Van Dorn, of Claiborne County; Mrs. Brasher, and Mrs. Charlotte Davis, of Port Gibson.

"At the close of that term, Dr. Capers was succeeded by Rev. Benjamin J. Jones. His wife was a daughter of Dr. Nathan Bangs, a distinguished minister of Brooklyn, New York. She was a brilliant and highly cultured woman. Among her assistants was her sister, Miss Sarah J. Bangs, and their cousin, Mrs. Mary M. Barlow.

"My class graduated in 1859. They were Laura Bridgers, Eulora Collins, Eva Garrison, Kate Jeffries, Mary Morris, and Julia Thompson. Laura and Kate long since passed over the river. Kate died of yellow fever in 1878, near Port Gibson, and Laura died at Terrell, Texas, some years later.

"Dear Alma Mater, how I have always loved you! One bright scene which lingers is of the May party in 1857, when beautiful Emma Lipscomb was the queen. One "chilly" incident was when the buildings caught fire and all rushed out on the sleet-covered ground, thinly clad and barefoot. We were greeted by the fire company, who soon extinguished the flames. One girl carried her small trunk downstairs in her arms. We never decided whether she had more presence of mind than the rest of us, or appreciated more her wardrobe.

"And Port Gibson as I knew it—a beautiful town of wealth and culture!

"Alma Mater, I will never forget you. Your history would fill volumes of charming reading. You still stand as a link between the old South and the new. May your usefulness increase with the years. Would that I could aid you in a substantial way. I inclose an accurate list of students for 1855-56, copied from my autograph album. I make out from memory and other sources a list of names for other years. Mrs. Matilda Holloman and Mrs. Charles Galloway were later pupils, and can furnish you other names and history.

"I am the widow of Captain Thos. J. Chrisman, who gave his life for 'the Cause that was Lost,' and I am the mother of Anna Clara Chrisman, our missionary to Brazil, who lost her life en route in the Johnstown flood of May, 1889. I have been an itinerant in Texas the last fifteen years, living with my daughter, Mrs. C. F. Smith, who is a member of the Texas Conference."

I am sure there will be many interested in this charming letter of the joyous saint, Mrs. Chrisman, who is now eighty-eight years old and still bearing fruit. ROLFE HUNT, President.

Port Gibson, Miss.

THE CAUSE OF DECREASE IN MINISTERIAL SUPPLY.

By Rev. W. D. Bass.

We have closed the supply current by establishing relations too intimate with material things at the expense of neglecting spiritual things. The church needs better connection with the All-supply Source. We are lacking in faith in Him who promised to "send forth laborers into His harvest." There could not be any lack of supply in "Him in whom all fulness dwells." Again, as Paul says, "My God shall supply all your need." He is certainly able and willing to supply preachers in unlimited numbers if we have proper connection. The cause of God's not calling men to preach now as in apostolic times, and as in the days of Wesley, and of our fathers and mothers, is for the lack of the Holy Ghost upon the church, as in those days.

Also the failure on the part of the ministry and the church to magnify the greatness and importance of a call from God to preach has had much to do in bringing about the present state of things. We shall not be able to recruit our ministerial ranks soon by often crying in our Sunday sermons and protracted meetings, within hearing

of the rising generation, that a preacher has a hard job, and that it's not a paying occupation. The church should support her ministers beyond cause for complaint; but too much publicity from the pulpit of deficiencies in this regard does not always amend matters. We don't often hear the saying now as in other days: "I had rather be a preacher of the gospel than to be the President." Too many had rather be the President, now. An educated ministry, and an educated laity, is all right, as far as it goes—the more the better of the right kind of education—but it can never go far enough to be substituted for faith in Christ, and the continuous inflowing of the Holy Spirit. The calling of men into the ministry is conditioned upon our obedience to that very plain injunction, "Quench not the Spirit." Modern time "devotions" are drifting us into the tendency of giving too large a place to material interests, and thereby repressing the divine current. God's method of calling men to preach is as it has always been, by the Spirit in operation through the Christ. This call must be obeyed willingly and with a glad heart, attended with the same conception of the importance of it that Paul had: "Woe is unto me if I preach not the gospel"

The removal of the cause is the only remedy that will ever cure the malady. And that can only be done by re-establishing connection with the infinite supply source. It would have been very improper to have charged the apostles with pessimistic views when, in obedience to the appointment of Jesus Christ, they tarried in prayer for the enduement with the Holy Ghost. That is our need, as ministers and church people. Then, men would put themselves on the altar of God for the ministry, and consecrate their money for the cause of Christian education, support of the gospel, missions, and every other holy cause.

The church is not using those whom God has already called as much as could be done. Men whose ministry has been honored of God in the salvation of thousands of precious souls ought to be kept in meetings during the winter as well as summer. It is not a matter of high cost; I don't know of any preachers, pastors, or evangelists getting rich financially. The writer has never received $1500 for any one year's work. But he would not have taken two or three times that much for the great spiritual joy he has had in leading the lost to the light of God. From the first I never entered the ministry for the hope of gain financially, or as an occupation by which to make a living. I can make a living on my farm, or at any other honorable job. But the salvation of souls, and a great revival of pure and undefiled religion in the church, is my highest ambition, and greatest joy. "To this end was I born, and for this cause came I into the world"—or the recognition of our oneness with Christ as his ministers. This is what I regard as a call from God. I was bred and born a Methodist. Of course, there are other Christian denominations. I shall order a gospel tent before long and go to the poor, neglected places. That is the field where preachers are born and called of God.

"O Lord, revive thy work," and give us better connection with the power-house of God.

Corinth, Miss.

SAFETY SIGNALS.

By Rev. S. J. Davies.

"Thou shalt not kill." This was written on a table of stone by the finger of God, the omnipotent, the author, creator of life. Your scientist, with all his "sciencing" and evolving, cannot originate life. He has tried and failed. The power that made life in the beginning still preserves and sustains it. Throughout the vast ranges of life, human life, this present living and being is sacred, a marvelous holy thing, in God's estimate of values. Good men follow God's estimate in placing supreme value on this. Murder is not only a crime against God and man, but the murderer is a thief, a robber. His sin is beyond restitution; he can not restore what he has taken away. There is need now—in the carnival of crime, the hideous aftermath of war—to emphasize again and yet again the sanctity of life and its divine valuation. Our land is blackened, our rich heritage is being despoiled, our faces ashamed, and our hearts saddened by the murderous spirit of the time. Women kill for jealousy of their mates, or slay another woman in passion; men kill for loot—robbing banks, stores, offices or, bringing their victims to secluded spots, cruelly, relentlessly, with an abandon that is heart-sickening, shed their blood. How many sermons have you heard on the text at the caption of this article? I know of two. Many need to be preached, for there is a veritable orgy of killing in our country. Infanticide, suicide, homicide — life quenched at its fountain head, or taken by one's own hand, or violence done to another man—all these, beside the unnatural crimes against kith and kin, are part of the dark record. Oh, ye prophets of the people, rise up and tell them in no uncertain tone that life is God's gift, is holy and precious in his sight, is a sacred shrine whereon burns holy fire, a golden lamp lighted by the breath divine, and "Thou shalt not quench it, else vengeance is mine—I will repay." No wonder the divine life, the regenerate, eternal life, is so lightly esteemed, when the life which now is, is counted a bauble. Great may be many movements in the church to-day, but all these and their promising results will be wasted unless life with its privileges and opportunities is conserved. The trail of blood is a trail of fire, fire that will waste and devour our nation.

* * *

Not a very cheerful subject, the preceding, one need not be told. But the deep things do not lie on the shining surface. Truth and duty are earnest, weighty, profound in their significance and results. Only the truth, after all, can save men. It is God's beacon light along a darkened highway, and its gleam is fadeless and sure. His prophets must live it, sing its fair songs, preach its warnings, and in no uncertain tones thus deliver their souls and that of the people from crime and ruin. The birthright of every child born with the privileges of this great commonwealth of ours must be maintained; the sacredness of law, human and divine, must be preserved; society must be protected; the right to live peaceably and honestly as a citizen held inviolate; and it is the duty of citizenship to see to it—if we expect to continue as a nation under our present form and institutions. Nations are now staggering under the weight and waste of resources spent in useless war. The world is trying to adjust itself to problems of government and social relation. But the most criminal, the most defenseless waste was the waste of life. The whole round world leans upon the life of its strong men, and these were slain by millions. Following this saturnalia of slaughter, comes the broken characters, the distorted vision, the despair, and disregard of law, truth, and honor. Yes, the grim reaper has gone before and we are gathering the aftermath. The unholy ambition and inhuman greed which prompted those in authority to declare war is still at work with deadly purpose, bringing sorrow and untold sadness to the homes and hearts of many. Only the saving power of Christ's message of life can save life.

* * *

"Put up that sword, Peter." Christ's work on earth was to save life, not to take it. Very patiently he tried to teach his men, his disciples, this, and to leave a record for the coming years. Had Peter slain Caiphas' slave, possibly none of the Twelve could have escaped the cross, or stoning. The fury and hate which bore Jesus to the cross would have engulfed them all. But the Master had a greater work for Peter and them. Witnessing for Him is more than fighting for Him, and not infrequently as dangerous and difficult. Soldiers of the Cross, yes, but girt not with swords of steel, but with the sword of the Spirit. The Crusaders left a poor type of Christianity in the lands they invaded. The back-wash of wars many has retarded the progress of civilization despite learned statements to the contrary. Men are fiercer and more savage now; since the cataclysm of the world war. Heinous and heartless crimes are more frequent. Some may doubt this, but I do not—"They that use the sword shall perish of the sword." How the great Teacher's words are sometimes burned into our souls, lest we forget them! Men can not meet on fields of carnage, using all the death-dealing weapons that human ingenuity and satanic hate could devise for destroying life, and leave such scenes better men. It is contrary to divine teachings and human nature. One of the present tasks of our ministry and one of crying need, is to emphasize the sacredness of God-given life.

Grand Cane, La.

BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference will convene at 1:30 p.m. Tuesday, May 10th, at Topisaw Camp Ground.

Let every pastor see that the delegates from his charge are elected at once and send their names and addresses to Rev. H. E. Raley, McComb, Miss., and to me.

Let the local preachers who cannot attend send written reports.

Conveyances for all who attend will be in Summit on the first day, and dinner and supper will be served on the camp ground each day.

H. M. ELLIS, P. E.

BROOKHAVEN DISTRICT SETTING-UP MEETING.

The Setting-Up Meeting of the Brookhaven District of the Educational Campaign will be held at Centenary Church, McComb, Miss., April the 13th, beginning at 10 a.m.

Let every pastor and charge and church director be present at the opening service. This meeting is of the utmost importance.

Bishop W. F. McMurry will be present and in charge.

Remember the place and time—Centenary Church, McComb, April 13th, at 10 a.m.

H. M. ELLIS, P. E.

FINE HELP AVAILABLE FOR MEETINGS.

Dear Brother Carley: Will you please state through the columns of the Advocate that I would be glad to assist any of the pastors who might need me in revival meetings? Tompkinsville, Ky., will be my address for the present.

Sincerely,

W. E. THOMAS.

Rules are useful until principles are understood. —Exchange.

The world goes whither it is led!

The whole destiny of any people depends upon the quality of its leadership. The world goes only where it is led.

Prussia went war-mad because she was led by Militaristic apostles of ruthless force. Russia went Bolshevik because her leadership was ignorant and fanatical.

America has become the world's greatest democracy because her early leaders were Christian statesmen trained in Church colleges. She will make further progress only in so far as that leadership holds the helm.

We May Go Wrong

America may yet go wrong. Already the Prussian advocates have invaded our schools. Even now the mutterings of radicals sound ominous. Unless leaders arise who swear allegiance to Christian principles we may yet end in confusion.

Class consciousness and all that it involves is created and fostered by irresponsible leaders and agitators with half-baked social ideas. It breeds strikes, industrial wars, sabotage, red revolution.

A trained mind with a Christian conscience never yet led the world astray. And the world would never go astray if there were a sufficiency of such leaders.

Out of the Christian College

The Christian college is the only institution which even claims to produce leaders with both trained minds and Christian hearts. It is therefore fundamental in American life.

Its influence can give stability to the turbulent world. Its graduates will direct human activities into channels of peace. It will banish the Bolshevik from American life. It means stability, law and order. It means constitutional government and civil liberty.

The Christian Education Movement undertakes the task of filling the world with leaders who will go straight. A great system of ninety schools and colleges, scholarly in curriculum and Christian in character, covering every section of the country with their influence, will be the medium.

Do you approve?

Christian Education Movement

M. E. CHURCH SOUTH

NASHVILLE · TENNESSEE

BY THIS SIGN EDUCATE
CHRISTIAN EDUCATION MOVEMENT
M E CHURCH, SOUTH

The Home Circle

MY LITTLE POLICEMAN.

By Rev. M. H. Appleby.

Ho, here he comes with his cap and his club,
And the golden star on his breast;
But the star is a radiant, flashing light,
And the dangerous club is at rest.

My little policemen must guard the house
When afar from my place I roam;
O, his heart is stout and his heart is brave,
So I feel no fear for the home.

My little policeman will watch the door
And suffer no foe to cross
The threshold. O, I know he will see
That the household comes to no loss.

Ho! little policeman, who will watch
You as you go on your way?
For evil is subtle and cruel and base,—
A tiger athirst for its prey.

Dear Father in heaven, I give him to Thee,
My boy in his suit of blue,
With his club and his cap and his boyish grace,
And his trusting heart so true.

For I know Thou wilt guard him forever and aye,
And help in his struggle with sin,
That at last he may come with his cap and his club
To the home where the good enter in.

—California Christian Advocate.

THE ROSY LINING.

At Christmas, Betty's Uncle James, who was a florist in a distant city, sent her the biggest Easter lily bulb he had in stock.

"Don't you tell grandmother, mummy," chirped shining-eyed Betty. "I want to s'prise her."

At the proper time, Betty planted the bulb in the proper way, it came up quickly and grew, as father said, "just like a prize cornstalk." Then one March night the weather suddenly turned very cold and the fire in the base-burner went out at the same time. In the morning every plant in the big bay window was frozen stiff.

Betty stopped crying as soon as she could, bathed her eyes and waited patiently till the red faded out of them. Then she went up to grandmother's room. Grandmother had not been downstairs for five years; but her room was the cheerfullest in the house. Betty didn't mean to say a word about the big disappointment; but she went to see grandmother. It made people feel better just to look at her. That is, it usually did. This time, somehow, it made Betty feel worse and before she knew what was going to happen, she was crying again.

"O grandmother!" she sobbed, "I had such a lovely Easter surprise for you and it got killed."

"You poor lamb! Tell grannie all about it."

So Betty did.

"It's too, too bad," said grandmother, soothingly. "But listen, dear: every cloud has a rosy lining. There's something I'd rather have than an Easter lily. Mother had it always, but I haven't liked to say anything. Everybody is so busy; and I didn't do it myself when I was up and about and could as well as not. I've thought of it, though, every Easter since I've been shut in, and now that you've been so disappointed, I'll speak about it. Call father and tell him about it."

When father came, she said: "Cut a few twigs from the plum and peach trees, John, and let Betty put them in a vase of water in the sun. Get them out of the tops of the trees on the sunny side. Just three or four of each. It seems a waste to cut many."

"There's no waste about it, mother. Hundreds never come to anything anyhow," answered father. As soon as they were outside of the room he whispered gally to Betty: "We'll surprise grandmother yet, Bettykin."

"How, father, how?" asked Betty, excitedly.

"Come out in the orchard and I'll show you," he answered. He got a ladder and cut an armful of twigs from the tops of the trees. "There! These are all peach. We'll give them the start. They'll need it, because they are a little slower. Later, we'll get some plum. We'll put them in the big green jardiniere. The fern roots are alive and will send up new shoots; but they can lend us the jardiniere awhile."

The peach twigs lay all around the edge of the jar, and when the plum twigs were put in they filled the center. Betty watched the buds eagerly and turned the jar carefully every day. It seemed impossible that they could bloom without any roots; but soon they began to swell and in a little while they showed the pink and white. Just in the nick of time they began bursting into bloom. Easter was early; spring was backward; and the big jardiniere was a mass of white and rose before the trees outside showed a bit of color. Easter morning they carried it up to grandmother's room.

"Oh!" she gasped; and "O Betty!" and then, "O John, how could you? But how lovely! How lovely!"

"It's the cloud with the rosy lining you told me about, grandmother," laughed Betty. And so it was—white in the middle and rosy all around the edges, where the peach blossom lining showed!—Mary M. Parks in The Child's Hour.

A LITTLE GIRLS VICTORY.

Two little girls were playing together. The older one had a beautiful new doll in her arms, which she was tenderly caressing.

The younger one crept up softly behind her, and gave her a sharp slap on her cheek.

A visitor, unseen and unheard, was sitting in an adjoining room and saw it all. She expected to see and hear another slap, a harder one, in retaliation. But, no, the victim's face flushed, and her eyes had a momentary flash of indignation. She rubbed her hurt cheek with one hand, while she held the doll closer with the other. Then, in a tone of gentle reproof, she said, "Oh, Sallie, I didn't think you'd do that!"

Sallie looked ashamed, as well she might, but made no reply. "Here, Sallie," continued the elder girl, "Sit here in sister's chair. I'll let you hold dolly awhile if you'll be very careful."

Sallie's face looked just then as if there were some "coals of fire" somewhere around, but she sat down with the doll on her lap, giving her sister a glance of real appreciation, although it was mingled with shame.

The hidden looker-on was deeply touched by the scene. It was unusual, she thought, to see a mere child show such calm dignity and forgiveness under persecution. Presently she called the child and questioned her. "How can you be so patient with Sallie, my dear?"

"Oh," was the laughing reply. "I guess it's because I love Sallie so much. You see, Sallie's a dear girl," excusingly, "but she's got a quick temper, and—Sallie forgets herself sometimes. Mamma said if Sallie should do any angry thing to me, and I should do angry things to her, we'd have a dreadful time, and I think we would. Mamma said I should learn to give the 'soft answer,' and I am trying to."

The lady took her in her arms and kissed her. "My little dear," she said fondly and earnestly, "I think you have already learned the lesson."

"He that is slow to anger is better than the mighty, and he that ruleth his spirit is greater than he that taketh a city."—Exchange.

A TRUE ST. BERNARD STORY.

This St. Bernard lived in Switzerland. His name was Santo and he belonged to an innkeeper up in the mountains. One wild, stormy night when he was lying by the hearth-fire apparently asleep, and his master and mistress were taking their ease because they knew no guests would come on such a night, Santo suddenly jumped up and insisted on going out. His master tried to dissuade him, saying: "No, Santo you do not want to go out such a terrible night as this; see how the snow drifts and how the wind blows!" But Santo grew much excited and in spite of all persuasion got out and started down the mountain road as fast as he could go and as if he knew exactly where he was going.

About two hours later he returned, almost exhausted, with a baby lashed to his back with a piece of harness. You can imagine how amazed the innkeeper and his wife were and how quickly she took the baby and warmed and fed him. The man roused the neighbors, who followed Santo, now restlessly waiting for them. With such things as they could carry to help those they knew they should find in dire need, they waded through the snow two miles to a gully road, where they came upon an overturned bus from which the frightened horses had run away. There they found, huddled together for warmth, seven people, including the baby's father and mother. You can imagine how happy they were to know that the baby was safe. The innkeeper and the neighbors succeeded in getting all the travelers back to the inn, and so Santo really saved all those lives.

Now how did Santo know, in the first place, that there was trouble somewhere? Shut your eyes and think, before you read the next line, and learn that what made him prick up his ears and insist on getting out was the sound of the pounding of the runaway horses' hoofs, which his keen hearing caught, above the roar of the storm. He had before associated that sound with trouble, and his instinct made him go to the rescue.—Marion Coon, in Our Dumb Animals.

"TIME OUT."

He Needed It.

There was a man who did not approve of foreign missions. One Sunday at church a collector approached him and held out the box.

"I never give to missions," whispered the man.

"Then take something out of the bag, sir," whispered the collector; "the money is for the heathen."—Exchange.

Pure Boy!

According to their own account, the children were first in something at school; one was first in reading, another in arithmetic, another in sports. Bertie alone remained silent.

"Well, Bertie, how about you?" his uncle asked. "Aren't you first in anything?"

"Yes," said honest Bertie. "I am first out of the building when the bell rings."—The New York Times.

Nothing More to Be Said.

Picking her way daintily through the locomotive plant, a young woman visitor viewed the huge operations with awe. Finally she turned to a young man who was showing her through and asked:

"What is that big thing over there?"

"That's a locomotive boiler," he replied. She puckered her brows.

"And what do they boil locomotives for?"

"To make the locomotive tender," and the young man from the office never smiled.—Exchange.

So Should I.

I'd rather be a Could Be
If I could not be an Are,
For a Could Be is a May Be
With a chance of touching par.
I'd rather be a Has Been
Than a Might Have Been by far;
For a Might Have Been has never been,
But a Has was once an Are.

—Stanford Chaparral.

IN THE NAME OF THE CHURCH.

The Christian Education Commission calls upon us to lay all possible emphasis upon Christ's teachings concerning the stewardship of property.

THE FIRST, BUT NOT THE ULTIMATE OBJECTIVE.

At least one-fifth of the membership signed up as tithing stewards.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE DEATH OF REV. H. B. WATKINS.

Press dispatches from Meridian, Miss., on last Saturday, announced the sad news of the death of Rev. H. B. Watkins, pastor of our Central Methodist Church, on the day preceding. His death was not wholly unexpected, since it was known that he had been seriously ill for several weeks; but the announcement that the end had come brought a shock and a feeling of inexpressible sorrow to his thousands of friends throughout Mississippi and throughout the church. One of our ablest men has been cut down in the very prime of his useful and eminently successful life.

Mere words are a poor tribute to the memory of a good man. We knew Herbert Watkins in the intimacy developed between students who are thrown daily with each other on the campus and in the class room month after month and year after year—for five years we pursued our studies side by side at Millsaps College, being graduated together in 1899. He was mentally alert, diligent in the performance of all the duties assigned him, gifted with the qualities of leadership, and unmistakably equipped for high place in whatever sphere of life he should enter. The call to preach turned him aside from the profession of law—a profession he doubtless would have adorned and honored—to the greater work of the ministry. Beginning with the smaller appointments, he soon became recognized as one of the most capable members of the Conference, and in due time he was called to positions of high responsibility. That he was equal to all the obligations laid upon him was demonstrated by his unvarying and unqualified success to the very close of his ministry.

We join with all his other friends in expressing heartfelt sympathy to the sorrowing family in their bereavement. A suitable memoir will appear in the Advocate in due time.

A NOTEWORTHY BEQUEST.

The late Rev. T. B. Holloman, D. D., a distinguished and honored member of the Mississippi Conference, loved his brethren with the full strength of the devotion that comes to exist in the great body of itinerant Methodist preachers. As a token of that affection, he bequeathed to them his library, with the request that some means be devised by which the volumes could be placed in the hands of the brethren with whom he labored so long.

In keeping with this request, there will be found on another page of this issue of the Advocate a communication from Mrs. T. B. Holloman, giving instructions as to how the books may be secured, accompanied by a catalogue of the volumes from which selection may be made. The library is made up of books which appealed to Dr. Holloman as being helpful in the work of the ministry, and which have not lost their usefulness with the passing of time. Many of them are standard works which should be in the possession of every preacher, and others are of a kind that will especially appeal to those whose interest lies in some particular field of research.

We record our own appreciation of this noteworthy bequest of Dr. Holloman, and we are sure the brethren of the Mississippi Conference will have their hearts stirred by tender emotions as they are reminded of the affectionate esteem of one of their number who has gone to his heavenly reward. These volumes in the libraries of the preachers of the Mississippi Conference will be a perpetual monument to the memory of a great and good man.

THE CHINESE FAMINE SITUATION.

The Chinese famine situation is distressing beyond expression. After allowing for the remittances that have already gone forward through the American Committee, through Mission Board channels, through the Red Cross, and after allowing also for those who are being cared for through funds from Great Britain, Canada, Australia, and from funds raised in China, there still remain between five and six million people in the famine-stricken regions who are in danger of death from starvation. Those who are in close touch with the situation, who are bending every energy to the work of meeting this appalling need, say that there is no hope for these starving millions unless the flow of money from America can be increased and continued until about July 1, when the next harvest will bring relief.

So tragic is the situation that our own Board of Missions and our Centenary Commission are doing everything in their power to bring the need of these starving people before our people, and a concerted effort is being made throughout the country by all the leading churches to show that Christian people can and will demonstrate their willingness to supply a brother's need under the compelling power of the gospel; nay, more—the appeal is being made to every citizen of our land, regardless of creed or religious affiliation, to vindicate the claim that America is "a nation that cares" when the welfare of humanity is at stake. It is inconceivable that every heart should not be touched by the pitiable condition of these starving men, women, and children in a land that is at our very doors by reason of modern means of communication. Within two weeks from the receipt of a contribution, the money is in the hands of the relief agencies in China and is being expended in its mission of mercy.

When we realize that three cents will save a life for a day, and that five dollars will save a family for a month, not one of us is so poor but that each can have some part in the work of relief. All the agencies of our church are ready to receive contributions for this urgent need. The normal course of procedure is to send them to Mr. J. D. Hamilton, Treasurer of the Board of Missions, 810 Broadway, Nashville, Tenn.; but they may be given to any local organization that takes up this relief work. The Advocate will be glad to forward promptly any funds that may be sent to it for this purpose. Our main object should be to meet this need as quickly as possible—thousands of helpless sufferers are dying every day.

AN UNUSUAL INSTITUTION.

We wonder how many of our readers saw the advertisement of "Character Cloth" in last week's issue of the Advocate. If this were an ordinary commercial advertisement, we would not, of course, call attention to it editorially; but the institution represented by this advertisement is of such unusual kind that we feel that it is perfectly proper for us to call attention to it here.

The Textile Industrial Institute is a mission school owned by our church, which is engaged primarily in the work of making character, "character cloth" being a by-product. Ten years ago a young preacher hit upon the plan of organizing a school with which to find, Christianize, train and place men and women to help do the thinking for the South's industrial population; the student body was to be self-supporting through legitimate profits. The first end has been attained: students who attend the Textile Industrial Institute make enough to pay their expenses by working every other week in the cotton mill, going to school every other week. Beginning with one student less than ten years ago, the institution has grown to an enrollment of three hundred, with half as many more turned away for lack of room. Many of these students become missionaries, preachers, teachers, social workers, and some have been given responsible positions in other cotton mills.

Rev. D. E. Camak, founder and president of the institution, is doing a wonderfully constructive piece of work in thus training and placing industrial leaders for this industrial age. The advertisement speaks for itself; what we have been impressed by, is the thoroughly practical way that has been chosen to solve one of our great educational problems—enabling students to earn their living while they are securing an education. This plan deserves commendation and co-operation.

PERSONAL AND OTHER NOTES.

On Easter Sunday, our pastor at Yazoo City, Miss., Rev. L. E. Alford, received thirty-four members into the church—thirty of them on profession of faith.

Mrs. M. E. Miller, of Florence, Miss., writes: "I have been reading the Advocate since I was a child, and I am now seventy-seven years old." Blessings upon her!

Rev. J. L. Jordan, an honored local preacher of Mississippi, is now making his home with his daughter, Mrs. Ella G. Welch, 2880 West Beach, Biloxi, Miss. He has been a reader of the Advocate for nearly fifty years.

Rev. P. H. Howse, of Prentiss, Miss., writes that the work is making progress on his charge. There are four prayer meetings in operation, and the attendance on the church services is growing. He has all his meetings planned for, and is expecting great revivals.

A series of evangelistic meetings is being held at Rayne Memorial Church, this city, this week, the preaching being done by Dr. Charles B. Wilcox, of Denver, Colorado. Dr. Wilcox is an able preacher, and the services have been attended with much interest.

We greatly enjoyed a visit from Brother J. B. Streater, of Black Hawk, Miss., on Wednesday of last week. He was in the city for a surgical nasal operation, from which he received much benefit. Brother Streater is one of the outstanding laymen of Mississippi Methodism.

Winfield Memorial Church, Little Rock, Ark., of which Rev. W. B. Hogg is pastor, had a great day Easter Sunday. Fourteen infants were baptized, and 143 members were received into the church. The Sunday school attendance was 639. The erection of a beautiful new church building will be begun within a few days.

Our church at Pocahontas, Miss., is taking on new life, according to a report coming to us. A Ladies' Aid Society has been organized and is doing splendid work under the presidency of Mrs. Marie Rivers Baker. The Sunday school is growing both in interest and membership, and there are other marks of progress. Rev. J. F. McClelland is the pastor.

The many friends of Rev. Roy H. Kleiser, formerly a member of the Mississippi Conference, but now pastor of Scott Street Church, Covington, Ky., will be glad to know that he is being wonderfully blessed in his work in that important charge. The Central Methodist recently gave an inspiring account of the results in that church following the pastor's presentation of the cultural program of the Christian Education Movement. Among other things, nine young people responded to the appeal to consecrate their lives to Christian service.

The Shreveport District Conference will meet in First Church, Shreveport, April 19-21, the first session being on Tuesday, April 19, at 9:30 a.m.

Dr. R. H. Wynn, presding elder of the Shreveport District, announces that the quarterly conference for the Plain Dealing charge will be held at Walker's Chapel, May 18.

One hundred and sixty-two members have been added to the membership of our Queensboro Cburcb, Shreveport, La., since Conference. Rev. W. A. Mangum is the pastor.

The New Orleans District Conference is in session on Thursday and Friday of this week at Bogalusa, La., being royally entertained by Rev. A. J. Gearheard and his fine people.

The work at Poplarville, Miss., under the pastorate of Dr. C. M. Chapman, is making fine progress. Dr. Chapman is being kept busy delivering addresses at the closing exercises of high schools.

Mrs. Robt. Scott, of Hermanville, Miss., now seventy-one years of age, has been reading the Advocate since her childhood. She writes: "I dearly love my church paper, and will always have it come to my home."

We learn wth sorrow of the death of Mr. George M. Brown, a prominent citizen of Natchez, Miss., and a leading member of our Jefferson Street Church. The Advocate extends sincero sympathy to those who are in sorrow because of his passing.

Rev. James B. Douglas, a recent graduate from Emory University, who has been accepted for missionary work in Korea next year, has been engaged as assistant pastor at First Church, Shreve-La., for the present year, and has begun his work enthusiastically.

Hon. Josephus Daniels, former Secretary of tho Navy, and one of tho great laymen of Southern Methodism, will devoto eleven days of April—April 17-27—to a series of addresses in tho interest of the Christian Education Movement. His engagements will be announced later.

The Sunday school attendance at the Methodist cburches of Shreveport, La., broke all previous records on Easter Sunday. The total was 2,526, distributed as follows: First Church, 1280; Noel Memorial, 555; Queensboro, 326; Texas Avenue, 199; Cedar Grove, 100; Bossier City, 66.

Rev. W. W. Moore, pastor, reports that the Newton District Epworth League and the Seashore District Epworth League have, together, promised $87 for the Back Bay Missionary Church, Biloxi, Miss. Leagues and others, organizations and individuals, are invited to help build this mission church.

Extensive improvements are being made on the Jefferson Street Methodist church, Natchez, Miss., at a cost of approximately $8000. The interior will be re-decorated, provision is being made for additional Sunday school facilities, and a new pipe organ is to be installed. Rev. W. H. Saunders is the pastor.

In a recent meeting at Picayune, Miss., in which the pastor, Rev. B. E. Meigs, was assisted by Rev. J. V. Bennet, Conference evangelist, thero were fifteen or twenty accessions to the church, and the meeting was a good one in every respect. The debt on the parsonage at Picayuue has recently been fully provided for.

Dr. S. A. Steel, of Mansfield, La., recently held a great meeting in Lexington, Va. Ho was especially pleased with tho interest the professors of Washington and Lee University took in the meeting, some of whom were present at nearly every service; not only were they present, but they also took part in public prayer.

Rev. J. V. Bennet, Mississippi Conference evangelistic, passed through New Orleans on Friday of last week, having been in a successful meeting witb Rev. J. T. McVey, at Boyce, La. Thero were seventeen additions to the church on profession of faitb, and the church generally was strengthened. Brother Bennett stated that Brother McVey is doing a fine work at Boyce.

Rev. Jno. L. Sutton, of the Mississippi Conference, superintendent of the Mississippi Children's Home Society, requests us to say that he has in his care eleven girls, from four to eleven years of age, and five boys, from four to seven years of age, whom he would be glad to place in Christian homes. Interested persons may address the Society, Box 304, Jackson, Miss.

News has come to the Director General of the Christian Education Movement that six men in one of the cities of the South havo together pledged $250,000 to the Movement. One man has given $100,000, one $50,000, and four $25,000 each. Tbe city and the names of these men will not be given publicity now, but the pledges are in hand and the names will be announced later.

The thirty-fifth annual convention of the Louisiana Sunday School Association will be held in Jennings, La., April 11-14. Many prominent speakers, representing various denominations, will have places on the program, and all phases of Sunday school work will be presented. The delegates will be entertained by the good people of Jennings. Mr. Van Carter is the wide-awake State Secretary of the Association.

Rev. W. E. Thomas, who, for a number of years, has been closely identified with the missionary work of our church in New Orleans, but who is now ready to do general evangelistic work, is spending a few weeks in rest and recuperation at his old home in Tompkinsville, Ky. As will be seen from an announcement elsewhere in the Advocate, Brother Thomas will be glad to assist any of the brethren who may need his services.

The Fifth Ecumenical Conference will meet in London on Wednesday, September 6, and close on September 16. Tho first session, at which tho opening sermon is to be preached by an American divine, will be held in Wesley's Chapel, where the first Conference met in 1881, Bishop Simpson being the preacher. The Conference will be composed of 550 delegates. The Methodist Episcopal Church will be entitled to about 160 representatives, and the Methodist Episcopal Church, South, to about 80.

Easter Sunday marked an epoch in the life of our First Church, Gulfport, Miss. Approximately one-fifth of the white people of that city attended Sunday school at First Church, the record showing 981 in attendance, though this did not include a good many who came in late. One man who had not been to Sunday school in sixty years was present. The congregation at the morning preaching service was one of the greatest that have ever gathered there, and the pastor, Rev. W. L. Linfield, preached an inspiring sermon.

We regret that some of the reports of the North Mississippi Sunday school contest did not reach us in time for insertion in last week's Advocate. Among these was the report from Grenada, which was as follows: Business Men's Bible Class—attendance, 53, offering, $18.50; total attendance, 236, total offering, $35.77. This is the finest report in the history of this splendid school—one of which its membership may just be proud. Tho report from Crawford was as follows: Men's Unity Bible Class—attendance, 22, offering, $7.55.

Rev. W. W. Graves, presiding elder of the Hattiesburg District, requests that the following changes in his quarterly conference announcements be noted: Taylorville and Mize, at Mize, April 21, 11 a.m.; Mt. Olive and Magee, at Magee, April 24, 7:30 p.m.; Hattiesburg, Main Street, May 15, 11 a.m.; Hattiesburg, Court Street, May 15, 7:30 p.m.; Silver Creek, at Pinola, May 23. Since the pages containing the regular announcements had gone to press when we received his request, we call attention to the changes here.

The New Orleans District Set-up Meeting of the Christian Education Movement was held in New Orleans on Thursday of last week. Rev. A. S. Lutz, Conference Secretary of Education, Mr. R. T. Moore, State Financial Director, and Dr. Jno. A. Rice, of Southern Methodist University, were present and made inspiring addresses. The attendance was unusually good, and much interest was manifested in the cause. Where the real significance of the present educational crisis is made known, our people are willing to respond to its appeal to the limit of their ability.

Methodism is well represented in the membership of the Lousiaina Constitutional Convention, now in session in Baton Rouge, probably twenty or twenty-five of our laymen being prominent in its work. Among these are: Judge H. H. White and Dr. W. D. Haas, of Alexandria; Hon. H. T. Liverman, of Mansfield; Judge J. G. Palmer, Shreveport; Hon. E. L. Walker, Jonesboro; Hon. P. K. Abel, Winnfield; Hon. U. A. Bell, Lake Charles; Hon. C. A. Holcombe, Baton Rouge; Hon. J. W. Joffrion, Marksville; Hon. E. A. Pharr, Morgan City; Judge R. R. Reid, Amite; Hon. C. M. Roberts, Minden.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. P. H. Howse, Prentiss, Miss., 4; Miss Beulah Ferguson, Porter's Chapel (Oak Ridge charge, Miss. Conf., Rev. J. B. Cain, pastor) 18 ("Every Family"); Rev. J. B. Cain, Oak Ridge, Miss., 7; Rev. C. H. Strait, Florence, Miss., 22; Rev. John G. Sloane, Pelican, La., 3; Rev. W. W. Woollard, Grenada, Miss., 3; Rev. C. M. Ray, Longview, Miss., 4; Rev. J. W. Chisholm, Forest, Miss., 74 (Forest, "Every Family," 65; Morton, 9); Rev. C. F. Emery, Tylertown, Miss., 2.

BACK BAY MISSION CHURCH, BILOXI, MISS.

To the Sunday Schools of the Mississippi Conference:

We are asking the Sunday schools of the Conference to cover this new church—a truly home mission church—and any contribution will bo gladly received. Each school sending ten dollars will be counted as covering a square, and we desire a typewritten list of the names of the members of such schools, and will put tbe list in the corner-stone of the church. Tho following schools havo already responded:

Pascagoula, Gulfport, Fernwood, Saucier, Norfield, Mississippi City, Biloxi—Main Street, Biloxi, Wesley Memorial.

Let all the Sunday schools have a part in this mission work. We begin to build this week—please send your money at once.

WALDO W. MOORE,
Missionary Pastor.

DISTRICT CONFERENCE SCHEDULE.

Louisiana Conference.

New Orleans, at Bogalusa, April 7-8.
Shreveport, at Shreveport, April 19-21.
Lake Charles, at Rayne, April 26-28.
Monroe-Ruston, at Lake Providence, May 3-5.
Houma, at St. Martinsville, May 6-8.
Alexandria, at Oakdale, May 10-12.
Baton Rouge, at Amite City, May 25-26.

Mississippi Conference.

Seashore, at Columbia, April 26-29.
Meridian, at Shubuta, May 3-4.
Newton, at Philadelphia, May 4-5.
Brookhaven, at Topisaw, May 10-12.
Vicksburg, at Utica, May 11-12.
Hattiesburg, at Collins, May 24-27.
Jackson, at ———.

North Mississippi Conference.

Columbus, at Wier, April 22-24.
Greenville, at Gunnison, April 28-May 1.
Sardis, at Senatobia, May 3-5.
Grenada, at Coffeeville, May 4-6.
Greenwood, at Lambert, May 10-13.
Corinth, at Baldwyn, May 17-19.
Aberdeen, at Houston, June 14-16.

NORTH MISSISSIPPI SUNDAY SCHOOL CONTEST.

We have received the following reports for last Sunday from the Sunday schools engaged in the contest in the North Mississippi Conference:

Amory: Nine Plus Class—attendance, 78, offering, $5.60; total attendance, 462, total offering, $22.54.

Grenada: Men's Bible Class—attendance, 38, offering, $2.87; total attendance, 197, total offering, $10.62.

Greenville: Big Brothers' Bible Class—attendance, 80, offering, $27.75; remainder of school—attendance, 252, offering, $11.42; total attendance, 332, total offering, $39.17.

Greenwood: Men's Bible Class—attendance, 112; remainder of school—attendance, 373; total attendance, 485, total offering, $42.85.

Winona: Men's Volunteer Class—attendance, 67, offering, $5.75; total attendance, 226, total offering, $13.50.

The Sierra Nevada Mountains condense the cloudy moisture upon their slopes, and leave the plains beyond them arid deserts. So some great ambition or passion absorbs into itself all the forces of the soul, and leaves us without any energy or inclination for other and equally important things. This will account for the moral sterility of many of us. Says Cicero to a young man: "Hold off from sensuality, or soon you will be unable to think of anything else." Vicious thinking seems to rot the tissues of the brain itself. The passion for money-making drives out from the soul the more gracious impulse of helpfulness toward others and even the desire for self-culture. Under the spell of greed a man possessed of really brilliant talents becomes content to be a mere "grind" in the store or the factory.—J. M. Ludlow.

Do not pray for easy lives. Pray to be strong men. Do not pray for tasks equal to your powers. Pray for the powers equal to your tasks. Then the doing of your work shall be no miracle, but you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.—Phillips Brooks.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. AGNES MARY STOKES (nee Hayes) was born in St. Landry Parish, La., March 2, 1856, and passed to her heavenly home on Feb. 24, 1921. She was married to Hiram Burr in 1875. To them were born two sons, Lester and Charles, and a daughter, Miss Anita. She was a widow some years after Mr. Burr's death, and in 1903 she married J. Y. Stokes, who, with her three children, survives to cherish fondly the memory of a good wife and devoted mother. She united with the Methodist Church in early life, and gave to it forty-seven years of earnest service. She was truly a good woman and a home-builder of the old type. She loved her church and the service of the sanctuary, and was a warm friend of her pastor and family. She went from us so suddenly that the family scarcely realized that she was leaving them till she was gone. The parting words were not spoken, but her life was her testimony. She had served her Master so long that when he called, she was ready to cease from labor and enter into rest. The sacred writer has well said, "The memory of the just is blessed." J. D. HARPER.

HETTIE C. CARSON was born in St. Landry Parish, La.; I do not know the date. She married Robert H. Lunsford, Feb. 28, 1911. To him she was a devoted wife, and a tender, loving mother to the two children that came to gladden this home. She was a Christian from her youth, and united with the Methodist Church in 1907, and was a faithful, active member—ready to help in the work of the Epworth League, teach in Sunday school, play the organ, or do her part in anything for the good of the church. Her mother writes: "She was conscious to the last, and perfectly resigned to the Lord's will. Over and over, she said, 'My faith looks up to Thee,' and committing her two children to her mother's care, she said, 'God bless my mamma and my babies,' and her happy, freed spirit returned to God who gave it." It seemed that there was so much she loved to do—and she was so young, so gentle, and good, that her loved ones needed her so much. But God knows best. His weary, loving child needed rest, and he took her to be with him. John Wesley said—and it's true—"Our people die well."

J. D. HARPER.

JOHN WESLEY McLEAN was born near Woodville, Miss., Jan. 30, 1844, and died Oct. 13, 1920, at Baker, La. His remains were laid to rest in the old family graveyard near Jackson, La. He was converted and joined the church at Bethel camp meeting, at the age of 14 years. He was a Sunday school superintendent for fifty years and a subscriber to the New Orleans Christian Advocate for as long a time. The writer was his pastor for three years, and knew him to be a loyal and faithful servant of the Lord. He was the founder of the little church which bears his name, Wesley Chapel, near his old home at Darlington, La. A Sunday school in his home was the beginning of the church organiation. Brother McLean was a liberal supporter of the church—he gave more to the various causes in proportion to his ability than any other member on the charge. He remarked to the writer once that he had two evidences that the Lord loved him—"the Lord loveth a cheerful giver," and "whom he loveth he chasteneth." In the latter, if he prefers to take it that way, he experienced a great deal of grief from the loss of loved ones, having several children and two wives to precede him, besides physical afflictions in his own body for several years. He leaves behind three sons and one daughter, two brothers and one sister, besides grandchildren and a host of friends to mourn his going.

L. E. CROOKS, Pastor.
Greensburg, La.

Henry Chappell Robinson, son of Charles Edward and Sarah Robinson, was born in Kemper County, Miss., Aug. 22, 1853, and died, July 28, 1920, near Brandon, Miss. His life was 67 years of uninterrupted usefulness. While early in life he had the responsibility of caring for an aged father and two older sisters, he bore this responsibility with unfailing cheerfulness. He was faithful, energetic, patient and loving. Such a combination made him a favored brother and a noble son.

He was the inspiration and help of a large circle of nieces and nephews, who found in him a comrade, one who could sympathize with them in their distresses and share their joys. In early manhood he joined the M. E. Church, South. He loved his church and pastor, and remained a loyal member to his death. Born in a time of political stress in his country, he imbibed a strong love for the Confederacy. He remained a true Southerner and a staunch Democrat until death. On Dec. 28, 1898, he married Mrs. Ida White, whom he left, with their five children, Edwin, Sadie, Willard, Wilma and Lanlel, to mourn his death. His going is sad, but he told us where to find him. May the Lord so bless those who are left and may their lives be such, that there will be an unbroken family when we come to the Father's House.

C. H. STRAIT.

RESOLUTIONS.

Whereas, God, in his all-wise providence saw fit to remove our friend and brother, William A. Cheatham, from labor to reward; and

Whereas, our church and charge have sustained a great and irreparable loss thereby; and

Whereas, our charge has lost one of its most faithful and efficient stewards and will miss his fellowship and wise counsel, Therefore be it resolved by the quarterly conference of the Macon circuit, in conference assembled, March 20, 1921,

1. That we miss his presence and association and brotherly counsel and feel very keenly his loss;

2. That our charge has lost an efficient official member, whose place will be hard to fill; that the pastor has lost a friend and brother that will be sorely missed.

3. That we extend to his wife and relatives our sincere sympathy in this their hour of deepest sorrow, and pray God's richest blessings upon them.

4. That a copy of these resolutions be sent to the family of our deceased brother, a copy sent to the New Orleans Christian Advocate, and the Macon Beacon for publication, and a copy spread on the minutes of this Conference.

C. WESLEY BALEY, Pastor.

RESOLUTIONS.

On February 12, 1921, the spirit of Mrs. W. P. Watson returned to God who gave it. Hers was a life beautiful, full of good deeds and expressive of the highest ideals of the Christian life. Mrs. Watson professed religion and joined the Methodist Church in childhood, and her "Lips and life expressed the Holy Gospel she professed."

She was not only loved by her friends, but was depended upon by them, and her willingness to help was at all times noticeable.

At the time of her death she held office in the Ladies Aid Society, and faithfully did she attend to her duties. She will be missed in the home, in the church, and in the community.

Because of these facts and realizing our loss and feeling our bereavement, the following resolutions were adopted:

First: We bow to the will of God and say, "He doeth all things well," even though we would have kept her with us longer.

Second: We as a society express thus formally our great love for Mrs. Watson and our appreciation of her devotion to the work.

Third: That we assuro the family and friends of our continued sympathy and prayers for them in their great sorrow.

Fourth: That a copy of these resolutions be sent to the family, a copy spread on the minutes, and a copy be sent to the New Orleans Christian Advocate for publication.

Signed by: Mrs. R. E. Rose, Mrs. Clarenco McGaha, and Mrs. S. J. Strickland, Sec'y.
Dubbs, Miss.

There is no man so friendless but that he can find a friend sincere enough to tell him disagreeable truths.
—Bulwer Lytton.

Epworth League.

ANNIVERSARY DAY.

The second Sunday in May is set apart by our General Conference as Anniversary Day for our Epworth Leagues, or Young Peoples' Day in all of our congregations, whether or not they have an Epworth League.

On this special day a special offering is to be taken for the promotion of the young peoples' work throughout the bounds of our church.

It is suggested that the best policy for this special occasion is to adopt the special prepared program, which can be ordered now from Central Office, 810 Broadway, Nashville, Tenn., and unite the Epworth League and night service, making a big special feature of the program. In churches where there are no Leagues, this same idea for the evening service will be found very effective.

We, as Conference workers, urge every church within our Conference to order a supply of these programs and observe this day, for we, as church members, must stand behind the work of our young people and lend them our help in every way possible. As soon as the special offering is taken, the entire amount should be immediately forwarded to the State Treasurer, Miss Grace Cook, 614 N. 4th St., Monroe, La., in order that she may have her reports complete for the Assembly.

Do not put this off, but begin your plans now. Let us make this a banner day and prove to our young people that we are with them in their great work.

J. B. GRAMBLING.

NOTICE TO EPWORTH LEAGUE CHAPTERS OF NORTH MISSISSIPPI CONFERENCE.

From the reports being sent in by the various pastors, I note that a number of Epworth Leagues are being organized. The organization of these Leagues should be reported immediately to the Conference Secretary, Miss Lilly Mullins, Holly Springs, Miss.; also to your District Secretary, so that they will know how to be of assistance. Write to the Central Office for aid of any kind in literature. They will gladly help you. Before the Conference meets in June, the Secretary should have the name of every organization in hand, whether it be Senior, Intermediate, or Junior League. Remember, we meet June 9-11, at Grenada College. We are planning for a great conference.

What are you doing about the African Special for Missions? That is our task, so no League should send its representative to Grenada College without a good report to make on African Missions. Send all money for missions to Mr. V. H. Stephenson, Booneville, Miss.

Call on the district secretaries often. Some of them are standing idly by while no one calls for them. Brother pastor, call on that secretary to come and organize a League; that is what he is or she is anxious to do. Ask your presiding elder—he can tell who the district secretary is.

W. R. LOTT,
Conference President.

CHRISTIAN STEWARDSHIP ENLISTMENT FOR THE LOCAL CHAPTER.

If you have not undertaken the standard programs of your chapter work, it has doubtless been because you either doubted the wisdom of the undertaking or you did not have confidence in your chapter's responding.

Your chapter is not so different from every other chapter. It is made up of "folks" who will respond to any personal interest. The differences between people are not so large as they may appear, neither are differences in problems of various churches or communities so variant. Humanity cannot best be understood in masses; it must be dealt with by the individual.

In enrolling as Christian stewards, Epworth Leaguers are urged to act in their capacity as church members, enlisting when such opportunities are presented to the entire congregation. But since the chapter can act as a unit, and since the objectives of the Christian Education Movement represent the regular work of the Epworth League, especial advantage can be gained at this time.

Tithing cards, doubtless, will be presented to your entire church membership, and it is not necessary that Leaguers should sign twice; but you should not be satisfied until you know that every Leaguer has been personally interviewed.

For practical plans of cultivation and enlistment, consider the following:

1. Be convinced in your own mind that tithing is an approved method of recognizing God's ownership; and that over and above the tithe we are still stewards of all we may possess or control.

2. If there is no stewardship covenant in your chapter, you should plan for the earliest possible devotional meeting when you will take some few minutes of the program to present clearly the claims of Christian Stewardship. At this time ascertain those who are tithers and have signed a tithing card. Write down their names quickly. Later you will wish to make a roll of all the members of the chapter, recording the names of those who are tithers. Following this, pass the tithing pledge cards, asking that each one present take the card home with him. Also pass some suitable leaflet, such as "What I Owe and How I Ought to Pay It." Then announce that you and your committee the following week will call on every member who has not previously signed.

3. Following up this work is your real opportunity. Choose only as many helpers as you actually need. They should be those who are already tithers and can speak from experience. Divide to each member of the committee those whom he can best approach. If possible, let two visitors work together. Plan to make your visitation simultaneously. Every member and attendant of your League service should be visited. See that no Leaguer fails to come squarely to the issue of definitely committing himself.

4. Report your number of tithers at the next devotional meeting, and also furnish the list of the names to your pastor. At this devotional meeting, if possible, arrange to have an experience meeting, speaking on "The Joy of Tithing and Christian Stewardship." See that the record of tithers is regularly reported through the Secretary for the Quarterly Report, form No. 18.

5. See that the devotional topics that present tithing each year are occasions in your chapter of securing commitments for tithing and a deepening of the conviction of Christian stewardship.

6. Your interest in the stewardship covenant should not be limited to only one period of the year, although you will make this the special occasion. All new members or attendants of your chapter should be presented with opportunities of joining the covenant as they become members of your congregation.

7. Stewardship enlistment cards and free literature will be cheerfully sent on request.

CENTRAL OFFICE,
810 Broadway, Nashville, Tenn.

MOVED AGAIN

Dear Brother Carley: It is delightful to move in the balmy springtime, when the sun shines beautifully, and the birds sing, and the bees hum, and flowers bloom. It is so much better than to be on the road during the gray, chilly days of December, exposed to the discomforts of rain and snow and mud. If a majority of the preachers of our Conference knew the pleasure of moving at this delightful season of the year, I am sure that a motion to hold our sessions of the Annual Conference either in the early autumn or in the springtime would prevail.

Yes, this preacher has moved again. After a pleasant sojourn out very near the heart of nature, he was officially summoned to get things together and be in readiness at a moment's notice to change his place of residence. In due time he and his family were brought in, and the keys of the beautiful, new parsonage, affording every required comfort and convenience, were turned over to him. We are happy in this great expression of the liberal-mindedness and genuine appreciation of our parishioners.

Yes, Brother Carley, tell the boys that they can move, and must move, when the Bishop says "go," but this preacher has moved the second time, and our good Bishop knows little, if any more, about it than he did before it all transpired. Our situation is now so near ideal that, if I should give a full account of it all, I fear that ours would be a coveted position. But if I should follow the example of some of my brethren, many of their names might be referred to the Committee on Conference Relations before I move again.

I am here to stay, just how long I cannot tell, at least until necessity is laid upon me. A luxurious sort of parsonage like this would be an ideal home for a superannuate.

H. L. NORTON.

Logtown, Miss.

THE HUMAN RACE.

By Rev. Wm. A. Langley.

Let's watch the human race go by
With runners old and young.
Just see their heads are lifted high,
And watch their swelling lung.
I see their pacing starting slow
When first the race begins;
I see it quicken as they go
And quicken till it ends.

Yes, runners come and runners go
Until their race is run;
And some are running fast, and slow,
While some have ne'er begun.
O! Racer, why not run to-day,
And win this race of life?
Begin the race and skip away,
There's glory in the strife.

Why, racers young and racers old
Can run the winning race,
If they will run toward the goal,
And meet it face to face.
This race is won by running on,
Without defeat of one.
The laural prize is theirs alone
Who run and run and run.

Sturgis, Miss.

Sunday School

LESSON FOR APRIL 10.

Lesson Topic: Public Health Problems.

Scripture Lesson: I Corinthians 6: 19-20; 9:24-27.

Golden Text: "Every man that striveth for the mastery is temperate in all things." I Corinthians 9:25.

Home Readings: Monday, Self-control, I Cor. 9:19-27; Tuesday, Physical, Mental, and Spiritual Growth, Luke 2:42-52; Wednesday, Youth, Temperance, and Health, Daniel 1: 8-21; Thursday, Intemperance and Ruin, Proverbs 23:29-35; Friday, Healthy, Vigorous Old Age, Joshua 14:8-13; Saturday, Righteousness and Health, Proverbs 4:18-27; Sunday, Spiritual Health, Psalm 42:1-5.

Teaching Points.

1. The proper care of the body is a part of personal efficiency—and that has a relation to the religious life.
2. The moral welfare of a people is to a large extent dependent upon the prevention of certain vices that destroy both mind and body.
3. Spiritual health is the supremely important thing for which all should strive, health of body being a means to that end.

NOTES FROM NORTH MISSISSIPPI.

Rev. R. H. B. Gladney, Sardis, Miss.

If you have not received your Sunday School Day programs, please let me know and I will see that you get all you need. Why not break the record this year and observe the day in every charge in the Conference? In our best Conferences the day is observed in every school. We have had no epidemics this year among the children. We are without excuse.

Some reasons why we ask for a specified amount as an offering:

1. A few churches have the habit of dividing this offering with other causes.
2. Many people contribute according to the amount you ask for. If you ask for a penny collection, that is all you are apt to get.
3. Others send the same amount from year to year and it is a small amount.
4. Another reason is we have outlined a larger program as follows:

A Conference Elementary Superintendent working full time, a Conference Training School for teachers at Grenada, two District Training Schools, a Wesley Bible Class Federation, etc.

5. We need the money to do the work.

Half the children in our Conference are neglected in their religious education; the other half do not receive what is due them. It is true the church is doing more work and better work for the children than in the past, but the church has made only a modest beginning. It is positively stupid to put down a mere incidental offering one Sunday in the year for the religious education of our own children. It is high time that we go forward.

New Albany proposes to lead in all good works. Fourteen out of a class of fifteen made high grades in an examination on the first half of Life in the Making. Brother Stephens challenges any school in the Conference in a teacher training contest. It is commendable to have a full school, but it is a greater task to have teachers qualified to instruct the children when they come. It is good to get them, but better to hold them.

Mark this date on your calendar—June 20-25. Do your best to arrange your other duties so you can attend the Conference Training School at Grenada during these six days in June. Settle upon the course you would like to take, order your book, and begin study now. The following courses will be offered: Beginner Methods, Primary Pupil, Junior Pupil, Intermediate-Senior Methods, Adult Psychology, The Pupil, The Teacher's Study of the Life of Christ, and Missionary Education. We have secured a high-class faculty to teach these courses.

LOUISIANA CONFERENCE NOTES.

Sunday School Day is April 24, and before you read these notes the programs will have been sent to Sunday school superintendents. Your Conference Sunday School Board is sending you this sample that you may examine it. You will send your order direct to Smith & Lamar, Dallas, Tex., as the Sunday School Board does not in any case furnish programs. Pastors will do well to make inquiry concerning Sunday School Day programs and see that the day is observed. If for any reason you do not receive a sample copy, notify your field secretary.

We are very sorry that we let our supply of Children's Week leaflets get away from us at the Wesley Bible Class Federation. We have not secured a new supply from the General Office as yet. Any school which has not received the Children's Week literature, even in part, and wishes to observe the program for this week, write your field secretary for the literature and perhaps we can supply you.

Please read again the Louisiana Conference Sunday School Notes in the last issue of this paper. Every sentence is important.

The Conference Standard Training School will be held at Mansfield, June 15 to 22. We will have an excellent faculty, five in number, to teach the courses. In many cases we hope it will be possible to select delegates to the Epworth League Assembly who could remain for the next week and take the Standard Training Course.

We are very proud of First Church Sunday School, Shreveport. In a letter from the superintendent, Mr. W. A. McKennon, he writes as follows: "First Methodist Sunday School of Shreveport will observe Children's Week from April 24 to May 1. Our Sunday school has been making a wonderful record in attendance, making the average attendance for the last five Sundays to be 1139."

ALONZO EARLY,
S. S. Field Secretary.
Alexandria, La.

MISSISSIPPI CONFERENCE NOTES.

The fourth Sunday in this month is Sunday School Day. If you have not already received your programs, please let us know. We are anxious for every church in the whole Conference to observe this day this year.

If you are interested in Children's Week, please write me. The plan and the leaflets are the best I have ever read. I believe they will do much good wherever they are distributed and worked out.

The illustrated lecture is going finely. I feel that much good will be accomplished by using this lecture.

Brother Clark had a very happy and successful trip to the Bolton charge. He was received well and did good work. I would like to hear from some other schools as to how their work is going.

Court Street, Hattiesburg, reported 440 in Sunday school Easter. Gulfport reported 981. This is the best yet. I am sure that God will bless this loyal, faithful body of workers.

JOHN C. CHAMBERS.

FROM MARY WERLEIN MISSION.

We would like to express our thanks to the following for articles received for the Mission within the last few days:

Parker Memorial Church, eggs for Easter egg hunt, and cash, $5.00; Carrollton Avenue, a large box of groceries, and quite a bit of clothing, and other articles, including some pictures and a rug, and a very splendid assortment of flowers for Easter decoration of the chapel.

To those who contributed cars for the Easter egg hunt, we thank Mr. McGlasson, Mr. Petty, Mr. Thompson and Mr. Rosenbern, also Mr. Werlein. All of these contributed to the making of the outing a good time for the children.

We had one conversion Friday night, a lady, who also united with the church, and was baptized.

Also add to the report of boxes received, a box from the Woman's Missionary Society of Haynesville, La.

THE BROWNINGS.

RESOLUTIONS OF CONFIDENCE.

Whereas the Sunday school of the First Methodist Episcopal Church, South, of Greenville, Miss., has learned with profound sorrow of the closing of the Commercial Savings Bank of this city, of which institution our beloved superintendent, W. P. Kretschmar, was president; and whereas we desire to express to him and to the world our sympathy for him and our confidence in him and our love for him,

Therefore be it Resolved, by the officers, teachers and members of the Sunday school of the First Methodist Episcopal Church, South, of Greenville, Mississippi;

1. That we extend to Brother Kretschmar our deepest sympathy in his hour of trouble and assure him that we realize that his bank went down because it was a victim of unprecedented financial conditions, and of its effort to continue to serve the community in the production of our cotton crops, as it has served it for years;
2. That we express to him and to the world our entire confioence in his ability as a financier, his integrity as a banker and man, and his value as a citizen, who has always been foremost in all public effort and endeavor looking to the betterment or happiness of his people, and assure him of our cooperation in any labor he may undertake;
3. That we send a copy of these resolutions to Brother Kretschmar, a copy to the New Orleans Christian Advocate, and a copy to the Greenville Democrat-Times, and to the Memphis Commercial Appeal. Adopted unanimously by a rising vote.

ROSS WOOLFORD,
Chairman of Meeting.
FRANK W. RIGGS,
Sec'y of Meeting and School.

Resolved by the Big Brothers' Bible Class of the Methodist Episcopal Church, South, that we re-adopt and endorse the resolutions this day adopted by the Methodist Sunday school concerning our friend and brother, W. P. Kretschmar, and, in addition thereto, assure him of the friendship and support of this class and its belief in his ability to weather the storm through which he is passing and fully re-establish his material fortunes.

Signed by, Waddy West, President, M. P. Massey, Secretary.

FROM AMITE, LOUISIANA.

Dear Brother Carley: I am writing you a few lines to let you know that we are still doing things at Amite. Our Epworth League has just closed a week's sunrise prayer meetings, which were very largely attended both by League members and others. Now, in reference to our regular Wednesday night prayer meetings, the attendance is still good, as well as the interest manifested; and one fact that especially stands out prominently about them is that Brother Hoffpauir insists on this being a laymen's meeting entirely, and not a preacher's meeting at all; therefore, they are always led by the laymen. The Easter services were good, our pastor bringing us a splendid Easter message in the morning, the attendance being large; and in the evening the pastor, not being able to bring the regular message because of boils and blood poison in one of his hands, made a few introductory remarks, turning the services over to Judge Robert R. Reid, who brought a delightful message from "The Life of Moses," which was very much enjoyed by the congregation. Brother Hoffpauir feels that he is serving a people that will at all times respond to his calls for assistance.

Fraternally,
LOUIS F. LEFEVRE.

Big Service For 10 Cents

Washington, D. C., (Special)—In order to let people, all over the country, see for themselves how valuable the Pathfinder can be to them, the editor of that old-established national weekly offers to send his paper on trial 8 weeks for only 10 cents. The 10c does not begin to pay the cost but the editor says he is glad to invest in new friends. The Pathfinder has been going for 28 years. One family in every 70 in the entire United States now takes it. Thousands more would take it if they realized what they are missing. The proof of the pudding is in the eating. Only a dime sent to the Pathfinder, 165 Langdon Station, Washington, D. C., will keep your whole family informed, entertained, helped and inspired.

EDUCATION MOVEMENT IN SARDIS DISTRICT.

To the Methodists of the Sardis District:

Prof. A. C. Gainey, of Senatobia, has accepted the place of District Director for the Sardis District in the Christian Education Movement now in progress. Prof. Gainey is one of the foremost educators in Mississippi, and is a very busy man; so I trust that all the pastors and other workers in the district will answer his communications promptly and give him their hearty co-operation.

Rev. E. G. Mohler, of Sardis, has consented to act as District Chairman of our Minute Men, and I ask for him the same prompt assistance in his work that I have requested for Prof. Gainey.

There are several considerations connected with this Christian Education Movement that I think we should de well to bear in mind:

1. This great undertaking was authorized by our last General Conference. When that body speaks, loyal Southern Methodists cannot afford to ignore its instructions.

2. Southern Methodism covers a vast area of territory, and it does not follow because the conditions may be unfavorable in our section that they are equally so everywhere. In so widely extended a movement others may be able to do much more than we can; hence it is the part of wisdom for us to do our best without expressions of pessimism, hoping that the church as a whole may reach the goal that has been fixed for it.

3. Cash payments to this cause are not demanded. The first installments of subscriptions made will not be due until next autumn. Subscribers, within reasonable limits, may fix their own times of payment.

4. Pledges made to the Christian Education Movement will not be legal obligations. They will be promises, made in good faith, to do one's best, in the good providence of God, to contribute the amounts set down. If disaster should overtake a subscriber, he will not be sued and pressed to the wall.

If these considerations are brought to the attention of our people, they may be encouraged to take hold of this movement with more enthusiasm.

Fraternally yours,
R. A. MEEK, Presiding Elder.
Sardis, Miss.

THE FINGER OF GOD.

The sentiment of the Methodist Church at Lafayette has been thoroughly canvassed. The subject has been discussed from every angle. The conclusion arrived at is that a new church must and shall be built.

Two prominent Methodists visited the parsonage and informed the pastor that there is no opposition within the church to the new church. The loyalty and liberality of these two leading Methodists have been so often tested that no adverse statement is credible, as they are in a position to know the mind of the members. One or more thought that a better time might have been selected, but they favor the new church.

As a congregation we render hearty thanks to God that this is true; and we keenly appreciate the offers of help and service that are pouring in from the noble citizenship of Lafayette, and are glad such a spirit, so rare, pervades the new church project.

REV. H. W. RICKEY,
Lafayette, La.

THIS WOMAN SUFFERED.

Mrs. H. A. Leaman, Sturgin, Colo., writes: "I suffered with bladder and kidney trouble for years. Foley Kidney Pills helped me so much I feel fine now. Suffered so it seemed I hardly could live. I recommend Foley's Kidney Pills to all who suffer from kidney trouble as I did."

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Second Round.

Silver Springs ct., at Paine's Chapel, Apr. 15.
Dumas ct., at Dumas, Apr. 16, 17.
Potts Camp ct., at Macedonia, Apr. 22.
Hickory Flat ct., at Ebenezer, Apr. 23, 24.
Tishomingo ct., at Bogg's Chapel, Apr. 27.
Golden ct., at Patterson's Chapel, Apr. 28.
Chalybeate ct., at State Line, Apr. 30.
Ripley sta., May 1; Qr. Conf., May 2, at night.
Blue Mountain ct., at Rainey's Chapel, May 2.
Iuka ct., at Salem, May 5.
Burnsville ct., at Chapel Hill, May 6.
Kossuth ct., at Wesley Chapel, May 11.
Rienzi ct., at Thrasher, May 10.
Mooreville ct., at Oak Hill, May 13.
Mantachie ct., at Oak Grove, May 14, 15.
Marietta ct., at Palestine, May 16.

The Corinth District Conference will be held in Baldwyn, May 17, 18, 19, beginning at 2:30 p.m., Tuesday, May 17, and closing Thursday night, May 19.

J. B. RANDOLPH, P. E.

Aberdeen Dist.—Second Round.

Vardaman, at Hurricane, April 12.
Calhoun City, at Pine Ridge, April 14.
Eupora and Mabin, at Mabin, April 16, 17.
Smithville, at Antioch, April 20.
Algoma, at Ebenezer, April 21.
Bellefontaine, at Spring Hill, April 23, 24.
Houlka, at Vanvleet, April 30-May 1.
Woodland, at Prospect, May 9, 10.
Buena Vista, at Ebenezer, May 14, 15.
Fulton, at Friendship, May 17.
Nettleton, at Shiloh, May 19.
Greenwood Springs, at Soule's Chapel, May 20.
Tremont, at Hopewell, May 21.
Randolph, at Washington, May 26.
Toccopola, at Toccopola, May 27.
Salem and Oakdale, at Salem, May 28, 29.
District Conference, at Houston, June 14, 16.

T. H. DORSEY, P. E.

Sardis Dist.—Second Round.

Oakland, at Tillatobia, Apr. 16, 17.
Coldwater, at Love's, p.m., Apr. 17.
Arkabutla, at Strayhorn, Apr. 23.
Cockrum, at Independence, Apr. 24.
Pleasant Hill, at Lewisburg, Apr. 30.
Byhalia, at Fountain Head, May 1.
Shuford, at Mt. Olivet, May 7.
Crenshaw, at Sledge, May 8.
Crowder, at Bethel, May 14.
Sardis Ct., at Cold Springs, May 14.
Courtland, at Wesley Chapel, May 15.
Horn Lake, at Poplar Corner, May 20.
Tyro, at Tyro, May 21, 22.
Mt. Pleasant, at Union, May 28.
Olive Branch, at Oak Grove, May 29.
Batesville, June 5.

The District Conference will be held at Senatobia May 3 5, beginning with an opening sermon on Tuesday evening by Rev. A. C. McCorkle.

R. A. MEEK, P. E.

Columbus Dist.—Second Round.

Kosciusko ct., at Pearce's Chapel, April 16, 17.
Kosciusko station, April 17, p.m.
Ackerman, at Wier, April 24, 25.
Shuqualak, at Cooksville, April 27.
Brooksville, at New Bethel, April 28.
Chester, at Chapel Hill, May 1.
Caledonia, at Caledonia, May 7.
Crawford and Shaffer's, at Shaffer's, May 8.
Mayhew and Sessums, at Sessums, May 15, p.m.
Cedar Bluff, at Siloam, May 19.
Sturgis, at Mount Airy, May 21, 22.
Longview, at Bevil's Hill, May 28, 29.

District Conference at Wier, April 22-24. This includes Sunday. We hope all the preachers, and as many laymen as can possibly do so, will remain over for Sunday, the 24th. Preaching will be given a prominent place on the program throughout the Conference. Conference will open Friday morning at 9:30.

A. T. McILWAIN, P. E.

Greenwood Dist.—Second Round.

Schlater, April 13, p.m.
Tchula, April 17, a.m.
Sidon and Cruger, at Cruger, April 17, p.m.
Dublin, at Mattson, April 20, p.m.
Belzoni, April 24, a.m.
Indianola, April 24, p.m.
Moorehead, May 1, a.m.
Inverness, at ———, May 1, p.m.
Lambert, at Marks, May 4, p.m.
Carrollton, at McCarley, May 8.
District Conference, at Lambert, May 10 to 13.
Tutwiler, at Glendora, May 15, a.m.
Philipp, at Rome, May 15, p.m.
Drew, at Sandy Bayou, May 22, a.m.
Ruleville, at Doddsville, May 22, p.m.
Sunflower, at Blaine, May 29.

Rev Sam Steel, D.D., of Mansfield, La., will preach twice daily during the district conference. This is a great treat for both laymen and preachers. Committees will be announced later.

S. L. POPE, P. E.

Grenada Dist.—Second Round.

Winona station, April 10, 11.
Sallis ct., at McAdams, April 16, 17.
Valden ct., at West, April 17, 18.
Paris ct., at Salem, April 23.
Waterford ct., at Harris Chapel, April 24, 25.
Ashland ct., at Black Jack, April 30.
Lamar ct., at Sylvestria, May 1, 2.
Duck Hill ct., at Chapel Hill, May 7.
Coffeeville ct., at Bethlehem, May 8, 9.
Poplar Creek ct., at Wesley, May 14.
Holcomb ct., at Spring Hill, May 15, 16.
Tie Plant ct., at Tie Plant, May 15, 3 p.m.

District Conference at Coffeeville, May 4, 6.

R. A. TUCKER, P. E.

Greenville Dist.—Second Round.

Lula and Dundee, at Dundee, April 10, 11.
Coahoma and Lyon, at Lyon, April 12-14.
Boyle, at Shipman's Chapel, April 16, 17.
Merigold and A., at Alligator, 7:30 p.m., April 17.
Lake Cormorant and R., at L. C., April 23, 24.
Duncan, at Duncan, 7:30 p.m., April 24.
Gunnison, at Gunnison, 3 p.m., April 29 (a special).
Glen Allen, at Avon, May 8.
Tunica, 7:30 p.m., May 11.
Jonestown and Rich, at Rich, May 14, 15.
Benoit, at ———, May 21, 22.
Hollandale and Arcola, at ———, May 29.

District Conference at Gunnison, April 28-May 1.

JAMES H. FELTS, P. E.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

ANNUAL MEETING, NORTH MISSISSIPPI.

For several reasons the Ninth Annual Meeting of the Woman's Missionary Society of the North Mississippi Conference at Okolona was the best ever held. One hundred and fifty-eight representatives were reported in attendance and about that many visitors from day to day. The attendance of delegates on sessions and committee meetings was good.

Beginning Tuesday evening, March 9, with the Executive Committee meeting, and the session at the church, the next three days were crowded with reports from officers, inspirational talks, and exchange of ideas from the many auxiliaries represented.

Mrs. Conger's address was a message of inspiration, showing the progress of the past five years, urging all to be steady and go forward. Mrs. Boswell reported many new organizations, yet goal of an organization in every church had not been reached; and Mrs. Wilburn reported our financial pledge paid, with a surplus. Mrs. Baker showed the Young People awake to their opportunities, and Miss Corinne Rogers, in her report of work with children, told us what could be accomplished with good leaders for the children. Mrs. Brownlee said her department had "increased in interest," and Mrs. Pittman showed how broad was the work of the Social Service superintendent. Miss Peebles gave a report of the Co-operative Home at Corinth, and Mrs. J. M. Wyatt reported on the Hospital; she said the name-plate was at last to be placed on the door of the room belonging to this Conference.

The "Method Periods," conducted by different superintendents, brought out the best in every department and proved "that the Woman's Missionary Society was the greatest organization for women in the world." The quiet hour services were always the time of especial interest to every one.

The Conference visitors were: Mrs. P. L. Cobb and Dr. E. H. Rawlings, of Nashville, both of whom gave inspirational addresses; Dr. W. L. Duren of New Orleans, Mrs. B. F. Lewis, president of the Mississippi Conference W. M. S., and Mrs. Alma Riley, of Jackson; Rev. B. P. Jaco, Rev. J. H. Holder, Rev. T. H. Dorsey, all of whom made better the program, and many others who came and went, and we felt blessed by their presence.

The social spirit was featured by the "Get Acquainted" hour, the noon hour, when beautiful lunches were served every day, young people's luncheon, the automobile ride and the cordial hospitality given every visitor in the homes to which they were assigned. The local congregation had many honored members with us, a few of whom were presented to the Conference: Rev. J. J. Brooks, Mrs. G. D. Garrison, Mrs. Fannie Clark, Mrs. Porter Davis, Mrs. Herndon, and Aunt Laura Murdock.

The new officers are as follows: President, Mrs. J. W. Conger, Vaiden, Miss.; vice president, Mrs. Lester G. Pant, Holly Springs; recording secretary, Mrs. G. C. Jones, Belen; corresponding secretary, Mrs. T. M. Clark, Tupelo; treasurer, Mrs. W. W. Wilburn, Lexington; superintendent Y. P., Mrs. Joe Herndon, Okolona; sup't Social Service, Mrs. W. V. Pittman, Sunflower; Sup't Publicity, Mrs. C. A. Neal, Carrollton; Sup't Juniors, Mrs. R. P. Neblett, Durant; Sup't Supplies, Mrs. Susie Thomas, Starkville. The district secretaries are: Aberdeen, Mrs. Jeff Busby, Houston; Columbus, Mrs. Kemp Williams, West Point; Corinth, Miss Etter Murry, Ripley; Greenwood, Mrs. Whitehead, Tchula; Greenville, Mrs. P. B. Woollard, Cleveland; Grenada, Mrs. W. V. Stokes, Grenada; Hardis, Mrs. W. J. East, Senatobia.

MRS. C. A. NEAL.

Children's Work.

We, your Committee on Children's Work, recommend:

1. That the attention of the Adult Auxiliary be called to the fact that its most important work is the conservation of the child-life of the church.

2. That, since the duty of training the children of the church and of giving them a vision of world service through missions devolves upon the Superintendent of Children's Work, each auxiliary choose its most faithful worker for superintendent of children's work.

3. That the junior auxiliary be represented at the annual meeting by the superintendent of children's work, and that the adult society be asked to pay her expenses.

4. That the adult auxiliary provide refreshments for quarterly mite box openings.

5. That one half-day be given for the children's work at district meetings and that the work be presented by the Conference superintendent of children's work or by her appointee.

6. That the superintendent of children's work and one or more Juniors, represent the Juniors at district meeting.

7. That although the Conference banners are given for the greatest financial report, no auxiliary shall be awarded the banner that does not also reach the Standard of Excellence.

8. That the making of missionary posters and scrapbooks be encouraged.

MISS CORINNE ROGERS, Chm.
MRS. R. P. NEBLETT, Secy.

Social Service.

Realizing our work has never been quite as essential as it is to-day, with the new impulse given to Social Service, we must keep the Christian balance, or the entire program will fail. The spirit of Christ must permeate and pervade all of our work, if it is to be of the highest value, if it is to be abiding in its influence. We, therefore, recommend:

1. That every means for Americanization and Christianization be used, co-operating with all welfare organizations for local and national betterment.

2. That clean recreation be furnished our young people by opening our homes for their entertainment.

3. As women, we urge those who are charged with the administration of our laws to prevent lynchings, pledging ourselves to uphold officials in the execution of justice.

4. Since provision for the education of negro children is still inadequate, we urge that surveys be made of the educational situation in local communities in order that negro children may secure (a) more adequate division of the school fund, (b) suitable buildings and equipment for schools, (c) longer school terms, (d) higher standards and increased pay for teachers in order to enable them to have more efficient instructors.

5. That we lend sincere sympathy and enthusiastic support to the ministry of the Memorial Home in New Orleans, which seeks to restore, as far as may be, those who have been overtaken in a fault.

6. That always we shall remember that Social Service is but a means to the end that the "earth shall be full of the knowledge of the Lord as the waters that cover the sea."

MRS. W. V. PITTMAN, Chm.
MISS FALLA RICHARDSON, Sec'y.

RESPONSE TO CHINA'S NEED.

Mr. J. D. Hamilton, treasurer of the Board of Missions, reports over $160,000 as the amount of the fund up to date. "Never before in the history of the Board," says Mr. Hamilton, "has there been such a prompt and generous response from our church."

ANNUAL MEETING OF THE WOMAN'S MISSIONARY COUNCIL.

The Woman's Missionary Council will hold its eleventh annual meeting in Centenary Methodist Episcopal Church, South, Richmond, Va., April 13-20, 1921.

The following five session committees will meet at 10 o'clock, Wednesday morning, April 13: Oriental Fields, Latin-American Fields, Home Field, Home Educational Institutions, Social Service. In the afternoon of the same day, at 2:30 o'clock, a Workers' Conference will be held and the Executive Committee will meet. In the evening at 8 o'clock an inspirational service will be held, and at 9 o'clock, Thursday morning, the Council will meet in a business session.

Delegates and visitors should correspond with Mrs. H. T. Richeson, 1419 Hanover Avenue, Richmond, Va., Chairman.—Council Bulletin.

FROM NEW ALBANY, MISS.

Our presiding elder, Rev. J. B. Randolph, was with us in the second quarterly conference on the 19th of March. He preached for us two good sermons. The Sunday morning service was one of the best in our church in many a day. Some two or three dozen young people came at the conclusion of the service and said they were ready for the Lord to use them in full-time service if it was his will.

Brother Randolph makes a good elder. He knows how to look after the detail work of the church. He starts off well, indeed.

Easter Sunday was a great day with us — record attendance at Sunday school, received three into the membership of the church, and baptized two babies. The work runs well. Our collections for the year were paid the first Sunday in January.

J. E. STEPHENS, Pastor.

So long as truth lives it will grow and outgrow all the clothes we make for it.—Selected.

EASTER SUNDAY AT FIRST CHURCH, GULFPORT, MISS.

Easter was a beautiful day, long to be remembered as a day of intense interest and large increase in our Sabbath school. More than one thousand were present and deeply interested. Our church was most beautifully adorned with the brightest and loveliest of flowers. The exereises were opened with song and prayer. The most interesting thing to me was the forty-eight little folks from the Cradle Roll marching up in order, taking their places and singing their little song and waving their pretty flowers that they held in their hands as they sang. Then came the primary department, about 100 strong, with their sweet song and pretty little speeches. These exercises, from start to finish, were most pleasing and interesting, so everybody said. This is a great Easter day for Gulfport Sunday school. So the children shall lead them. What is a greater force in the development of Christian character than to teach them from the cradle roll up, to love and worship God?

One of the inspiring features of the Sunday school is to hear the children singing our good old gospel hymns that are full of religion, and repeating and learning paragraphs of Scripture that teach the practical sido of our holy religion in our daily living.

I do not hesitate to say we have one of the finest and best-conducted Sunday schools in the State. Colonel Hardy is a live superintendent, who is intensely interested, and determined to have his school Al. Now, if we only had a nice auditorium fitted up for the children, so that they could go out of Sunday school in a body into their auditorium and have their service suited to children, in ten years how great would be the results!

W. D. DOMINICK.

You must therefore love me, myself, and not my circumstances, if we are to be real friends.—Cicero.

QUARTERLY CONFERENCES.

MISSISIPPI CONFERENCE.

Newton Dist.—Second Round.

Decatur and Hickory, at Hickory, April 9, 10.
Wainut Grove, at Mt. Horeb, April 16, 17.
Carthage, at Bethel, April 17, p.m., 18, a.m.
Harpervlle and Lena, at Contreil, April 23, 24.
Homewood, at High Hill, April 30, May 1.
Montrose, at Montrose, May 7, 8.
Rose Hill, at Rose Hill, May 11.
Lake, at Conehatta, May 14, 15.
Laurel, First Church, May 17, 7:30 p.m.
Laurel, Kingston, May 17, 7:30 p.m.
Laurel, West End, May 19, 7:30 p.m.
Shiloh, at Clear Creek, May 21, 22.
Newton, at Newton, May 25, 7:30 p.m.
Bay Springs, at G. F. Camps, May 28, 29.
Raleigh, at Boykin Church, June 4, 5.
Chunky, at Suqualena, June 11, 12.

District Sunday school Institute at Philadelphia, Tuesday, May 3, 10 o'clock, a.m.

District Conference, at Philadelphia, Wednesday, May 4, 9 o'clock, a.m. Pastors are requested to have delegates elected and to send the names of delegates to me and to Rev. J. S. Purcell, Philadelphia, Miss.

J. A. MOORE, P. E.

Jackson Dist.—Second Round.

Flora, at Bentonia, April 9, 10.
Canton, April 10.
Galloway Memorial, April 17, 11 a.m.
Capitol Street, April 17, 7:30 p.m.
Bolton, at Raymond, April 23, 24.
Edwards, at Learned, April 24, 25.
Terry, at Spring Ridge, April 26.
Satartia, at Mt. Olivet, April 29, 11 a.m.
Lake City, at Lake City, April 30-May 1.
Yazoo City, May 1, p.m.
Monterey, May 6.
Harrisville, at Mt. Pisgah, May 7.
Florence, at Braxton, May 8, 9, 11 a.m.
Mendenhall, at D'Lo, May 8, 7:30 p.m., 9 a.m.
Brandon, at Greenfield, May 14, 15.
Madison, at Ridgeland, May 15, 16, 7:30 p.m., 10 a.m.
Vaughan, at Union, May 18.
Benton, at Midway, May 19.
Eden, May 20.
Sharon, at Lone Pine, May 21, 22.
Lintonia, May 24.
Camden, at Soule's Chapel, May 28, 29.

M. L. BURTON, P. E.

Seashore Dist.—Second Round.

Americus, at Hurley, Apr. 9, 10.
Pascagoula, 7:30 p.m., Apr. 10.
Escatawpa, at Orange Grove, Apr. 23, 24.
Moss Point, 3 p.m. and 7:30 p.m., Apr. 24.
District Conference, at Columbia, Tuesday, Apr. 26-29.
Ocean Springs, at Cedar Lake, May 7, 8.
Lumberton, May 22.
Picayune, 7:30 p.m., May 22.
Carriere, at Wesley Chapel, Thursday, May 26-29.
Poplarville, 7:30 p.m., May. 29.
Logtown, 7:30 p.m., June 1.
Lyman, June 3.
Vancleavo, at New Prospect, June 4, 5.
Wiggins, June 11, 12.
Mentorum, at Mt. Zion, 3 p.m., June 12.
Coalville, at White Plains, Tuesday, June 14.
North Gulfport, Wed., 7:30 p.m., June 15.

W. M. SULLIVAN, P. E.

Vicksburg Dist.—Second Round.

Louise and Holly Bluff, at Louise, 11 a.m., Apr. 10.
Silver City, 7:30 p.m., Apr. 10.
Rolling Fork, at Cary, Apr. 17.
Gloster and Liberty, at Mt. Carmel, Apr. 24, 25.
Mt. Vernon, at Union, 2:30 p.m., Apr. 24.
Oak Ridge, at Flower Hill, Apr. 30-May 1.
Mayersville, at Fitler, May 8.
District Conference, at Utica, 9 a.m., May 11.
Nebo, at ———, May 15.
Anguilla, at ———, May 22.
Rocky Springs, at ———, May 28, 29.
Port Gibson, 7:30 p.m., May 29, 30.

J. R. JONES, P. E.

Hattiesburg Dist.—Second Round.

Ellisville, at Moselle, April 10, 11 a.m.
Purvis, at Purvis, April 10, 7:30 p.m.
Richton, at Ovett, April 17.
Silver Creek, at Pinola, April 24.
Prentiss, at Mt. Zion, April 30, May 1.
Sumrall, May 1, 2, 7:30 p.m.
Oloh, at Oak Grove, May 8.
Seminary, at Sanford, May 11, 11 a.m.
Collins, at Bethel, May 18, 11 a.m.
Taylorsville and Mize, at M., May 22, 11 a.m.
Mt. Olive and Magee, at M., May 22, 23, 7:30 p.m.
District Conference, at Collins, May 24, 27.
New Augusta, at Beaumont, May 29.
Williamsburg, at Goodhope, June 1, 11 a.m.
Avera, at Grafton, June 5, 11 a.m.
Lucedale, June 5, 7:30 p.m.
Leakesville, at Pine Grove, June 7, 11 a.m.
Eucutta, at New Hope, June 11, 11 a.m.
Heidelberg, at Sandersville, June 12.

W. W. GRAVES, P. E.

Brookhaven Dist.—Second Round.

Summit Ct., at Osyka, Apr. 7.
Crystal Springs, Apr. 10, 11.
Scotland Ct., at Bethesda, Apr. 16, 17.
Wesson Ct., at Mathew's Chapel, Apr. 17, 3 p.m.
Bayou Pierre Ct., at Pleasant Ridge, Apr. 20.
Hazlehurst, Apr. 20, 7:30 p.m.
Barlow Ct., at Rehoboth, Apr. 21.
Foxworth Ct., at Hopewell, Apr. 23, 24.
McCall's Ct., at Hawkins' Chapel, Apr. 26.
Topisaw Ct., at Sartinsville, Apr. 28.
Monticello Ct., at M., Apr. 30, May 1.

District Conference at Topisaw, May 10-12, opening at 1:30 p.m. Send names of delegates to Rev. H. E. Raley, McComb, Miss., R. F. D.

H. M. ELLIS, P. E.

Meridian Dist.—Second Round.

Bucatunna, at Lewis Chapel, Apr. 10.
Enterprise, at Stonewall, Apr. 17.
Quitman, Apr. 17, 18.
Lauderdale, at Electric Mills, Apr. 20.
Porterville, at Union, Apr. 21.
Daleville, at Andrews Chapel, Apr. 23, 24.
Scooba, at Binnsville, Apr. 27.
Mathervlle, at ———, Apr. 30-May 1.
Shubuta, May 1, 2.
District Conference, at Shubuta, May 3, 4.
Moscow, at Pleasant Grove, May 7, 8.
De Kalb, at Springfield, May 9.
Pachuta, at Salem, May 13.
De Soto, at ———, May 14, 15.
Waynesboro Circuit, at ———, May 21, 22.
Waynesboro, May 22, 23.
Vimville, at ———, May 28, 29.

PAUL D. HARDIN, P. E.

CHRISTIAN EDUCATION

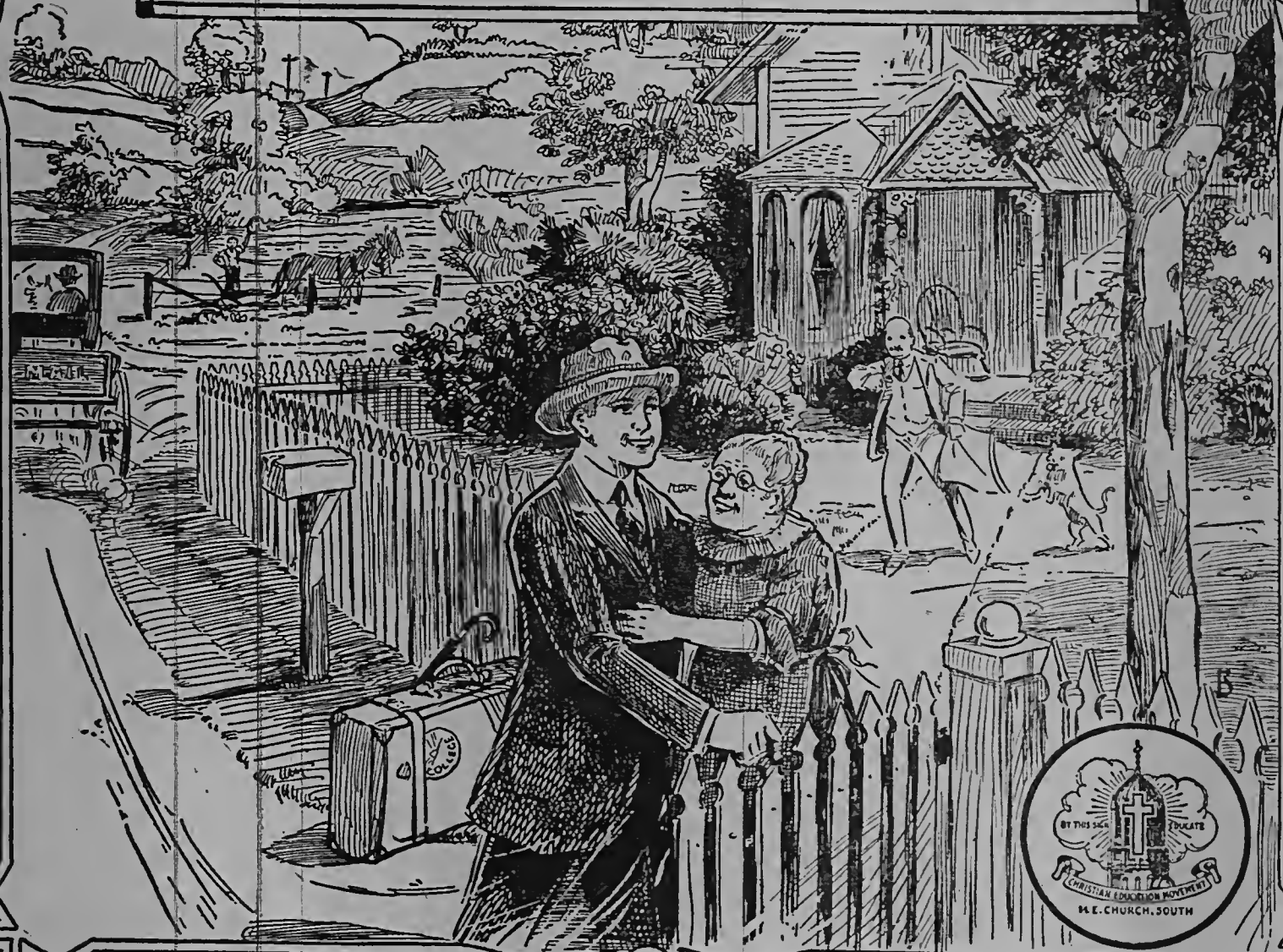
NOT Education at the Cost of Religion

MANY a father and mother has dreaded to send the son and daughter to college because of the effect which they fear on the old home training. Education at the expense of religion is a dangerous thing, as many have found to their cost.

President Thompson of Ohio State University says "I am in no way untrue to state institutions when I say that in our day a boy might become a bachelor or master in almost any one of the best of them, and be as ignorant of the Bible, the moral and spiritual truth which it represents and the fundamental principles of religion, their nature and value to society, as if he had been educated in a non-Christian country. Who is to supply this lack if not the Christian college?"

The church college is a safe place to send your boy. He comes home stronger than he went The school of this type is a SAFE INVESTMENT.

Christian Education Movement
M. E. Church, South
NASHVILLE - TENNESSEE



NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 68—No. 15. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3349

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 14, 1921. CHAS. O. CHADMERS, Manager.

EDITORIAL COMMENT

THE SAME OLD STORY.

A man in a trusted position stole $22,000; leaving a wife and two children, he dropped out of sight for a while; later, he was arrested, when it was discovered that he had been cutting a wide swath in dissolute society; he told the officers who took him into custody that he was penniless. So the old story runs—wealth ill-got, squandered in revelry, poverty, arrest, shame and disgrace, retribution. If men would only learn in advance that the way of the transgressor is hard!

FOUR HUNDRED YEARS AGO.

Some moments stand out as turning points in the history of the world; such a moment came when Martin Luther, just four hundred years ago, stood before the Diet of Worms and uttered those memorable words: "Here I stand. I cannot do otherwise. God help me. Amen." Those words were a declaration of independence in the face of a spiritual tyranny that had shackled men's minds and spirits for centuries; and out of them grew the Reformation, by which the right of the individual to stand before God in his own person was again established and maintained. Dr. Robert E. Speer, president of the Federal Council of the Churches of Christ in America, has called upon the Protestant bodies of this country to observe Sunday, April 17, as the anniversary of the Diet of Worms, and that they call attention to the significance of its lessons for our own day. This is a timely suggestion. If we do not preserve the spirit of the Reformation as led by Luther, the Christian world will soon be in need of another reformation that will restore the true doctrines of Christianity.

GETTING SOMEWHERE.

An old colored woman, watching the crowds riding on a merry-go-round, could not refrain from saying to one of the passengers, "Rastus, yo's spent yo' money, but whar's yo' been?" There was not a little philosophy in the old woman's question. The main thing in traveling is not to travel, but to get somewhere; and the main thing in working is not just to work, but to do something. Too many of us are merely going around and around, and merely working and working. In some cases, we might as well stop till we can fix upon a goal toward which we can move. We have read somewhere that a large percentage of the energy of the burning coal goes up the smokestack; we wonder how much human energy is dissipated into thin air.

PREACH THE GOSPEL.

We do not recall a period within our lifetime when people seemed so responsive to the gospel as they are now. We are in the midst of unrest such as we have never known before; but there is an underlying current of seriousness that is turning the hearts of people toward the sure things of faith. We hear of great congregations that are coming together to study the Word; genuine revivals seem easier to hold than for many years; every week we learn that scores and hundreds of people have united with the church; Sunday schools are making unprecedented gains; religious matters are being discussed in the secular press, and great leaders of industry are laying emphasis upon religion as the hope of the world. We shall be trifling with the greatest opportunity that has come to us in a generation if we fail to preach the gospel under such conditions as these. If we interpret the attitude of the people aright, they do not care for discussions of the problems of unrest from the pulpit, but they are hungry for messages from a gospel of reconciliation. If we preach the gospel, there are many who will hear gladly and yield themselves to the will of Him who alone is able to save.

HARD TO GET AROUND FACTS.

If those who are opposed to the Eighteenth Amendment and the enforcement of the Volstead Act could eliminate facts, they might be able to make a pretty good argument against the effectiveness of prohibition, but the facts are against them. Take Louisiana, for example: a gentleman who is in position to know whereof he speaks told us not long ago that the records of the courts show such a remarkable decrease in crime within the past year that it is altogether probable that the Constitutional Convention will be able to effect a considerable saving to the people by the reduction of the number of officials charged with the prosecution of crime. Thus it is that theory falls down before facts. Some "hard boiled" anti-prohibitionists will say, of course, that the decrease is not due to the elimination of liquor, but to some other cause; let them make out their case if they can. We are thoroughly convinced that a great deal of the opposition to prohibition that flaunts itself in our faces through the public press is a deliberate propaganda by the brewers and their friends to make possible a nullification of the law. The evident advantages of prohibition, both moral and economic, are too great to be denied or camouflaged. We can afford to stand by our guns and fight our opponents to the last ditch—and we will do it.

THE TYRANNY OF FORCE

We do not profess to be able to understand, at this distance, the merits of the controversy between the British miners and the Government which threatens to result in the greatest strike England has ever known; but we do not need to understand the merits of the controversy to see the use of force by 2,000,000 workers to compel the Government to accede to their demands is a menace to the industrial life of the whole nation and is not to be justified on any principle of ethics that we know anything about. If men choose not to work, that is their affair; but if they deliberately undertake to stop all the wheels of industry, regardless of the untold suffering that will result to millions of innocent people, to gain their own ends, they have only exemplified the tyranny against which they claim to protest. Since all other means have failed to bring about co-operation between capital and labor, it is high time that the ethics of Jesus be tried. It seems to be more evident than ever that it is Christ or chaos."

THE CHURCHES STILL COUNT.

We sometimes hear the statement that the church has lost its power as an influence for righteousness in the life of the world today—and some people are silly enough to believe that the statement expresses a truth. To all such we commend the following editorial utterance in the New York Evening Post of March 10: "More than $3,000,000 has been given to the starving Chinese by the American churches. The church is decadent, we are told, but the first thought of any one who represents some pressing public need is to enlist the church's strength. 'Why Smith Doesn't Attend Church' is an inexhaustible theme for magazine symposia, but men who want to interest Smith in China or Poland do not rest until the churches call a Save China Sunday, or Help Poland Sunday. Materialism is supposed to be corroding the fine self-abnegation of an earlier day. But after the church treasuries start up and show that home missions, foreign missions, freedmen's aid societies, children's societies, temperance boards, Bible funds, and a dozen other activities survive and grow, there comes a long list of announcements like that of the $3,000,000 gift to China. The Christian denominations, with 12,000,000 members, are the greatest single group of organizations in America. Their membership includes in nearly all communities the most public spirited and benevolent citizenship. Whatever the perils threatening church strength, the churches still play a notable role in altruistic endeavors."

New Orleans Christian Advocate

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All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

BISHOP PAINE'S "McKENDREE."

By Payton A. Sowell.

When age and actual superannuation finally came, and home and desk were extinct, in the old form, then one way and another the books scattered into the hands of preachers, white and colored, in Tennessee, Alabama, Florida and Louisiana. One day this winter, looking at the dust-covered fragments, my eye lighted on Paine's "McKendree."

Turning my thoughts backward, I asked, "How long has it been since you read those volumes?" I took them down, and blew the dust from them, and, looking at the back fly leaves, I read, written with my own hand, "Culleoka, Jan. 17, 1877," and "Feb. 2, 1878." Turning to the fly leaves of the front of Vol. I, I read, "Jo. M. Sowell's book, bought of Rev. Robert Paine Gray in 1870—May 8th." Rev. Robert Paine Gray was the son of Rev. Mark W. Gray, one of Tennessee's sturdiest mediocre preachers; and young Gray was a nephew of Rev. Robert J. Harp, one of the charter members of the Louisiana Conference at its organization seventy-five years ago. All these are gone "behind the sunset." Eighteen hundred and seventy was the year I enlisted in the itinerant career.

I realized that it was a possibility that I had not read these volumes for forty-three years; at least, there was no record to the contrary. Then I asked in my mind, "How many preachers are there who have been itinerants for thirty years who have never read Paine's 'McKendree' at all?" And I asked in my mind one more question: "How many (or how few) preachers have sold as good a book to a Methodist—a local preacher—in twenty years?" Rev. Robert Paine Gray was our circuit rider, and he brought this book to my father in his saddle-bags. He was my pastor when I applied for admission on trial at Pulaski, in 1870.

Who of our members—or local preachers—for twenty years know anything of Paine's "McKendree?" or of McKendree at all? Baptists are Baptists wherever you find them; if any difference, more so now than twenty years ago. A friend of mine, a Methodist editor, remarked to me: "A gentleman said, 'I had decided to leave the Methodist Church for another, convinced that Methodism stood for very little; by chance, I found McTyeire's History: I was charmed with surprise at its heroic achievements—I remained a Methodist.'"

When I opened Vol. I, my eyes focalized on the engraving cut. Though all my life I have been accustomed to look on the picture of McKendree, and for years have had hung on the walls of my place of dwelling remarkable portraits of Asbury and McKendree, painted on wood somewhere in England—yet it appeared to me as I looked with my old "Methodist" eyes—eyes and Methodism inherited from my grandfather, a North Carolina local preacher—McKendree's face never appeared half so attractive. The large eyes, softened by the devout spirit within him, the overhanging brow, the soft hair, the benignant face, seemed to have caught a new charm.

Then I read Bishop Paine's dedication of this wonderful story of a more wonderful man. How appropriate! "To the Methodists in America this volume is respectfully dedicated." How few of the ten millions of Methodists in America, in 1921, have ever read this story, or really know anything of the remarkable man—America's first gift to the Episcopacy? I have heard men, scarcely known through the borders of their native State, speak in depreciating terms of the ability of Asbury and McKendree, as men "out of date." So men sometimes thus speak of Grant and Lee.

If these papers induce some young Methodist preacher to ask some old superannuate to lend him Paine's "McKendree," I shall be repaid. What a rich treasure Methodists have in their history and biography! Alas, how few of us dig into these mines! Whatever we in our time have come to, there is ground to cover our faces and realize a sense of shame, if we do not appreciate the record made by Methodism from 1784 to the time McKendree died.

At the time the great heart of Asbury asked of God for the continent of America, there then were six hundred Methodists; when his great soul broke out of his tired and worn body there were two hundred thousand. They were won in his lifetime, at the cost of his riding on horseback and in cumbersome conveyances three hundred thousand miles, and preaching over eighty thousand sermons. Who would not count it an honor to belong to the church he gathered as sheep from the wilderness?

Much of our interest centers in the times and circumstances in the midst of which the achievements were wrought. To cross the continent in an airplane, or walk on foot, are quite different matters. The hero of whom Bishop Paine wrote was born in King William County, Virginia, in the country about forty miles from Richmond, July 6, 1757—one hundred and sixty-four years ago. Not a foot of railroad, not an inch of telegraph, not a steam-propelled vessel, not a yard of telephone wire! His father moved to Sumner County, Tennessee, in 1810—one hundred and eleven years ago. It is easier to go round the world now than it was for John McKendree and his son James, and the other children, to reach Sumner County.

William McKendree began the life of an itinerant preacher in the Methodist Church in 1789—one hundred and thirty-two years ago. The Revolutionary War had been fought and young McKendree had made a brave soldier under Washington. The largest cities of that time would be counted only as towns now. The populations of the East Coast country were peering over the tops of the Allegheny and Cumberland Mountains towards the rich wilderness of the limitless West. They must move over roads that would be called paths now. Few were the comfortable homes, from Virginia to Illinois, in which the Methodist preacher could find food and shelter. If these physical athletes had no higher task, the mere traversing of the boundaries of the settled regions of the United States was a stupendous undertaking, up to the ascension of McKendree on March 5, 1835. How much more when it is considered that Asbury crossed the Allegheny Mountains sixty-two times! McKendree must have crossed them even oftener. But the physical was the least of their great service. I often find myself asking in my spirit: "Do our bishops to-day, as they sleep on comfortable berths on highly finished and furnished Pullmans, dream of these two feeble heroes who paved the way and laid wide and deep the foundations of Methodism, while they cross these same mountains at twenty-five miles an hour?" Perhaps they, like many a well-paid preacher, with handsome church and comfortable parsonage, put up a piteous complaint of over-work and weariness. We forget the toil and weariness of Asbury and McKendree, so feeble and frail they must often be lifted from their horses and placed upon them by others; yet riding on until disease and exhaustion set them on the "pale horse with his rider."

McKendree's first sermon was in the residence of Robert Venable, of Prince Edwards County, Virginia; through the forty-seven years of his ministry many hundreds of residences were used as churches, and scores of them were the log-houses of the early settlers.

We not infrequently flatter ourselves by saying: "Those times were times of physical stress only. There were no great problems, no great issues; there was no modern infidelity; there were none of the 'isms'; all that was required of preachers then was, to be good horsemen, have good digestion, relish hard fare, endure bodily strain, be good swimmers, excel in loud exhortation." How we miss the mark! They were men of faith; they were men of mental poise; they knew what argument was; they had an experience that was real and as positive as it was real; they spoke with a voice whose tones ranged from the soft pathos of a lute to the ring and volume and startle of the trumpet; they set up the Methodist Church over the destruction of the infidelity of Tom Paine; they won to Christ the rustic and hardened (hardened by the very environments) pioneers of the wilderness. All disposition to discredit the mental ability of the preachers of that day, including McKendree, falls flat in the face of the facts. They were welcomed and heard in New York, Baltimore, Richmond, and many of the largest cities of that period. More, they prepared and wrote papers on the most vital questions of the church. They grasped in their minds and defined and defended the great facts and doctrines of the Scriptures. They were men among men.

CHRISTIAN EDUCATION.

By Rev. J. Tillery Lewis.

There are but two kinds of education: 1. Christian; 2. Pagan. I will describe pagan education, first, then describe Christian education.

Pagan Education.

Pagan education is altogether materialistic and selfish in its nature. It is projected upon the basis of evolution, rather than upon the basis of faith in God. I mean by evolution, here, the teaching of certain schools that all things visible were evolved, of themselves, from protoplasm, or something else quite as absurd. The devotees of this teaching boast of the monkeys as their ancestors. To teachers of this class, there is no God save Nature.

The inevitable philosophy of life gotten from teaching of this kind is the doctrine of the "survival of the fittest." With them, "might is right, and the end justifies the means." It is, "Every man for himself, and the devil get the hindmost." Of course this class of teachers desire to discover and teach the laws governing in the natural world. But their policy is always to use said knowledge in the business of furthering their own interest, with that of their friends, to the exclusion of all others. Even this class of reprobates recognize the superiority of brain, or mind, over matter, hence their desire to establish and maintain schools.

Since the teaching of Germany for the past forty years has been of this pagan type, it is no wonder that they were altogether conscientious in their deeds of crime committed against civilization during the great world war. Many of us, who have been taught under Christian education, were amazed at the doings of the Germans, and could not understand how alleged civilized people could act that way. To them their deeds were right before their God, for they have no God save the God of force. There is the same difference in thought, as to right, between the man trained in Christian and pagan teaching as there is between the thought controlling the mind of the law-abiding citizen over against the thought of the hardened criminal. The hardened criminal believes he has as much right to the fruit of your labors as have you. If he can outwit you, or overpower you, he believes he has that right. The only thing he has to dread is the law of the State. He does not believe in the existence of an invisible moral government, at the head of which is an omnipotent, omniscient and omnipresent God, to

whom he must at last give an account of the deeds done in the body. If he can escape the hand of civil law, he believes he has a moral right to rob, steal, murder, or do anything else that he wills to do. Germany is that kind of nation, therefore Germany thinks she is being sinned against because she is expected to pay for the damage she has done to mankind. And, too, the pity of it is, Germany is honest in that thought. Her whole trouble lies in the fact that her education was pagan rather than Christian. Of course, any person who would say that all Germans are pagans, and that none of them are Christians, would necessarily brand himself as either a knave or a fool. So, too, any who say that all Methodists are Christians are either knaves or fools. We have Methodists, many of them in our colleges, who are pagans. Of course no teaching can emanate from any human being save that kind of which he is himself the living exponent; therefore all our Methodist colleges that have pagans in their faculties, are, to that extent, destroying the work of Christian education.

Christian Education.

Christian education begins, continues and ends in faith in God, through Jesus Christ, by the power of the Holy Spirit. Christians believe that within certain limits God used the law of evolution, just as he uses other laws, the law of gravitation for instance. But Christians see and believe in a personal, living, loving God, our Heavenly Father, as the first great cause of everything visible and invisible. This God of the Christian is a personal God. He has personal attributes, some of which are omnipotence, wisdom, omnipresence, love, righteousness, etc.

Christians believe that the Bible is the revealed word of God and that man is the distinct work of God's hands. Christians believe that man was made as pure as are the angels of light, but that through the temptation of the devil Adam sinned and, with Eve, was cast out of the Garden of Eden. Christians believe in the teaching of Scripture as to the history of redemption, and the history of Israel, from the curse pronounced upon Adam, Eve and Satan down through the fulfilling of prophecy to the end of time. Christians believe in the total depravity of the race and that no man can be saved only through faith in Jesus Christ by the power of the Holy Spirit.

Christians believe in the doctrine and teaching of the law of love. Christians practice that greatest of all laws: "Thou shalt love the Lord thy God with all thy soul, with all thy mind and with all thy might, and thou shalt love thy neighbor as thyself." The thirteenth chapter of I Corinthians is the law by which the life of Christians is controlled.

Since the foregoing is true, it is not strange that the Allies showed themselves more humane, more kindly in thought, and more horrified at the awful atrocities of the war than did the Germans. There are more people in England, France and the U. S. A., by far, who are Christians than there are Christians in Germany.

Christian education looks to acquainting the pupils with the laws governing in God's material world, all right, but it does more than this. It also looks toward helping all students get a firm hold upon God through faith in Jesus Christ. God is ever held out to the students as mankind's great benefactor and loving Father, but the student is made to know that God's favor can be looked for only upon the ground of obedience to material and spiritual laws. He is made to realize that if he has made a mistake by projecting his life upon the basis of violation of God's laws, there is forgiveness for him through Jesus Christ, and that in Jesus God will give him another opportunity.

Necessarily the doctrine of "self-sacrifice" has a large place in the teaching and lives of Christians. A Christian college teaches that all Christians owe to God a life of service. I, nor any other man, owes the world a life of service. All Christians, however, owe a life of service TO GOD. Christian education keeps that fact before the mind of those who are under her instruction. All that God requires of us, in return for the great redemption Christ purchased for us, is that we present our bodies as living sacrifices, holy, acceptable unto Him. When we do that thing, God will keep us unto everlasting life and use us where our service will count the most for His glory. The service rendered to God by Christians is in this world and to humanity all right, but it is rendered by Christians in the name, and for the glory of Jesus Christ. For it is Christ who worketh in us both to know and to do the will of God.

Charleston, Miss.

MEMORIAL SERVICE AT MERIDIAN, MISS., IN HONOR OF REV. H. B. WATKINS.

Dear Brother Carley: I am sending you herein the program of the union memorial service held in honor of our departed Brother H. B. Watkins, who passed away between 4 and 5 o'clock last Friday morning. The end came suddenly, but he was fully ready. I suppose you have had a full account of the funeral Saturday, at 10 a.m., conducted by Rev. J. T. Leggett and Dr. D. C. Hull, with the Methodist preachers of the city acting as pallbearers with four of the stewards of Central Church. The rest of the official board and ministers of other denominations were honorary pallbearers.

A large audience of citizens from all walks of life, both Saturday and Sunday, attested the high esteem in which Herbert B. Watkins was held. Great quantities of lovely flowers voiced the love of many friends and organizations. The body was carried to Jackson for interment to be near many of his kindred. We, his fellow-pastors in Meridian, have suffered an irremediable loss. He was our Great-heart, whose memory will linger with us till we meet on the other shore. The union memorial service was held at 3:30 p.m., Sunday, and was attended by a great throng of people. Bishop W. F. McMurry presided and paid a beautiful tribute to Brother Watkins. All Meridian is mourning the loss of this noble man.

JAMES L. SELLS.

Following is the program of the union memorial service in honor of Rev. H. B. Watkins, held Saturday, April 2, at Central Church, Meridian, Miss., Bishop W. F. McMurry presiding:

Hymn 593—"Servant of God, Well Done."

Prayer by Dr. A. A. Little, First Presbyterian Church.

Scripture reading by Dr. E. J. Willis, President of the Ministers' Association.

Address by Bishop W. F. McMurry, followed by short addresses by Dr. E. J. Willis, of the Christian Church; Dr. R. J. Bateman, of the First Baptist Church; Dr. A. A. Little, of the First Presbyterian Church; Dr. J. H. Boosey, of the Episcopal Church, and Rev. J. H. Mallard, of the Presbyterian, U. S. A.

Song—"Shall We Meet Beyond the River?"

Rev. J. L. Sells spoke briefly for the Methodist preachers.

Doxology and benediction by Bishop McMurry.

HOW BROTHER ROBINSON, OF ROSEDALE, DID IT.

The following letter reached the office of the Methodist Orphanage promptly. Brother Robinson, our pastor at Rosedale, is the district agent of the Greenville District, and one of our most enthusiastic Orphanage workers. Last year his pastoral charge refurnished the nursery, and through his efforts the Greenville District raised between $1000 and $1200 to refurnish the little girls' dormitory. His plan for an Easter offering was most unique. We wish to give it to the public.

B. F. LEWIS, Sup't.

Rosedale, Miss.,
March 21, 1921.

Rev. B. F. Lewis,
Jackson, Miss.

Dear Brother Lewis: I am so elated over the success of our Easter offering that I am writing you the full details, and if you can find space in "Our Home," I would appreciate its being published, as well as an article to the Advocate. While it may not be as large as some contributions that you will receive at this time, still, when you take into consideration the size of our Sunday school, I think it is remarkable.

You will remember that our Sunday school lesson of a month ago was taken from the parable of the "talents," so I decided that I would give each member of the Sunday school a talent according to their respective ages.

I gave to the Primary classes [illegible] a penny, to the boys' class, otherwise known as the "Ford Class," twenty-five cents and to the adult classes fifty cents, and told them to invest these talents, bringing in the increase on Easter Sunday as our offering to the Home.

To the ladies' class, Mrs. Lood H, teacher, I gave $6.00 and from that they brought in [illegible].

To the Ford Boys' class, I gave $1.25 and their increase was $19.75, Mrs. Robertson, teacher.

To the girls' class, Miss Tillie Montgomery, teacher, there was given 50c and their increase was $11.52.

To the primary class, Mrs. Austin, teacher, there was given 50c and their increase was $9.05.

To the primary class, Mrs. [illegible] Elwell, teacher, 60c was given and their increase was $7.[illegible]

We depended on the Men's Bible class to furnish their own talent and they brought in $17.70, making a total of $10[illegible] increase in their talents for the whole Sunday school of 71 members, all departments counted.

One little fellow of seven years received 10 cents, which he invested in shoe polish and tools, that he realized $1.35 by shining shoes; he told all his patrons that he was "shining" for the Orphanage.

There are other instances of pluck and perseverance, but if I should enumerate them all it would require too much of your time and space. I thought you might be interested in this plan. I have listed each pupil's talent and increase and will announce the results of each respective class on next Sunday.

Our offering from the morning preaching service was $29.50, making a total of $13[illegible].25, for which amount I am enclosing my personal check.

Trusting that there will come an abundant offering from other churches and Sunday schools in the district and Conferences, and wishing you many returns of the Easter tide, I am

Yours for the Home,
JNO. W. ROBERTSON.

THE GENERAL MINUTES FOR 1920—A RECORD OF ACHIEVEMENT.

By Curtis B. Haley, Assistant to the Book Editor.

The 1920 volume of the General Minutes of the Methodist Episcopal Church, South, is now on the press. The editors of this annual register of the church have done everything in their power to expedite its publication, but some of the Annual Conference secretaries are slow to heed the law of the Discipline (paragraph 61) and thereby greatly delay the work on the Minutes. We remind them of their duty in various ways—by letter, sometimes by word of mouth, and occasionally by wire—but, in spite of all this, the last two reports for the General Minutes of this year did not reach this office until February 22, four months after the adjournment of one of the Foreign Missions and three months after the adjournment of one of the important Annual Conferences. This copy was sent to the printers the same day that it was received. We take occasion of this writing to exhort all secretaries of Annual Conferences to forward to this office, on the blanks provided by order of the General Conference, the full returns of their several bodies immediately on the adjournment thereof. We deplore the fact that some of the secretaries wait for the printing of their own minutes, which, aside from the great probability of typographical errors in printing the statistical tables, is not in conformity with the law, and causes serious and unnecessary delay in the central statistical office, where all membership and other statistics are verified on adding machines before going to the printer. If the secreta-

ries of Annual Conferences will promptly furnish the material, the editors will promise to have the complete copy of the General Minutes in the hands of the Publishing Agents early in the month of January of every year.

We are very happy to announce that the General Minutes indicate an advance along many lines. The exact increase in the membership of the church, including ministers, is 82,605, the total being 2,267,117. The pastoral charges number 172 more this year than last, with 190 more houses of worship. While there is a decrease of 135 in the number of Sunday schools reported, there is an increase of 2,854 Sunday school officers and teachers and 90,201 Sunday school scholars. We have 686 more Epworth Leagues, with 26,782 more members. Our Woman's Work shows an increase of 784 societies, 28,479 members, and $644,615 in collections, the total amount contributed by the women being $2,048,862. There is an increase of nearly $18,000,000 in the value of church edifices and parsonages. There were 127 deaths among the traveling preachers, while 264 were admitted on trial. There was an increase of 33 effective preachers and a loss of exactly 100 local preachers. There was a gain of $71,147 in the contributions for Conference Claimants and the Superannuate Endowment Fund, but we regret to note that there was a decrease in all of the other benevolent contributions. This decrease is to be attributed to the Centenary Collections, which are not reported through this office. However, as the Centenary money goes into the various channels of the different church boards, it can hardly be asserted that there is an actual falling off in any of the benevolences. There was an increase of $1,378,639 in the amounts paid pastors and of $116,168 in those paid presiding elders—an increase of practically twenty per cent for the entire church, or an average increase over the year 1919 of approximately $220 for each effective preacher. By reference to the General Minutes for 1894 (the first time the figures on the support of the ministry were tabulated) it appears that the average salary was then only $436, whereas it is now $1,403. There was contributed for all purposes the sum of $33,825,970.

Let us thank God and take courage. The increase in the membership of the church is the largest in our history. Shall we be content with a smaller increase than one hundred thousand for the year 1921? United and sustained effort should be directed to the attainment of this most desirable end.

This volume of the General Minutes contains 349 pages and is replete with information concerning all of the Conferences and Missions of the church. There are memoirs of the preachers who died during the year, tributes to Bishop Key, the names and addresses of all the Bishops, Editors, Agents, Secretaries, and Superintendents of the various Boards and Departments of the church; also a complete directory of the traveling preachers and local preachers serving as supplies, arranged alphabetically by Conferences. All statistics are given in condensed tables and compared with the grand totals of the previous year. Every presiding elder, many of the preachers, and all active stewards should invest $1 in a copy of this permanent history of the church for the year 1920.

A NOTE FROM REV. J. M. MORSE.

Dear Brother Carley: We have held four district setting-up meetings this week—one in the Meridian District, two in the Seashore District, and one in the Hattiesburg District. Interest in the Christian Education Movement is increasing. The presiding elders are under the work, the laymen are interested, and the matter is getting on the hearts of the people. I am under obligations to all.

Rev. H. J. Moore and Rev. L. Carley showed me especial favors—I enjoyed my stay in the parsonage at Ellisville. Jack insisted that when he went to school to me, I could beat him at the game of marbles; Jack beat himself when he married.

At Seminary I preached three times for Brother Westbrook. He and his good wife know how to take care of a tired secretary.

Brother Watkins, at Quitman, is interested and is working for a complete victory for the Education Movement. It was a great pleasure to be in his home. Friday night and Saturday were spent with him.

Two services were held the Sunday I spent on the Matherville charge with Brother Yeager. He has his work at heart and will go over the top.

Monday night I was with Brother H. A. Wood, at Quitman. He is on the alert, ready for the conflict. No one who knows Wood doubts that he will succeed.

I had a conference with Ferguson, Hays, and Lavis, three of our preachers in Meridian; also with Rev. P. D. Hardin, the presiding elder. They are planning to bring Meridian to the front in the work, and knowing them, as I do, to be thoroughgoing men and preachers of ability to do things, I do not feel uneasy. I was in the home of Brother Hardin, and am rejoiced that he is so far recovered as to take up his work on the district. It makes me more determined to live close to my Lord as I meet with these brethren and others who assure me that they are praying for me and the work. May God bless them all.

J. M. MORSE,
Educational Secretary.

CENTRAL CHURCH.

Central Church at Meridian has had its twentieth pastor, seventeen of whom have gone by the inexorable law of death into the beyond, and we now as a church and people in the midst of the deeply felt loss of our pastor, Rev. Herbert B. Watkins, wait with Methodist loyalty and Christian fidelity the appointment by our Bishop of one who is to succeed him.

In the many agone years, during the administration of the various preachers, each with his own peculiar temperament and individuality, there have been epochs and natural demands that have required prayer, sanctified common sense and adaptability. The lives and labors of each have all gone into the fabric and have helped to make Meridian Methodism as it now stands.

Little did Central Church's first pastor, Rev. O. B. Thomas, dream, when he had the oxen to haul from the hillside then in the country (its main timbers all being hewn lumber) the old frame church, that that building was to be the progenitor and is in fact the mother of all the five Meridian Methodist churches of to-day. That old first Central Church, with its large belfry and great bell, was in its day not only a thing of admiration, but its very walls were resonant with an air of sanctity and sacredness.

In the long list of pastors are to be found young men, middle-aged, and old men, each having wrought during his pastorate as he, under divinely sought guidance, deemed for the best. Brother Herbert B. Watkins came at a markedly epochal time. The church planned, projected, finished and paid for under the pastorate of Rev. Warren C. Black, which was acknowledged at that time among the first, if not the first, in our Conference in point of architecture and finish, was in ashes.

From the time of its burning, other pastors had wisely thought it an inexpedient time to attempt the erection of a new church building. After patient waiting and careful surveying and prayerful planning, Brother Watkins, despite the war, high cost of labor, and all material, decided to build, and that at once, a new, modern, up-to-date edifice. The building stands to-day in its completion a result of that bold, determined daring. In great unanimity as a church, and in fact as an entire city, the Bishop and Annual Conference were petitioned to give Brother Watkins back to us for the sixth year. His aim, hope and energies were concentrated in clearing its indebtedness, and during the year to free it from all encumbrances, and to see it finally dedicated.

The record of his five years stands upon our local and Conference Journals second to none. With emphasis, it will ever be said he wrought well. We plan, but God orders. The call to come up higher has been heard and answered.

When a young man I stood by the bedside of what seemed the real translation of his grandfather, Dr. W. H. Watkins. With all below the line of his heart benumbed or paralyzed, he said: "The mind, the immortal part, is unclouded. In my Father's house are many habitations, homes. I am kept here finishing the character. He builds the home. He lets me linger here in this bodily stress in order that my character may be the better rounded. It may be I have been an impatient man."

A precious legacy has ever been the love and friendship shown to me as a boy and young man by Dr. Watkins. He requested me to "kiss his brow," and then gave to me words of cheer, and just a little later, with a glorified countenance, he went home, and I am sure has waited through the long years for Brother Herbert Watkins, and they are together now, each in his specially prepared character mansion.

Eulogies from churches, civic organizations, intimate friends, brethren, and even strangers to him are to be heard on every hand.

At a largely attended meeting of the church officials, just held, with a loss too keenly felt for words to be called into usage, a resolution was unanimously adopted:

"With prayerful submission and Methodist loyalty, we do leave the selection of his successor to the presiding bishop, pledging our faithful support to whomever he may send us."

To the wife, children and loved ones of Brother Herbert Watkins, down in the heart's oratory, where only God can enter, I will ever hold his memory, and there, in communion with Him as the best I may, will ask for the divine protection and guidance of each one and a final passage to the home where he has gone.

In love, prayer, and sympathy,

L. P. BROWN.

NORTH MISSISSIPPI CONFERENCE.

Dear Brother Carley: Will you kindly say in the Christian Advocate that we have felt it necessary to withdraw the date for the Christian Workers' Conference, to have been held at Grenada College just after the Commencement exercises? We are doing this regretfully, but have been urged thereto from a number of considerations.

A number of the brethren have suggested the wisdom of not having the meeting this year, and we believe our action will be approved by all the brethren who usually attend the meeting. And we think the Board authorizing the payment of the necessary expenses will be pleased with the action.

R. A. TUCKER,
J. T. LEWIS,
W. W. WOOLLARD,
Committee.

Grenada, April 6, 1921.

THE MISSISSIPPI CONFERENCE STANDARD TEACHER TRAINING SCHOOL.

To Brookhaven, Rev. W. H. Lewis, pastor, J. M. Wood, superintendent, belongs the honor of electing the first representative to the Standard Teacher Training School, to be held in Jackson, Miss., June 7-14. The Teacher Training Class, Miss Bigham, teacher, will send Miss Maggie Flowers to this school, paying the enrollment and board fee of ten dollars, and all railroad fares. Thanks to Brookhaven.

Let others do likewise.

B. F. LEWIS, Secretary.

MERIDIAN DISTRICT CONFERENCE NOTICE.

The preachers of the district have noted the time for this conference, May 3-4, in the Advocate Directory. This is written to ask for election of delegates and for their names promptly. Shubuta anticipates your coming, and will make you welcome. Send in the names as fast as elected, and your homes will be ready when you come.

W. H. HUNTLEY.

Shubuta, Miss.

WAITING

Millions Are Waiting For Death—or Your Aid

China is now in the grip of the world's greatest famine. Six million lives must perish before July 1st unless aid reaches them from America. Tragedy eclipsing anything seen during the World War now stalks the length and breadth of the five most populous provinces of North China. Thousands are dying every day, amid scenes of unspeakable suffering.

AMERICA'S OPPORTUNITY

The Church of Christ in America was never presented with such an opportunity for exemplifying the spirit of Christ. For many years we have been sending the Word of God to the people of China, and that Word says:

"Whoso hath this world's goods, and seeeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."

WHAT YOUR PENNIES CAN DO:

1 cent buys a meal.
3 cents saves a life for a day.
$1.00 saves a life for a month.
$2.00 saves a mother and baby a month.
$5.00 saves a family for a month.
$10.00 saves a mother and babe till harvest.
$25.00 saves a family till harvest.

YOU MUST HELP

This message comes direct to you. As a Christian man or woman, living comfortably amid plenty, knowing nothing of the pangs of hunger nor lack of food, the Word of the Lord comes directly to you in this moment of China's supreme need.

It has not been given to you, as it has been to Bishop W. R. Lambuth, to see the actual suffering. The bishop saw, and his message to American Christians is:

"China famine situation entering the acute stage. Crisis comes last of April. Thousands dying. Manchuria can furnish food and Chinese government transportation. Reliable committees distribute relief. The imperative need is money. Exchange is in our favor; one dollar will now save a life. America has saved millions already. Prompt action will save two million more. Missionaries, merchants and Chinese are working together. They will do their part if we do ours. God calls; humanity appeals. It is up to us to finish the task. We must do it in the next sixty days."

Let no man or woman who professes to love God fail to heed this cry of a people in the last throes of distress.

THE SOUTHERN COMMITTEE

DR. W. B. BEAUCHAMP, Nashville, Chairman.

Vice Chairmen

DR. E. Y. MULLENS, Louisville, Ky.
DR. EGBERT W. SMITH, Nashville, Tenn.
DR. CAREY E. MORGAN, Nashville, Tenn.
BISHOP W. A. GUERRY, Charleston, S. C.
BISHOP E. G. RICHARDSON, Atlanta, Ga.
DR. GEORGE R. MACK, Nashville, Tenn.
DR. W. W. ALEXANDER, Atlanta, Ga.

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DR. L. E. McNAIR, Jacksonville, Fla.
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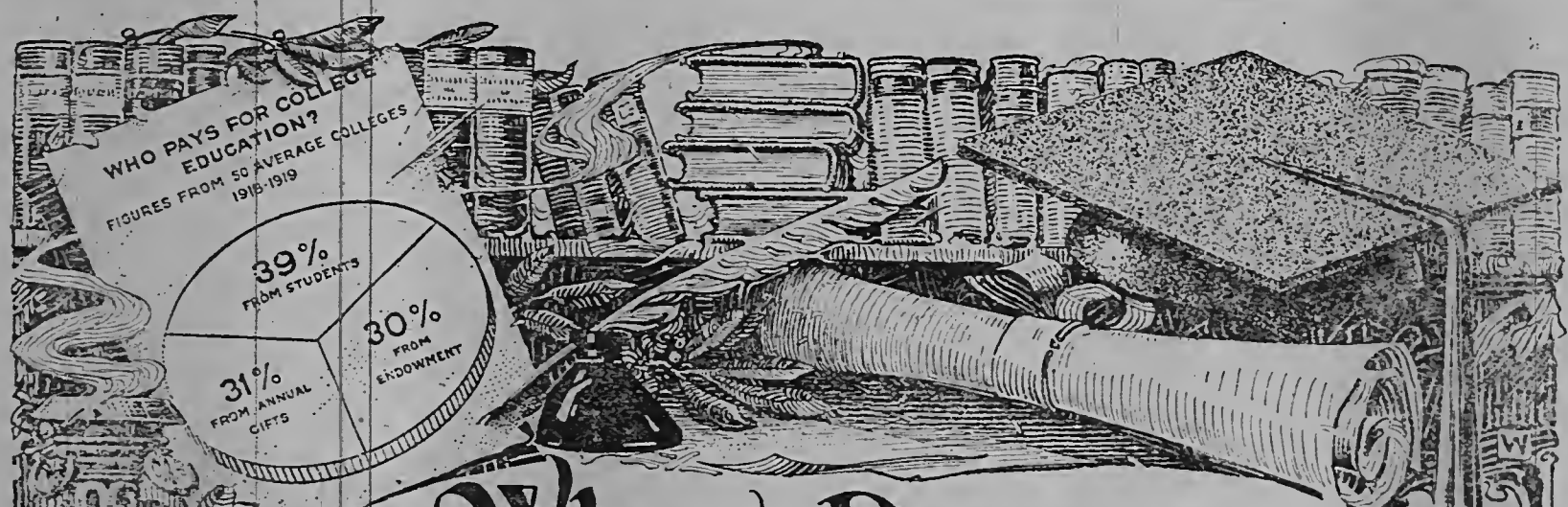
DR. GEORGE SUMMY, New Orleans, La.
JOHN J. EAGAN, Atlanta, Ga.
CHARLES M. NORFLEET, Winston-Salem, N. C.
T. S. SOUTHGATE, Norfolk, Va.

WHERE TO SEND YOUR CONTRIBUTION

If the Southern Committee for China Famine Fund has no representative in your community, give your contribution to your bank or send it to Vernon Munroe, Treasurer, China Famine Fund, Bible House, New York City.

China Famine Fund



What Does Education Cost?

Higher education costs three times as much as the student pays for it. That is, to each dollar which the student pays in fees, the college adds two in paying the actual money cost of his instruction. Thus every educated person owes two-thirds of his education to other people.

The Church cannot afford to change this arrangement. To ask our boys and girls to pay the full cost of their training would make education the exclusive possession of the rich. It would slam the door of opportunity in the faces of unnumbered thousands of our very best. In one generation the Church would be without preachers and missionaries and the world without great leaders.

Large Endowments or Certain Death

This means that all the educational institutions of the Church must be heavily endowed--that the income from permanent funds may enable them to train the youth of the land. If they are forced to depend upon uncertain and precarious gifts, which may be reduced or swept away at any moment, they cannot be great and permanent.

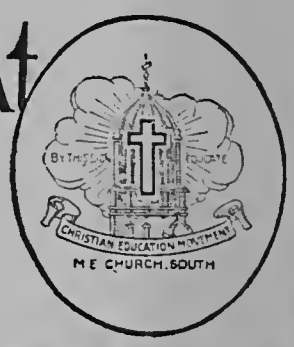
Columbia University each year serves more students than all the schools and colleges of the M. E. Church, South, in America combined, because it has the largest endowment in America; because its endowment alone is greater than the total endowments, buildings, grounds, and equipment of all the 90 institutions of the Church combined.

For educational permanency, influence, service, and greatness we must endow.

Christian Education Movement

M. E. CHURCH SOUTH

NASHVILLE · TENNESSEE



The Home Circle

A TRUE FAIRY TALK.

Did you know of the house
  Where the ginger-snaps grow?
Where tarts for us children
  March out in a row?
Where wishing is having?
  Where—isn't it grand?—
Just up in the garret
  Is real Fairyland?
Where youngsters can caper
  And romp and halloo,
For they always do right
  Whatever they do?
You don't know the house?
  Then, O, deary me,
I'm sorry for you;
  Why it's grandma's, you see!

—In Mythland.

BOB'S APRIL FOOL

This is the true story of how our Bob April-Fooled Uncle Ted. Bob isn't a boy, as you might think from the name. He's a little fox terrier, with one brown ear and a brown tip to his tail. Bob is a very bright dog. We think he's the brightest dog in town, but I'll tell you the story and you can judge for yourself.

Uncle Ted is a lawyer. Maybe that's the reason he's so hard to fool. Anyway, we three boys each tried it and none of us could catch him. When I say "we three," I mean Joe and Jimmie and myself. I'm Jack. Uncle Ted calls us "the Three Jays," because he says we chatter so. Uncle Ted likes to tease, but we don't mind, for he's the jolliest kind of an uncle. Mother says that's because he hasn't forgotten what it means to be a boy. Some men do forget, she says.

But about our jokes! I tried mine first. Uncle Ted always eats an orange for his breakfast. April Fool morning I picked out a nice-big one and cut it in two, scraped out the inside and put the empty halves together so carefully that you could hardly see where they came together. I put it at Uncle Ted's place as Nora always does, then we boys waited.

When Uncle Ted came in he said good-morning to us, then he unfolded his napkin and took up his fruit knife. We boys were watching all the time. Then he laid down the knife and took out his watch.

"I'm a little late," he said. "Please bring my cereal, Nora. I think I won't have any fruit this morning."

His face was just as sober, only his eyes were dancing. Then he passed the plate over to me, holding it very carefully.

"You better try it, Jack," he said. "It looks like a juicy one."

"I guess I'll have a banana," I said; then everybody laughed and Joe hollered out: "April Fool yourself, Jack!"

He needn't have been so quick to laugh at me, for he had no better luck himself. As it was Saturday we didn't have to go to school. Along about ten o'clock, when we were sure Uncle Ted would be in the office, Joe went over to the telephone in the hall. Jimmie and I stood right by him to see how he would come out. He was going to pretend he was Miss Lucy Grey calling up Uncle Ted. He had been practising so that his voice sounded almost like a girl's.

He called, "1250, please."

Sure enough, Uncle Ted answered.

"Is this Mr. Burroughs?" said Joe.

He started in all right, but just at the end, his voice went up in a kind of comical squeak. He said afterwards that it was because Jimmie and I laughed, but I think it was because he was excited.

We heard Uncle Ted say: "Yes. This is Mr. Burroughs. How are you, Joe? Pleasant day for the first of April, isn't it?" And before Joe could say another word, he had hung up the receiver.

Jimmie and I danced up and down and yelled "April Fool! April Fool!" Joe didn't like it very well. It's strange how much different you feel when the joke is on you than when it's on other people. Mother says that's human nature.

Jimmie is only four, so we had to plan something simple for him. This was it. The Herald boy comes about half-past five every night, just after Uncle Ted gets up from the office. Jimmie usually runs out into the hall to get the paper, for he likes Petey Evans, the boy who brings it. We planned to have Jimmie bring in a week-old Herald.

It all happened just right. Uncle Ted had settled himself in a big chair before the fireplace. Nora had turned on the lights but hadn't pulled down the curtains yet, because, though you couldn't see to read inside, it was still quite light out-of-doors. The bell rang and we heard the boy call out, "Herald!" Jimmie went to the door, and in a minute he came running in with a paper that we had left on the hall rack.

He went up to Uncle Ted and said in his cunning little voice, "Here's your paper, Uncle Ted."

Uncle Ted started to hold out his hand. It looked almost as if he were going to be caught at last, and we had our mouths all open to say "April Fool." I think he was kind of sorry to disappoint Jimmie, but he looked at Joe and me, then he said: "Thanks, old man, but I read the paper coming up on the car."

Then he picked up Jimmie and swung him to his shoulder. Joe and I made a dive for them both and we had a regular frolic.

After a time we settled down. Jimmie lay on the rug, and Joe and I curled up at opposite ends of the big settle by the big fireplace. Uncle Ted lay back in his chair, with his legs stretched out to the fire—Uncle Ted's legs are pretty long.

Suddenly Bob trotted in from the kitchen, where Nora had been giving him his supper early. Bob has a particular chair in every room, and in the living room it happened to be the one Uncle Ted was sitting in. Bob came up in front of him, sat down on his hind legs, and looked at him appealingly; then he wagged his tail, but Uncle Ted didn't stir. Then Bob gave a little whine, but still Uncle Ted paid no attention. At last Bob gave it up and went over to the hearth rug, where he snuggled up to Jimmie. Every once in a while he would look up kind of wistfully at Uncle Ted.

Suddenly he jumped up and seemed to be listening to something, then he gave a sharp little bark and made a bee-line for the window. He put his front paws on the sill and began to bark furiously. He barked and barked and barked and barked. Jimmie ran to the window to see what the matter was. Finally Joe and I both got up and Uncle Ted followed us.

"What in creation is he barking at?" he said. "It must be Ross Johnson's bulldog."

When we had all reached the window, all at once Bob dropped down, turned like a flash, and before any one of us could say "Jack Robinson," he was across the room and up in Uncle Ted's chair. We all stared for a minute, then Joe sang out, "Why, he was just April-fooling Uncle Ted."

Then we all clapped our hands and yelled, "April Fool!" as loud as we could.

Uncle Ted laughed louder than any of us. "The little tyke!" he said, "Well, he beat you boys, anyhow."

But we didn't care, because Uncle Ted had been fooled, and we were beginning to be afraid he wouldn't be.

Bob just twisted around and put his head down on his paws just as he always does, then he opened one eye kind of slow-like and winked at Uncle Ted. He really did. We all saw him.

Uncle Ted laughed again and said to Jimmie: "Jimmiekins, run out into the hall and bring in a package you'll find in my overcoat. There's no April Fool about that."

There wasn't either, for it was a box of candy, the kind mother lets us eat. We all had some, even Bob, for he likes candy, too.—Mary Wells, in The Christian Register.

THE CHESTNUT BOYS.

In a warm little bed, in a little green house, Mother Nature had tucked three baby boys safely away for a long sleep.

The house was not like the one we live in, for it had one tiny room, with no windows, and the door was fastened so tightly that no one could get in or out.

For many, many bright sunny days the little boys were sleeping, and all this time they were growing a little larger and a little larger, just as you are growing.

But by and by the days began to grow cooler. The green leaves put on their autumn dresses of red and yellow, and came rustling down from the tree to play with the wind.

Then the babies stirred in their little bed, for the Wind was busy painting in brown their green house, and he whistled so loudly at his work that they heard him in his dreams. Close behind the Wind came his friend Jack Frost, a rough little fellow. Gently he knocked at the door of the house, and softly he whispered, "Come out, little boys; come out and play with me!"

But Mother Nature only tucked her babies more snugly into bed, and answered: "No, not yet, dear little ones; sleep a little longer."

Then Jack Frost went away to play with the red and yellow leaves; but soon he came flying back, calling, "Come out for a frolic with me, boys; come out for a frolic!" And again Mother Nature answered, "Not yet, not yet! my children!"

Again came Jack Frost and knocked very loudly at the door; "Come out! Come out!" he called. And the little brothers cried: "Yes, yes, dear mother; let us go and play with Jack Frost and the Wind!"

Then the mother answered: "Yes, for you have grown to be big boys now and it is time for you to go!" So she unfastened the door and opened it wide, and out the three hurried. But soon they found that the big world was not at all like their warm, soft little house. The Wind blew and whistled around them and made them shiver; and Jack Frost was a rough playfellow, though he meant to be kind, and they soon grew weary and called to their mother: "Dear Mother Nature, we are tired, put us to sleep again!"

Then the mother spread over them, where they lay on the ground, a warm covering of "red, and yellow and faded brown."

By and by she heard their sleepy voices: "Kind mother, we are cold!"

Then Mother Nature sent a soft white covering of snow, and wrapped them in it so nicely that they hardly had time to murmur "Thank you, good mother," before they were fast asleep.

And there they will stay, till the warm sun and the gentle breezes and the soft rain wake them in the sweet springtime.

Can you guess who the little brothers were, in their snug, warm house?

They were the Chestnut boys, and the brown burr is their little house.—Helen Louise Towne, in the Kindergarten Magazine.

"TIME OUT."

The Young Die Tough.

By ordering spring lamb in a poor restaurant you realize how tough it is to die young.—Exchange.

Right.

Don't you consider my views on the question sound?

Yes, mostly sound.—Exchange.

Nothing to Prevent.

Contrib: "You sit down on every joke I write."

Ed: "Well, I wouldn't if there was any point to them."—Daily Northwestern.

He Probably Was.

Father: "My boy, what do you expect to be when you get out of college?"

Son: "An old man, father."—The Lawrentian.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

"WHEN CROSSROADS CROSS AGAIN."

If any of our readers have not yet seen "When Crossroads Cross Again," we hope they will write at once to the Board of Finance, 510-13 Security Building, St. Louis, Mo., for a copy—it will be sent free of charge.

"When Crossroads Cross Again" is a story which appeared in Collier's National Weekly, January 29, written by Rupert Hughes, without any thought, so far as we know, of the work our church is trying to do toward making adequate provision for the support of our superannuated preachers and the widows and dependent children of deceased preachers; yet, if Mr. Hughes were officially related to that work, he could not have written more powerfully or more appealingly. So clear is its presentation of the need of so many of these veterans of the Cross, that Dr. Luther E. Todd, Secretary of the Board of Finance, sought and received generous permission from the publishers of Collier's to reprint the story in pamphlet form under the auspices of the Board. It is a good story—worth reading for the story-interest alone—but it is more: it is a challenge to the sense of justice of every member of the Methodist Episcopal Church, South. Get a copy of the story and read it.

THE NEW ORLEANS DISTRICT CONFERENCE.

The New Orleans District Conference met in Bogalusa, La., on Thursday and Friday of last week. The report of the secretary, Rev. A. J. Gearheard, will appear in due time, but we cannot refrain from making brief mention of so delightful an occasion. The entertainment was perfect, from the time the railroad officials had the train stop at Fourth Street for the convenience of the delegates on arrival, till the parting word was said by the pastor at the station on Friday afternoon. The entire membership of the church in Bogalusa seemed to have a part in the generous hospitality that was extended, and the meals, which were served in the beautiful Y. W. C. A. building, were a succession of banquets.

The attendance, both clerical and lay, was good, and the program, under the efficient direction of the presiding elder, Rev. J. G. Snelling, was carried through without a hitch. Inspiring sermons were preached by Rev. W. L. Duren, Rev. E. N. Evans, and Rev. R. H. Harper. The reports from the pastoral charges were all encouraging, marked progress being indicated in all lines of church activity.

Rev. A. J. Gearheard was elected for the tenth year in succession as secretary of the conference. We venture the assertion that there is no better secretary in the connection; and appropriate resolutions were passed in recognition of the service he has rendered in this capacity for such length of time.

Delegates were elected to the Annual Conference as follows: G. W. Rowbotham, Edward Alvis, Mrs. J. A. Alford, S. H. Meyer, W. L. Ellis, W. H. Jennings, K. I. Bean, and Mrs. J. D. Rumph. It would be hard for any district to choose a stronger delegation.

Slidell was chosen as the next place of meeting, Covington, Parker Memorial, and Felicity also being placed in nomination.

IN DUE TIME.

The pressure upon our space during the progress of the Christian Education Movement is so great that we find it impossible to publish communications in hand as promptly as we should like to do; in due time, however, we hope to find space for them. We are doing the best we can under the circumstances.

PERSONAL AND OTHER NOTES.

Rev. J. C. Jackson has been placed in charge of the Campti charge, Alexandria District, Louisiana Conference. He is on the ground and at work.

Rev. J. T. Abney writes from Gallman, Miss.: "We have here a very fine people to serve. The outlook for a prosperous year is encouraging."

"Things are moving excellently with us at Hermanville," writes Rev. C. Y. Higginbotham, of Hermanville, Miss.

The First Methodist Church of West Monroe, La., Rev. H. W. Ledbetter, pastor, issues a monthly bulletin, which is full of interesting information.

The Easter services at Franklin, La., where Rev. Jno. F. Foster is pastor, were attended by an unusually large congregation. The offering for the Orphanage amounted to $312.

A post card from Rev. C. P. Jones, our pastor at Fayette, Miss., dated Chicago, April 4, brings the information that Brother Jones has enjoyed his visit to that great city.

Rev. H. J. Maddox, of Silver Creek, Miss., has a pretty heavy work—seven appointments stretching sixty-five miles from north to south—but he reports that everything is moving along well.

A son was born to Rev. and Mrs. J. Cude Rousseaux, of Spring Hill, La., on March 29. He has been named Ralph Asa. May God's richest blessing rest upon the little one!

Dr. F. M. Parker, of the Louisiana Conference, dean of Emory University, is giving all his spare time to work in the interest of the Christian Education Movement. Dr. Parker is one of the great men of the church.

A note from Rev. Chas. D. McGehee, our pastor at Fredericktown, Mo., informs us that one thousand people were present at the service on Sunday, April 3, which was observed as "Student Volunteer Day."

The people of the Trout and Goodpine charge, Louisiana Conference, are right up to date with their payments for the support of the ministry on a largely increased assessment. Rev. A. M. Shaw is the popular pastor.

Rev. Hilary S. Westbrook, of Seminary, Miss., writes that the work of his charge is moving along well, with constantly growing congregations. On April 3, Rev. J. M. Morse, Conference Secretary of Education, was with him and delivered three inspiring addresses.

We learn through her pastor, Rev. Leon I. McCain, that Sister J. W. Birch, of Hammond, La., has been reading the Advocate for more than sixty-five years, and that she values it highly as a means of grace. May the blessings of heaven rest upon her!

The general officers of the National W. C. T. U. have issued an absolute denial of the charge that there is any plan to launch a campaign against tobacco or in favor of Sunday "blue laws." The only campaign which is being waged by the organization at this time is one for membership, the goal being a doubled membership this year.

Our work at Oakdale, La., where Rev. J. L. Evans is pastor, is in fine shape. Finances for preacher and presiding elder are reported in full to date. The Sunday school, under the superintendency of Brother Collier, is doing good work. A large Bible class, taught by the pastor, has three Chinese members.

There has been marked progress on the Seashore District, Mississippi Conference, this year. There have been nearly two hundred accessions to the church since Conference, pastors' salaries have been increased $3000 or more, three churches have been painted, and several thousand dollars have been raised for churches and parsonages.

The Jackson District Conference, Mississippi Conference will convene at Brandon, at 9 a.m., May 10. It is the editor's fault that this announcement has not been made sooner, the efficient presiding elder, Rev. M. L. Burton, having furnished us the information some weeks ago. By some mishap, the letter containing the information found a place in the wrong pigeonhole in our desk. We make due apologies to all concerned.

Rev. Leon I. McCain recently assisted Rev. R. M. Brown in a good meeting at Pickering, La. Rev. R. T. Ware, of Mooringsport, La., led the singing and held the children's services. Among other results of the meeting, eighteen people entered into the tithing covenant, and eight family altars were established. Brother McCain states that Brother Brown is doing an unusually fine work on the Zwolle charge.

The Commission on Relations with Religious Bodies in Europe, of the Federal Council of the Churches of Christ in America, desires to receive information regarding ministers, officials and laymen representing our churches who expect to be in Europe during the present year. This information should be sent to Rev. Charles S. Macfarland, General Secretary, 105 East Twenty-second Street, New York City.

Rev. James H. Felts, presiding elder of the Greenville District, North Mississippi Conference, informs us that Rev. Julian S. Duncan, who has been pursuing a course of study at Emory University, has been appointed pastor of the Duncan and Hillhouse charge, and that he will be on the ground as soon as the school year closes. Brother Duncan is a choice young man, the charge is a splendid one, and this appointment is a very happy arrangement.

Rev. N. E. Joyner, pastor of First Church, Baton Rouge, La., paid the Advocate office an appreciated call last week while the editor was attending the New Orleans District Conference. He was in the city to be with his son, Calvin, during a slight surgical operation. This splendid son of a noble father, after graduation from Tulane University this year, will go to China as the representative of the Board of Missions to supervise as civil engineer the great amount of construction work being done in that mission field. His headquarters will be at Soochow.

We learn with great sorrow of the death of Mr. John T. Atkinson, at Dinuba, Calif., on March 28. He was a younger brother of Rev. C. D. Atkinson, pastor of Parker Memorial Church, this city. Born in Senoia, Ga., he moved with his parents to Ruston, La., in 1885. In 1890 he moved to Goliad, Texas. Later, he married Miss Lilla Taylor. Their home was blessed with three sons and four daughters. Mr. Atkinson was a faithful member of the church. He went to California recently for the benefit of his health. The immediate cause of his death was influenza. We extend sincere sympathy to the sorrowing members of his family.

Dr. R. A. Meek, of Sardis, Miss., writes: "In my article entitled 'The Neglected Man of Methodism,' carried in your excellent paper of April 7, there appears the expression, 'Satan must be depended upon,' etc., when it should have been, 'Satan may be depended upon,' etc. The use of the former auxiliary affects the meaning of the sentence. Otherwise, I should not bother you with this correction. Few journals are freer from typograhical errors than the Advocate." We thank Dr. Meek for calling attention to this error. His "copy" was perfectly plain—but some strange things happen sometimes with the types, and the proof reader misses some very evident errors. We appreciate, too, his commendation of the general typographical excellence of the Advocate.

An event of unusual interest to all those connected with the Advocate office, as well as to many others, is the approaching consecration of Miss Clara Chalmers, daughter of Mr. and Mrs. Chas. O. Chalmers, to missionary work at the meeting of the Woman's Missionary Council now in session at Richmond, Va. Miss Chalmers, after graduating from the high school in New Orleans, was employed in the Advocate office for several years. She is a graduate of Athens College, Athens, Ala., and of Searritt Biblo and Training School, Kansas City, Mo. For two years she has been teaching at Whitworth College, Brookhaven, Miss. She is thus splendidly equipped, not only by character, but also by training, for the noble work to which she has devoted her life. Brother Chalmers has gone to Richmond to be present at the consecration service on next Monday.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. A. A. Simms, Johns, Miss., 4; Rev. W. M. Young, Leland, Miss., 2; Rev. J. O. Bennett, Colfax, La., 2; Rev. J. E. Cunningham, Aberdeen, Miss., 2; Rev. H. J. Maddox, Silver Creek, Miss., 2; Rev. M. A. Massey, Fannin, Miss., 4; Rev. P. O. Lowrey, Indian Bayou, La., 2;

Rev. J. T. Abney, Gallman, Miss., 3; Mrs. G. R. Wafer, by T. H. Lawrence, Haughton, La., 7; Rev. L. A. McKeown, Merigold, Miss., 2; T. M. Babington, Franklinton, La., 2; Rev. W. W. Jones, Guntown, Miss., 5; Rev. C. Y. Higginbotham, Hermanville, Miss., 3; Rev. A. M. Broadfoot, Fernwood, Miss., 3; Rev. W. L. Linfield, Gulfport, Miss., 2; Rev. R. W. Tucker, Homer, La., 51.

DISTRICT CONFERENCE SCHEDULE.

Louisiana Conference.

Shreveport, at Shreveport, April 19-21.
Lake Charles, at Rayne, April 26-28.
Monroe-Ruston, at Lake Providence, May 3-5.
Houma, at St. Martinsville, May 6-8.
Alexandria, at Oakdale, May 10-12.
Baton Rouge, at Amite City, May 25-26.

Mississippi Conference.

Seashore, at Columbia, April 26-29.
Meridian, at Shubuta, May 3-4.
Newton, at Philadelphia, May 4-5.
Jackson, at Brandon, May 10-12.
Brookhaven, at Topisaw, May 10-12.
Vicksburg, at Utica, May 11-12.
Hattiesburg, at Collins, May 24-27.

North Mississippi Conference.

Columbus, at Wier, April 22-24.
Greenville, at Gunnison, April 28-May 1.
Sardis, at Senatobia, May 3-5.
Grenada, at Coffeeville, May 4-6.
Greenwood, at Lambert, May 10-13.
Corinth, at Baldwyn, May 17-19.
Aberdeen, at Houston, June 14-16.

A STATEMENT BY THE COMMISSION ON WESTERN ASSEMBLY.

Commissioners representing the Annual Conferences of Missouri, Oklahoma, Texas, Louisiana, and Arkansas met in Ft. Smith, Ark., March 17, and effected a temporary organization with Rev. T. F. Sessions as chairman and Rev. J. B. Swinney as secretary.

After informal discussion it was unanimously decided that it was desirable that an Assembly west of the Mississippi River should be established for the Methodist Episcopal Church, South, in these States, and that the Assembly should provide for the promotion and co-ordination of the recreational and cultural summer activities of our Sunday school, Epworth League, Missionary and Educational organizations on a large scale and in such a manner that the popular needs of the greatest possible number may be met.

It was agreed that an investment of a half million or even a million dollars would ultimately be necessary and that development should depend on the funds that may become available, and, while the early establishment of the institution is desirable, that all propositions should be carefully considered and the financial interests of the church fully safeguarded

As it is known that many communities desire to secure the Assembly and are expecting to submit propositions for the location, the following tentative requirements are suggested:

1. A suitable site for permanent buildings is necessary, and additional land for residences, encampment and development is desirable. A large body of land is preferred and it should be so situated that it may be completely under control and free from questionable or unfavorable environment.

2. First-class sanitary and climatic conditions are necessary, and attractive scenery and opportunities for proper summer sports and recreations are highly desirable.

3. Accessibility and railroad and turnpike advantages will be considerations, as well as pledges of co-operation by railroads and other transportation organizations.

4. An abundant supply of pure drinking water is necessary, and water for bathing, boating, and fishing is desirable. The possibilties of developing a lake and water-power will be considered.

5. Provision for light and electric power will be considerations.

6. Local facilities for buildings for assembly and housing will be considerations, and it should be understood that the cost of living is an important question, as it is desired to bring the benefits of the Assembly within the reach of all good people.

7. Bonuses of land and cash will be considered, and, other things being equal, will have much weight.

8. The exact methods of financing the enterprise will be carefully worked out and submitted to the patronizing Conferences for approval.

Permanent organization was effected by the election of Rev. A. C. Millar as president, Rev. T. F. Sessions as vice president, and Rev. J. R. Abernathy as secretary-treasurer, and these officers, with Rev. George S. Sexton and Rev. J. B. Swinney, were constituted an executive committee and instructed to publish this statement, receive propositions, secure all necessary information, visit locations, and at such time as may seem proper submit these propositions and details to the Commission, with the understanding that the Commission will then take up the whole question of location and financing the enterprise.

Five type-written copies of each proposition should be sent to A. C. Millar, 200 E. 6th Street, Little Rock, Arkansas. As it is desired that the Executive Committee should meet in June, propositions should be in by May 15, 1921.

It was the belief of the Commissioners that by wise management this enterprise may be made the greatest of its kind in all the Southwest, and it is desired that every opportunity be given to each interested community to present its advantages so that the best possible place may be selected.

The following Commissioners were present: Rev. J. W. Sims, Chickasha, Okla.; Rev. G. S. Sexton, Shreveport, La.; Rev. D. H. Hotchkiss, Navasoto, Texas; Rev. T. F. Sessions, Georgetown, Texas; Rev. J. B. Swinney, Windsor, Mo.; Mr. L. D. Murrell, Marshall, Mo.; Rev. J. H. Ball, Shawnee, Okla.; Rev. J. R. Abernathy, Okmulgee, Okla.; Rev. F. S. H. Johnston, Conway, Ark.; Rev. A. C. Millar, Little Rock, Ark.; and Mr. G. C. Hardin, Ft. Smith, Ark.

A. C. MILLAR, President.
J. R. ABERNATHY, Sec'y.

JACKSON DISTRICT CONFERENCE.

The Jackson District Conference will convene in Brandon, Miss., at nine o'clock a.m., Tuesday, May 10. The first day will be devoted to the general business of the district, the second day to Christian Education and the Sunday school work, and the third day to missions and the laymen's work.

The brethren are requested to elect their delegates and forward their names to Rev. J. G. Galloway, Brandon, Miss., and to the undersigned, at 126 Adams Street, Jackson, Miss.

M. L. BURTON, P. E.

HOUMA DISTRICT CONFERENCE.

The Houma District Conference will convene at St. Martinsville on May 6, as you have noticed in the last issue of the Advocate. Will all the pastors kindly send me the names of delegates from each charge not later than the 25th, as this will facilitate the work of our committee on entertainment? I hope we shall have a good delegation from each charge. Come to old St. Martinsville and enjoy yourselves!

A. J. MARTIN, Pastor.

TO THE PASTORS OF THE SEASHORE DISTRICT.

Dear Brethren: It is just two weeks till district conference. If you have not done so, please elect your delegates. Send names to me, and to Rev. L. L. Roberts, at Columbia, Miss.

Committees are as follows: License to Preach, and Recommendation for Admission on Trial—J. D. Ellis, H. J. Moore, and E. J. Coker; for Deacon's and Elder's Orders—B. E. Miegs, C. M. Chapman, and H. C. Castles. Other committees will be announced at the Conference.

Brethren, bring your Quarterly Conference records for examination.

W. M. SULLIVAN, P. E.

Gulfport, Miss.

FANNING THE FLAMES OF PREJUDICE.

By Robert B. Eleazer.

Any effort among us to fan the ready fires of race prejudice cannot be too greatly deplored or too vigorously discouraged. It is un-Christian, undemocratic and un-American, short-sighted and discreditable to the last degree.

We fear that the recently revived Ku Klux Klan is distinctly of this unfortunate character. Certainly, however lofty its purpose, it is fraught with great danger. As a secret organization, operating under cover, it suggests too much the methods of the mob that sets aside legal guarantees and processes, and metes out justice according to its own ideas. Even though it should never take a questionable step itself, its very existence affords a convenient shield for terrorism and crime on the part of any who may be looking for the opportunity. We are told that the name of the organization has been used more than once for purposes of intimidation and that in one case dynamitings followed shortly afterward. The Klan insists that it had nothing to do with these occurrences. In that case somebody used it as a convenient cover for crime.

Thus, giving the Klan credit for only the best intentions and the most scrupulous regard for law, it must still be evident that its very existence constitutes a peril.

There have been conditions under which the "vigilance committee" performed a valuable service. Where there existed no machinery of government, no constituted authority for the preservation of order, the citizen's committee organized for public protection is a beneficient necessity. It is hardly to be believed, however, that the organizers of the Ku Klux Klan will discredit the South by alleging that such a condition exists here to-day.

Besides, the "vigilance committee" operated publicly and in broad daylight. Conditions that justfied it at all justified it fully. When the time came when it could not longer go openly about its work, its mission was ended, because a higher authority had come into existence. As we see it, the very fact that the modern Ku Klux Klan appears to function largely in secret, under cover of masks and darkness, is evidence enough that it is not needed—that there is a higher authority which is all sufficient, if properly supported.

It would seem, too, that any organization devoted to the preservation of law and order might find it a worthy and sufficient mission to supply the needed support openly and in the sight of all men. Thus would it accomplish its high purpose, and at the same time avoid the obvious perils involved in clandestine operations.

NORTH MISSISSIPPI SUNDAY SCHOOL CONTEST.

We have received the following reports for last Sunday of the North Mississippi Sunday School Contest:

Crawford: Men's Unity Bible Class—attendance, 17, offering, $1.40.

Greenville: Big Brothers' Bible Class—attendance, 86, offering, $25.69; remainder of school—attendance, 219, offering, $10.37; total attendance, 305, total offering, $36.06.

Greenwood: Men's Class—attendance, 116; total attendance, 470, total offering, $31.63.

Tupelo: Baraca Class—attendance, 51, offering, $6.54; Wesley Bible Class—attendance, 43, offering, $2.70; Philathea Class—attendance, 30, offering, $6.07; total attendance, 391, total offering, $37.29.

Winona: Men's Volunteer Class—attendance, 50, offering, $4.30; total attendance, 193, total offering, $13.25.

A believer must have on the sea of life, Patience for his tackling; Hope for his anchor, Faith for his helm, the Bible for his chart, Christ for his captain, the breath of the Spirit to fill his canvas. —J. Trapp.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

ANNIE NELL PATRICK, the only daughter of Mr. and Mrs. J. W. Patrick, of Johns, Miss., was born Jan. 6, 1916, and departed this life Feb. 2, 1921. Her death brought great sorrow, not only to the home, but to the community at large. Though young, by her cheerfulness and loving disposition she had won her way into the hearts of the people and was much loved by all who knew her. She loved the church and wanted to go to church, even during her illness. We will see her no more, in this world; but we think of her quite often and only as the ideal—for she was so good, sweet and pure. Weep not, loved ones, as those who have no hope, for it will not be long until you can join her with the happy throng, in Heaven above where all is peace and love. Her precious little body was laid to rest in John's Cemetery, in the presence of a large company of people; and the grave was covered with flowers as an expression of love for her. May God bless and comfort the loved ones.

A. A. SIMMS, P. C.

RESOLUTIONS.

Mrs. J. H. Singletary, of Florence, Miss., died Feb. 12, 1921, after a short illness. The following resolutions were unanimously adopted by the Missionary Society of the Marvin Methodist Church, Florence, Miss.:

Whereas our greatly beloved sister and fellow-worker has been called to her everlasting home, Resolved that we bow in humble submission to the will of our Heavenly Father who doeth all things well. We testify to the beautiful Christian character of our sister and her faithfulness to duty; That we extend to her family our deepest sympathy in this time of their grief; That a copy of these resolutions be spread upon our record and one sent to the family.

"EFFICIENCY WEEK."

The Whole Church in Training For Christian Service.

By Rev. W. P. Gordon, Clay, Ky.

In January, 1920, I became deeply conscious of the need of more intelligent consecration on the part of myself and the congregation I serve. The great themes of prayer, stewardship and life service kept impressing themselves upon me until I began casting about for a method of bringing them to the attention of the church. The thought occurred to me: We have revivals to reach the unchurched; why not have one for the church?

With that idea in mind I began building a program covering a week, to be called "Efficiency Week." The first three days were given to the subject of prayer. The speaker was a very fortunate selection and gave us a series of sermons so helpful that the congregation was greatly moved. The following two days were devoted to stewardship, and the last three days of the week to life service, the speaker in each case being signally successful in presenting his theme. Tracts were distributed at each meeting bearing on the subject treated, and cards were given to those who desired to sign for stewardship, prayer covenant, or life service. Many signed for stewardship and prayer, and a number spoke to me about life service.

Throughout the week two services were held daily—afternoon and evening. Forty minutes before the hour for the evening lecture six mission study classes were conducted—one for each principal group in the church. The men studied "Christian Americanization;" the women, "Money, the Acid Test;" the League, "Ancient People at New Tasks;" the Intermediates, "An African Trail;" the Juniors, "Called to the Colors;" and the primaries had "Mook" read to them. In these classes we had an average daily attendance of one hundred. Each class chose sides and conducted an attendance contest, which augmented the enthusiasm by the spirit of generous rivalry.

A great deal of advertising was done in advance by means of posters, form letters, post cards and handbills, and on Friday before our first session, we gave a banquet where all of the congregation came together. When the "eats" and toasts were disposed of, "Efficiency Week" was laid on the hearts of all present and an urgent invitation given.

We were highly pleased with the results. In fact, we were so pleased that we put on a similar program the latter part of October, but on a larger scale. The program called for a larger outlay of labor, money and speakers, but it was more than worth it. In this program we tried to find an objective for the consecrated purposes engendered by the previous program and chose such subjects as Christian literature, woman's activities, the Sunday school and the church, Christian citizenship, the public school and the church, activities of young people, and brotherhood. We were again very fortunate in the selection of speakers, for each was thoroughly familiar with his theme and every message reached the heart.

I am offering my presiding elder a plan to have eight programs like this going at different places in the district at the same time and have our speakers come on the Chautauqua plan and thereby save expense and secure better speakers. With a competent director for the district and the support of the pastors, there seems to me no reason why the plan would not be a success.—The Missionary Voice.

A COLLEGE RALLY AT MOORHEAD, MISS.

The Red Cross room of the beautiful new Methodist church in Moorhead, Miss., was the scene of a very delightful banquet Thursday evening from 6:30 to 8 o'clock. The banquet was given by the Methodist people of Moorhead, together with the help of their loyal friends. It was given for the Millsaps and Grenada college graduates and ex-students who reside in the western half of the Greenwood District.

These college boys and girls congregated in Moorhead for a college rally in behalf of the Christian Education Movement of the Methodist Episcopal Church, South. These rallies are being held all over Southern Methodism, that spirited enthusiasm may be aroused for their Alma Maters and that the successful conclusion may be the raising of $33,000,000 for Christian education.

There was a splendid attendance upon the rally in Moorhead, and from the very beginning to the last minute every one seemed to be in the highest spirit, no one sounding a discouraging note as to the raising of the $33,000,000.

The following guests at the banquet registered: Mmes. L. N. Townsend, J. J. Breland, Vanlandringham, J. D. Wroten, L. B. Flannery, A. L. Seals, W. L. Graves, C. A. Davenport; Misses Etta Mae Jones, Katherine Tucker, Martha Duberry, Hely Ray Hosler, Loree Atkinson, Edith Watkins, Whitford Price, Nannie Pearl Scroggans, Manette Harris, Mary Wright, Eva G. Sanders, Eva Bright, Onnie Bright, Ruth Graves, Annie Mae Patterson, Powell, and Ruby Nail; Messrs. S. H. Caffey, N. J. Golding, J. S. Savage, J. T. Lockhart, J. C. Wasson, Thomas House, Bob Fisacerly, Ira Morgan, Joseph Pennebaker, C. A. Davenport, Austin Tackett, Vaughn Harrison, J. D. Wroten, W. E. Hobbs, J. J. Henry, W. L. Graves and Elbert Henry; Drs. W. R. Bourne, field agent for Alabama and Mississippi in the Movement; J. R. Countiss, president of Grenada College; D. M. Key, of Millsaps College; J. S. Vanderver, superintendent of the Sunflower County Agricultural High School of Moorhead, and U. S. Wasson.

The following program was rendered, being interspersed with jokes, toasts, etc.: Word of welcome on behalf of the Methodist Church, J. D. Wroten, toastmaster for the occasion; welcome on behalf of the town, Dr. U. S. Wasson, leading physician of Moorhead; Response, Hon. J. S. Savage, prominent lawyer of Belzoni; vocal solo, Miss Mary Henry, of Moorhead; an address by Miss Onnie Bright, district director for Grenada College. Miss Bright showed that her heart was in the Movement, and her work is showing up in the district, and will no doubt result in the lining up of all the Grenada College girls in this district for the Christian Education Movement. One of the inspiring talks at the banquet was given by Prof. J. S. Vanderver, superintendent of the Sunflower County Agricultural High School in Moorhead. Prof. Vanderver discussed "The Right and Wrong Kind of Education," showing that we must have Christian education. No wonder that our county school is making such strides in this thriving little city when such a man is at its head. The senior class of his school was present at the banquet, and by their words showed that they had, in their school course, caught his spirit as to education.

From the banquet the guests went to the main auditorium, where the public had gathered in great numbers, and before that splendid audience addresses were delivered on Christian Education by Drs. Key, of Millsaps College; J. R. Countiss, of Grenada College, and W. R. Bourne, of Birmingham, Ala. Their speeches were clear-cut, spirited, right length, and very optimistic.

Between these speeches, Misses Katherine Tucker and Martha Duberry, both popular students in Grenada College, furnished vocal and instrumental music for the audience.

Owing to the good that came both to Moorhead and the visitors on account of this rally, owing to the splendid high school here, and to the convenient location of Moorhead for this half of the Greenwood District, it was voted that this get-together meeting be made an annual event. In good spirit, the meeting ended with the benediction by Rev. W. L. Graves, of Sunflower, Miss.—Commercial Appeal.

FROM COLLINS, MISS.

Dear Brother Carley: This is to let you know that we are in the midst of a great revival here at the Methodist church in Collins. Rev. Jas. V. Bennett, our efficient Conference evangelist, is doing the preaching. We had an overflow crowd out last night for two weeks.

Let me incidentally tell you, we had about 250 out at prayer meeting the other Wednesday night.

Pray for us that we may have the greatest year in he history of our ministry this year.

JAS. M. LEWIS.

It is not enough to begin well. Manasseh and Paul began ill, but ended well; Judas and Demas began well, but ended ill.—Selected.

Epworth League.

THE EPWORTH LEAGUE AS A TRAINING SCHOOL FOR YOUNG PEOPLE FOR DEFINITE SERVICE.

When we look over the statistics of the church, and see the number of young men and women who have volunteered for life service through the Epworth League, we can not help but believe the League is an excellent training school.

In the League we learn to speak in public, which factor is needed at one time or another in a person's life. We also learn to pray in public. If a person does not learn to pray in public when young, he seldom learns when old. We ascertain how to give systematically, and by so doing never regret what we have given. We discover the needs of the world and how to meet them, in the study of missions, and in social service, which makes us more willing to help. Once the Epworth League of a certain college organized a mission study class, and from that class five of the seniors were called for definite service.

Any one who has been trained in public speaking and praying and in giving systematically, and one who studies a mission study book is in an attitude in which God may call him. —Carrio McKay, in Arkansas Methodist.

FROM LAFAYETTE, LA.

Dear Brother Carley: So many things have happened in Lafayette, La., it would take two pages of the Advocate to report the proceedings.

The District Set-up Meeting, March 24, at Lafayette was quite a success, owing to Bros. Lutz and Battle keeping the mails reminding the males of the day and hour. Our Woman's Missionary Society entertained the brethren at the Jefferson Cafe. Mr. J. A. Anders, son of Rev. Geo. D. Anders, was appointed minute man, and Mrs. J. J. Davidson, likewise, church director. Both are capable and convincing in their methods of approach, which insures that the Education Movement will be given fair play and a square deal in our local church.

John G. Wooley, LL.D., came, talked, and collected for the Anti-Saloon League.

Mrs. J. B. Williams, manager of our Epworth League, is a delightful discovery. The young and old rally around her, and Sunday nights she crowds the church to hear the programs the League renders. Her series of talks on the Holy Land grip the popular mind with thrilling interest concerning the Land and the Book. We have never heard any missionary who could equal her in telling what they have seen or heard in our mission lands.

The quarterly conference ordered a movement for a new church begun, and appointed a building committee, composed of J. J. Davidson, Paul M. Waitt, A. B. Denlo, C. D. Caffery and Mrs. Crow Girard, to take such steps as may be necessary.

A church conference, after presentation of the matter and prayer, voted solidly, 45 votes- no adverse votes—in favor of the new church. The Epworth League, with a full church, voted unanimously. The pastor, therefore, began the organization of the womanhood of the church into six circles, with chairmen, secretaries and treasurers, and 120 women have so been organized to create sentiment and to raise funds for the new church. It is surprising how the ladies of other churches are eager to join these circles and help raise funds. The present church is too small, leaks badly, is in a poor location, is not arranged for modern class room work, and makes large class room work practically null and void. It is standing room only, when the closing exercises are conducted.

The choir, under the direction of Mrs. R. C. Cunningham, a gifted musician, is not second to the best in this section.

The record of Mrs. Crow Girard as Treasurer of the Centenary Fund is a brilliant success, and deserves front line mention.

Our church treasurer, J. J. Davidson, is the most valuable all-around man to the pastor we have had any experience with as the years have gone by.

Here I must stop, for there are so many other individuals who are such valuable assistants that it would be an injustice not to give them all honorable mention.

HENRY W. RICKEY, Pastor.

GREAT ENDINGS.

Have you ever noticed how often, when reading, one or two words, or a whole sentence, will make an impression on the mind, and keep recurring long after the rest of the book is a memory? And have you ever noticed how often in a week one or more happenings, totally different in aspect, will convey the same impression? The words "great endings" have been much in our thoughts during the week just passed. No matter where we happened to be, or how busy with the work of the office, those words stood out prominently in our mind and almost demanded that we give them attention. They even invaded our dreams.

It was to a sympathetic audience that the world-famous singer, Tetrazzini, gave her programme, and the clear, flute-like notes will ring in the ears of her listeners for many a day. But it was the endings of her numbers that created the greatest impression on us. From the first note to the last of each selection the performance was wonderful, but at the finish the quality seemed to be sweeter and the tone fuller. They were, indeed, great endings.

John Drinkwater's play, "Abraham Lincoln," we could never attempt to describe. It left an impression on the minds of the audiences that we do not think will ever be effaced. However, when in time the play becomes a rather dim memory, the endings of the scenes will still stand out clearly. They were not elaborate endings. Rather they were simple, so simple that only a great playwright could conceive them, and in effect they were overwhelming.

And as with the artists, we followed the life of that great-hearted, simple, and lonely man, we saw him take responsibilities that seemed almost too great for one man to bear, and carry them through to the end—a great end.

To undertake a thing and work it out to the very best of our ability, striving to make the end a great one—surely this is a worth-while ambition that, once achieved, will bring its own reward.—The Christian Guardian.

A NEW DOCTRINE OF HELL.

If the followers of Jesus Christ could realize for a moment what the future has in store for humanity there would be a manifest girding up of faith. If they could see the warning words that have been written over the portals of to-morrow and understand the inevitable thing we are facing they would not think we are talking in alarming temper and are not working under a hallucination when we claim that the future is either "Christ or chaos." If the ministry could bring men to see that, while the doctrine of hell is sadly neglected and gets no reaction, we are still facing something just as fearful; for what is "chaos" but hell with the fires extinguished? What would it mean to fall into a "red chaos?" Would that hell filled with angry, violent, wild, ruthless, demonized men be something fearful beyond description? Would that hell filled with smashing guns, gleaming daggers and thrusting bayonets, where the streets run red with blood and death stalks abroad morning, noon and night, be something that would congeal the blood of men? Would that hell, with its outraging of innocence and its merciless murderings and slaughterings, with its starvations, where children cry in the streets for bread, where women scream in wild mania over the suffering of the violation of virtue, be something that will furnish a delineation of torture that will awaken the souls of men to their peril? Our fathers laid the foundations of the American church on the gospel, "It is either Christ or hell." Their sons to-day should find just as powerful a gospel in the call to the men of this age, "It is either Christ or chaos." In this conception lies the dynamite for the preaching of a doctrine of a present-day hell—Western Christian Advocate.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Second Round.

Indian Bayou, April 17, at Hebron.
Noble ct., April 24, at Benson, a.m.
Leesville, April 24, p.m.
Opelousas, May 1.
Patterson and Jeanerette, May 4, at Jeanerette.
Branch ct., May 8, at Branch.

C. A. BATTLE, P. E.

Shreveport Dist.—Second Round.

Grand Cane, at Stonewall, Apr. 17, a.m.
Cedar Grove, Apr. 17, p.m.
Bayou LaChute, at Atkins, Apr. 24, a.m.
Wesley, at Hall Summit, Apr. 25.
Hinggold, at Grand Bayou, Apr. 26.
Haynesville, at Dykesville, May 3.
Pelican, at Mitchell, May 8.
Castor, at Alberta, May 11.
Blenville, at Strange, May 15.
Plain Dealing, at Walker's Chapel, May 18.

R. H. WYNN, P. E.

Alexandria Dist.—Second Round.

Colfax and Montgomery, at M., Sunday, April 17.
Campti ct., at Davis Springs, Sunday, April 24.
Liberty and Oak Grove, ——.
Elizabeth and Fullerton, ——.
Pineville, Sunday, May 1, a.m.
Alexandria, Sunday, May 1, p.m., May 2, p.m.
Boyce, at Eden, Sunday, May 8.
Pleasant Hill, at Marthaville, Friday, May 13.
Provencal, at Oak Grove, Saturday, May 14, Sunday, May 15, a.m.
Natchitoches, Sunday, May 15, p.m.
Columbia, at Grayson, Sunday, May 22.

W. L. DOSS, JR., P. E.

Monroe-Ruston Dist.—Second Round.

Chatham, at Chatham, April 17.
Simsboro, at Antioch, April 23, 24.
Lake Providence, at ———.
Oak Grove, at ———.
Midway and Epps, at ———.
(The dates of the last three will be announced after the date for the District Conference has been arranged.)
Eros, at Indian Village.

Our District Conference will convene at Lake Providence.

K. W. DODSON, P. E.

Baton Rouge Dist.—Second Round.

Franklinton ct., at Fitzgerald, April 17, a.m.
Franklinton, April 19, p.m.
Natalbany, at Wesley, April 22-24, a.m.
Springfield, at Holden, April 24, p.m.
Olive Branch, at Clear Creek, May 1, a.m.
Denham Springs, at Palmetto, May 8, a.m.
St. Francisville, at Star Hill, May 15, a.m.
Pine Grove, at Montpelier, May 22, a.m.

J. W. LEE, P. E.

Sunday School

LESSON FOR APRIL 17.

Lesson Topic: Labor Problems.

Scripture Lesson: Mark 6:1-3; John 5:17; II Thessalonians 3:7-10; Deuteronomy 24:14-15; James 5:4-5.

Golden Text: "Not slothful in business; fervent in spirit; serving the Lord." Romans 12:11.

Home Readings: Monday, Jesus the Carpenter, Mark 6:1-6; Tuesday, Earning a Livelihood, II Thessalonians 3:6-13; Wednesday, God Puts Man to Work, Genesis 2:4-15; Thursday, The Builders, Nehemiah 2:16-23; Friday, The Worker and the Sluggard, Proverbs 24:27-34; Saturday, The Homemaker, Proverbs 31:10-20; Sunday, Strength for Labor, Psalm 121:1-8.

Teaching Points.

1. A fundamental requirement of the Christian life is activity; that means work. A lazy man cannot be a good Christian.
2. Since work is necessary for earning a livelihood, all men have a right to work under favorable conditions, and to receive a fair return for their toil.
3. A spirit of selfishness that would oppress the laborer or withhold from him fair remuneration is not only unChristian—it is anti-Christian.
4. The Kingdom of God cannot come on earth until the spirit of Christ pervades the industrial world.

LOUISIANA CONFERENCE NOTES.

The New Orleans District Conference was a most successful meeting. The presiding elder, Rev. J. G. Snelling, carried on the business in a pleasing way and with dispatch.

The Sunday schools of the district made excellent reports, and showed a fine increase in numbers as well as in efficiency. The brethren and delegates made the Field Secretary welcome.

Bogalusa Methodists and their able pastor, Rev. A. J. Gearheard, are most generous hosts.

The Shreveport Sunday school workers will please plan to be at Shreveport Sunday school meeting Tuesday afternoon, April 19, 2 to 2:30 o'clock.

ALONZO EARLY,
S. S. Field Secretary.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Brother Clark reports the organization of a Sunday school at Lintonia last Sunday. This is fine. Rev. R. T. Hollingsworth is the pastor of this charge. Brother Clark is out this week with the illustrated lecture. I have spent the last ten days with the illustrated lecture. This is a mighty fine lecture and it is doing good wherever it is put on.

We had the privilege of starting the Sharon Sunday school off last week. They start well. Brother Porter is very happy in his work there, and the good people are responding to his efforts.

The Camden Sunday school is in a flourishing condition—18 in their Bible class Easter Sunday. Fine for Camden!

Rev. W. L. Blackwell, of the Vaughan charge, reports the organization of two Sunday schools on his charge. This is fine work indeed.

The Gulfport Sunday school reports 38 out of 39 teachers present Easter, and 22 out of 29 classes perfect in attendance. This is the finest report I know anything about at all.

Sunday School Day is April 24. If you have not received your Programs, please let me know. About one-seventh of the charges did not observe Sunday School Day last year. Will you not help us to make it unanimous this year? Programs have been sent to each pastor. If you do not receive them, notify the Field Secretary.

If you are interested in Children's Week, I will be happy to put the material in your hands. Let me hear from you.

Final plans have been made for the Standard Training School. Your expenses for board and lodging and books will be $10; so it will cost you $10, plus your railroad fare, to take in the Training School, June 7-14. Plan for it. Write me for further information. Let us make a desperate effort to make this the biggest success of all.

Pray for the work and the workers. God bless and keep each of you.

Your friend and brother.
JNO. C. CHAMBERS,
Field Secretary.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Up to the present I have ordered 5630 programs for the observance of Sunday School Day for 208 schools. This is about fifty per cent of the number that could observe the day. Why not have it 100 per cent and be done with it?

Greenwood proposes to contribute $50.00 on Sunday School Day and hopes to make it $100.00. So does Greenville propose to do likewise. Read the Advocate and you will see some of our large schools contribute on one Sunday for their local expenses three times as much as they propose to give for the extension of our work for the entire year. Such schools need help.

Brother Luther McKeown writes that two-thirds of the population of Merigold is in Sunday school. That is great. Our aim is to get every man, woman, and child into the Sunday school or take the school to them. That can be done if the Home Department and Cradle Roll are worked to the limit. Every individual feeds the body with some regularity daily; why not get them to realize their need for feeding the poor, neglected soul once a week? Who will be the first to do that?

The twenty-five young people received into the church Easter morning at Greenville, on profession of faith, came from the Sunday school. Was that an accident? We would do well to invest ten times the amount we are putting into religious education. Some day we will get our eyes opened.

It is a settled fact that we are to hold our first federation of Intermediate, Senior, Young People's, and Adult Wesley Bible Classes at Grenada, June 17-19. Mark the date and get ready. This is to be a gathering of our laymen and women who are working in the organized classes.

Do you want any help or advice as to the course you are to study at Grenada during the Training School, June 20-25? Decide upon your course, send for your textbook and begin to get familiar with it. Make it your business to tell every teacher you see about this school.

Forty have enrolled to take the teacher-training course on the Vardaman circuit. Only four of the seven churches have been heard from. When Brother Murff makes the rounds he will get ten more to make it fifty. This class is to be taught the latter part of June.

THE HATTIESBURG DISTRICT SET-UP MEETING.

The set-up meeting of the Christian Education Movement for the Hattiesburg District was held in Main Street Church, Hattiesburg, on Thursday of last week. The morning session was opened with devotional exercises by Rev. C. M. Dunaway, one of our general evangelists, who is holding a meeting in one of the churches in Hattiesburg. Rev. W. W. Graves, presiding elder of the district, presided. Mr. C. C. Harvey acted as secretary in the morning and Rev. J. M. Lewis in the afternoon.

All the pastors of the district were present except one. There was also a light sprinkling of laymen and laywomen. Of course, Rev. J. M. Morse, the Mississippi Conference Educational Secretary, was there. His executive ability is of a high order, his energy and enthusiasm are contagious, and it becomes more and more evident that no mistake was made when he was placed in charge of this enterprise. Rev. J. W. Broom, who is serving as financial director for the Mississippi Conference, was present. He is the assistant State superintendent of education, but is giving the entire month of April without salary to the financial directorship of the Conference in this work. Prof. G. G. Hurst, of the Normal College at Hattiesburg, is director of the Hattiesburg District, and rendered valuable service in the meeting. Rev. W. M. Sullivan, presiding elder of the Seashore District, Rev. M. L. Burton, presiding elder of the Jackson District, and Dr. C. M. Chapman, pastor of the Poplarville charge in the Seashore District, were present and were much interested in the procedings.

The outstanding feature of the morning session was an address by Bishop W. F. McMurry, of Louisville, Ky., who has charge of the Episcopal District composed of the two Mississippi Conferences and the Louisiana Conference. His speech was a strong presentation of the subject of Christian education and greatly delighted his audience.

During the noon hour luncheon was served all present at the Masonic Temple. A good, square meal was followed by after-dinner speeches by Rev. M. L. Burton, Rev. W. M. Williams and others, each of which was richly enjoyed.

At the afternoon session, the plan of initiating the work in the various pastoral charges was explained, so that every pastor was supposed to understand thoroughly what he is expected to do. This was the vital part of the set-up meeting. The Bishop was asked to speak again, but declined, saying that he hardly ever talked unless he had something to say. He said he had nothing to say, and did not feel anything coming. He could have talked on indefinitely this morning, he said, but had rounded into port and was still there. Mrs. H. L. McCleskey, a resident of Hattiesburg, and the Mississippi Conference corresponding secretary of the Woman's Missionary Society, was asked to speak and responded most effectively in her inimitable style, which is always interesting and instructive. Rev. J. E. Williams, pastor of Broad Street Church in Hattiesburg, was also called out and delivered a speech that elicited complimentary remarks from the Bishop and others.

The meeting was a profitable one, and was much enjoyed by all present. A high degree of enthusiasm was enkindled, the necessity of the movement was realized, and a spirit of optimism as to the outcome seemed to pervade the entire body when adjournment came at 4 o'clock.

L. CARLEY.
Ellisville, Miss.

REVIVAL AT MACON, MISS.

We have just closed one of the greatest revivals that Macon has experienced in years. Rev. W. A. Wilson, Conference evangelist for the North Mississippi Conference, did the preaching, and did it well. No more forceful preacher or consecrated Christian gentleman can be found anywhere.

As a result of the meeting, the Methodist Church received seventeen members, eleven on profession of faith, and the remainder by letter. Two others were converted and presented themselves for membership in other churches. The atmosphere of the whole town is different on account of the meeting. Many church members who have been indifferent are now anxious to do something for the Lord, and people are talking about the meeting on every hand. We are happy in the Lord's work. Pray for us.

OLIN RAY.

REVIVAL AT KOSCIUSKO, MISS.

Dear Brother Carley: I have with me Rev. W. M. McIntosh, general evangelist, and his singer, R. L. Cooper, Aberdeen, in one of the greatest meetings in the history of the town. There have been 100 conversions and reclamations to date and the meeting will continue several days yet.

The pastors and churches of the city are co-operating and we had to change from church to court house to accommodate the crowds.

I received 48 people into the church last Sunday morning and several joined the other churches at the same hour as a result of the meeting.

It may seem worthy of mention, that in the number received at our church, there were 4 whole families (father and mother and children) and a large class of young men and young women above 20 years of age.

We are emphasizing "Tithing," "Christian Advocate" and the educational needs as we pass along. More later.

McIntosh is second to none—sound, sane, constructive.

Cordially,
E. H. CUNNINGHAM.

April 6, 1921.

"STORY OF THE PENNIES."

Mrs. B. R. De Lebar, a widow, sent to the Centenary Treasurer of Hawkins Memorial Church, Meridian, Miss. (of which she is a member), a pickle jar containing three hundred and ninety pennies, and asked if he would accept them as a payment on her Centenary Pledge. The Treasurer sent her word that he appreciated her payment more than any payment he had received, because he knew that as she dropped the pennies in the jar day by day, she was thinking and praying for the Centenary, and those who are trying to make it succeed in every way.

She subscribed $10 and has already paid $8.90 of this amount. If the same interest manifested and sacrifice made by her were shown by all the other subscribers to the Centenary, there would be no trouble in making our motto, "NO SHRINKAGE BUT AN INCREASE," a reality. All our plans would be carried out, and the Gospel given to the "Ends of the Earth."

May the story of the pennies inspire all other subscribers to pay whatever may be due on their subscription for the first, second, and third years!

Yours for Service,
W. D. HAWKINS,
Conference Centenary Treasurer,
Mississippi Conference.

RESOLUTIONS.

Resolutions of respect and sympathy at the news of the death of Rev. H. B. Watkins, pastor of Central Church, Meridian, and formerly pastor of this church, adopted by the second Quarterly Conference, Jefferson Street Church, Natchez, Miss.:

Resolved, first, That this official board and whole congregation are profoundly moved with great sorrow at the news of the death of our former and much beloved pastor, Rev. H. B. Watkins, pastor of Central Church, Meridian; that we feel that we have sustained a great loss as a congregation; the Mississippi Annual Conference has lost one of its most valuable leaders and preachers; that the church at large has sustained a loss that will be hard to replace; and that righteousness, and the cause of humanity in general, a champion of fearless and great ability.

Resolved, second, That we sympathize with the great family of which he was an honorable member; that most especially do we extend our sympathies to his immediate family, the wife and three children, and commend them to the keeping of the Heavenly Father.

Resolved, third, That a copy of these resolutions be spread on the minutes of this meeting, that a copy be furnished the New Orleans Christian Advocate for publication, and that a copy be sent to the family of our brother.

Signed by: W. H. Saunders, R. E. Wiggins, Hugh Junkin, H. D. Hale, A. C. Morgan, B. F. Gilbert, R. E. Bost, P. J. Huffman, S. L. Shaw, C. W. Montgomery.

REVIVAL NOTES FROM OPELOUSAS, LA.

On last Monday we closed a fifteen-day campaign in our church, with the Kelly brothers leading one of the most successful revivals held in Southwest Louisiana in many years. The old negro mammy who has lived just back of our church property for over fifty years said, "Opelousas never was stirred like this before; she's turned upside down and the right side up." In my twenty-one years of ministry, I have never seen better fruit of the Holy Spirit in that short space of time, in an old, declining church in South Louisiana. Those who know the conditions will appreciate the fact when I say 60 members were added to our church on profession of faith, among whom were some of the most substantial people of the community. If these brethren could have remained twenty-one days, we would have seen the whole city seeking God. Brother Kelly is giving to the church a sane and constructive evangelism. He is wholly on the altar for God and humanity.

The Methodist Church has been operating in Opelousas about one hundred years. The Louisiana Annual Conference was organized here in the fall of 1846, Bishop Soule presiding, and again it convened here in 1877, Bishop Robert Paine presiding. We hope in the near future to be able to build a modern church and parsonage, and invite the Conference to come back to this old, historic city.

There were nearly one hundred who pledged to hold prayer meeting or any service for the church. We have received in all 73 members since Conference, and baptized 7 infants and 11 adults.

S. L. RIGGS, P. C.

WE KNOW NO REMEDY.

Dear Brother Carley: Am I out of tune with the spirit of Methodism when I contend that a preacher should issue church letters at once when a brother pastor requests it? There may be extenuating circumstances, making delay excusable, but certainly the request at least should be answered. I have right now a number of letters out requesting church certificates that are unanswered. It is my custom always to inclose return postage. Yet I was forced to receive a member at the altar not long ago and notify the presiding elder to have the entry made on the church book at the charge when he should go again. I did get action from another pastor after writing his presiding elder to see if the man were dead or dismissed, and then the preacher wrote me a letter of such tenor as under ordinary circumstances should be resented.

To be honest, Brother Carley, I think that when a preacher fails to look after the spiritual welfare of his people he has ceased to function as a minister. It is certainly proper to see to it that a man's church letter follows him and that he be encouraged to continue in the church. Do you know of any way to develop a conscience on this matter of answering letters? Have you a remedy to offer that will cure the brethren of the habit of freezing on to a church letter as if it were something never to let go? You are an editor, and sit at the center of the great machine and hear the buzzing of all the works. Have you heard so much as a plan whereby a preacher who has professed his call to the ministry and who has been entrusted with the roll of a church can be induced to answer a friendly request for the certificate of a former member of his congregation?

Yours truly,
A. J. GEARHEARD.

Bogalusa, La.

SPARE NOT YOURSELF.

As a bridegroom rejoices over his bride, so does Christ rejoice over you, and nothing but the bride's surrender will satisfy him. He has given you all, and he asks for all in return. The slightest reserve will grieve him to the heart. He spared not himself, and how can you spare yourself? For your sake he poured out in lavish abandonment all that he had, and for his sake you must pour out all that you have without stint or measure.

O, be generous in your self-surrender! Meet his measureless devotion for you with a measureless devotion. Be glad and eager to throw yourself unreservedly into his loving arms, and to hand over the reins of government to him. Whatever there is of you, let him have it all. Give up forever everything that is separate from him. Consent to resign from this time forward all liberty of choice, and glory in the blessed nearness of union which makes this enthusiasm of devotedness not only possible; but necessary.—H. W. Smith.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

Richton, at Ovett, April 17.
Silver Creek, at Pinola, May 22
Prentiss, at Mt. Zion, April 30, May 1.
Sumrall, May 1, 2, 7:30 p.m.
Oloh, at Oak Grove, May 8.
Seminary, at Sanford, May 11, 11 a.m.
Hattiesburg, Main St., May 15, 11 a.m.
Hattiesburg, Court St., May 15, 7:30 p.m.
Collins, at Bethel, May 18, 11 a.m.
Taylorsville and Mize, at M., April 24, 11 a.m.
Mt. Olive and Magee, at M., April 24, 7:30 p.m.
District Conference, at Collins, May 24, 27.
New Augusta, at Beaumont, May 29.
Williamsburg, at Goodhope, June 1, 11 a.m.
Avera, at Grafton, June 5, 11 a.m.
Lucedale, June 5, 7:30 p.m.
Leakesville, at Pine Grove, June 7, 11 a.m.
Eucutta, at New Hope, June 11, 11 a.m.
Heidelberg, at Sandersville, June 12.

W. W. GRAVES, P. E.

Meridian Dist.—Second Round.

Enterprise, at Stonewall, Apr. 17.
Quitman, Apr. 17, 18.
Lauderdale, at Electric Mills, Apr. 20.
Porterville, at Union, Apr. 21.
Daleville, at Andrews Chapel, Apr. 23, 24.
Scooba, at Binnsville, Apr. 27.
Matherville, at Salem, Apr. 30-May 1.
Shubuta, May 1, 2.
District Conference, at Shubuta, May 3, 4.
Moscow, at Pleasant Grove, May 7, 8.
De Kalb, at Spring Hill, May 9.
Pachuta, at Salem, May 13.
DeSoto, at Andrew Chapel, May 14, 15.
Waynesboro Circuit, at Big Rock, May 21, 22.
Waynesboro, May 22, 23.
Vimville, at Why Not, May 28, 29.

PAUL D. HARDIN, P. E.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE.

Soon to be Our Missionary.

At this present meeting of the Council, Miss Clara Chalmers, one of our own Louisiana girls, is to be dedicated to the missionary work. Cuba has been mentioned as the field to which she will likely be sent. Miss Chalmers attended the recent annual meeting at Baton Rouge. It seemed to many of us the most sacred hour of the Conference when she stood before us asking our prayers and saying good-by. Our hearts were filled with love and sincere gratitude for her consecration. Following this appears a talk given by Miss Chalmers during one of the sessions of the Conference.

Student Volunteer Movement.

"Regardless of the fact that some psychologists believe the contrary, the play instinct is always with us, and as truly every one likes a story that begins, "Once upon a time"; so, once upon a time, a former editor said to me, "Miss Clara, did you know that 90 per cent of the people in the world are crazy?" I looked my surprise, but he simply said, "Think about it." And the more I have thought the more inclined I am to believe he is correct. If there is any one subject I am "crazy" on, it is Student Volunteers!

"'Whom shall I send and who will go for me!' Ever since Isaiah first heard this call, many thousands of years ago, it has been ringing through the ages, and it has come down to us; and as our blessings have increased the call has become more urgent.

"One of the great organizations that is sounding this need of the Master is the Woman's Missionary Council. Young people and adults, you could not be engaged in a greater work! But there is another organization working with you; it is the Student Volunteer Movement. This movement is both national and international; it does not send out missionaries, but enlists volunteers in the colleges of our country for the various mission boards or societies. The headquarters of this Movement is in New York City, and every four years the central officers hold a great missionary conference. The last conference was held just last year at Des Moines, Iowa. There is also a State organization of the Movement, organized by representatives of the local boards in the various colleges and normal schools of the State. Not all of our States are organized, but they ought to be. Louisiana ought to organize! If you get down to hard work and earnest prayer, Volunteers, you can organize.

"Last but not least, but perhaps really on the top, is the local student volunteer band in the colleges. Only those who have signed the Student Volunteer pledge card and are therefore registered in the New York office can become members of this band. The band organization is very simple, having only a leader and a secretary, if necessary; its members meet once a week for prayer and devotions. This meeting is a source of power.

"Friends, college boys and girls are serious, and they are thinking folk. The average college student wants to do something worth while when he or she leaves college. Life work is oftenest chosen during the college years. It is college men and women our mission boards need.

"Women of the Louisiana Conference Woman's Missionary Society, will you not hold up these local volunteer bands with your prayers? Pray for courage for our volunteers, and pray that they may be given power to constrain many others from among their classmates to answer the call of the Student Volunteer Movement. 'Whom shall I send, and who will go for me?'"

Felicity Missionary Society, New Orleans.

On the evening of March 25th (Good Friday) the Woman's Missionary Society of Felicity Church held a special prayer meeting for volunteer workers for home and foreign fields. A very interesting program was enjoyed by a large congregation. Miss Willie Zuber, Felicity's little volunteer for foreign service, gave a talk that was quite instructive.

Rev. H. N. Harrison, the pastor, made a great appeal to the young people, showing how full the present time is with opportunity for service, and how the great church of God needs lives dedicated to God's work.

Earnest prayer was made for volunteers.

MRS. JOHN APPLEBY,
Supt. Publicity.

Parker Memorial, New Orleans.

Looking back over the past three months, the first quarter of 1921, I have to wonder at the way in which days have flown by, on wings as it were: like the aeroplane that flies over our heads each day, we hear the buzzing sound, then a roar; one upward look, and it is out of sight and hearing—so are the days. Yet time, measured in minutes, hours, days and weeks, is the same to-day as when called into creation, and when "the morning and the evening were the first day"—and so on. But these thousands of years have changed the way of living. We are so busy in these days that one day is not long enough to allow us to put into it all that we want to do. So to the busy people time actually flies. Parker Memorial Missionary Society belongs in this class. We did not quite realize how busy we had been these past ninety days until Tuesday 29th., when the officers met to take up the first quarter's report. Then, as the work was summed up, in facts and figures, we saw what had really been accomplished, and we just felt that the days had been made to count for something worth while. I am going to take opportunity to again invite the women of our church to meet with us next Tuesday, April 5, at 2:45 o'clock, in the parlor of the church, and help make our second quarter's report even better than the first, or become a member of the Bible Study Class. These meetings are held on every second Tuesday in the homes of members, and after study hour we have sewing, and a real social time together. The lessons are so instructive and the meetings so altogether delightful that you can not help but enjoy them. With this branch of the work there are no dues to be paid. It is just a matter of faithfulness and the study of God's Word. I am sure there is not one of us but will acknowledge our need of such study.

MRS. EDGAR E. SMITH, Pres.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania St., telephone, Uptown 1105; office, 327 Carondelet St., telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence St., telephone, Hemlock 2461.

Rev. C. D. Atkinson, Parker Memorial, residence, 734 Nashville Ave., telephone, Uptown 447.

Rev. H. T. Carley, editor, New Orleans Christian Advocate; residence, 1125 Fern St., telephone, Walnut 1238; office, 512 Camp St., telephone, Main 4373.

Rev. W. C. Childress, Sup't City Missions; residence, 815 Washington ave.; telephone, Uptown 3371; office, 327 Carondelet, telephone, Main 5688.

Rev. W. L. Duren, Rayne Memorial; residence, 1421 Constantinople St., telephone, Uptown 1188.

Rev. J. D. Harper, McDonoghville, La.

Rev. R. H. Harper, First Church; residence, 5830 Prytania St., telephone, Uptown 329.

Rev. H. N. Harrison, Felicity; residence, 1818 Chestnut St., telephone, Jackson 1753.

Rev. W. D. Kleinschmidt, Louisiana Avenue; residence, 1110 La. Ave., telephone, Uptown 2805.

Rev. G. V. Romano, Italian preacher; residence, 1319 N. Rampart St., telephone, Hemlock 468.

Rev. Jno. T. Sawyer, superannuate; residence, 1232 St. Mary St., telephone, Jackson 1404.

Rev. J. E. Selfe, Epworth; residence, 438 S. Scott St.

Rev. Ellis Smith, Carrollton Avenue; residence, 1125 Fern St., telephone, Walnut 1238.

Rev. Marion Browning, Mary Werlein Mission; residence, 1026 Tchoupitoulas st.; telephone, Main 247.

Rev. C. C. Wier, Algiers; residence, 236 Olivier st.; telephone, Algiers 138.

Stepsen S. Thomas, Conference Centenary Secretary-Treasurer; residence, 1432 Fern st., telephone, Walnut 2899-W; office 327 Carondelet st., telephone Main 5688.

The true knowledge of God is the only cure for the world's evil.—Selected.

Pay more attention to your inner life and less to outer difficulties.—Selected.

God's call consecrates us, but our services seals the consecration.—Selected.

BISHOP McMURRY AT EAST END, MERIDIAN.

The East End Methodist Church was greatly blessed last Sunday, April 3, by the coming of our Bishop W. F. McMurry and the excellent sermons that he preached that day. He came at the request of myself and our building committee, to inspect the new church building and advise with us as to our plans for future progress. Not only did he greatly help us by his sermons, but by taking subscriptions on the building fund at each service and securing over $12,000 in pledges. In addition, he hopes to secure for us a loan from the Parent Board of Church Extension that will greatly help us. It will be pleasing news to the former pastors of East End and many others interested in the work here to know that the lower story is practically complete, and that we are now worshiping in it.

Easter Sunday was a great day with us, having over 600 in the Sunday school and a cash offering of $136.00. That, of course, is far above the normal, but the Sunday school is growing rapidly and we hope soon to have one of the best schools in the State. The new building will have 18 separate class rooms and can seat on the main floor about 800 people. There are few churches that have more loyal and faithful people than those of East End and fortunate is the pastor who is called to serve them. It will not be amiss to say in this connection that Rev. Paul D. Hardin, our loved presiding elder, is gaining in health and strength, and hopes soon to be able to be out over the district. He will have a warm welcome.

JAMES L. SELLS.

DIVERSIFIED HAPPINESS.

The above caption is as near as I can come to satisfying my mind relative to some late happenings at Closter. In a former communication I mentioned the Sunday school, prayer meeting, and Missionary Society. The work done and the substantial progress made by all three of these arms of the church causes part of the diversified happiness of the pastor these days. But some other things contribute to it also. We took one Sunday morning here at Closter for a church conference, and it was the most interesting I ever attended. They found that the Missionary Society had pledged the largest amount that it had pledged at any time for several years; found it easy to collect money to pay for lumber and work for some repair of the parsonage; found some ready and eager for a young people's organization. Some of the young people had approached the pastor and asked for an organization for their social and religious development; said they would be willing to take any part in its organization and work. This was a special occasion for happiness. The preaching services are fairly well attended. I am finding strong men who voluntarily approach the subject of their soul's salvation and seek earnest prayer for same. Old-time conviction is resting upon some. Oh! for it to be deep and pungent, heaven-born, so terrific and constant, that many shall be brought to genuine old-time repentance! Such conviction must be before we can have a revival.

On Thursday night, March 24, this pastor and family were as much surprised as they, perhaps, ever were. You have heard of the "grocer shower?" Well, we had a "grocer downpour!" A Baptist was among the crowd, and he said it was his first attendance at a Methodist "pounding." I told him just to take a look and see how the Methodists did it—"good measure, pressed down, shaken together, and running over." My wife says I have one member that should develop, if exercise will cause such—the tongue—but, this was one time my tongue—used to act. I just simply could not find words even to faintly express my feelings—haven't found them yet! Numbers 6: 24-26 and Eph. 3: 16-21 come as near expressing my feelings toward all the crowd as I have found. Fifty-seven were in attendance. Many things contributing towards the general progress of the general church work, I feel very sure, will come from this "downpour" of good feeling and table comforts. So you see many things are causing me to be happy—diversified happiness.

Less than the least,

J. A. WELLS.

MERIDIAN DISTRICT SET-UP MEETING.

The Financial Setting-Up Meeting for the Meridian District was held at Central Church a 10:00 a.m., April 4, and was most enthusiastic throughout.

Devotions for the morning session were conducted by Rev. P. D. Hardin, after which the meeting was turned over to J. Cliff Watts, the District Financial Director. Mr. Watts called upon Rev. J. M. Morse, Conference Director, to state the object of the meeting and to preside. J. B. Holland was elected secretary. Brother Morse, after outlining the purpose of the meeting, called upon Bishop W. F. McMurry, who addressed the meeting in his clear, practical and inspiring way on the "Objective of the Christian Education Movement." Bishop McMurry was followed by Prof. J. W. Brown, Conference Financial Director, who spoke enthusiastically on the "General Organization" as outlined in the Method Book, which was followed by the reading of the instructions.

At this time the conference took a recess for luncheon, which proved to be a very delightful occasion, in the basement of the church.

The conference reconvened at 1:30, with devotion led by Rev. A. J. Davis. The Rev. J. M. Morse suggested that the District be divided into groups for the convenience of the workers, and, on motion of Dr. H. W. Featherstun, three groups were organized as follows: Southern, Middle and Northern, the chair appointing Dr. H. W. Featherstun, W. A. Hays and Rev. M. L. White, Group Directors, respectively. In addition to interesting talks by Rev. J. E. Williams, of Hattiesburg, and J. W. Broom, of Jackson, short talks were made by practically every pastor and layman present, the general tone being of the most optimistic nature.

J. B. HOLLAND, Sec'y.

SHREVEPORT DISTRICT NOTES.

Dr. W. W Drake, at the recent quarterly conference of the Noel Memorial Church, reported that by accurate count, there had been within the past year an increase of at least 60 per cent in attendance upon all the services of the church.

On Easter Sunday, the Methodist Sunday schools of Shreveport had an attendance of 2510, First Church alone registering 1280.

The Texas Avenue Church, of which Rev. R. S. Walton is the efficient pastor, is making substantial progress in all departments of its work.

The church in Logansport, of which Rev. Leland Clegg is pastor, is prospering greatly. All financial claims have been paid in full to date, congregations are large, there have been thirty-two additions to the church since Conference, and a new church building is in prospect.

At a recent gathering under the auspices of the Woman's Department Club of Shreveport, a notable lecture on education was delivered by Dr. Richard Burton, Professor of English in the University of Minnesota, which incidentally furnished telling arguments for the Christian Education Movement. He greatly deplored the decline in cultural education, and declared after many years of observation and experience, it was his deliberate conviction that the small private college furnished a far better opportunity for true education than the great university.

There are four country churches in the Shreveport District named "Bethel," two "Wesleys," and two "Ebenezers."

There are a number of distinguished preachers in the district, among whom are Patrick Henry, Andrew Jackson and Thomas Jefferson.

R. H. WYNN.

"AS A MAN THINKETH."

Every day we are becoming more like our thoughts. If they are mean and selfish, we cannot prevent ourselves from becoming so; if they are unclean and evil, our character and conduct will inevitably be shaped by them. It is true that "as a man thinketh in his heart, so is he." As Charles Kingsley says: "Think about yourself—about what you want, what you like, what respect people ought to pay you—and then to you nothing will be pure. You will spoil everything you touch; you make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose, on earth or in heaven, either." And, on the other hand, loving thoughts will produce loving acts; and a generous, kindly way of regarding others in our own minds will bring us to a generous, kindly treatment of them in daily life. —Selected.

Who Threw The Bomb in Wall Street?

The police were baffled, the newspapers puzzled, the public confused when the roar of a deadly engine of destruction shook the financial center of America. It dealt death to many persons. It threw a panic into the heart of the nation.

It represented the policy of organized Bolshevism. It was the outcropping of materialism, anarchy, atheism, and avarice. It was the flaming up of the spirit of destruction which smoulders in the hearts of radicals whose stock in trade is agitation and anarchy.

This spirit is blasting at the foundations of Society.

Its Roots in Moral Illiteracy

We do not know who threw the bomb. But we do know how to put an end to the bomb-throwing business and to banish the bomb-throwers—anarchists, Bolshevists and red revolutionists.

Let Christian Education become dominant in America and bomb-throwing will cease, because there will be no bomb-throwers. The Christian Education Movement triumphant in this country will banish anarchy, radicalism and Bolshevism.

The Christian college stands for law, order, co-operation, brotherhood, religion, Christianity. It produces leaders who believe in these fundamentals, and who will build on constitutional government and the free institutions of our fathers.

In the products of the Christian college lies the hope of a stable social order. From it alone Christian leaders come. Its influence in the nation is always on the side of orderly government.

To the maintenance of America's finest system of schools and colleges the Christian Education Movement stands pledged.

Christian Education Movement

M·E·CHURCH·SOUTH
NASHVILLE·TENN·

A·WILSON

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 21, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

WHAT THE DOCTORS THINK OF IT.

We suppose the legal authorities of the country are well within the bounds of their technical ramparts when they rule that beer may be sold in large amounts for medicinal purposes; but, with all respect for their legal acumen, it is hard to believe that they know what they are talking about. If any fact of science has been demonstrated beyond question, it is the fact that alcohol has no exclusive medicinal value. It serves no medical purpose which cannot be satisfactorily met in other ways, and malt liquors have never been listed in the United States Pharmacopoeia as official remedies. Our attention has recently been called to a petition signed by more than one hundred of the most eminent physicians of the United States, protesting against the sale of such liquors for medicinal purposes. These physicians may not know much about law, but taken together, they know about all that has ever been learned about medicine. If the druggists of the country allow their stores to become beer emporiums, they will invite the suspicion that they are highly susceptible to the influence of "easy money"—and they will forfeit the confidence of a large part of the business community. We know some mighty good doctors who never think of prescribing beer for any ailment.

LIKE A MEDICINE.

While the rain was falling in torrents and the wind was blowing with almost hurricane force a few days ago, the postman brought us a letter from a friend that made us forget that the sun was not shining and the birds were not singing. Why? Because the letter itself radiated sunshine, and, running through it, was a strain which we knew was the echo of a melody that was making music in the writer's own heart. That writer is not one of the men who have nothing to do but enjoy themselves; he is charged with heavy responsibilities, and he has his share of the ups and downs that fall to the lot of most of us. But he refuses to let the disappointments of life rob him of its happinesses. Who would not feel better after reading a sentiment like this?—"Happy is the man who can smile even in the face of misfortune. I know, for I am a happy man despite the occasional uneven breaks." Blessings upon him!—and upon all who make the world a better place to live in by reason of their faith and unfailing optimism! It is a true saying that "a cheerful heart doeth good like a medicine."

DRIVE THE TRUTH HOME.

We are willing to admit that times are hard and money is scarce; that industry is unsettled and business generally is bad; that the financial depression has made people more or less despondent concerning the present and fearful of the future. But we are not willing to admit that any of these things, or all of them, are enough to make us indifferent to the fact that the foundations of society are at stake in the program of reconstruction now under way. The things we have mentioned are of temporary duration—times will get better, money will come back into circulation, business will improve, and the sunshine will follow the storm so far as material prosperity is concerned; but the character of our civilization for years to come will be determined for better or for worse by our attitude toward the movements that have to do with the shaping of the ideals and aspirations of our young people. "Good times" will avail nothing unless we provide for a generation of good people to guide the world through the perils of prosperity. The man who refuses to support the Christian Education Movement because he thinks it is "untimely," is like unto the man who would turn the fire hose on his chicken coop while his house is burning. We are not merely trying to raise $33,000,000—we are trying to save the world. As somebody has said, it is passing strange that we could finance a great war for years and years, and yet plead bankruptcy when we are asked to finance a program of peace. We need to drive this truth home: So far as the church is concerned, it is "educate or abdicate."

TAKING CARE OF WHAT WE GET.

We have heard a great deal in the past two or three years about thrift, especially with reference to the proper use of money after it has been acquired. That is an important matter, and it deserves more attention, perhaps, than we have given it; but there is another kind of thrift that we urgently need to practice at the present time. Reports show that there is a remarkable turning to the church in these days—it is not unusual to read of scores and even hundreds of accessions to the membership in the meetings that are being held. What are we going to do with these new members as they take their places in our congregations? It is one thing to hold a great "revival;" it is altogether another thing to train the new converts in the principles of Christian living, nurture them in their newly-found faith, and develop them into active agents for the promotion of the Kingdom of God in the community. If we succeed in the one and fail in the other, we have left our work more than half undone. We would not suggest that we are devoting too much time and energy to our revival campaign, but we would call attention to the imperative duty of looking after the spiritual welfare of those who have been added to the church through these campaigns. Every member added to a church ought to make a perceptible difference in the ability of that church to do the work that it is expected to do in hastening the coming of the Kingdom. If these new members are not properly developed, they are likely to become a liability rather than an asset.

HE KNOWS MORE THAN AGRICULTURE.

According to all accounts, Mr. Henry C. Wallace, the Secretary of Agriculture in President Harding's cabinet, is about as well fitted, by theory and by practice, as a man could be for the position he occupies. But we are especially interested for the moment in his views on another subject. In an article in a recent number of The Farmer's Dispatch, quoted in the Literary Digest, the writer gives a close-up view of the home life of the Secretary. Among other things, he says: "I remember asking Henry once what he considered the best rule for raising a family. His eyes twinkled from under their shaggy red brows as he said: 'Well, Mrs. Wallace knows more about raising a family right than I do—she raised ours; but I would say next to a good mother, take God and good books into the scheme.'" It is refreshing to get such a simple statement of a profound truth from one whose position in public life gives him an influence as wide as the nation. We have great respect for the psychologists and the other experts who have written elaborate treatises on how to rear children; but we submit that it is hard to improve upon this simple suggestion—a good mother, God, and good books.

A POOR ARGUMENT.

The argument that the prohibition law should be repealed or modified because it cannot be enforced, is just as sensible as would be the contention that the law against murder should be repealed because it cannot be enforced. If the argument itself is puerile, what shall we say of supposedly sensible men, claiming to be good citizens, who allow their names to be used as supporters of a movement to repeal the law on such grounds? We should hate to appear before the public in such an anarchistic attitude.

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EDUCATION WITHOUT THE ELEMENT OF SELF-SACRIFICE.

By Bishop Warren A. Candler.

Some years ago Hon. Bird S. Coler, of New York, published a very striking volume under the title of "TWO AND TWO MAKE FOUR," in which he called attention to the failure of American education to do the good expected of it. He said:

"The public schools in this country are not making for righteousness. There is not an educator of any note in this country who has not admitted this. The metropolis of this country is thug-ridden. It has developed a new type of criminal, a conscienceless, fearless young brute who murders for hire, and recognizes no moral accountability and no social obligation. Gun-men and murder-procurers have had their activity exposed in court. There is a similar state of affairs in Paris. Probably it is a little worse there. This is 'two.' In Paris and New York there are godless schools. Paris is a little more bold, a little more positive, than New York. This also is 'two.'

The relationship of the godless school to the growing viciousness among our people did not come to me as a religious man. As a practical man, a public official administering a municipal office, I was called upon by my official duties to pass upon expenditures of public money for charitable purposes. I found, as a matter of cold fact, that the mortality rate in State institutions for the care of the weak and helpless was terribly high, while in similar institutions under the care of religious bodies it was quite low. This interested me, and an inquiry resulted, which revealed the truth that in the care of the helpless those who have the service of God at heart are more efficient than those who are mere servants of the State. If this were true of foundling asylums, why not of schools? Quite by accident the obvious relationship between the godlessness of the public school and the poor moral and mental character of its products forced itself on my attention."

Since Mr. Coler wrote this book, things have been getting worse in New York, and throughout the country. Wave after wave of crime flows over the land while increasing appropriations are made to enlighten the people, and thereby diminish crime. Vice and popular intelligence seem to increase together.

Is it not what might reasonably be expected? "Knowledge is power," said Sir Francis Bacon, who was justly called the "wisest and meanest of mankind." But power may be good or bad, and education which increases power without strengthening the conscience and inspiring self-sacrifice must by its very nature produce evil results of skillful selfishness and unscrupulous ingenuity.

Long before Mr. Coler perceived the relationship between godless education and public immorality, Sir Archibald Allison, the illustrious author of "The History of Europe During the French Revolution" pointed out the same fact. Noting the increase of depravity with the spread of knowledge in France, he said: "It is not simply knowledge, it is knowledge detached from religion that produces the fatal result. The reason of its corrupting tendency in morals is evident—when so detached it multiplies the desires and passions of the heart without an increase to its regulating principles; it augments the attacking forces without strengthening the resisting powers, and thence the disorder and license it spreads through society. The invariable characteristic of a declining and corrupt state of society is a progressive increase in the force of passion and a progressive decline in the influence of duty."

This characteristic of a declining and corrupt state of society is now evident in every part of our country, and popular education is not only doing nothing to arrest the evil current, but it is contributing to its volume and velocity.

The reason is not far to seek. The element of self-sacrifice is being more and more eliminated from popular education, and self-indulgence is being more and more injected into it.

Apart from the religious question involved, are methods of education, all but universally accepted, which promote self-indulgence and destroy self-denial. These methods proceed on the false theory that everything hard must be taken out of the tasks of students, and that their pursuit of knowledge must be made a pursuit of pleasure. Teachers who hold this false view tell us most seriously, as if it were an axiom of pedagogy, that children must be amused while being taught so that they may learn without knowing that they are learning and find themselves educated before they know it. Nothing could be more vicious in theory or injurious in practice.

Years ago this pedagogical heresy was pointed out by Amiel in these words: "Amusement, instruction, morals, are distinct genres. They may no doubt be mingled and combined, but if we wish to obtain direct and simple effects, we shall do best to keep them apart. The well-disposed child, besides, does not like mixtures which have something of artifice and deception in them. Duty claims obedience; study requires application; for amusement nothing is wanted but good temper. To convert obedience and application into means of amusement is to weaken the will and the intelligence."

What a weakening of will and enfeebling of intelligence much of our education, so called, is bringing to pass! School children are being trained to avoid every tedious task, and to put pleasure above duty. They demand to be amused at all cost. For what serious role in life can such spurious education qualify a boy or girl? The dull round of duty in the domestic circle they cannot endure, and when the glamor of marriage is gone the piquant release of the divorce court is sought, or some worse form of self-indulgence, if there be any, is adopted without hesitation or shame.

And if any such pupils, who have been taught by amusement in grammar schools or high schools, are sent to college, they demand games and athletic sports and eschew strenuous duty in the way of study as an intolerable barbarism. Inter-collegiate athletics is a fungus growth, springing out of unsound education dying, at the top.

Along with this wretched method of instruction by self-indulgence, some teachers set before their pupils a false idea of the object of education; they declare the object of education is to obtain the means of living with the least possible output of effort. Thus they teach their pupils to devote their intellects to the gratification of their appetites. No thought of self-sacrifice, self-denial or service is inculcated by them. Such teachers sow the seeds of greed and selfishness and uproot every germ of goodness in the souls of the children who are committed to them for instruction.

All these pernicious methods must be excluded from the processes of education, and the spirit of self-sacrifice must be inspired in the breasts of the students, or our work of education will result in the most degrading and demoralizing types of life. Already, as Mr. Bird S. Coler shows, bad consequences have issued from our system of education, and but for the efforts of the churches and the influences of the religious schools, which have done much to arrest the evil tendencies, worse evils would have followed. The Christian churches and the Christian schools of our country have been as trees of healing that have sweetened the bitter waters of the Marah of secular and selfish education. (Exodus xv:23-25). They must do more, or the nation suffer the worst disasters.

The element of self-sacrifice cannot be left out of education without the most hurtful consequences following, and the noblest self-sacrifice is the first fruit of faith in Christ.

It is the veriest nonsense to suppose that any sort of education is bound to do good. The deification of education, coupled with the dethronement of God, is a most baneful superstition, and this cult of godless culture is all too prevalent.

One of the most hopeful facts in the history of our country in recent years is found in the great campaigns of the churches to strengthen their educational institutions. For this high purpose they are proposing to raise more than three hundred millions of dollars during the next five years. Much of this large sum has already been raised.

These efforts have not been put forth too soon, nor is the amount to be raised greater than is needed.

Until the outbreak of the war between the States the higher education of the United States was in the main in the hands of the churches. They began the work in the Colonial times, before there were colleges and universities by the States or by any other secular agency, and they continued to do most of it until 1860. William and Mary College, from which Thomas Jefferson came, Princeton, in which Madison was educated, Harvard, out of which came the Adamses, Dartmouth, in which Webster was trained, and Yale, the Alma Mater of Calhoun, were one and all denominational institutions when these mighty men studied in their halls and worshiped at their altars. The Republic was framed and founded by men educated in the schools of the churches, and it is well that such was the case.

Less than thirty Presidents have served the Nation as its Chief Executive, nineteen of whom have been college-bred men, and seventeen of the nineteen were educated in denominational institutions of learning.

Having reaped so much good from Christian education, can the Nation now trust the education of secularism? Can culture, from which self-sacrifice has been eliminated, safeguard our political and social institutions? Has it not shown already its powerlessness for good and its perilous tendencies? Mr. Coler shows it as plain as "two and two make four" that godless education is not "making for righteousness" in our country or any other country. It cannot.

The appalling increase of vice and crime in the land is conclusive evidence of the utter failure of secularized education to promote morality or safeguard the State. It has done worse than fail; it has augmented the forces which attack virtue while diminishing the strength of conscience and enfeebling the sense of duty.

The great French philosopher, Victor Cousin, said, "Any system of education which sharpens and strengthens the intellectual powers without at the same time affording a source of restraint and counter check to their tendency of evil, is a curse rather than a blessing."

The American people will do well to lay to heart what this French philosopher states so clearly and cogently. Their large appropriations to public education will purchase for them much painful disorder, if from education is eliminated the element of religion, which, and which only, inspires and nourishes the spirit of self-sacrifice required for the preservation of a republican form of government.

"SOME GOOD THINGS."

By Rev. Jno. W. Boswell, D.D.

Dear Brother Carley: I put the head of my letter in quotation marks because I took it from Brother Jaco's article in the Advocate of March 21. He seems to be a finder of good things, or is fortunate in stumbling upon them, I don't know which. At any rate, what he has seen and heard and experienced in the way of good things furnished him occasion for writing a good word for the edification of the brethren and sisters. I liked it. One statement particularly struck me. It was this: "I will have two new illustrated speeches

soon." The emphasis is on the "new." Thereby hangs a tale: Many years ago we had in Arkansas a set-fast presiding elder—one who knew how to hold on and did it. He was in some respects an active man, but a man of limited education; and his mental ability was as little as his learning. Naturally his sermons were few. They were repeated and repeated until the people got tired of them—mighty tired. When he was appointed to a certain district the first year of a second or third quadrennium, it was not at all agreeable to some of the leading brethren. At the first quarterly meeting when Question 8 was asked, one of the stewards moved that "the whole amount collected for the support of the ministry during the quarter be appropriated to the preacher-in-charge," and gave his reasons for the move. "To my certain knowledge," said he, "our presiding elder has been preaching the same sermons to us for the last twenty years, and I'm tired of them. I do not intend to pay for them any longer." Whether the chair ruled the motion out of order as he should have done, I do not know, but after the next quarterly visitation the preacher-in-charge wrote me word that the presiding elder "preached a new sermon," but added: "Such a sermon!" The new was no improvement over the old.

I wonder if Brother Jaco feels that the people are getting tired of his old speeches. I sympathize with him. I know how hard it is for a "connectional man" to be at ease when telling the same things in the same words for the twentieth time. But he has promised both himself and the people relief in two directions—new speeches and something to look at instead of the speaker. That reminds me: Talking with a Mississippi lady a few days ago our conversation turned on "looks." I told her I was known as "the ugliest man in three States." Instantly she replied, "except Brother Jaco." I didn't agree with her, and told her there was another Mississippi man uglier than either of us. That's saying some. But bless Brother Jaco—I don't know how the new speeches compare with the old—it makes no difference so long as he is finding good things and doing good things.

There were other good things in last week's Advocate. I try to find them all. Two of them are two of your front-page editorials devoted to Romanism—the vast amount of space given by the daily papers to the late Cardinal Gibbons, and the efforts of the Roman Catholic Church to establish diplomatic relations with the United States. It is easy to account for the attention paid to the Cardinal's memory. He was "a Prince of the Church," and men, like children, are fond of the spectacular. The worship paid such princes is not because they are great or good, or because they have been more than ordinarily useful in saving souls, but because they occupy high positions. Then, so far as Cardinal Gibbons was concerned, being at the head of the Roman Catholic hierarchy in the United States, he exercised more influence than any other man in his church, and, as I believe, exercised more influence by virtue of his position, in affairs of government than was his due.

Rome has been trying for a generation or more to establish an embassy at Washington. It was expected she would undertake it again at the beginning of a new administration. If I am not mistaken, she has had a representative in Washington for several years, but he has no official standing—not likely to have. Diplomatic relations with the Vatican are about as far off as ever. No matter what Rome claims, she long since lost her temporal power and rules over nothing except the Roman Catholic Church. It is perfectly incongruous to think of a republican government so entirely separate and independent of the church as is the United States, establishing diplomatic relations with a purely ecclesiastical organization. To do so would be an insult to Italy, one of our allies, which fifty years ago broke forever the temporal power of the Pope. And would it not be ridiculous for the great United States to send a dignified ambassador to the spiritual court of a State prisoner, such as the holy father holds himself to be?

Again, the last Advocate was valuable and interesting by reason of the fact that it brings to light a bit of history that seems to have been forgotten—indeed, that was never generally known. I allude to the fact that the first chartered institution in the world for the education of women—one authorized to confer degrees—was founded and conducted in the town of Washington, Mississippi—the Elizabeth Female College. More than one institution has claimed that honor. I have done my best, in both church and secular papers, to help establish the fact that the honor belongs to the Wesleyan Female College at Macon, Georgia. But according to this history the Elizabeth College was turning out graduates before the Wesleyan was started. From now on, as occasion may require, I am going to contend that the first place belongs to Mississippi. And I shall glory somewhat in the fact that the Elizabeth College was a Methodist institution.

But did you ever stop to think, Brother Carley, how many "first things" belong to Mississippi, and in how many things Mississippi was "first?" Preachers of the very first rank were Mississippians: Galloway, Winans and Wheat. So were politicians and statesmen: Jefferson Davis, Justice Lamar and Benton. The latter was about the age of Lamar, his rival, and opponent in politics. He opposed secession to the last, but when war was declared he drew his sword and was first in the fight, and among the first to fall in battle. Better blood was never shed on Southern soil. And to-day I do not know a man of a brighter intellect than John Sharp Williams of Mississippi. Besides, Mississippi was among the first States of the Union to adopt and enforce prohibition, and the very first to adopt the Eighteenth Constitutional Amendment. So far there is no discount on the record of Mississippi.

Is there any discount at all? I am sorry to say there is. Mississippi, so far as the two Conferences of our church in the State are concerned, is among the most backward of all the States in Sunday school enterprise, judging by the number of Sunday school members enrolled in all departments. There are in the Mississippi Conference 60,479 church members, and only 34,764 members in the Sunday school. In the North Mississippi Conference there are 62,547 church members, and only 34,609 members in the Sunday school. The difference between the church membership and Sunday school enrollment is too great to be healthy. Where is the trouble and how can it be remedied? The larger towns, especially in the bounds of the North Mississippi Conference, are mightily stirred, and are active. What are the country Sunday schools doing? Let us hear from them.

THE NEW ORLEANS DISTRICT CONFERENCE.

The New Orleans District Conference adjourned Friday, April 8, at 1 p.m., after having enjoyed the hospitality of Bogalusa, and the membership of the First Methodist Church of that place, for two days. Letters received by the pastor there since adjournment indicate that Bogalusa made a fine impression on her guests, and the preachers and delegates left believing that Bogalusa has a live church composed of live people. Some of the preachers went so far as to suggest that a change of pastors at Bogalusa might help (them) some, providing they were appointed in the present pastor's stead.

Rev. J. G. Snelling, the presiding elder, was on the job, prompt with all business, ready with all information, with every detail under his thumb, and a wholesome interest in the work of every charge. Rev. Alonzo Early, our Sunday school man, was ready with songs as well as Sunday school subjects, and with Rev. W. D. Kleinschmidt at the piano the delegates enjoyed spirited singing. The secretary was elected for the tenth time in succession. Committees were appointed and the opening session was on the way. Dr. W. L. Duren, of Rayne Memorial, preached the opening sermon. Other sermons were preached by the presiding elder on Wednesday night, Rev. E. N. Evans on Thursday night, and Rev. R. H. Harper on Friday morning. All the sermons were such gospel feasts as to warrant the saying that all enjoyed the preaching.

Samuel D. Rock, of the Louisiana Avenue congregation, was elected District Lay Leader. The following were elected as delegates to the Annual Conference: C. W. Kovlerium, E. Alvey, S. H. Meyer, Mrs. J. A. Micou, Mrs. J. J. Kemp, all of New Orleans, W. L. Ellis of Slidell, W. H. Jennings and R. I. Dean of Algiers, W. P. Thomson, H. W. Jones, W. W. [illegible], C. P. Watson, all of New Orleans, were elected alternate delegates.

The pastors' reports showed 223 admitted into the church by vows; [illegible] certificate; a total enrollment in all departments of the Sunday school of 3567; [illegible] organized Bible classes; 162 members of the Epworth League; [illegible] of the Woman's Missionary Society, and 13 volunteers for the service. Seven of the charges on the district showed finances up to date, while others reported finances behind. In all, the reports showed a spirit of hope.

One of the features of the conference was the fine fellowship that prevailed from the beginning to the end. The three main dinners were held in the spacious parlors of the Y. W. C. A., which is the finest building of its kind in Bogalusa. One of the sun parlors of that building was used by the ladies for the [illegible] Delegates and Bogalusians [illegible] together, and song and laughter and [illegible] filled the hours between [illegible]. In all, we had a good time.

A. J. GEARHEARD,
Secretary.

CHINA FAMINE SITUATION DESPERATE.

By Bishop William R. Lambuth.

The latest news from the famine district through the correspondent of the Canadian Herald is cabled as follows:

"Famine situation desperate; Herald Relief urgently requests one million dollars before April. Three dollars for each sufferer saves a life."

While we have already reached the month of April the famine is still on, and thousands of lives can yet be saved during the next eight weeks. There should, therefore, be no letting up in our efforts.

It is gratifying to note from the letter of Mr. W. H. Robinson of the American Board at Paotingfu that the Chinese Government is doing all in its power to help the relief work. It has put a surtax on mail matter, on railroad tickets and other sources of revenue. It has given free passes on its railroads and free transportation of food stuffs. There can be no doubt about the fact that this combined effort to save the millions of people in the famine region has been one of the greatest unifying forces China has known. The co-operation of those representing various nationalities, creeds, and classes is also very gratifying. Business men, officials, students, college professors and missionaries are giving their time and strength without stint. Mention is made of one committee made up of a French priest, an Italian priest, and one from Holland; English missionaries representing the China Inland Mission, a Swede of the Salvation Army, and two Americans. In addition to these, there are representatives respectively from the Standard Oil Company of New York, and of the British and American Tobacco Company. They are all working together animated by one purpose.

A unique feature of relief work is that of gathering the children together in village schools. The teachers are out of employment and can be utilized for this work since they themselves must be fed. Mr. Robinson writes: "These schools will be centers from which other relief work may be carried on. The children who attend these schools are chosen from the most needy families, without regard to religious affiliation, to purchase enough grain to keep body and soul together."

At the time of writing, the cold was intense. The ground was covered with snow, the tem-

perature was below zero, it was almost impossible to get fuel from the fields or to dig up the young wheat sprouts which many have been living on, in the absence of any other kind of food. The situation is desperate and further relief must be given and in generous measure without delay or we will be too late.

The Christian Herald is to be congratulated upon its China famine fund, having reached a figure which approximated five hundred thousand dollars; but we must all redouble our efforts.

Since writing the above Rev. R. T. Henry writes me: "It would delight you to see the spirit the Chinese Christians have manifested in helping the famine district. The Christians of Soochow secured more than seven thousand garments in one week to send to the famine district, as well as additional contributions."

SOME UNIQUE EXPERIENCES.

By Rev. T. W. Adams.

In all particulars a Methodist pastor's life is anything but dull and insipid. It is true that many of his duties are of daily performance, and, if there were no variations from his regular work, it might become irksome and perfunctory. But there is a great variety of happenings that gives a bright color to his life. He and his family are often entertained at dinings and social gatherings in the homes of his parishioners and friends. If he has the finer qualities of intelligence and good fellowship, his many friends add greatly to his comfort and cheer.

Besides these gracious social courtesies, his life is enlivened by unique experiences that come only to a preacher. Some of these are not so pleasant at the time, but become memories as the years pass that give him great pleasure. A Methodist preacher's life, as a rule, is far from being monotonous and dull. Some such experiences have come my way. I regard a number of them as unique. The recollection of them once in a while gives me pleasurable merriment. There was no fun in them, however, to brag of when they occurred. Isn't it wonderful, how mellowing is the influence of the passing years? We sometimes laugh at the recollection of things that made us cry in the long ago.

I was suffering very much last night, and while lying abed seeking a surcease of misery I gave full reins to my memory to meander among the early years of my ministerial life. Incidents came up readily and made me almost forget my bodily distress.

I recalled the day I was licensed to preach, and the unusual personal influence at work on that occasion. The quarterly conference was held at Lone Pine, Madison County. Rev. H. H. Montgomery, of precious memory, a great preacher, was the presiding elder; Rev. A. T. Tidwell was the pastor, and George W. Galloway, uncle of Bishop Galloway, was the secretary. That was to me a great conference. Its influences have continued with me through the many years that have passed.

Looking back to that day, I can see the Spirit's leadings in everything that touched me. In the early morning my father said to me, "You are going to the quarterly conference?" I answered, "Yes," scarcely realizing that I had any choice in the matter. It seemed the suggested answer from above. After the sermon the pastor said to me, "You want license to preach, don't you?" I said, "Yes." I seemed to have no mind of my own. The Spirit was prompting questions and answers that settled things. In my earliest years of intelligent study I knew I was called to preach. There was no doubt of it in my mind, but I was unwilling to assume the responsibilities of the holy calling. I was strangely led into it on that October day in 1874. Did any other preacher ever come in just that way?

Before the day closed, Brother Tidwell made me promise to preach at Madisonville, about two weeks off. I was there on time, and was met by a good congregation. The services were by no means satisfactory to me. The singing was mighty poor, the Bible was exasperatingly mutilated—one lesson I had chosen to read was entirely gone, the second was partly gone. I had a most disconcerting time finding proper Scripture readings, and my text was entirely too altitudinous—I just couldn't measure up to its scope. It was, "Never man spake like this man." Was there ever another gospel fledgling who dared to take such a pretentious text? It is not probable. The text was too big for me, and, of course, I made a humiliating failure.

It was a good sermon, Henry; I had written it with great care; it fairly bristled with fine points; it was finely embellished; it sparkled with beautiful poetry and choice rhetoric. Feeling that my future largely depended upon a strikingly hopeful beginning, I gave vigorous care to its preparation. For sure it was some sermon! My great mistake was that I did not thoroughly memorize it. I was sure it would not do to read it. I forgot it in the excitement of delivery—I got all mixed up—I got last things first, and first things last. That experience cured me of writing sermons—I have never written one since for pulpit use. I have never used notes even from that day to this.

My second sermon was preached at Sharon, about two Sundays later. In that short time I had developed a considerable amount of common sense. I used a very suitable text for my age and acquirements in the ministry—"Behold the Lamb of God which taketh away the sin of the world." I felt like I was improving mighty fast.

In 1887 I held a meeting in my church at Magnolia, doing my own preaching in the first part of it. At one night service there was a fine congregation and a good deal of seriousness. "If we confess our sins, He is faithful and just to forgive us our sins," was the text. With great earnestness, I urged the necessity of humble confession as a prerequisite to pardon. I was incisive and emphatic. A large man, a typical German, sat in front of me about midway the church. In great excitement he arose and advanced towards the pulpit, shaking his hand at me, and said, "I see you point your finger at me every time." His intent was to do some violent thing, manifestly. The town marshal, sitting in the front pew, seeing him threateningly advance on me, sprang upon him and, aided by several men of the congregation, threw him on the floor and covered him. There was a lively mix-up. That was the most unique and exciting experience I have ever had while conducting a service. Has any preacher ever had anything to beat it?

Many local preachers are good and useful men. Such are great helpers to the pastors. But occasionally we find some who are supersensitive, and they embarrass and hinder the leaders. I had one of this kind in my early pastoral life. He was a religious and zealous worker, but was aged and sensitive. He had a miserably cracked voice. It was painful to hear him preach. Nobody wanted to hear him. He had an exalted opinion of his preaching ability and took it unkindly when not called on.

I held a meeting at his home church in the summer of 1884. Fortunately, I had a visiting preacher with me until near the close of the meeting. I was by myself the last day, and the old brother saw a chance to preach. I knew if I did not call on him, he would get mad, and if I did call on him, it would be fatal to the meeting. After prayerfully considering the matter, I decided to commend the old brother to the tender mercies of the Lord and do the preaching myself. In the afternoon service the Lord was present in great convicting power, and the altar was full of penitents seeking salvation. It was a great hour. Unfortunately, I called on the old preacher to lead the prayer. He began by thanking the Lord that what the preacher had said in the sermon was not true. He argued the matter with the Lord while he was on his knees, and showed that he was satisfied that he had demolished his pastor by proving that his sermon was pure heresy. What a damper on the meeting! Of course, nobody could be saved under such a prayer. Isn't it bad for a preacher to have such a case of "feelings?" It occurred to me that it would have been better for the old brother to pass unnoticed any lapse his young brother might have made.

Laughing and whispering during preaching services is intolerably naughty and bad. It always got on my nerves. Such behavior is an unreasonable breach of social proprieties, to say nothing of the profanity of it. I have wondered that the Lord's wrath did not destroy such offenders. It is not so frequent now as it once was. I have urged the church leaders to put a stop to it—telling them to use the law to protect the worshipers. But I have found great unwillingness on their part to take action. They were afraid of making somebody mad. They would allow the cause of God to suffer rather than have their personal relations disturbed. I never liked that attitude.

This passive attitude of the leaders forced me to deal with the matter. At first I dealt in caustic and violent rebukes—I made the offenders hot and mad. This not only drove people from me, but utterly unfitted me for preaching. I have been so mad in the pulpit that I felt more like fighting than preaching. I found that way was not good, and changed my tactics—I found a better way.

In a service at a country church, I was greatly disturbed by a man in the rear of the church trying to swap horses with a man sitting by him. He persisted in his course; I finally called the congregation to prayer. The offender became viciously mad and said that I had insulted him.

In the church of one of our best towns, at a night service, I was grievously disturbed by the young people. Some of them were teachers, who acted as if they were at a circus. I begged them to behave but to no avail. It grew worse rather than better. Finally I said, "I cannot preach and will not try, let us pray." After prayer I told them that I knew the guilty ones, and if they did not stop and be done with such flagrant and wicked behavior, I would see that every one of them should be sent to the county farm. "If you don't believe I mean what I say, come to me to-morrow morning and I will convince you." Monday morning explanations and apologies poured in on me. That episode broke up lawlessness in that church.

In the best church I ever served, a couple of young courting people acted very ugly at a night service. They became so absorbed in talking to each other that they lost all sense of their whereabouts. They were insensible of the fact that their voices were heard all over the church. I stopped talking, leaned my elbow on the book-board, chin in my hand, with eyes fastened on the couple. My eyes directed all eyes to them. It was possibly two minutes of this awful silence before they became aware that the only ones talking were themselves. They were painfully humiliated and became furiously mad at me. I had not said a word to them nor about them. The rebuke, though silent, was terrific. I found this way to be best in correcting disturbance of public worship.

Brookhaven, Miss.

REV. J. LOYD DECELL APPOINTED TO CENTRAL CHURCH, MERIDIAN, MISS.

Dear Brother Carley: A telegram recently received from Bishop McMurry announces the transfer of Rev. J. Loyd Decell, of Fresno, Calif., from the Pacific to the Mississippi Conference, and his appointment to Central M. E. Church, South, Meridian, Miss. Brother Decell expects to reach here on May 1, and will enter at once upon the duties of his important charge.

PAUL D. HARDIN, P. E.

TO THE PREACHERS OF THE JACKSON DISTRICT.

Please send me at once names of delegates to the District Conference. Try to find out how many will attend and let me know, and greatly oblige.

JAS. G. GALLOWAY.

Three Cents Saves a Life for a Day!

Think of it! For this paltry sum, just a fraction more than letter postage, a human life can be sustained from sun to sun in a land where FAMINE stalks rampant and men are dying by the thousands every twenty-four hours.

Think of it, you well nourished, well clothed American Christian, as you sit in your protected home that probably has never felt the pinch of necessity!

Did three cents ever seem so small or mean so much as in this hour of China's supreme need? Do you know of any investment where returns are so large?

A penny will buy a meal—a dollar will sustain a life for a month—five dollars saves a family.

Buy China Life Saving Stamps

If you buy liberally, who knows but that you may save some babe from being drowned by its frantic mother to end its sufferings, or that you may prevent the sale of some young girl into servitude to provide food for the rest of the family, or that you may preserve some youth to grow into a great force for righteousness in a heathen land?

Your missionary societies should have them on sale. They should be obtainable at every church and Sunday school in the South. If your society does not have them, the secretary should write at once for a supply to **MISS DAISY DAVIES, Stamp Sales Director, Southern Committee, China Famine Fund, 502 Candler Building, Atlanta, Georgia.**

DO NOT LET THE PURCHASE OF THESE STAMPS KEEP YOU FROM MAKING LARGER CONTRIBUTIONS TO THE FUND IF YOU ARE ABLE TO MAKE A SUBSTANTIAL DONATION IN THIS HOUR OF SUFFERING.

What Your Pennies Can Do:

1 cent buys a meal.
3 cents saves a life for a day.
$1.00 saves a life for a month.
$2.00 saves a mother and baby a month.
$5.00 saves a family for a month.
$10.00 saves a mother and babe till harvest.
$25.00 saves a family till harvest.

The stamps are intended to afford the poor, the little children, and those who count their possessions in pennies to have a part in this Christian cause. It will defeat the object of the stamp sale for any one who should give ten, twenty-five or a hundred dollars to be satisfied with buying a few stamps. Give in proportion to your possessions!

Where To Send Your Contribution

If the Southern Committee for China Famine Fund has no representative in your community, give your contribution to your bank or send it to Vernon Munroe, Treasurer, China Famine Fund, Bible House, New York City.

China Famine Fund

The Home Circle

TALKING IN THEIR SLEEP.

"You think I am dead,"
The apple tree said,
"Because I have never a leaf to show—
Because I stoop,
And my branches droop,
And the dull gray mosses over me grow!
But I'm alive in trunk and shoot;
The buds of next May
I fold away—
But I pity the withered grass at my foot."

"You think I am dead,"
The quick grass said,
"Because I have parted with stem and blade!
But under the ground
I am safe and sound,
With the snow's thick blanket over me laid.
I'm all alive, and ready to shoot
Should the spring of the year
Come dancing here—
But I pity the flowers without branch or root."

"You think I am dead,"
A soft voice said,
"Because not a branch or root I own!
I never have died,
But close I hide
In a plumy seed that the wind has sown.
Patient I wait through the long winter hours;
You will see me again—
I shall laugh at you then,
Out of the eyes of a hundred flowers!"

—Edith M. Thomas.

THE NEW GAME.

By Willie C. Page.

"Aunt Ruth!" cried Lynn Weston as she ran into the living room and banged the door behind her, "Miss Joyce, our music teacher, told the class this afternoon that Annie Humphries was the most lovable girl she knew." Lynn laughed lightly as she made a ball of her tam and sweater and tossed them across the room to the davenport. "Do, please tell me exactly what she meant, for I would like to be a lovable girl myself, if I only knew how."

"My opinion of a lovable girl," said Aunt Ruth, as she folded the tea-cloth she was embroidering and sat restfully back in her chair, "is, first, she is true and sincere; she does not fret or repine over reverses that come to all, or if she can't have her way; she is a good sister—will sew buttons on Fred's overcoat without scolding him all the while for being careless and rude; she will brush little sister's hair and not jerk and pull until the child cries out with pain."

Lynn blushed, but said nothing, for she had done these only this morning.

"A lovable girl," continued Aunt Ruth, "is always willing to help others. If Nell's shoe-string is in a hard knot, she with deft fingers will come to the rescue without threatening to dislocate the little girl's limbs. She will entertain the little ones in loving consideration of her tired mother. She is neat and tidy; she has a place for everything."

"O, Aunt Ruth, it is so hard to remember all these little things and have a good time," said Lynn, looking about the disordered room—her tennis raquet on a chair, her books scattered on the floor, her muddy overshoes under the library-table.

"Lynn, the foundation of every girl's life is laid while she is young. Acts formed then become habits; soon she will perform them naturally. If every girl could be made to realize the importance of this, her life and others would be immeasurably benefited and enriched."

Lynn got up and began vigorously to put the room in perfect order.

"Go on," she said earnestly.

"Dear," said Aunt Ruth, softly, "every girl was intended to be lovely and lovable, just as a rose-bud is fair and fragrant; but if she is selfish, ill-natured, the atmosphere she creates will be anything but sweet. Every girl can be lovable if she will only try hard enough; or she can be just the contrary.

"Let her be helpful, cheery, tactful, unselfish, refusing to fret over her disappointments, doing all in her power to make others happy. This, Lynn, is what Miss Joyce meant by saying Annie was a lovable girl. It is not difficult, if you begin early to form kindly, lovable thoughts and habits, for they grow with your growth."

From that day, Lynn began to play the new game of being lovable. Dear children, won't you try, too?

Lexington, Miss.

A CHILD'S GARDEN.

By May H. Foster.

"God the first garden made, and the first city, Cain."

A child's garden and a garden for a child may be separate things. Every child should have a garden all his own, which he himself has made. We must not make it for him if we want him really and truly to love it.

Get the ground ready for him, but allow him to help even in this preliminary work. He will require tools fitted for his small hands, and a wheelbarrow in which to cart away stones and trash. Valuable lessons in horticulture can be given even before the ground is broken. Have patience, infinite patience. Let your purpose be the education of the child rather than the raising of flowers.

Give him seeds of the common annuals that "grow all by themselves," with a corner, perhaps, for perennials. A few vegetable seeds will be appreciated, too; and, as no small gardener can get along without a water-pot, it will be well to choose the shadiest place for the raising of lettuce, and to place no restriction upon the amount of water used in that spot. The lesson that some flowers need more and others less water, is now being taught; also that some things grow better in the shade and others in the sun.

When the little one pulls up a plant to see how the root looks, don't scold him. How else shall he learn? Tenderly place the flower back in the earth, expressing your opinion concerning the probability of its destruction, but also the hope that it may survive. The opportunity for a valuable lesson relating to the transplanting of flowers is now given, in which is hidden the moral that a good gardener scarcely ever seizes a plant by the top and forcibly removes it from the ground when he desires it to live after being replanted.

Flowers are doubly dear when they are the product of our own love and care, yet a half-dozen pansy plants purchased at the greenhouse will add pleasure while waiting for the other things to grow, and prove much more satisfactory than the pansies that we raise from the slow-growing seed.

Teach the child how to pick the blossoms without injuring the plants—a lesson that some adults have not yet learned. Have a vine, perhaps a morning-glory, that will run up on the wall, or fence, or over a heap of stones, and another that runs on the ground. A cucumber vine will answer for the latter. Have something that will bear its fruit under the earth, like radishes, and something else, like beans or peas, that fruits above the earth.

The training of a little gardener develops inventiveness and skill; it gives him occupation, a physical and mental development, and amusement. Give to one child overalls, bare feet, garden tools, a watering-pot, and a back yard; give to another a nurse, daily outings in the city parks, which must be reached by walking over hot flagstones, and a stock of toys in the nursery. Both are well-cared-for children, both may be equally well physically, but the back-yard boy will be the happier.

O you unfortunate parents of still more unfortunate children, who have no back yard; who live in apartment houses where the janitors would not let your children play in the yard if there were one—what are you going to do? Even the sandpile may be denied to you; but why not move where you can have at least a sandpile for the children? It makes a fairly satisfactory substitute for a garden. Combined with small shovels, rakes, and pails, it containes infinite possibilities. Forts, and even mountains, have been builded from it; caves so large that a Teddy-bear can actually be hidden therein have been dug in it; imitations of gardens and parks have been raked down and laid off from it—and health has sprung out of it.

Clean, sun-kissed sand is the very next best thing to a back-yard garden; the difference is largely in a lack, in the sandpile, of the æsthetic service and education that are gleaned in the work of caring for flowers that are real. For flowers are living entities, and when one cares for them he is doing a little of the world's work. The sandpile, however, trains the imagination, gives the child employment out-of-doors, and strengthens the physical forces; therefore it, too, is valuable.—Zion's Herald.

"TIME OUT."

The Modern Way.

Father: "Have you made up your mind to stay in?"

Daughter: "No, I've made up my face to go out."—The Lawrentian.

They Do, Indeed.

"Pickles and charlotte russe, hey? These women give some queer orders, don't they," "Yes, sir," asserted the waiter. "What's yours?" "Piece of hot mince pie with two portions of ice cream on it."—Exchange.

The Country's Need.

The visitor to the capitol at Washington was accompanied by his small son. The little boy watched from the gallery when the House came to order.

"Why did the minister pray for all those men, father?" he questioned.

"He didn't. He looked them over and prayed for the country," was the answer.

Coming Back.

The other day a man dashed into the Grand Central Station with just one minute to catch the Twentieth Century. He made the ticket window in two jerks.

"Quick; give me a round trip ticket!" he gasped.

"Where to?"

"B-b-back here, you fool!"—Awgwan.

Looking To the Future.

"Now Willie," said the generous father as he and his little son were gazing into a tailor's shop window, "I am going to buy you a new pair of trousers, and you shall choose them. Which pair do you want?"

After a moment's hesitation, Willie said:

"Please, father, may I have the pair marked 'Cannot be beaten'?"—Examiner.

Fair Enough.

They wanted him badly at the college, but unfortunately there was an entrance examination from which not even the most promising of Rugby three-quarters could claim complete exemption. It was only an oral questioning—and yet one had to get fifty per cent to pass. The matter was left in the hands of a sporting young don, and his protege got through. Later on it appeared that only two questions had been asked. "The first," said the examiner, "was the date of Trafalgar; he got that wrong. Then I asked him what the chemical formula for sulphuric acid was. He said, 'I don't know—really I don't. Well, that was right, for it was obvious that he didn't know. So I passed him with fifty per cent."—London Morning Post.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

WE APPRECIATE THE RESPONSE.

We gratefully record our appreciation of the response that has been made by many of our pastors to our recent appeal in behalf of the circulation of the Advocate. We are not unmindful of the fact that our preachers are busy men; all the more, therefore, do we commend those who have found time to put the church paper into the homes of their people. We are earnestly hoping that those who have not yet given attention to this important matter will do so at the earliest possible moment. We firmly believe that it is possible for us to have a minimum circulation of one-tenth of the membership in every pastoral charge if the effort is diligently made; and we are encouraged to believe that all our preachers are going to make the effort. Blessings upon them!

FORWARD MOVEMENTS CONFER WITH ONE ANOTHER.

We learn from an official communication from the Federal Council of Churches of Christ in America that representatives of practically all the forward movements of the various denominations met in conference on Saturday, March 19, in New York, at the invitation of the Federal Council, to consider their common problems and to learn from one another's experience. The program of the conference centered around the following five topics:

1. A report from each movement as to its origin and results and lessons learned from its experience.

2. A discussion of the methods by which the larger giving of the people, stimulated by these movements, may be made permanent.

3. Consideration of the various problems which have arisen and which are now before the movements for solution.

4. The question of the future of these movements and their relationship to the other agencies of their denominations.

5. How these movements can be most helpful to one another through future conference or in other appropriate ways.

A committee on findings was appointed to present an analysis of the present situation in the forward movements as disclosed by the discussions of the day and to consider the whole question as to the desirability of future relationships to one another. This committee on findings is to report at another conference to be held some time within the next few months.

The following organizations were represented at the conference at the office of the Federal Council:

The Committee on Conservation and Advance of the Council of the Boards of Benevolence of the Methodist Episcopal Church; the Centenary Movement of the Methodist Episcopal Church, South; the Congregational World Movement; the New World Movement of the Northern Baptist Convention; the New Era Movement of the Presbyterian Church in the U. S. A.; the Nation-wide Campaign of the Protestant Episcopal Church; the New World Movement of the United Presbyterian Church; the Forward Movement of the Reformed Church in the United States; the Progress Campaign of the Reformed Church in America; the Forward Movement of the Friends; the United Enlistment Movement of the Church of the United Brethren; the Larger Life Movement of the Moravian Church.

THE REVIEW FOR APRIL.

The April number of the Methodist Quarterly Review has reached our desk. We have not had time yet to read it, but we have glanced through it enough to know that some good things are ahead of us. One feature of the Review under its present editorial management commends itself to us very strongly—the number of articles appearing in it from the pens of writers in our own church. It is well supplied, however, with contributions that reflect the best thought of the world at large. It is a publication of which we may well be proud, though our pride certainly is not reflected in the number of our people who read it. It is worth a good deal more than it costs to the thinking man.

PERSONAL AND OTHER NOTES.

Rev. G. L. McNeece requests us to state that his post office address is Morton, Miss., instead of Trenton, Miss.

Rev. W. F. Rogers, of Coffeeville, Miss. is greatly pleased with the progress of the work in his charge. He serves a fine people.

At the recent session of the Baltimore Conference, Rev. N. B. Harmon, Jr., was appointed to the Rockville charge, Washington District.

Rev. A. L. Davenport, of Lambert, Miss., writes that all indications point to a great year on that charge. He is diligently getting ready for the Educational Campaign.

Dr. J. T. Sawyer preached at the Westwego Presbyterian church on a recent Sunday afternoon. He reports that the congregation was large and the services delightful.

Bishop W. F. McMurry was announced to preach at the First Methodist Church, Greenville, Miss., last Sunday. The good Bishop is active in forwarding the interests of his episcopal district.

Good reports come to us of the work at Franklin, La., where Rev. Jno. F. Foster is pastor. The congregations are good, and the finances are up to date.

We learn through a friend who is familiar with the facts, that Rev. A. Joe Beasley and Rev. L. F. Alford are doing fine work at West End and Kingston, Laurel, Miss., respectively.

Rev. and Mrs. L. H. Floyd, of Horn Lake, Miss., announce the birth of a daughter on March 31. The Advocate extends congraulations, and prays that Heaven's richest blessing may rest upon the little one.

The Cole Lectures at Vanderbilt University for this year were delivered by Rev. John Kelman, D. D., pastor of the Fifth Avenue Presbyterian Church, New York City, on the subject, "The Foundations of Faith."

Everything is moving along smoothly at Bucatunna, Miss. The pastor, Rev. John W. Ramsey, is active in every good work. He has recently been invited to preach the closing sermon for the Bucatunna High School, and he will preach the Commencement sermon for the Wayne County Agricultural High School on April 24.

A note from E. T. McKee, of Wisner, La., who was licensed as a local preacher two years ago, informs us that he is doing such work as he finds opportunity to do, and that he is happy in the service.

A note from Rev. J. S. Maxey, Ethel, Miss., informs us that he is conducting a revival meeting at that place. When he wrote, he had just closed a great meeting at Zama, in which he was assisted by Brother Wilson.

We regret that the report of our Sunday school at Amory, Miss., did not reach us in time for insertion in the Advocate last week. It was as follows: Nine Plus Class—attendance, 60, offering, $5.21; total attendance, 368, total offering, $30.16.

We learn from the "Big Brother" that Rev. W. C. Galceran, our pastor at Indianola, Miss., recently underwent a serious operation at the King's Daughters' Hospital at Greenville, Miss. We rejoice to know that his recovery has been rapid.

Miss Susie M. Juden, a valued member of the staff of the Louisiana Sunday School Association, has been lent to the International Sunday School Association for a year to do missionary Sunday school work in Cuba and South America, under the support of the Louisiana Association.

The Lewis Brothers' Quartet, composed of Rev. B. W. Lewis, of Eden, Miss., Rev. H. P. Lewis, of Pontotoc, Miss., Rev. J. M. Lewis, of Collins, Miss., and Rev. O. S. Lewis, of Laurel, Miss., will assist Rev. A. Joe Beasley in a meeting at West End, Laurel, beginning next Sunday.

Brother J. H. Ramsey, of Thorn, Miss., in renewing his subscription to the Advocate states that he has been a subscriber to it for 31 years—a fine record. Brother Ramsey takes occasion to speak very highly of the services of his pastor, Rev. B. F. Bullard.

Rev. W. H. Giles, our pastor at Slidell, La., is conducting a meeting this week, in which he is being assisted by Rev. L. R. Sparks of Covington, and Rev. J. E. Selfe, of Epworth, New Orleans. Brother Sparks is doing the preaching, and Brother Selfe leading the singing.

The Life Service Department of the Christian Education Movement reports that between three and four thousand Life Service cards have already been sent into the office. The cards are still coming in large numbers, so it is expected that many more than 5,000, the goal set by the Commission, will be received.

The Greenville District, North Mississippi Conference, is making a fine showing in its finances, in spite of the prevailing financial depression. Many of the charges increased their assessments for the support of the ministry this year—and they are paying promptly. Some of the charges are up to date with their benevolent collections. Rev. James H. Felts is the presiding elder.

Rev. T. L. Oakes, of Cockrum, Miss., writes that he is devoting much attention to the Educational Campaign, and is trying to get everything ready for the subscription period, May 29-June 5. The Sunday schools of his charge have shown a marked increase in attendance since the beginning of the second quarter. Other departments are showing up well.

Rev. A. T. McIlwain, presiding elder of the Columbus District, North Mississippi Conference, has prepared a most attractive program for the 55th annual session of the Columbus District Conference to be held at Weir, Miss., April 22-24, a copy of which he has kindly sent us. We appreciate his cordial invitation to attend the conference, and wish it were possible for us to accept it.

"The Methodist Clubman," the official magazine of the Methodist Men's Club, has just been issued in the form of a beautiful magazine, with cover in three colors. Pastors can secure sample copies for their laymen by sending the names and addresses of their prominent laymen to The Methodist Clubman, 808 Murchison Bldg., Wilmington, N. C. Rev. Geo. Stanley Frazer, D. D., is the General Secretary and Treasurer of the organization.

A special Laymen's Week program at Lake Junaluska is being planned for this summer by a committee of the Southern Assembly, consisting of Bishop James Cannon, Jr., John R. Pepper, and W. H. Stockham. A program is being planned for the week of August 8-13 which is expected to bring to Lake Junaluska enough laymen from all parts of the connection to tax the Assembly's capacity. The outstanding national figures in the business, the religious, and the political fields are being invited to speak during this week. The program and speakers will be ready for announcement soon. Full information can be secured by addressing the Southern Assembly, Lake Junaluska, N. C.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. W. M. Williams, Purvis, Miss., 3; Rev. T. G. Adair, Marietta, Miss., 3; Rev. J. J. Garner, Sidon, Miss., 33 (29 at Cruger—"Every Family"); Rev. J. S. Maxey, Ethel, Miss., 2; Mrs. J. C. Summer, Pelahatchie, Miss., 7; Rev. W. C. Beasley, New Albany, Miss., 7; Rev. J. H. Jolly, Heidelberg, Miss., 2; Rev. T. B. Thrower, Mathiston, Miss., 2; Rev. G. L. McNeece, Morton, Miss., 2; Rev. T. L. Oakes, Cockrum, Miss., 4; Rev. W. B. Jones, Crystal Springs, Miss., 5; Rev. C. M. Crossley, Hattiesburg, Miss., 14; Rev. D. R. McDougal, McCool, Miss., 3; Rev. J. E. Selfe, Epworth, New Orleans, 27.

THE MOVEMENT MOVES IN MISSISSIPPI.

Dear Brother Carley: Since writing you last, I have held the Newton District Set-Up Meeting in which we had 100 per cent present. Brother Hopkins, the District Financial Director, and J. A. Moore, the presiding elder, had planned well and the people came. The meeting was a success.

At McComb City we had a rainy day, but quite a number of the preachers and lay leaders were present. Drs. Cooper and Ellis have this work well in hand and are making it go.

The Brookhaven District received the challenge of the Jackson District to put the matter over, and I am sure that the contest will be watched with interest.

The Vicksburg District was the last of the number. While it was a disagreeable day, our attendance was about fifty in number. Dr. Rolfe Hunt, the Financial Director, has the work well in hand and he is desperately in earnest. Brother Jones is leading the district with his usual zeal and earnestness and they are expecting a great victory.

The Secretary is under special obligations to Dr. Jones, of Newton, Rev. G. H. Thompson, of McComb, of whom we have heard so much praise, and Rev. Robt. Selby, of Vicksburg, of whom his presiding elder said there was no more efficient man in the Conference. I should have mentioned the name of J. L. Smith, of Mendenhall, who is looking forward not only to carrying the Educational Campaign to success, but is building a new church at D'Lo. He and his wife entertained the Secretary and made him feel at home. Happy is the traveler who falls into this delightful home.

This is the close of our District Set-Up Meetings. The work now goes to each pastor's charge. I earnestly feel that with the loyalty of our preachers and laymen we will carry this work to a successful ending.

J. M. MORSE,
Educational Secretary.

CORINTH DISTRICT CONFERENCE.

Place?—Baldwyn, Miss.

Date?—May 17, 18, 19.

Who?—All traveling and local preachers in the district; all Sunday school superintendents; all charge lay leaders; all recording stewards; and two delegates elected from each pastoral charge.

Our connectional brethren, and representatives of our institutions are invited to be with us.

Committees: License to Preach—Rev. B. P. Fullilove, Rev. P. F. Luter, Rev. W. W. Jones.

Admission on Trial—Rev. J. E. Stephens, Rev. J. L. Nabors, Rev. C. E. Downer.

Deacon's Orders—Rev. O. W. Bradley, Rev. H. E. Carter, Rev. W. G. Burks.

Elder's Orders—Rev. J. W. Ward, Rev. W. C. Beasley, Rev. J. G. Johnson.

Opening sermon: Rev. D. W. Babb, a former pastor at Baldwyn, will preach at 11 a.m., on Tuesday, May 17.

Rev. W. M. McIntosh, one of our general evangelists, will preach Tuesday night, at 7:30.

What?—A royal welcome, Christian hospitality, a full program, a good time. A full attendance is very much desired. Let pastors send in names of those who will attend, to Rev. W. W. Jones, Guntown, or to W. C. McCay, Baldwyn, Miss.

The Editor of the New Orleans Christian Advocate is specially invited.

J. B. RANDOLPH, P. E.

THE BATON ROUGE DISTRICT CONFERENCE.

The Baton Rouge District Conference will meet at Amite, May 25-26, opening for work at 9 o'clock a.m., Wednesday. It will be necessary for preachers and delegates on the Y. & M. V. Ry., to leave Baton Rouge via the Hammond and Eastern at 2:45 p.m., Tuesday, to be on hand for the opening of the conference.

Rev. N. E. Joyner, pastor of First Church, Baton Rouge, will preach the opening sermon, Tuesday, May 24, at 7:30 p.m. Let all the preachers and delegates who can, be present for the opening sermon.

Begin at once to elect your delegates and send names to me and to Rev. L. N. Hoffpauir, of Amite City.

Committees are as follows: For License to Preach and Recommendation for Admission—J. W. Booth, L. W. Cain and T. D. Lipscomb; for Orders—L. I. McCain, F. B. Hill and A. J. Coburn.

Please bring your Quarterly Conference Records for examination.

Brethren, let us pray for a great conference. Coming as it does just before the time set for the canvass for the funds for education, this conference should get a great inspiration among us all for the important work before us. Bishop McMurry will drop in on us and help us out if he can possibly get to us.

J. W. LEE, P. E.

NOTICE.

To the Pastors in Sardis District.

Dear Brethren: Please send me names of all delegates, and members of District Conference who will attend the District Conference, to be held in Senatobia, May 3-5.

This is important, so please be prompt in sending me names.

Cordially,
R. O. BROWN.

TO THE PASTORS OF THE GREENWOOD DISTRICT.

Dear Brethren: As you all know, our District Conference will convene May 10 to 13. If you have not done so, please elect your delegates and send names to me as soon as you can.

A. L. DAVENPORT,
Lambert, Miss.

FRENCH MISSION DISTRICT CONFERENCE.

The French Mission District Conference will convene at St. Martinsville, La., May 6-8. Those delegates planning to attend please note that trains No. 5 coming from New Orleans, and No. 6 from Houston, are the only trains that make connection at Cade Station with the St. Martinsville Branch.

M. HEBERT, P. E.

ATTENTION, PASTORS, GRENADA DISTRICT.

Let all the preachers of the Grenada District send me the names of their delegates who expect to attend the district conference at Coffeeville, May 4-6, and oblige,

W. F. ROGERS, P. C.
Coffeeville, Miss.

GRENADA DISTRICT CONFERENCE.

The Grenada District Conference will meet in Coffeeville, Miss., at 2:30 o'clock p. m., on May 4, and will continue through the afternoon session, May 6. All members are urged to come prepared to remain throughout the entire time. Committee to examine applicants for license to preach: W. M. Langley, T. M. Bradley, W. R. Lott.

R. A. TUCKER, P. E.

TO THE PASTORS AND SUPERINTENDENTS, NORTH MISSISSIPPI CONFERENCE.

Dear Brethren: The Sunday School Board is undertaking to do the best work in its history this year. The work is moving nicely. We need your help. The time is nearly here for Sunday School Day. We are asking for a liberal offering this time, for we greatly need it to do our best work. Our funds will be exhausted by June. Before, we have been able to borrow money to tide us over, but times are such that the banks have not the money to advance us as they have. Will you please have your Sunday School Day promptly and let me have the collection at once? This will help us out greatly. I am going to count on you.

J. E. STEPHENS, Treasurer,
New Albany, Miss.

NORTH MISSISSIPPI SUNDAY SCHOOL CONTEST.

We have received the following reports for the North Mississippi Sunday school contest for April 17:

Amory: Nine Plus Class—attendance, 43, offering, $2.56; total attendance, 335, total offering, $17.93.

Greenwood: Men's Bible Class—attendance, 94; total attendance, 394, total offering, $26.17.

West Point: Clisby Class—attendance, 51, offering, $2.45; remainder of school—attendance, 227, offering, $9.38.

CHRISTIAN EDUCATION.

By Roger W. Babson.

(Mr. W. E. Brock, of Chattanooga, one of the most active laymen of the Holston Conference, wrote recently to his friend, Mr. Roger W. Babson, for a statement concerning the value of Christian education. Mr. Babson is perhaps the best known statistician in America, a man whose opinions and conclusions are given high rating in America's world of business and finance. His statements, here given, are worthy of the consideration of all church people, of all patriotic American citizens).

The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more Christian education. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed in the right course only through religion. Legislation, bounties, or force, are of no avail in determining man's attitude toward life.

Religion, like everything else of value, must be taught. It is possible to get more religion in industry and business only through the development of Christian education. With the forces of evil, backed by men and money, systematically organized to destroy, we must back with men and money, all campaigns for Christian education.

We are willing to give our property and even our lives when our country calls in time of war. Yet the call of Christian education is to-day of even greater importance than was ever the call of the army and navy. I say this because we shall never live to see America attacked from without, but we may at any time see our best institutions attacked from within.

I am not offering Christian education as a protector of property. Nearly all the great progressive and liberal movements of history have been born in the hearts of Christian educators. I do, however, insist that the safety of our sons and daughters, as they go out on the street this very night, is due to the influence of the preachers and the teachers rather than to the influence of the policemen and law makers. Yes, the safety of our nations, including all groups, depends on Christian education. Furthermore, at no time in our history has it been more greatly needed.

We insure our homes and factories, our automobiles, and our business through mutual and stock insurance companies. But the same amount of money invested in Christian education would give far greater results. Besides, Christian education can insure what no corporation can insure, namely, prosperity.

As the great life insurance companies are spending huge sums on doctors, scientific investigations, and district nurses to improve the health of the nation, so we business men should spend huge sums to develop those fundamental religious qualities of integrity, industry, faith and service, which make for true prosperity. I repeat, the need of the hour is not more factories or materials; not more railroads or steamships; not more armies or navies—but rather more Christian education.

$1.00 spent for a lunch lasts 5 hours.
$1.00 spent for a necktie lasts 5 weeks.
$1.00 spent for a cap lasts 5 months.
$1.00 spent for an automobile lasts 5 years.
$1.00 spent for developing a water power or reducing a railroad grade lasts 5 generations.
$1.00 spent in the service of God lasts for eternity.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

JAMES H. HARRIS was born in Hardeman County, Tennessee, November 1, 1863. He came to Tunica County when he was four years of age, and lived here till death removed him from among us. He was married to Miss Anna Black, and to this happy union were born six children, three of whom preceded him to the Great Beyond. His wife and three children survive him. Brother Harris' 53 years of citizenship in Tunica County made him a familiar figure to every man, woman, and child, perhaps, in the County and even beyond. His familiarity was no greater than his popularity. He was not a great public man, but in his quiet and unassuming manner won for himself a permanent place in the heart of every acquaintance. It was my happy privilege to receive Brother Harris into the church by faith and baptism. He proved his faith by his works. On March 24, 1921, the soul of James H. Harris left the church militant to join the church triumphant. Peace to his ashes! His pastor,

C. A. PARKS.

On January 13, 1921, the death angel visited the home of Mr. and Mrs. A. J. Reeves and plucked one of its sweetest flowers. Everything was done by loving hands that could be done, but God knew best. Little VERNON was ill only a few short days when his spirit passed out of the little suffering body and went back to God. We cannot understand why He took the only little boy in the home. He was a sweet and affectionate child, but our loss is Heaven's gain, and let us believe that it was all for the best, and "some sweet day" we will see him again if we are true to the One who has said, "Suffer little children to come unto me." Little Vernon was born February 27, 1918, and died January 13, 1921.

Mrs. J. M. ALEXANDER.

Perkinston, Miss.

RESOLUTIONS ON THE DEATH OF REV. H. B. WATKINS.

Be it resolved by the Board of Stewards of Central Methodist Church, Meridian, Miss., that whereas the Heavenly Father in his wisdom has seen fit to remove our beloved pastor, Rev. Herbert B. Watkins by death;

And whereas, Central Methodist Church has been greatly blessed throughout his entire ministry, not only in a material but in a spiritual way;

And whereas, the church has sustained a very great loss in the death of Brother Watkins, as he was a very positive factor for good in all organized forms of church work;

And whereas, the community as a whole, as well as the surrounding communities, have known and felt his wonderful influence in the advancement of the Kingdom of Heaven on earth;

And whereas, this Board, as well as all other organizations of our church, have looked to and found in Brother Watkins a friend, an adviser and an ideal leader in all times of need;

And whereas, by his unselfish devotion to the cause which he represented he has attempted and successfully accomplished more than his frail body was able to support, especially in the planning, construction and completion of a most magnificent house of worship for his congregation, which had been without a home for many years;

And whereas, in all and through all, he was directed by the Holy Spirit, was modest, never boastful nor wise in his own conceit;

And whereas, he was not only devoted to his work immediately in hand, but was ever ready, able and willing to serve in every cause looking to the betterment of his community and the happiness of the people generally;

Therefore be it Resolved, That his precious memory be enshrined in our hearts throughout all eternity and that we endeavor by devotion to the cause for which he spent his life to strive to emulate the example of his most useful life and thereby show our appreciation for the blessings bestowed upon us by the Heavenly Father's sending him to us and permitting him to remain until his final summons;

Be it further resolved, That a copy of these resolutions be furnished the Nashville and New Orleans Christian Advocates, the local papers, and also a copy furnished the family of our deceased brother; and that a copy of same be spread upon the minutes of the Board.

Signed by: S. M. Graham, J. H. Miner, L. P. Brown, Gus C. Kendall, J. W. Brooke, Committee.

Meridian, Miss., April 8, 1921.

RESOLUTIONS ON THE DEATH OF REV. H. B. WATKINS.

To-day our hearts are bowed in deepest sorrow over the going away of our beloved pastor, Rev. H. B. Watkins. God has called him from his labors here among us, where he had labored so earnestly for nearly six years. He was always ready and so gladly helped us when we sought his advice in our many problems.

Through his advice and help our Society has grown in usefulness and greatly in spirituality. He was our guide and counsellor always.

We are thankful that in the providence of an always good, kind Heavenly Father that Brother Watkins was sent to us to lead and teach us the great truths he stood for every day of his life.

Now in our weakness and sorrow we bow our heads and hearts before our Father's will. Knowing He doeth all things for the best, we say, "Thy will be done." We have a legacy left to us in the life and work of our departed leader that we may always have before us to help us do greater work for the Master's Kingdom and the church he loved so well.

Let us emulate his character. May it be a beacon light to us when the storms of life seem to gather, and clouds darken our pathway. May we, as he, look to Jesus, the Author and Finisher of every good and perfect gift, for the light of the blessed sun that will clear the mists away.

"A savior of humanity at rest!
A gentle spirit gone to its reward;
Another soul in Heaven's realm is blessed.
Another body lies in earthly sward,
There to await the last eternal day;
Oh, friends, weep not for him; in other spheres
He still looks down and gives his blessings sweet:
His tender voice still bids you dry your tears,
And labor for the future joy complete,
When life is over in this world away.
In Heaven's realm, our dear one, daily pray
That we may join you in your home above,
When all eternity will be a day,
And every moment filled with purest love."

Therefore, be it resolved that while the Young Woman's Missionary Society of Central Methodist Church feel deeply our great loss, we bow humbly to the will of our Heavenly Father;

That we as a Society try to follow in our work the example set us by our beloved pastor.

That we spread these resolutions on the books of our Society, and that we send a copy to his beloved wife and his family; also to the church papers.

Signed by: Mrs. R. S. Porter, Mrs. W. R. McGee, Ella Wayne Ormond, Madge Stuart, Mrs. Mary B. Burroughs, Committee.

Meridian, Miss., April 7, 1921.

RESOLUTIONS.

Whereas, God in His infinite wisdom has called from our midst our beloved friend and brother, J. H. Harris;

Now, therefore, be it resolved by the Baraca Class of the Tunica Methodist Sunday school, that in the death of Brother Harris the class and the church have lost a faithful and loyal member; the county a citizen, clean, upright and honest, respected by all; his family, a true, affectionate and dutiful husband and father;

That we as a class mourn the death of our departed brother, and extend to his bereaved family our sincere and deepest sympathy in their great loss.

Resolved, further, That a copy of these resolutions be handed to the bereaved family, and that a copy be sent to Tunica Times and New Orleans Christian Advocate for publication.

Signed by: Baraca Class, W. G. Jaquess, D. W. Coker, W. P. Warfield, J. F. Robinson, Committee.

A LETTER FROM SOOCHOW, CHINA.

Dear Brother Carley: There are various matters of interest out here about which I might write at length, but for this time I will only make brief mention of the dreadful famine in North China which threatens the lives of about 40,000,000 of people. Already many have become the victims of starvation, while millions have become easy prey of disease. In their dire distress and poverty, some have even become so desperate as to sell their children for a small sum of money; others have pulled down their houses, the timber from which they have sold as fuel; still others, too proud to beg or become the objects of charity, have committed suicide.

Among the forces that have been salvaging and who have ministered to their piteous needs, none have been so heroic and unselfish as the missionaries. Without the personal supervision and assistance which some are giving and the generous financial help which all are giving and have induced others to contribute, the plight of the famine sufferers would be considerably worse than it now is.

The Chinese are always slow to get into action, but once they are convinced of the urgency of the need they usually make a reasonable response. Unfortunately they have been woefully lethargic in coming to the rescue of their countrymen. This has partly been due to the superstitions of the Chinese. Some believe that the famine has been sent upon this certain area as a curse from the gods, and that it would be irreverent for them to interfere and try to save life. But their hesitancy has been largely due to the lack of trust that they have in each other, and especially any belonging to the official class. They seem to have the utmost confidence in the missionaries and are quite willing to have their funds dispensed through them. At present a nation-wide campaign is being waged for the raising of adequate funds.

As a rule, our church members are people of very moderate means. You would be greatly impressed with the spirit of concern which they have manifested, denying themselves that they might be able to give, making garments, sending food, etc.

Oh, that we had many more such Kingdom-builders in needy China! If we did have, it would be comparatively easy to cope with even a famine situation.

With every good wish, I am,

Fraternally yours,

R. G. MOORE.

February 15, 1921.

Epworth League.

ANNIVERSARY DAY—LOUISIANA CONFERENCE.

Look! Our Discipline of 1918, Paragraphs 384 and 404, sets apart the second Sunday in May as Epworth League Anniversary Day or Young People's Day throughout all the borders of Southern Methodism, making provisions for a Special Offering to be taken for the promotion of Young People's Work within our church.

A special program for the occasion, with songs and talks, has been prepared by Central Office, 810 Broadway, Nashville, Tenn., and can be had at the small cost of 35c per dozen or $2 per hundred.

Louisiana Conference is counting on this being a banner day.

With the co-operation of pastor and Leaguer we can make it so. Order at least 12 programs at once Have a big union evening service, May 8.

Send the entire offering, without delay, direct to the State Treasurer, Miss Grace Cook, 614 N. Fourth Street, Monroe, La., with report of your service.

All together—five hundred our goal!

NEW LEAGUES ON THE UNION CHARGE, MISSISSIPPI CONFERENCE.

On April 3, an Epworth League was organized at Union by our capable and efficient Epworth League Conference President, Mr. W. D. Hawkins, of Meridian. The young people entered this work with great enthusiasm and thirty-six were enrolled as charter members.

The newly elected Epworth Era agent got busy and secured the necessary subscriptions to place them on the Standard of Excellence on that point. They also raised one-third the amount pledged for the African Special.

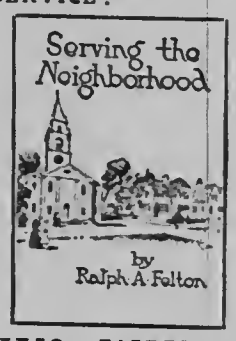
On this same charge, on the next day, another League was organized at Beech Springs with forty-one members, and a splendid body of officers were elected for the coming year. The Epworth Era agent at this place went to work and secured the necessary numbers of subscriptions to the Era to make that point on the Standard of Excellence.

There is another church on this charge, at Little Rock, and plans are being made to organize a League there, and that will make Union charge 100 per cent on Epworth Leagues.

STUDY MISSIONS!

DOES YOUR CHURCH HAVE A PRACTICAL PROGRAM OF SOCIAL SERVICE?

Organize a group in your EPWORTH LEAGUE to study



WHY? WHY? WHY?

1. Of the 19,000 Southern Methodist Churches 14,000 are rural
2. In the United States 55,000,000 are not affiliated with any Church
3. Illiteracy in several States is over 20 per cent.
4. Of the children in the United States 25,000,000 attend no Church service
5. In the draft examination 33 per cent between the ages of 21 and 31 were found defective.
6. 85 per cent of the Churches have preaching only once a month.

THE CHURCH HAS AN ADEQUATE PROGRAM OF SOCIAL SERVICE!

For suggestions and helps write
Department of Missionary Work, The Epworth League 810 Broadway, Nashville, Tenn.

LOUISIANA NEEDS A PROHIBITION ENFORCEMENT LAW.

Dear Brother Carley: The enclosed clipping from the Philadelphia North American gives some idea as to where Louisiana sands in the list of States that are exercising their rights of concurrent power for enforceing the 18th Amendment. Louisiana seems to be at the bottom of the list.

Now, Mr. Editor, if the Governor of Louisiana will provide for the introduction of an enforcement code something like the Volstead Law when the Legislature meets in special session following the Constitutional Convention, we will pass it this year and not be the last State to enact such a law. New York, New Jersey and Pennsylvania have just passed such a law, and Rhode Island has a bill pending in her general assembly at this time.

The Supreme Court of Louisiana, Justice O'Neal, organ of the court, has recently decided our local option laws in Louisiana are repealed by the Volstead Law, so in Louisiana we have only the Federal Courts to enforce the prohibition law, and their crowded calendars and small penalties, such as have been imposed to date, will never stop the "wild-catter" and the "bootlegger."

We must have a State law just as soon as possible, so all of our city and district courts can get busy enforcing the law that already exists as a Federal law.

Let every man and woman who reads this article, get busy at once and make an urgent, respectful request of Governor John M. Parker to provide for the Louisiana Legislature, when it meets this year, to consider a bill to enforce the 18th Amendment in Louisiana. Governor Parker seems to be willing to listen to the people and I hope that you will not defer action on this matter, but do it now. Then prepare to go or send a delegation to the Legislature when it meets, that you may assist in getting the bill passed this year.

I appeal to every pastor to bring this matter before his people at once. We must have relief from present conditions. Yours to serve,

A. W. TURNER,
State Supt. La. Anti-Saloon League.

FROM VAUGHAN CIRCUIT.

I am glad to say, Brother Carley, we are moving along nicely on this charge. I am told the attendance on the part of the membership is above the average—not so much because of my efforts in preaching, but because of the earnest praying and working of some of our members. Our membership is being increased in numbers and the prospects are brightening all the time for a good year.

We have organized two Sunday schools and are planning to organize another, which will make a total of five on the work.

So, Mr. Editor, you see we are busying ourselves about the Master's work. More to come.

Yours truly,
W. L. BLACKWELL.
Vaughan, Miss.

A MESSAGE FROM TEXAS.

A message from Rev. D. B. Doak, Northwest Texas Conference Secretary of Education, to the Director General of the Christian Education Movement says: "Abilene, Texas, today (April 5) presented to Northwest Texas Conference Board of Education $300,000 of bankable notes and forty acres of campus. The deal closed and McMurry College launched."

Sunday School

LESSON FOR APRIL 24.

Topic: Problems of Poverty and Wealth.

Scripture Lesson: Isaiah 5:8-10; Amos 8:4-7; I Timothy 6:6-10; Deuteronomy 24:10-13.

Golden Text: "Where your treasure is, there will your heart be also." Luke 12:34.

Home Readings: Monday, The Dissipations of Wealth, Isaiah 5:8-16; Tuesday, God's Vengeance on the Oppressors, Amos 8:4-12; Wednesday, The Rich Man and Lazarus, Luke 16: 19-31; Thursday, Earthly and Heavenly Treasures, Matt. 6:19-24; Friday, Jesus's Cure for Anxiety, Matt. 6:25-34; Saturday, Jesus's Teaching about Riches, Mark 10:17-31; Sunday, God's Ownership, Psalm 1:7-15.

Teaching Points.

1. The subject of wealth is an important one; hence the Bible devotes much attention to it.
2. Jesus does not condemn wealth as such—only the misuse of it.
3. Unless wealth is used to bless the world, it is misused.
4. The possession of wealth gives its possessor untold opportunity for usefulness.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

It is not too late to order your Sunday School Day programs. By failing to do this you rob the children of their rights. Of course you do not mean to do this, rob the children, but it has the same effect as if you did mean to rob them.

Have you drawn a circle around June 19-25 on your calendar? Do this and see how many people will ask you questions. This is one way of making known our Conference Training School to be held at Grenada.

The attendance upon any of our services can be increased materially by intelligent advertising. The question is asked in one of our books in the training course, "What service activities can juniors render?" One thing they can do is to make posters for advertising Sunday School Day, Children's Week, the Standard Training School at Grenada. Use paper or blackboard. Do something to let all the people know what the church is trying to do to save the world.

The men and women in charge of the Training School are as follows: Rev. R. H. B. Gladney, Director; Rev. E. S. Lewis, Rev. J. E. Stephens, Rev. C. A. Parks, Rev. J. R. Countiss, Rev. W. W. Woollard, Mrs. W. T. Boswell, and Miss Lynda Ramey, Managers.

A word to those who expect to take one of these courses—Order your textbook now and begin to familiarize yourself with its contents. No one can pass on these courses without real study. If you are not sure as to the course you ought to take, it may be I can give you some help.

The courses to be given in our Training School at Grenada and the teachers in charge of these courses are as follows: Beginner Methods, Miss Mary Alice Jones; The Primary Pupil, Miss Annie Marie Hansen; The Junior Pupil, Miss Nannie Baker; Intermediate-Senior Methods, E. E. French; Aims, Methods, and Materials of Religious Education for Adults, Mrs. M. G. Wyatt; The Pupil, Rev. J. E. Stephens; The Teacher's Study of the Life of Christ, Dr. A. W. Milden; Missionary Education, Rev. E. S. Lewis.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Mr. H. L. Clark reports a good week. I did not get his itemized report. Most of his time was spent with the illustrated lecture. This lecture is accomplishing much good and wherever it is shown is creating interest in the work.

I have had a very successful trip in many respects.

Rev. J. M. Smith, at Union, is certainly on the job. He and his loyal people are attempting the building of a brick church at Union. This will mean more than words can tell for the advancement of the cause there.

Brother Purcell reports twenty-five received into the church on profession of faith this year, which I think is mighty fine.

Brother Selby, at Deemer, is happy in his work and his people seem to be unusually appreciative of him.

The preachers in Meridian are planning big things. The Meridian District Institute was set for September 28-29.

Don't forget Sunday School Day!

Don't forget the Conference Training School, June 7-14!

Let the Sunday School Board help you. Write us your needs. Pray for the work and the workers.

Yours in the work,

JNO. C. CHAMBERS.

MEETING AT KOSCIUSKO, MISS.

Dear Brother Carley: Our meeting closed last evening with a total of 106 conversions and reclamations, 80 having united with the churches of the town during the meeting—60 with the Methodist and about 20 with the Baptist and Presbyterian. There will be others.

A tither's club of over 100, a family altar league of 53, with telling blows for the Christian Education Movement are among the constructive things accomplished. The whole town was lifted to a higher conception of Christian living, and pledged themselves to a deeper consecration, or rather to do the things that lead to a deepening of their spiritual lives. The business firms all closed for the services of the meeting, the school released the pupils for the hour, and even the two picture shows closed.

Of the 60 who united with the Methodist Church, the majority were adults—business and professional men of the town and young men and girls above 20. In at least a half dozen cases whole families joined; father, mother and all their children (some of these "grown ups").

The Presbyterian and Baptist pastors and their people co-operated in the meeting. The Conference and general organ received attention. Rev. W. M. McIntosh, one of our general evangelists, and his singer, Robert Cooper, were with us about three weeks. We would not omit to mention that the first three evening sermons of the meeting were preached by Rev. W. L. Storment, our pastor at Ackerman. It is needless to say that Brother Storment's messages were timely, deeply spiritual, and uplifting.

Kosciusko has never had a meeting that was more far-reaching in its results for good and that carried with it a more fundamental constructive work than this. The Lord was with us indeed. It was a meeting for the whole town. The large auditorium of our church (largest church auditorium in town) would not accommodate the crowds and we went to the Court House for some of the services, though we began and closed in the church.

We gave Brother McIntosh and his singer $600, as a free will offering. The finances came with little effort.

E. H. CUNNINGHAM.

OUT OF THE SCHOOL THEY COME.

The reports concerning decisions for Christian life service during Life Service Month of the Christian Education Movement are most encouraging. Especially is this true as touching the reports from Methodist schools. While these reports are in no measure complete, many schools not having sent to Nashville statements concerning results secured, the following are of special interest:

Trinity College, 108; Southern Methodist University, 94; Souhern College, 25; Wesley College, 15; Centenary (La.) College, 14; Hiwassee College, 13; Martha Washington College, 12; Whitworth College, 12; Southwestern University, 7; Brevard Institute, 35; Sue Bennett Memorial School, 21; Ferrum Training School, 32; Vashti Industrial Institute, 57.

It is doubtless true that there are other schools that are able to make showings as good as any in the above list. These other schools should send their reports to the Life Service Department, at Nashville.

This showing is a splendid one, especially in comparison with the churches. More than four hundred Life Service decisions in thirteen schools of the church is a record that should strengthen the faith of the church. Should the churches in the home communities do as well, in proportion to the number of young people in those churches, we would have our volunteers by the hundreds of thousands. We must strengthen our schools that they furnish in even larger nuumbers our preachers and missionaries.

"GRIEVE NOT THE SPIRIT."

By Rev. W. R. Lott.

We are uuder the leadership of the Holy Spirit if we have accepted Christ as our Savior. Our Father did not purpose to leave us without a guide when He knew where we would have to go, but He made ample provision for us to walk on in Christian living. We are not able to walk in the light of Christ's love unless we be led by the Holy Spirit. This relation between the quickened soul and its guide is very sensitive, more so even than the most delicate instrument. The compass is sensitive to the least extraneous attraction, but no more so than the quickened conscience. We must watch with absorbing attention the relation between our souls and the blessed Spirit.

The Scriptures teach us the general trend of the Christian life, but experience with the gentle leadership of the Spirit is fruitful of light. Good and evil are ever before us, but the Holy Spirit never makes a mistake in designating each according to its character. No doubt every regenerated soul has had some embarrassing experiences with evil and has been forced to go to its closet of prayer humiliated because it had by its actions or thoughts grieved the Spirit. Any uncharitable conversation such as could not be engaged in the presence of the purest; the least bit of jealousy of another's position or success; the first flush of envy in the heart, causes the Spirit to grieve. A love for self that makes one unduly assertive of one's rights; a constant boasting of Christian attainments, breed poverty of humility and weakens the hold of the Spirit. Even the faintest desire for worldly gain for selfish purposes wounds and weakens. The Spirit always points to Christ as the giver of strength and salvation, and a Christian must never consider himself the source of such. The Holy Spirit will lead us to the altar of sacrifice, the closet of prayer, the dust of humility, and fill us with a love for every living soul. Let us not grieve or rebuke our Guide.

Holly Springs, Miss.

IN MEMORY OF REV. FRANCIS D. VAN VALKENGURGH.

There appeared in the Advocate some weeks ago a brief obituary notice of this good man, of which this is intended as merely supplementary. He was born in Steuben County, New York, October 8, 1841, and was the son of William and Emily Alice Van Valkenburgh.

At the early age of eighteen years he became a soldier in the Civil War, during which he received a wound which shattered one of his shoulders, and was made a prisoner. That he made a good soldier no one who knew him well in after life can doubt.

After the war we find him working for a time at a grist mill and country store for his father. Afterward he yielded himself to a call to preach and was admitted into the Little Rock Conference of the Methodist Episcopal Church, South, in which he served charges in Hot Springs, El Dorado, Monticello, Mineral Springs, and Centerville. He then transferred to the Louisiana Conference, in which he served charges as follows: Keatchie, Winnsboro, Patterson, and Jackson; and was for six years colporteur and book agent for the Conference.

After these years, he transferred his church relationship to the Methodist Episcopal Church, and became a member of the Gulf Conference, in which he served several charges before retiring from the active work.

It is especially to the credit of Brother Van Valkenburgh that in this transfer of church relations, he did not lose sympathy with the church of his earlier years, nor did he lose the love and confidence of the brethren with whom he had wrought. During his last years, while residing at the Seashore Camp Ground, he took a lively interest in all of its religious activities, and, with his good wife, when health would permit he was a constant attendant upon the services of our Main Street Methodist Church, Biloxi, when services were not held on the Comp Ground. It was by his request that his funeral services were conducted by the pastor of this church.

After the retirement of Brother Van Valkenburgh from the active work of the ministry, he spent some time in New England with his son, Rev. W. B. Van Valkenburgh, who is a member of the New England Conference of the M. E. Church. During this time he preached often for his son, as well as at other places in that Conference, to the delight of his audiences.

He had been in declining health for some time before his decease, his constitution having generally weakened. After a serious collapse one evening, of which I heard, I went to see him. He remarked, "I thought last night that I was going to cross over and was glad that I did not have to send for the priest." From this time his general weakness increased so that it was evident to him as well as his friends that he would not be much longer on the earth. He talked frequently about changing worlds with great calmness and joy and in that unique way of his which cannot be reproduced. When roused he was conscious and intelligent to the end, and his last words were words of triumph and praise.

His three sons, coming from afar—one from New England—gathered around his bedside during his last hours, ministering to him very reverently and affectionately, and comforting their mother in her sadness, whose devotion and ministry had never ceased since the day she became his wife. And in the same spirit of reverent tenderness they laid his remains to rest.

M. B. SHARBROUGH.

Biloxi, Miss.

AN EYE OPENER.

The trade and traffic in intoxicating beverages was founded on falsehoods, lusts of the flesh, love of money, craving for nerve stimulant, a weak and worthless religion. The autocracy of King Alcohol, and its debauching slaveries, was defended by hired liars and lawyers.

A grand jury made up of highly reputable citizens, meet, transact carefully all the business that the law demands, and request the judge to dismiss them in the afternoon of the same day. Only one true bill found, and the crime alleged not dependent on liquor. The judge, the grand jury, the sheriff's office, the clerk of court's office, the mayor, the police force are delighted at such a record achieved by a sober citizenship—a record never made in this parish before. If this is a legal sample of "prohibition not prohibiting," let it be perpetuated.

It leaves our efficient public servants time to transact all their other business in a manner that commanded the admiration of the grand jury.

Perhaps, these other parishes have not a Monsieur Chargois! My hat off to him!

REV. HARRY W. RICKEY.

Lafayette, La.

THE CHURCH PROSPERS DURING "HARD TIMES."

The Southern Presbyterians have made a study of their collections for the past fifty years and have discovered that their collections have been most liberal during the years of financial depression. This study apparently indicates that in years of prosperity men are inclined to attribute their success to the power of the brain and the strength of their arm, but that in years of depression they realize their dependence upon God and contribute more generously to his work.

Bishop Candler reports that the history of Emory College substantiates this conclusion. Every important advance that the college has made, the Bishop says, was made at a time of financial depression.

Bishop Lambuth adds his comment to the effect that the great missionary societies of the country were organized after the Napoleonic wars and during a period of great financial depression.

The strength of our church in the Christian Education Movement is not measured by our income alone, but by our faith and spirit.—Bulletin.

IT DESERVES OUR BEST.

In a letter to the Director General, Mr. John R. Pepper gives his emphatic endorsement of the Christian Education Movement as follows:

"No nation can rise higher than its citizenship. Citizenship cannot rise above the principles and methods governing its life. Great character-making principles are born, fostered and nourished by the institutions of a nation.

"What institution has done half so much for our great nation as the church of God, and what part of the church more than the Christian school and college? Christian education deserves our very best."—Bulletin.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

Report of the Committee on Finance at the Recent Annual Meeting.

We, your committee recommend:

1. That Section 2 of the Standing Rules be eliminated.

2. That the Council rule for the division of the $3 dues be followed. This rule is found in back of the Treasurer's book.

3. That office expense of Conference officers and District Secretaries do not exceed $30 each per year, and when extra expense is necessary, it shall be referred to committee of president, corresponding secretary and treasurer.

4. That a maximum of $100 be granted the Conference Superintendents of Young People's and Children's departments, to be used as they shall deem wise for securing the greatest possible result in touching the young life of North Mississippi.

5. That mite boxes be distributed among church members who are not members of auxiliaries, same to be opened quarterly at a social entertainment.

6. That since stewardship is the only Christian basis for an adequate financial policy, auxiliary corresponding secretaries are urged to feel and to discharge their responsibility for the finance of their auxiliaries, by stressing the Christian stewardship of money by every method and means, and that they co-operate in the educational campaign.

7. That in view of the Council's recommendation and example, our auxiliaries are urged to adopt the budget system at the earliest possible date; that in each auxiliary the president, treasurer, and corresponding secretary shall constitute a budget committee to promote the adoption of their financial system during the current Conference year.

8. That we make $28,500 the Conference budget and our financial goal for 1921.

Mrs. W. W. WILBURN, Chair.
Mrs. J. M. WYATT, Sec'y.

MISSISSIPPI CONFERENCE.

Wesson, Mississippi.

Our missionary society is in a fine condition. We feel that prayer is the reason for much of our success. In addition to our dues, we make a regular offering for local work. This society clothes an orphan, helps the hospital at Laurel, and is doing its part for the starving peoples of the East. We are happy in our work together. Mrs. D. F. YOUNGBLOOD.
Publicity Agent.

LOUISIANA CONFERENCE.

Notes From The Field.

Hammond auxiliary closed its first quarter with a gain of three members and $5.66 average payment per member, in dues, pledges, local work, etc. The mission study class enrolls over two-thirds of the total society membership, which is 39. The ladies served lunch Wednesday, April 6, to seventy laymen and the pastors of the Baton Rouge District, who met in Hammond in the interest of the Christian Education Movement. Rev. A. S. Lutz was in charge of the meeting. Mrs. FRITZ DAROUSE.
Publicity Superintendent.

Monroe—The fact that you have not heard from Monroe before is not because we have not been busy. For a long time we have been wanting a "Special," and have of late succeeded in getting two.

We have two scholarships in Holston Institute, Songdo, Korea—this gives us a keener interest in the foreign field.

Our society has five study classes—two taking mission study, and two Bible study. The interest in Bible study seems to be growing.

The most pleasant social meeting of the church, for a long time, was a St. Patrick's apron party given by circle number 3, of the Missionary Society as a benefit for the Ruston Orphanage. Every one had such a good time and over a hundred dollars was realized. Our society as a whole sent an offering of $155 to the Orphanage.

We have been keeping up our local work as usual and have furnished ourselves with dishes, silverware, and tea towels, the latter being the result of a shower.

Our meetings this year have been very interesting and the average attendance has grown.

The Young People's work is progressing nicely and the Junior Society has taken on new life under its new Superintendent, and now has a membership of 20.

The District Conference will be held in Rayville, May 12, and we hope to have a good representation at that meeting.

With best wishes for the success of the work in all its lines.

BLANCHE E. COLLINS,
Superintendent Mission Study and Publicity.

"BIBLES HER BURIAL WREATH."

The women all over Southern Methodism have been distressed to learn of the death of Helen Alfter, our devoted and capable director of Homer Toberman Clinic and Mission, Los Angeles, Cal.

Miss Alfter took cold while delivering Christmas packages in the rain, and, after a brief illness, died January 11.

At her funeral service there came forward twenty-four on profession of faith to complete the work she had already begun, and forty volunteers who desired to help carry on the work of the Master. From a local paper we take the following item printed on the day she was laid to rest:

"Bibles and New Testaments in Spanish, rather than flowers, will be the offerings of friends at the funeral to-day of Miss Helen F. Alfter, special worker for six years with the Homer Toberman Mission and Clinic, 2027 East Seventh Street, who died yesterday at her apartmens at 2122 Hollenbeck Court. The tribute of books will be in response to a wish of Miss Alfter before her death and will be distributed to missions in Mexico, in which Miss Alfter took an active interest."—Council Bulletin.

Attention! Auxiliary Officers.

Order supplies from Mrs. B. W. Lipscomb, 810 Broadway.

Order books from Smith & Lamar. The Secretaries are often out of the office and your orders cannot receive the prompt attention they would receive if sent to the Home Base Office or to Smith & Lamar.

In making remittance to the Home Base Office make it by check or two-cent stamps. One-cent stamps are not acceptable to the banks.

Advance in Prices. Young People's Record book now 35 cents per book, 65 cents per set.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Second Round.

Harperville and Lena, at Contrell, April 23, 24.
Homewood, at High Hill, April 30, May 1.
Montrose, at Montrose, May 7, 8.
Rose Hill, at Rose Hill, May 11.
Lake, at Conehatta, May 14, 15.
Laurel, First Church, May 17, 7:30 p.m.
Laurel, Kingston, May 17, 7:30 p.m.
Laurel, West End, May 19, 7:30 p.m.
Shiloh, at Clear Creek, May 21, 22.
Newton, at Newton, May 25, 7:30 p.m.
Bay Springs, at G. F. Camps, May 28, 29.
Raleigh, at Boykin Church, June 4, 5.
Chunky, at Suqualena, June 11, 12.
District Sunday school Institute at Philadelphia, Tuesday, May 3, 10 o'clock, a.m.
District Conference, at Philadelphia, Wednesday, May 4, 9 o'clock, a.m. Pastors are requested to have delegates elected and to send the names of delegates to me and to Rev. J. S. Purcell, Philadelphia, Miss.

J. A. MOORE, P. E.

Jackson Dist.—Second Round.

Bolton, at Raymond, April 23, 24.
Edwards, at Learned, April 24, 25.
Terry, at Spring Ridge, April 26.
Satartia, at Mt. Olivet, April 29, 11 a.m.
Lake City, at Lake City, April 30-May 1.
Yazoo City, May 1, p.m.
Monterey, May 6.
Harrisville, at Mt. Pisgah, May 7.
Florence, at Braxton, May 8, 9, 11 a.m.
Mendenhall, at D'Lo, May 8, 7:30 p.m., 9 a.m.
Brandon, at Greenfield, May 14, 15.
Madison, at Ridgeland, May 15, 16, 7:30 p.m., 10 a.m.
Vaughan, at Union, May 18.
Benton, at Midway, May 19.
Eden, May 20.
Sharon, at Lone Pine, May 21, 22.
Lintonia, May 24.
Camden, at Soule's Chapel, May 28, 29.

M. L. BURTON, P. E.

Seashore Dist.—Second Round.

Escatawpa, at Orange Grove, Apr. 23, 24.
Moss Point, 3 p.m. and 7:30 p.m., Apr. 24.
District Conference, at Columbia, Tuesday, Apr. 26-29.
Ocean Springs, at Cedar Lake, May 7, 8.
Lumberton, May 22.
Picayune, 7:30 p.m., May 22.
Carriere, at Wesley Chapel, Thursday, May 26-29.
Poplarville, 7:30 p.m., May. 29.
Logtown, 7:30 p.m., June 1.
Lyman, June 3.
Vancleave, at New Prospect, June 4, 5.
Wiggins, June 11, 12.
Mentorum, at Mt. Zion, 3 p.m., June 12.
Coalville, at White Plains, Tuesday, June 14.
North Gulfport, Wed., 7:30 p.m., June 15.

W. M. SULLIVAN, P. E.

Vicksburg Dist.—Second Round.

Apr. 24, 25.
Mt. Vernon, at Union, 2:30 p.m., Apr. 24.
Oak Ridge, at Flower Hill, Apr. 30-May 1.
Mayersville, at Fitler, May 8.
District Conference, at Utica, 9 a.m., May 11:
Nebo, at ———, May 15.
Anguilla, at ———, May 22.
Rocky Springs, at ———, May 28, 29.
Port Gibson, 7:30 p.m., May 29, 30.

J. R. JONES, P. E.

Brookhaven Dist.—Second Round.

Foxworth Ct., at Hopewell, Apr. 23, 24.
McCall's Ct., at Hawkins' Chapel, Apr. 26.
Topisaw Ct., at Sartinsville, Apr. 28.
Monticello Ct., at M., Apr. 30, May 1.
District Conference at Topisaw, May 10-12, opening at 1:30 p.m. Send names of delegates to Rev. H. E. Raley, McComb, Miss., R. F. D.

H. M. ELLIS, P. E.

SOME BIG GIFTS FROM ARKANSAS.

At a reeent meeting of the Board of Trustees of Hendrix College, Conway, Arkansas, four members of the Board pledged a total of $77,000 to the Christian Education Movement. One gift was for $50,000; one for $12,000; one for $10,000; and one for $5,000. Some of the members of the Board were not present at this meeting and it is expected that subscriptions from other Trustees will be announced soon. Most encouraging reports come from Arkansas and the Methodists of that State will make a great record in the support of this enterprise of the church.

In the generous responses of these Trustees of Hendrix College is a call to Methodists in other sections of the church's territory. No other such opportunity has before come to the men and women of our church to make any permanent investments that are really worth while.—Bulletin.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Second Round.

Hickory Flat ct., at Ebenezer, Apr. 23, 24.
Tishomingo ct., at Bogg's Chapel, Apr. 27.
Golden ct., at Patterson's Chapel, Apr. 28.
Chalybeate ct., at State Line, Apr. 30.
Ripley sta., May 1; Qr. Conf., May 2, at night.
Blue Mountain ct., at Rainey's Chapel, May 2.
Iuka et., at Salem, May 5.
Burnsville ct., at Chapel Hill, May 6.
Kossuth ct., at Wesley Chapel, May 11.
Rienzi ct., at Thrasher, May 10.
Marietta ct., at Palestine, Thursday, May 12.
Mooreville ct., at Oak Hill, May 13.
Mantachie ct., at Oak Grove, May 14, 15.

The Corinth District Conference will be held in Baldwyn, May 17, 18, 19, beginning at 2:30 p.m., Tuesday, May 17, and closing Thursday night, May 19.

J. B. RANDOLPH, P. E.

Aberdeen Dist.—Second Round.

Bellefontaine, at Spring Hill, April 23, 24.
Houlka, at Vanvleet, April 30-May 1.
Woodland, at Prospect, May 9, 10.
Buena Vista, at Ebenezer, May 14, 15.
Fulton, at Friendship, May 17.
Nettleton, at Shiloh, May 19.
Greenwood Springs, at Soule's Chapel, May 20.
Tremont, at Hopewell, May 21.
Randolph, at Washington, May 26.
Toccopola, at Toccopola, May 27.
Salem and Oakdale, at Salem, May 28, 29.
District Conference, at Houston, June 14, 16.

T. H. DORSEY, P. E.

Sardis Dist.—Second Round.

Arkabutla, at Strayhorn, Apr. 23.
Cockrum, at Independence, Apr. 24.
Pleasant Hill, at Lewisburg, Apr. 30.
Byhalia, at Fountain Head, May 1.
Shuford, at Mt. Olivet, May 7.
Crenshaw, at Sledge, May 8.
Crowder, at Bethel, May 14.
Sardis Ct., at Cold Springs, May 14.
Courtland, at Wesley Chapel, May 15.
Horn Lake, at Poplar Corner, May 20.
Tyro, at Tyro, May 21, 22.
Mt. Pleasant, at Union, May 28.
Olive Branch, at Oak Grove, May 29.
Batesville, June 5.

The District Conference will be held at Senatobia May 3 5, beginning with an opening sermon on Tuesday evening by Rev. A. C. McCorkle.

R. A. MEEK, P. E.

Columbus Dist.—Second Round.

Ackerman, at Wier, April 24, 25.
Shuqualak, at Cooksville, April 27.
Brooksville, at New Bethel, April 28.
Chester, at Chapel Hill, May 1.
Caledonia, at Caledonia, May 7.
Crawford and Shaffer's, at Shaffer's, May 8.
Mayhew and Sessums, at Sessums, May 15, p.m.
Cedar Bluff, at Siloam, May 19.
Sturgis, at Mount Airy, May 21, 22.
Longview, at Bevil's Hill, May 28, 29.

District Conference at Wier, April 22-24. This includes Sunday. We hope all the preachers, and as many laymen as can possibly do so, will remain over for Sunday, the 24th. Preaching will be given a prominent place on the program throughout the Conference. Conference will open Friday morning at 9:30.

A. T. McILWAIN, P. E.

Greenwood Dist.—Second Round.

Belzoni, April 24, a.m.
Indianola, April 24, p.m.
Moorehead, May 1, a.m.
Inverness, at ———, May 1, p.m.
Lambert, at Marks, May 4, p.m.
Carrollton, at McCarley, May 8.
District Conference, at Lambert, May 10 to 13.
Tutwiler, at Glendora, May 15, a.m.
Phillipp, at Rome, May 15, p.m.
Drew, at Sandy Bayou, May 22, a.m.
Ruleville, at Doddsville, May 22, p.m.
Sunflower, at Blaine, May 29.

Rev Sam Steel, D.D., of Mansfield, La., will preach twice daily during the district conference. This is a great treat for both laymen and preachers. Committees will be announced later.

S. L. POPE, P. E.

Grenada Dist.—Second Round.

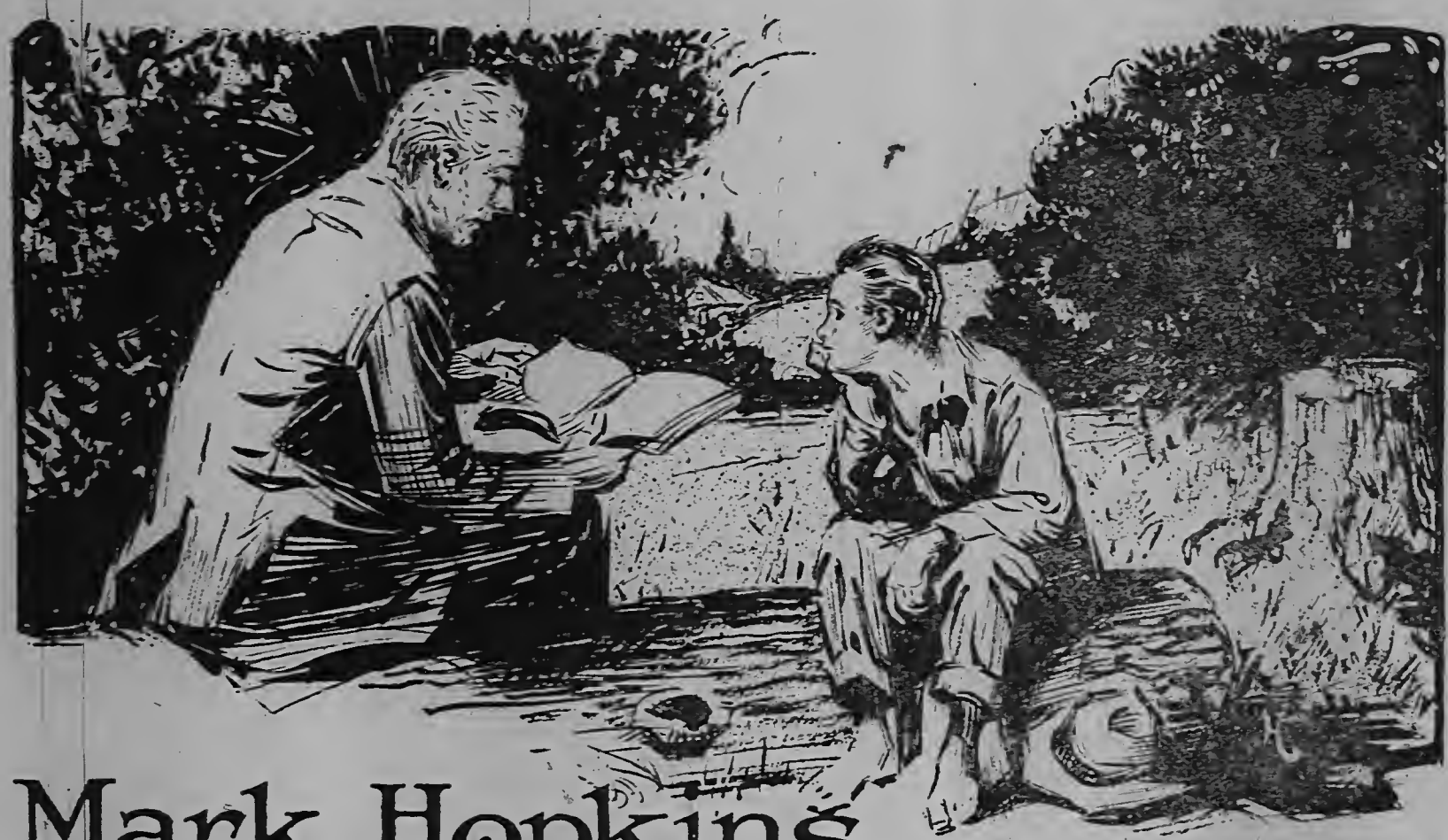
Paris ct., at Salem, April 23.
Waterford ct., at Harris Chapel, April 24, 25.
Ashland ct., at Black Jack, April 30.
Lamar ct., at Sylvestria, May 1, 2.
Duck Hill ct., at Chapel Hill, May 7.
Coffeeville ct., at Bethlehem, May 8, 9.
Poplar Creek ct., at Wesley, May 14.
Holcomb ct., at Spring Hill, May 15, 16.
Tie Plant ct., at Tie Plant, May 15, 3 p.m.
District Conference at Coffeeville, May 4, 6.

R. A. TUCKER, P. E.

Greenville Dist.—Second Round.

Lake Cormorant and R., at L. C., April 23, 24.
Duncan, at Duncan, 7:30 p.m., April 24.
Gunnison, at Gunnison, 3 p.m., April 29 (a special).
Glen Allen, at Avon, May 8.
Tunica, 7:30 p.m., May 11.
Jonestown and Rich, at Rich, May 14, 15.
Benoit, at ———, May 21, 22.
Hollandale and Arcola, at ———, May 29.
District Conference at Gunnison, April 28-May 1.

JAMES H. FELTS, P. E.



Mark Hopkins and a Boy on a Log

"A university is a log with a boy on one end and Mark Hopkins on the other."

This old adage meant that the supreme element in education is the personality of the teacher. It states a fundamental truth, but like most epigrams it does not state the whole truth.

There can be no great college without teachers with great personalities, but even such teachers must have more than a log for their boys.

Reinforcing personality there must be buildings, laboratories, libraries, grounds, and the whole array of scientific, literary, and artistic equipment.

And there must be large endowment, for support must be provided for many teachers of personality and for all the paraphernalia which they use.

The Christian College Includes All

The Christian college provides teachers of Christian character. There are no other kind in the schools of the M. E. Church, South. Thus they are men and women of unquestioned integrity---of unusual power. They have personalities through which the Holy Spirit operates.

Such as these are worth infinitely more to the developing character of youth than all knowledge of a purely secular kind.

The Christian Education Movement will provide more of these men and women for all the schools and colleges of the Church. It will secure for them an adequate support. It will furnish them ample equipment for their tasks.

Thus will be maintained for the youth of the Church the finest and most deeply spiritual system of educational institutions in the nation. From them will come trained men and women to do the world's Christian work---and civic leaders who will lead the world aright.

Christian Education Movement

M. E. CHURCH, SOUTH. NASHVILLE, TENN.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 68—No. 17. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church South. Whole No. 3371.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 28, 1921. CHAS. O. CHALAMERS, Manager.

EDITORIAL COMMENT

"IS THE NEGRO FREE?"

Under the above caption, our esteemed contemporary, Zion's Herald, prints a rather lengthy editorial in its issue of April 13, in which it unconsciously, perhaps, but serenely falls into a fallacy of inductive reasoning that even college freshmen are warned against drawing a general conclusion from a particular instance. The editorial referred to begins as follows: "More than fifty years have passed since the emancipation proclamation, but the question 'Is the Negro free?' appears to be pertinent after the lapse of half a century. Even the fact of his complete physical freedom is by no means demonstrable." The distinguished editor then proceeds to give an account of the atrocious crimes for which a plantation owner in Georgia was recently convicted, after which he draws his conclusion in these words: "The whole case is sickening in its revelations of conditions in the South." We much fear that the brilliant writer has allowed his righteous indignation over a peculiarly horrible example of moral degeneracy to unsettle, for the time being, his ability to think clearly and reason cogently. If we were so disposed, we imagine we could compose a very plausible argument to justify a negative answer to the question, "Is New England civilized?"—but we should hate to have to defend the logic of the argument. It is even possible that from the territory contiguous to the sacrosanct city of Boston itself we might cite some instances of barbarous criminality that "ought to make every member of the human race hang his head in shame." But we would not do it—really, we would not. We dare say even Zion's Herald would rebuke our rashness and pillory our presumption. The logic of it apart, though, the editorial in question does full credit to the writer's heart, for it is expressive of just such feeling as has stirred the hearts of the people of the South themselves. As a matter of fact, we have not read anywhere a more vigorous denunciation of the dastardly crime than has appeared in Southern newspapers—even the papers published in Georgia. Only those who are blinded by prejudice, fettered by ignorance, or misled by false statements, believe that the South defends or condones peonage, or that it upholds any policy of racial injustice. Yes, Brother Hortman, the Negro is free—in the South. We have heard some pitiful stories of the treatment he has received in other sections of the country—but we presume they are not true. We are even more fortunate than the editor of Zion's Herald: he has traveled through the South; we have lived in it all our life—a good part of it in the delta section of Mississippi—and we have had a fairly good opportunity of observing the Negro under all kinds of conditions. We, too, know some trained and intelligent Negroes, and we cheerfully give the race full credit for all that it has accomplished. In answer, however, to the question propounded by Zion's Herald, "Why not judge the race by its proved possibilities rather than by its primitive shortcomings?" we propound another, equally pertinent: Why not lay upon children, even in infancy, the responsibilities they will have to bear when they become men and women?

EASY FOR THE JELLYFISH.

We read the following the other day in a trade magazine: "Soft jobs make soft people. We gain strength by overcoming forces that resist us. Things that come easy never add anything to our powers. Men find, as they look back, that it was in solving the hard problems that they developed the ability to handle the big job that came their way later. It's the principle of the carpenter's sandpaper. If soft things took the roughness off the board and transformed it into a smooth, polished desk top, furniture makers would use velvet instead of sandpaper. If soft materials put a fine cutting edge on a dull knife, the grinder would use rubber instead of an emery wheel. Things come easy to a jellyfish. All he has to do is float along in the current of the ocean tides and absorb the food around him. But he never develops a backbone." All of which is a kind of parable to those who have eyes to see and ears to hear.

THE PEOPLE HAVE A RIGHT TO KNOW.

We heard a discerning layman make this remark the other day: "Every Methodist in the connection has a right to know all about the Christian Education Movement." It is just possible that some of our leaders have felt a little reluctancy in carrying out in full the plans of the Educational Commission for fear that they would discourage the people who have already contributed liberally to the appeals of the church, and who are now more or less embarrassed by the financial stringency; they may have felt that the morale of the local congregation, for example, might be lowered if the people were brought face to face with a movement that is expected to culminate in the effort to raise $33,000,000. While there may have been some ground for this feeling, we do not believe it is sufficient [illegible] by a failure to present fully the plans of the church as adopted by the General Conference and endorsed by all the Annual Conferences. Even if the presentation of the [illegible] is only optional—which it is not—the membership of the church would be entitled to [illegible] the case. It is our own conviction that the cause of Christian education will [illegible] more if it is clearly and fully presented. The people have a right to know what the church is trying to do; if, with the facts before them, they do not lend their [illegible], the responsibility rests upon their own shoulders.

THE WEAKENING OF PROHIBITION SENTIMENT.

For the benefit of those who contend that the sentiment against prohibition is growing with the actual operation of the [illegible] in the United States, we desire to call attention to the election last week in the Province of Ontario, Canada, 125,000 majority for "temperance" candidates. The brewers and their friends have a lot of money when it comes to [illegible], but the [illegible] people of the world who are interested in the moral and moral welfare of society are [illegible] their ballots for the prohibition of the liquor traffic. We saw this definition of an [illegible] the other day: "A bartender who will pay dues to his union." He is an [illegible], that is indeed!

"PASSING THE BUCK."

"Passing the buck" is a technical phrase used to express the simple process of holding the bag on the other fellow. According to some investigators, the process [illegible] the days of Eden—and it has persisted to this good day. We have been greatly regaled recently by reading in local newspapers the controversy between representatives of those who do the actual work in building houses and those who sell building materials, each side contending that the other is responsible for the high cost of building. This is the same controversy, of course, that is being carried on between wholesalers and retailers, producers and middlemen, etc., etc. The only conclusion we have been able to derive from the rather spirited arguments is in the fact that figures are pretty convenient things. They can be made to support almost any position that a person may undertake to defend. In the meantime, the innocent bystander—the ultimate consumer—continues to pay the freight, and the Government decides that profiteering must be prohibited. So far as we can see, the only permanent solution for the problems that vex us is the development of an individual conscience that will function seven days in the week—in business as well as in religion.

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CONGRESS SUPPORTS LAW-ENFORCEMENT.

By Bishop James Cannon, Jr.,
Chairman Legislative Committee, Anti-Saloon League of America.

The predictions of the enemies of the 18th Amendment that the voice of the people at the polls in the Congressional election last November would be echoed in the attitude of Congress toward Prohibition legislation were fulfilled, but not in the way these hostile prophets intended. The people did make themselves heard, and the best interpretation of their language is probably to be found in the action of the present Congress, for while the Congress elected in November has not yet met, the members of the present Congress knew by association with each other what part Prohobition played in the last election, and they knew that the coming Congress is as strongly committed to Prohibition as any Congress that has ever been elected. The predictions that the law would be weakened have all failed. The only serious effort was the Edmonds Bill, to legalize the sale of intoxicants on American ships, which bill never came out of Committee, although the ocean steamship companies and the Shipping Board were for it, and it will probably be reintroduced.

Adequate Appropriations.

The Anti-Saloon League has not asked for any additional legislation during the short session just closed, but it has labored unceasingly to secure adequate appropriations for the Prohibition Enforcement Department. It would seem that there should have been no difficulty in obtaining whatever money is necessary for efficient enforcement of the Constitution, but the one unvarying policy of the enemies of Prohibition, at every stage for forty years, in county, town, State and nation, has been, "Prohibition will not, because it shall not, prohibit." This is the policy which determines the attitude of the real Anti-Prohibitionists in Congress.

The Federal Prohibition Department asked for $7,500,000 for the work of the Department for the coming year, and $1,600,000 for the deficiency for the present year. In view of the fact that this sum is for the entire nation, with its over 3,000,000 square miles of territory, its 110,000,000 people, its thousands of miles of Canadian and Mexican frontier, and of sea coast, its large "wet" cities like New York, Chicago, Philadelphia, St. Louis, Cincinnati, San Francisco, Baltimore, New Orleans, there should have been no hesitation whatever in granting a much larger sum, had it been asked. The "wets" had openly declared that at least $50,000,000 would be required, and this writer does not hesitate to go on record as favoring whatever sum (even $50,000,000) may be necessary to secure efficient enforcement, for the benefits which would follow efficient enforcement would far exceed fifty millions financially, to say nothing of social and moral profit.

"Wets" Fight Appropriation.

But the Anti-Prohibitionists, true to form, attacked the appropriation, not frankly and openly (they never fight fairly) but on the score of economy, and finally succeeded in inducing the House Appropriations Committee to cut the appropriation a clear million dollars, which meant either a reduction of the force of officers nearly one-seventh, when there are barely enough now to cover the nation strategically, or a reduction of salaries paid, which are already unreasonably and illogically small for the kind of work to be done. Only men of proved courage and fidelity should be employed as enforcement officers, and yet the salaries are already so small that it is exceedingly difficult to obtain suitable men who are willing to incur the hardships and real dangers to reputation and life itself which beset those who try to perform their full duty in enforcing the law.

The Anti-Saloon League through its Legislative Committee, under the lead of Dr. Wayne B. Wheeler, made the fight openly, persistently and victoriously on the solid ground that any cut in the required appropriation was really an effort in disguise to weaken the Prohibition Department by impairing its efficiency and a real effort to prove that the 18th Amendment was impossible to enforce. The following results are encouraging and illuminating:

The House Appropriations Committee, over the protest of the League, cut the requested appropriation from $7,500 to $6,500. The fight was promptly carried to the floor of the House, which increased the appropriation $600,000, making $7,100,000. Then the fight was taken up before the Senate Committee, which responded to the appeal of the League for efficiency, and added the additional $400,000 necessary to restore the appropriation to $7,500,000.

The Sundry Civil Bill, as reported to the House, made no appropriation for the Department of Justice for extra help for Prohibition cases, but the House responded to an earnest appeal and added $200,000.

The House Committee again showed its hostility by cutting down the appropriations for deficiency for the present year to $1,000,000. Had this actually prevailed, it would have required the dismissal of over 400 Federal officers, and greatly weakened the Enforcement corps. Another strong appeal was made to the Senate Committee, which replaced the $400,000, and the House of Representatives overruled its own conferees and instructed them to agree to the Senate increase.

Anti-Saloon League Activities.

This recital shows that when the facts are clearly set forth, and the issue squarely drawn, Congress will support proper enforcement by a majority of about two to one. They are illuminating in emphasizing the necessity for the maintenance by the Anti-Saloon League of its strong Legal and Legislative Department in Washington in order that the great constructive legislation which has been embedded in the Constitution and enacted in the Volstead Act may be neither weakened nor nullified by hostile amendments or insufficient appropriations. Never has the work of that Department been more efficient, its opponents themselves being judges, for when the debate was in progress Mr. Good openly and fiercely charged that the House was taking its orders from Mr. Wheeler, and when in the course of the debate on the increase in the appropriation, Congressman Upshaw read a telegram from the undersigned, as chairman of the Legislative Committee, urging the increase, Mr. Good interrupted with much heat, and asked whether the House was to trust its own Committee or take the advice of outsiders. The House showed its confidence in the League by overriding Mr. Good and his Committee majority, and by approvng the appropriation advocated by the League workers, who were representing the sober, law-abiding citizens of the nation. As chairman of the Legislative Committee, the writer has been in frequent conference with Mr. Wheeler all during the session, and at its close, he congratulates the League that it has a man in charge of its Legal-Legislative Department who can not only represent the League in church assemblies, but before legislative and congressional committees, and before the United States Supreme Court itself.

Additional Legislation.

When the Congress meets in extra session, the chief work of the League will be to advocate such legislation as has been found necessary to secure honest enforcement of the Volstead Act. A bill should be passed defining clearly misconduct in office by Federal officials, including Federal District Attorneys and Judges, so that individual opponents of the Prohibition Law may not be able to nullify the law in their districts without being called to account for their misconduct.

The flagrant violation of the Prohibition law under the guise of medical treatment calls for legal treatment. Patent and proprietary medicinal preparations are, in many instances, manufactured with the largest percentage of intoxicants as a base, and purchased almost entirely for the "kick" they contain. The Justice Department permits the prescription of whiskey, brandy and wine as medicine, and the possibility of evasion when unscrupulous drinkers and physicians meet is very great. It has been proposed that the law forbid the use of wine or whiskey or anything except alcohol in the manufacture of medicine, and that it prohibit the prescription of wine or beer as medicine. This would doubtless create a great uproar among those who want intoxicating liquors, but it would work no real hardship to sick people. Twenty-four States now prohibit the prescription of all kinds of intoxicants for medicinal use, and thirty-eight prohibit the use of wine and beer. Comparative health statistics of the States which use intoxicants as a medicine and those which do not, doubtless prove that it is not necessary.

Holding Ground Already Won.

There must be the same determination, the same earnestness, the same zeal for the enforcement of the law that there was for its passage. The opposition is of the same general character to-day as in the past. It is blatant, defiant, covetous, even murderous, but it is becoming more localized. Some of the large cities, and some border sections, encouraged by such wet newspapers as the New York World and the Richmond Times-Dispatch, are hotbeds of lawlessness. But there, if the forces of righteousness maintain their active organization, press steadily to cure defects in the law, insist upon adequate appropriations and efficient officers, the destruction of the lawless outlaw traffic will follow that of the legalized traffic. There is no possibility of the repeal of the Eighteenth Amendment. The duty of the hour is law enforcement, and to stimulate all proper activities to accomplish that great work the Anti-Saloon League is directing the power of its splendid organization. Every law-abiding citizen should support the League in this great work.

Washington, D. C.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D. D.

Lexington, Virginia, will always be a Mecca of Southern patriotism, for it was the home of Stonewall Jackson and of Gen. R. E. Lee after the war, and is the seat of the two institutions of learning forever associated with their fame, the Virginia Military Institute and the Washington-Lee University. Now I'm a Southerner, double-dyed, in warp and woof, liberal and fraternal, I trust, toward people of every section of our great country; but first and foremost I am for Dixie, her people, her traditions, her altars and her firesides against the world. I have great respect for the Yankees, but unmitigated contempt for the obsequious sentiment that curries favor with them by slighting our past history, and stands, like some of our Commissioners on unification stood at Des Moines, on the back-door step, cap in hand, begging to be admitted to the kitchen table! Hurrah for the Northern Methodist Church that wouldn't notice them! I like the ring of their bugle. They are loyal to their ideals. But they are not mine.

So it did not take me long to decide to accept the invitation of Rev. G. G. Martin, our pastor in

Lexington, to visit his church and give his people my messages on the Bible. What do you reckon he did? When he knew I was coming he laid in ten dozen eggs, about a dozen a day for the time I would be there, with arrangements for more if needed; and I don't eat eggs! I thought it was too bad not to recognize such thoughtful courtesy, and one day ate two of his eggs, and had the jim jams from indigestion. That is one reason I usually go to a hotel. The first question the waiter asks you is, "How'll you have your aiggs?" and I don't mind telling him, "I don't eat aiggs," and smile as he grins at his eccentric customer. But not to eat "aiggs" after a good woman has provided ten dozen specially for you—O well, it is all in a life-time. But I enjoyed Brother Martin's home, his and his good wife's considerate care for my comfort, and that blessed little baby, Margaret Lee. O yes, I know babies, have had nine of my own, and have been watching them with interest for sixty years, and think they are the most wonderful pets in the world; and I say that Miss Martha Lee Martin, aged five months, is one of the best babies I ever saw. When I found that my room adjoined hers, I said to myself, "Good-bye, Sammie, no quiet for me here;" but bless your heart, I never knew she was in there, except when I would pass the door, and hear her cooing to herself. Plump as a butter-ball, fair as a lily, good as an angel, I fell in love with the little lady.

Lexington gave me a fine hearing. I was glad to note that the professors in the Universiy and the Instituto attended the services, and led in public prayer when called on. Of course, nothing else would be becoming in institutions with the traditions of the University and the Institute once under Lee and Jackson; but it is none the less gratifying to find the spirit of these great Christian men lives in the halls where they taught. That is one reason why I love the old South and its civilization, because it produced such men. Match them if you can, the whole creation round! I recently read a book on the World-War which contained the General Orders of General Pershing when in Europe. I did not see a single reference to God as the author of our victories; I turned to the record of our unhappy strife, and in every place where victory came to our arms both Lee and Jackson gave God the praise. When Jackson was on his death-bed, and Lee sent him his love, and thanks for the great victory due chiefly to his part in the battle in which he lost his life, Jackson said, "General Lee should give God the glory." I will be a better man for my visit to the shrines of these immortal men, and more resolved than ever to stand by the ideals that made them great. It would not do for me to be pastor there, however, for I might spend too much time watching the cadets drill. I almost wished I were young enough to join those ranks, and felt my heart swell with hope as I looked on the fine types of young American manhood assembled there.

We motored from Lexington to Roanoke, Brother Martin taking Mrs. M. and Miss Martha Lee to Mrs. Martin's home in Roanoke for the Baltimore Conference, which was soon to meet, and which I was sorry to miss. My, what a ride! The scenery is enchanting, but it takes the pen of Carleton Harris to paint it. At one place where we stopped for gasoline, I saw an old gray-beard standing by a tree, smoking his pipe. I asked him how long he had lived there; he replied, "Nigh on to seventy-five years." "Were you here during the war?" I asked. He said he was. "How many Yankees did you kill?" "I got 12 that I know of," was his nonchalant reply. Hurrah for the old Johnnies! I got home in time to participate in their annual celebration of the battle of Mansfield, in which they everlastingly ran the Blue Coats through the Pelican Pines.

After a short rest in the home of my son-in-law, Mr. J. H. Creighton, Y. M. C. A. Secretary, in Roanoke, I boarded the Memphis Special for home. All day we sped through the delectable mountains of Southwest Virginia. Around Emory and Abingdon, we passed through a zone redolent with the memories of my youth. I gazed long at old Whitetop, the Olympus of my sophomore days, behind whose canopy of clouds imagination built its dream-castles, as I looked forth from my room, "The Owl's Nest," in the old college building, now gone the way of all the earth, like most all of those who made its halls loved forever. It is a sunny road I have been traveling for more than seventy years, with many steep and rocky hills to climb, and many dark valleys, but always ascending and coming out into the sunlight at last. I heard the strains of far-off music as we passed Abingdon, sweet melodies of old, "'Twas within a mile of Edinboro toun"—"Comin' through the rye"—"Dinna forget, laddie, dinna forget;" and as I listened, my heart was strangely attracted to the invisable world where my "loved and lost awhile" are awaiting my coming; and as the curtain of night fell on the Great Smoky Mountains, I closed a happy day with the heart singing softly, "There's a land that is fairer than day." My sleep began by the time I stretched out in my berth, and was a long amen. We got to Memphis on the minute. Through the kindness of Mr. Repass, the agent at Roanoke, my berth was ready on the "Sunshine Special." I tumbled in, slept like a rock till waked for Texarkana, stepped from the Missouri Pacific to the Kansas City Southern, called for a table and soon was hitting the little type-writer as we sped over the last leg of the journey, landing in Mansfield on the minute. Some travel, that.

After the kisses and the hugs, I went to see how the garden grows. Weeds? I should say so, and when I asked Sister Steel why she let them get such a headway, she gave me a kiss, and said she knew I would need exercise when I came home! Did you ever! Well, I got it. But we had new potatoes for the first day of April, my corn is knee high, beans blooming, beets growing by leaps, and all is well. I'll take those Irish potatoes off in time to set the ground out in sweet potatoes, get them off in time to plant the same ground in winter cabbage. Hurrah for nature! And strawberry short cake—ah! with real cream, now there is something for you. It beats "aiggs;" and Sister Steel can beat the world making it. Come to think about it, it is fine world to live in, especially Dixie; and it is glorious to help God make it better.

Mansfield, La.

A TENDER TRIBUTE TO THE MEMORY OF REV. H. B. WATKINS.

Dear Mr. Editor: As I looked over the St. Louis Christian Advocate this afternoon and noticed an account of the death of Rev. H. B. Watkins, my soul was engulfed in sorrow. Memory at once recalled the peculiar conditions under which I formed his acquaintance.

It was in August, 1919, when he and his family were guests at Brown's Wells, Mississippi, and I a pantry boy in the kitchen of that hotel, at work for a salary of $15 per month. It so happened that I had been called to take the place of the absent colored bell boy, and had conveyed a pitcher of water to his door. He made inquiry as to my identity, and then revealed his.

I had been a struggling "First Prep" at Millsaps Preparatory School during the previous session, and was also a local Methodist preacher. The lack of finances to bear the expenses of an educational career had caused me to turn my back to the thoughts of a successful future and a deaf ear to the call of God.

He made no comment at the time of our first acquaintance, but in a few days after his return to Magnolia, Miss., where he was pastor, I received a communication from him stating that the Lampton family of that town would assist me in the prosecution of an education.

It is, therefore, to him that I am indebted for the first lift when I was down and out, and, through him, to the Lampton family of Magnolia. Appreciated beyond the power of words to express is the one who turned the sail of my life toward the sea of success. Peace to his remains. May his spirit live forever in the City of God.

R. C. EDWARDS, Pastor,
Garden City Station, Kansas City District,
Southwest Missouri Conference.

APROPOS OF THE EDUCATIONAL MOVEMENT.

By Rev. John W. Ramsey.

Much is being said and written just now concerning the Educational Movement of the M. E. Church, South, and many meetings, called District Set-up Meetings, are being held throughout the whole church for the threefold purpose of creating enthusiasm, giving information relating to the objectives of the movement, and impressing upon the minds of our people the necessity of adequately equipping our educational institutions so that they may afford our young people the advantages of Christian education.

The literature which is being published and distributed by the Educational Commission on the subject of Christian Education is excellent, and the advertisements being carried by our church periodicals in the interests of the movement are exceptionally fine. For instance, the advertisement conveying the basic thought that any educational process which trains the intellect and at the same time leaves the moral nature undeveloped is dangerous, illustrated by the picture of placing a gun in the hands of a savage, instructing him how to use it, but neglecting to teach him that it is wrong to commit murder; also, another advertisement pregnant with the truth that Christian Education is the only efficient method of giving stability to our present civilization, and the only way to crush out of the world the spirit of Bolshevism which is now blasting at the foundation of all civilized nations, are particularly impressive. However, there is one essential element in Christian education which the Educational Commission seems to have overlooked, so far. At least, if the thought contained in the advertisement illustrative of the need of Christian leaders does not carry the idea to which I have alluded, I have not seen it in any of the published literature.

I refer to the personality of the teacher, which I regard as the most essential and vital element of Christian education because, lacking the Christian personality of a Christian teacher, it is impossible for education to be Christian. A spiritual atmosphere is necessary to Christian education, but the presence of the Christian teacher is essential to generate the atmosphere. In fact, only a moment's consideration should be sufficient to convince any one that the Christian teacher is the one essential factor in Christian education. You may introduce into the school room all the other elements which may be considered as belonging to that educational process known as Christian education, but they all will be ineffective in building Christian character for our sons and daughters unless the personality of the teacher is thoroughly impregnated with the spirit and mind of Jesus Christ. That is, the teacher himself must be a Christian—there is no doubt about that. It is an accepted fact that Christian education must begin in the home, but a dancing teacher or a godless professor in the school can, in a very short while, destroy all the Christian influences of a Christian home and counteract the precepts and example of Christian fathers and mothers. I repeat, therefore, that Christian men and women in the school room are the essential factors in Christian education. Yet, I am sorry to have to say that in some towns and communities in Mississippi to-day the men who compose the school boards are putting into our public schools dancing school "Madams," and in some localities the auditoriums of public school buildings are being converted into dance halls. The latter has occurred in at least one County Agricultural High School, if the press dispatches be true. Leaving out of the question, for a moment, the moral issue involved, I assert that the teacher who goes to the dance two or three nights in the week is neither physically nor mentally fit for the school room. If there is any one who is disposed to question this asseveration, I would be delighted for him to undertake to controvert it. One of the controlling purposes of my life is to be able to

give my children an education, but I do not waut them to have to receive that education at the hands of dancing school "Marms." Yes, I want my children to have an education to equip them for the service of man and God, but, as Sam Jones once said, "I had rather see my child in heaven learning its A. B. C.'s than in hell reading Latin and Greek;" and I know that a dancing teacher or a godless professor is imperiling the salvation of my child.

Now, as I have stated, dancing school teachers are being put into the public schools of the State, and I affirm that they are neither morally, physically, nor mentally fit to teach the children who come from Christian homes; but what is the remedy for this deplorable situation? First, all ministers of the gospel, as never before in the history of the development of our State system of education, must stress the cause of Christian education and continue to ring the changes upon it till it strikes a responsive cord in the hearts of the citizenship of the State, arousing them to an active discharge of their duty as citizens and to a comprehensive knowledge of the dangers we are facing; secondly, the Christian fathers and mothers who patronize our public schools must awake to a profound sense of their responsibility as parents and elect men as members of the school boards of trustees who are themselves Christians and who, therefore, will see to it that no man or woman who does not know Jesus Christ experimentally enters the school room as a teacher. For a set of men knowingly to elect a dancing school teacher or a crap-shooting professor simply because they have the authority to do so, regardless of the Christian sentiment of the patrons of the school of which they are trustees, is an imposition and should be resented by their removal from the board. As I see it, the time has come when the sentiment of Christian people must demand that our public schools be taught by men and women whose Christian characters are reenforced by Christian living. Only so, can they be examples for our children.

Let no one misunderstand me. This is not a tirade against school teachers as such. I have taught school myself and could do it again, if it became necessary; and if I should do so, I am sure I would be something more than a mere recitation hearer—I would be a teacher in fact as well as in name. No, this is no imprecation pronounced upon teachers. Theirs is an honorable and useful calling. In fact, I regard it as a sacred vocation next to that of the ministry itself, and it has always been my invariable practice to keep in close touch with the teachers because I am certain that their work is very closely related to mine. It is because I place such a high estimate upon the profession of school teaching that I become righteously indignant when a man or woman disgraces the sacred calling by sinful living and wicked practices which are condemned by all the churches. I am glad to believe that the vast majority of our public school teachers are Christians and members of some of the various denominations, and I write these words trusting that something I may have said may strengthen the Christian sentiment of this country against the other kind, whose numbers are on the increase, till they are forced to get out, leaving the school room to those who love God and who are sensible of the great responsibility committed into their hands.

HERBERT WATKINS.

My Dear Brother Carley: Again, death has claimed one of our "Nine of ninety-nine." The announcement of our friend, Herbert Watkin's decease in Saturday's Commercial Appeal came as a great shock to me, though I had seen notice of his weakened physical condition. The account of his weakened physical condition that was carried in the New Orleans Advocate several weeks ago was sad news to me, but I did not dream that he was so seriously ill. When I saw that account I purposed writing to him and expressing words of love and regret. Several times, since then, I have thought of writing, but procrastinated. I know you will allow this little flower of appreciation to be laid to his memory, since our friend has gone from us.

I have never forgotten my first impression of Herbert, when I met him at Millsaps College some twenty-six years ago. We were "preps" together and rivals for the "Prep" scholarship medal. There were five of us in that race that year: Herbert, Harrell, Greenhaw, Hennington, and myself. Hennington carried off the medal, but I have carried thoughts of friendship for each of the contestants from that day to this. During that year Herbert and I were often together. We were pals, Henry, much as you and I were pals during our Senior year. In our Freshman year we drifted apart because of his going into the K. A. fraternity and I into the K. S. fraternity. However, we were friends through our five years in college. The fact that there were but nine of us in our Senior year brought us all close together and made us feel an interest in each other that has followed me to this good day. Not a sorrow has come to any of the nine but that I have been touched thereby, and when advancement has come to any of them I have rejoiced.

Herbert was a fine Christian gentleman who has lived a life of usefulness. When I knew him in college I did not think he would go into the ministry, but thought he would practice law. God, though, laid His hands upon him and Herbert followed. I thank God for the fact that opportunity gave him the privilege of doing a great and lasting work during the last six years of his life. His life was rounded out in a great climax of service for God and mankind.

They say Herbert is dead, but that is not true, he has just been ushered into a larger and more abundant life. God said to him, "It is enough, come up higher," so he has just gone to do service in a larger field of usefulness, perhaps. Let us think so, anyway. His family and friends will miss him, but they can join him in the glorious beyond; therefore, why weep? We poor humans are much too prone to look at life from the earthly and physical viewpoint, rather than from the spiritual and eternal viewpoint. When we come to be rightly adjusted toward life, we will not be much affected by the passing things of this earthly world, but will tie our affections on to the eternally spiritual things. The thing that was lovable and admirable in Herbert was his spirit. His body was the least of him. That body will return to the dust, whence it came, but his spirit is to live eternally with God and grow more attractive and beautiful throughout all eternity.

Therefore, Henry, while there is a feeling of sadness in my heart because of the untimely taking off of our friend, still I see something of the glorious Easter morn in Herbert's taking away. I am looking forward to the great resurrection morn when he, and all the friends and loved ones I have ever known—who die in the faith—or will ever know, will, together with myself, enter into a state of life abundant where there will be no trouble, sorrow or death. Until we depart this life I pray that we shall have the daily comfort of His presence near, and the strength of His wisdom and power, that we may render acceptable service to Him while we have being upon earth. I thank God for the example of Christian life and service that was expressed through Herbert and pray that God's comforting spirit may sustain his loved ones who are left behind.

J. TILLERY LEWIS.

Charleston, Miss.

AWAKE AT LAST!

By Leonidas Robinson, Ph.D.

One of the most encouraging signs of the times is the awakening interest in the gigantic task of Christianizing our education.

The truth is fast breaking upon patriotic students, officers of the law, and men heading the big businesses of the world that in character building moral integrity must be interwoven if we are to save the State and preserve a world order that makes human life endurable. I have been interested in the recent earnest efforts of Judge Thomas Crain, of the Court of General Sessions of New York City, to stay the tide that now sets so hard toward materialistic education.

The line that in our early history held religion and education together has broken; and this great judge, who has exceptional opportunity to study the direful results of such a divorce, sees the utter breakdown of our modern civilization, unless, as he says, "We teach with geography, something of the God who made the earth, with botany, something of the God who clothed the flower, and with history, something of the divine providence in human affairs." He has bought out large spaces in New York City papers to argue his thesis that no child is being properly educated if he is not being taught religious faith with his secular instruction. He contends that "religious instruction can be given in the schools without outraging any parent's conviction," of whatever faith he may be.

He is right, too, in his contention that morality without religion will soon sicken and die.

The New York Board of Education, too, must be awake to the situation as they propose that a half-day each week be given over to the different denominations for religious instruction.

The Bible has been ruled out of the public schools, not by the laws of the land; for ten State Supreme Courts in recent years have decided that "Sectarianism should be excluded," but they add: "It does not follow that the Bible should be excluded also." While the minority has intimidated the majority in this matter, it is for good reasons not expedient to make a fight for Bible reading in our public schools.

In the present state of discord between the sects, proper and powerful emphasis could not be placed where it should be placed. We must find a school of freedom, where unfettered, the teacher, loyal to things essential and eternal, can build characters so necessary to the safety of society and the salvation of the world.

That place is found in the home, in the church, and in the church schools. To stem the black tides that so threaten us to-day, we need something more than the formal reading of a few verses of Scripture.

The history of the past must be so taught that the student will recognize in it all the great Unseen Hand. The present must be so interpreted that he will consult a corrected inward monitor in the projection of every program and draw strength for life's duties from an experience based on an organized knowledge of the truth as it is in Christ Jesus.

"Is our nation becoming more pagan?" This is not such a far-fetched question when we study the history of education in America. Great institutions, one after another, have been silently slipping from under the direction of the church, and vacancies in their faculties filled with men who flout the great fundamentals of Christian faith and scoff at those sacred things so essential to the preservation of America's inheritance.

But thank God, we are waking to the danger. The great leaders of practically every church in Christendom have at least come to see what Christ meant when he said: "Go teach."

Through the teaching function and through that only, will the world be saved. Nothing short of that is the purpose of the Christian Education Movement.

CENTENARY STANDING, MISSISSIPPI CONFERENCE.

For the first time, our Conference has taken a backward step in our climb to the top in the records of Centenary payments. The report for the month of March shows that we went from fifth place to seventh place, and I am appealing to every one to help that we may regain the place we have lost. May I count on YOU?

Would especially request that the pastors get a Collecting Committee in every church, who will make it their business to "Keep Everlastingly on the Job" until all the pledges have been collected. You will eventually have to do this—why not NOW?

Yours for service,

W. D. HAWKINS.

LEAVES FROM THE LIFE OF DR. JOHN W. BOSWELL.

In the early days of Methodism, and as late as the beginning of my day, the quarterly meeting was a great occasion, and the presiding elder by all odds the most important man in his district. He is still, but only so because of his official position. In these days men are appointed to the position quite as much, if not more, for their ability to transact the church's business as for their ability to preach. In the old days a man who was not a superior preacher was not considered suitable timber for the presiding eldership. The times required a strong man in the pulpit—business was limited and of secondary importance. Methodism was in a formative state, to be shaped and established, which could not have been done without leaders competent to define and defend its doctrines and polity. This the presiding elders were always able to do.

Methodism had enemies—strong and combative. Strong men were needed to meet them, both in public debate and to defend the church against their attacks. For this reason among others, Sunday morning of the quarterly meeting brought together a great congregation—Methodists and members of other churches. They expected a doctrinal sermon and were seldom disappointed—not necessarily a controversial sermon, but certainly one on some great cardinal doctrine from an Arminian standpoint. The opponents of Methodism were almost invariably Calvinists and immersionists. Books and newspapers were few. The only way to indoctrinate the people was from the pulpit. The people enjoyed controversy.

But even in those early days there were a few brethren who did not relish controversy and advised against it. At a certain quarterly meeting, it is said a brother approached the presiding elder and requested him to say nothing against the Presbyterians, informing him that the leading brother of that faith was present; and likewise the deacon of the Baptist church, "a mighty good man; please don't say anything against the Baptists." Several other characters were named with the request that nothing be said against them. "Well," said the presiding elder, "whom shall I preach against?" "Preach against the Campbellites," said he; "there isn't one in ten miles of here." This brother was an exception. Most of the people liked the controversial kind of preaching; they would sit and listen to it from two to three hours on a stretch.

Some of the old-time presiding elders were not exactly "a law unto themselves," but sometimes they made their own rules of procedure, and executed them as rigidly as if they were enactments of the General Conference. Both preachers and people seemed to think it was all right. They had implicit confidence in their judgment and submitted to it. Whenever they could not agree among themselves, they would agree to abide the judgment, or the decision, of the presiding elder. All this made it important to fill the office with men who, if they did not know the law, "knew what Israel ought to do."

My first presiding elder had no reputation as a controversialist or a doctrinal preacher, but he preached long sermons. He had a wonderful way of weaving in doctrinal truths by way of parentheses that were about as effective as set discourses. He was a man of great tact. He knew where to strike. He did not preach his long sermons in town. The country churches got the benefit of them and enjoyed them. They were historical sermons—delineations of some great Bible character, as Abraham, Job, Joseph, David, Daniel, or some outstanding event of Bible history. They were always interesting and made a profound impression. The people never grew tired of Uncle Joe Brooks. For forty years, I suppose, he was the most popular man of his Conference.

Another one of my presiding elders—a good man and a strong preacher—was not a controversialist, but worse—he was a hobbyist. Sanctification was his theme—not the "second blessing." That name had not then come into use, but the preaching was on that line. His sermons became monotonous and tiresome. Of course, nobody objected to sermons on that subject; they were rather welcome, and coming from the presiding elder occasionally, they were well adapted to make helpful impressions; but coming once a quarter, even from the presiding elder, they grew stale and unpalatable. It goes without saying that these sermons were often inopportune. I can not imagine why a man of good sense should destroy his influence on a single theme when there are so many subjects quite as necessary to be preached.

But let us turn back to the presiding elder who administered a few laws of his own making. I was associated with one, but only for a year. I was aware of his character and manner of doing business, and rather expected him to try his self-made laws on me, but for some reason he never undertook it. I was fortunate, or he was, I do not know which. It was not until we came to the election of stewards at the fourth quarterly conference that I saw his hand. I had nominated a full board of stewards and they were elected. The law required then, as it does now, the district steward to be elected from the board of stewards; but for the place the presiding elder nominated and had elected a brother outside of the board. He thus had what lawyers call a "packed jury." This was just one item. Some other things are better illustrated by the record of a quarterly conference in another district.

When the question, "What has been raised for the support of the ministry and how has it been applied?" was asked, the stewards promptly responded; but before the amount was announced the presiding elder turned to the preacher: "Brother B., have you received anything else during the quarter?" "Yes, sir," he replied; "I have received two pairs of socks, and a load of provisions." Whereupon Brother B. deposited the socks on the table. "What are the socks worth, Brother B.?" "About 25 cents a pair, I suppose." The presiding elder replied: "I pay 50 cents a pair for all the socks I get." "Very well, Mr. Secretary, put them down at 50 cents." "And what was the load of provisions worth, Brother B.?" "I could not tell," said Brother B.; "it was worth a good deal to me. There sits Brother J., who sent the load. He can tell." Brother J. replied: "I will charge Brother B. 50 cents for it." Brother J. intended the load as a gift, not as quarterage, but the presiding elder forced him to make a charge. When it came to the distribution of the amount on hand, Brother B. shoved the socks over to the presiding elder, saying, "I never pay more than 25 cents for socks." So the presiding elder paid a dollar for two pairs of socks, while the preacher got a whole load of provisions, worth $25 or $30, for 50 cents. Presiding elders never think of acting after that way to-day. If they did, preachers would have to report their poundings in dollars and cents. They would rebel against such a requirement.

This manner of doing business is easily accounted for. Salaries were small and not always paid in full. The presiding elder received a pro rata share of all that was collected, whether it was cash or provisions. If provisions were paid as part of the salary, the presiding elder was entitled to his share. The preacher, if convenient, could divide them, or pay the pro rata in cash. When I was a presiding elder in Arkansas, I took my part of the pay at one quarterly conference in wheat—ten bushels—and hauled it in my buggy about fifty miles over hilly and rocky roads. All this was right, but the presiding elder in question was without right or law when he required the preacher to hand over to him a part of the money and other things that were intended as gifts. Preachers have been known to refuse money tendered them as a gift with the understanding that no part of it was to go to the presiding elder. In such cases both preacher and presiding elder were minus. In one case, the amount, $10 in gold, was safely lodged in the hands of the preacher's wife. It is not recorded that the presiding elder got any part of it. Some people would call that "whipping the devil around the stump."

Those old-time presiding elders were faithful men. There was no discount on their zeal, self-sacrifice, doctrinal soundness, or devotion to the church. Besides, they were necessary to the successful working of itinerant Methodism.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Faith and Life! How closely the Master bound the two together! The one the portal, the other the place. Believing on Him is living for Him. The vast ranges and reaches of life find their rest and goal in the Heart of the Son of God. The glory of the Risen Christ brings, with every recurring Easter message, renewed hope and courage to the dying world; for then Faith grasps again the hand of Life and sings anew an immortal anthem. The New Testament teems with lessons of this holy alliance of faith and life. Its very atmosphere is redolent—is suffused with it. Matthew's gospel of power and healing bears its strength and balm; John revels in its marvelous heights and depths; and Paul breaks into ecstatic bursts of eloquence and minstrelsy with the thoughts of it that thrill and uplift him. So the great things of life are realized through faith leading onward from grace to grace. The vast reaches of the star heights of glory can only be attained, as the sometime weary pilgrim presses onward, through faith as his guerdon and life eternal his goal.

* * *

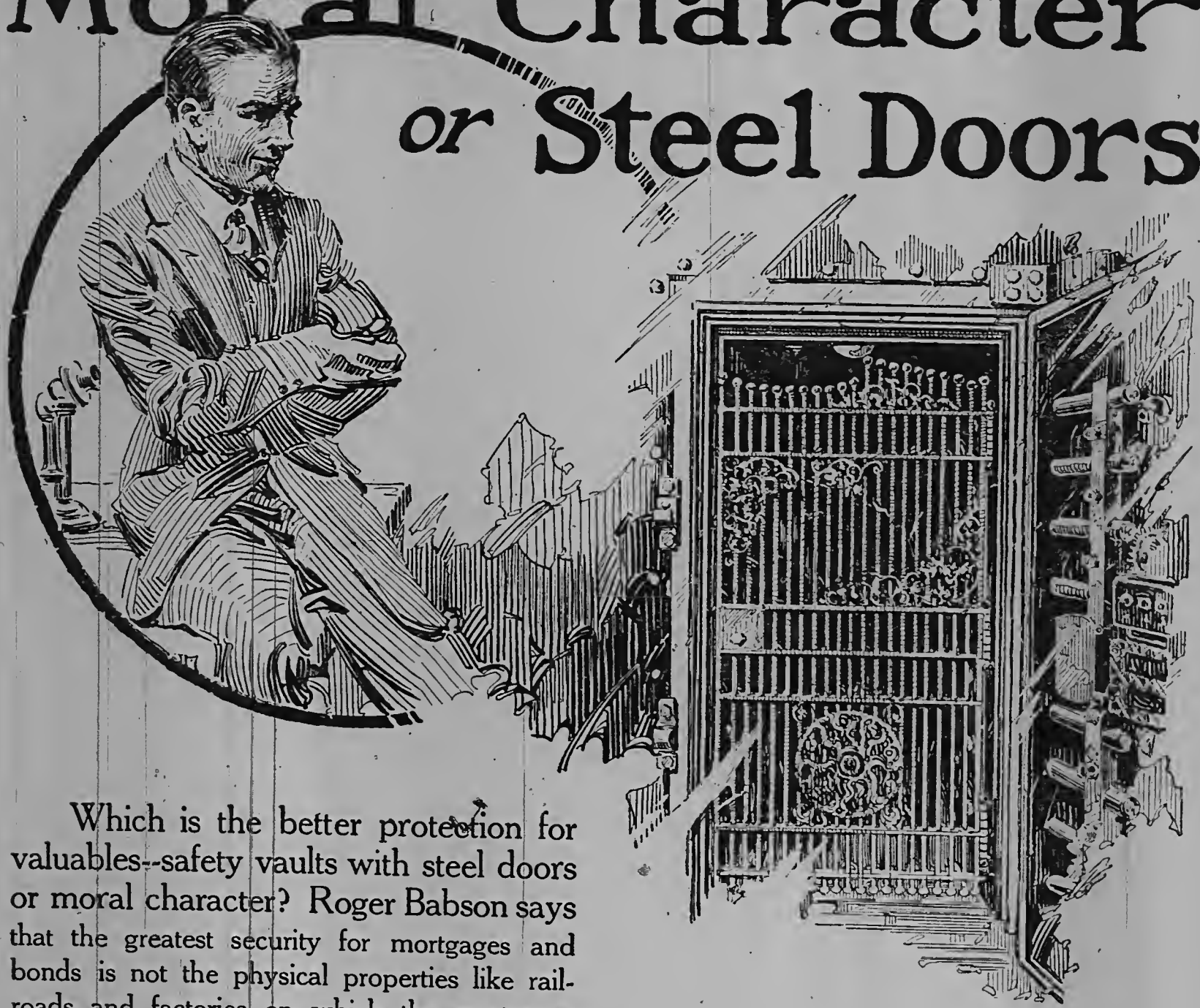
Publicity, advertising, reporting—sometimes I grow weary of it all. Why the preacher in charge should be called upon to report the state of his church—and its institutions, some six, eight, or ten times during the year is no small tax on a man's time and patience. These reports are then transcribed and put to sleep in some quiet corner and "requiescant in pace." It is meet and right and our bounden duty to see that the church register is correct, and for every preacher to know the present status of his charge and hand the same to the secretary of the Annual Conference, and this should be enough.

But the written report of the P. C.—quarterly—save the mark! He rises and reads an exhortation, an explanation a sermonette, signed "respectfully submitted." To whom, pray? Nobody votes for or against the paper; just custom, simply that and nothing more. The blank form, filled, gives all the needed information. I have written one hundred and fifty or more of these delectable papers in the years of my ministry, to say nothing of reports to district conference, et al. Nor have I thereby added anything startling to the great republic of letters nor the general sum of human happiness. These periodical writings may be means of grace to the average P. C., a kind of safety valve to his pent-up feelings, so we will let them stand and still be inflicted on the long-suffering officials and his honor, the P. E., ardently hoping for better things in the future.

* * *

"Figures can't lie, but liars can figure." So runs the caption of a recent story in one of the popular magazines. Why a great, big, strong man claims that he is compelled to lie is a puzzle to me. Let's figure on this problem presently. He is either a coward or is lazy—too fearful to face the issue or too indolent to care. If the liar alone were involved in his deception, it would still be bad enough; but he involves others. A lie—a base, mean lie—has more fangs than a rattlesnake, more arms than an octopus. It poisons other lives, entwines its deadly stinging folds about the innocent, and at times pulls them to the black depths. I can bear much from my fellow-man. His peculiar views and idiosyncrasies only amuse me. I have mine and expect to see them in others. But a mean, vicious, lazy, cowardly liar is a child of Satan the sum and substance of evil. It was only a step from the hypocrisy of the Pharisees to the slaying of Christ. And insincerity—hypocrisy—is the vilest form of lying. No casuistic reasoning can ever justify this vice under ordinary circumstances, for here, as in all such cases, the exception proves the rule. The apostle is very blunt and straightforward in his admonition, "Brethren, lie not to one another."

Moral Character or Steel Doors



Which is the better protection for valuables--safety vaults with steel doors or moral character? Roger Babson says that the greatest security for mortgages and bonds is not the physical properties like railroads and factories on which the mortgages or bonds are issued, but in the moral character of the people. He says that when a majority of the people of any nation have bad moral ideals, no investment is safe.

Why are investments in Russia and Mexico not good? Not because of lack of physical property or natural resources. The business men of Europe are nervous about their securities because they fear lest the tragic events of the last six years have disturbed the religious faiths and moral moorings of the people.

The best protection against anarchy, Bolshevism, radicalism, I.W.W'ism, red revolution, is Christian Education. It lays the foundation of society upon the Rock of Ages---upon righteousness, law and order, cooperation and unselfishness.

CHRISTIAN EDUCATION MOVEMENT

M·E·CHURCH SOUTH

NASHVILLE TENN·

The Home Circle

BOOKS, OUR FRIENDS.

All the world in books we find
And all the fancies of the mind.
We wave our wand, Arcadia's here.
A magic carpet bears us there.
Aladdin's lamp has far less power
To bring to us so rich a dower.

The kings of thought our will obey,
Await our orders night and day;
The wise men of the world bow low
And all their choicest gifts bestow.
The great physicians bring their balm,
The poets come with soothing psalm;
Stern science tells us all he knows;
We speak, proud art subservient grows;
We frown, and all beat quick retreat;
We call—they grovel at our feet.
O Books, our friends where'er we go,
Forgive us that we slight you so!

—Anonymous.

THE STORY OF PAK-SUNI THE WOOD-CHOPPER.

A Korean Rip Van Winkle.

Pak-suni, the wood-chopper, knocked the ashes out of his pipe, stood up and stretched, pulled his waist-cord tight and deftly knotted it. It was high time he was off to get that load of brushwood or his Xantippe of a wife was like to clout him over the head with a pagaji. 'Tis ever thus, he thinks, the man and master has to slave while lazy women-folk stand about the neighborhood well and gossip.

Reaching backwards with his toe he secures his straw sandal and, shouldering his jigi (a sort of pack basket), he saunters up the hill path humming that old strain,

"With shoe on foot and staff in hand,
I'm starting out to view the land.
By mountain, river, glen,
A thousand li will seem but ten."

As he ascends, the low scrub growth thickens, till he enters a grove of pines every one of which is sacred, because of that round mound over yonder with a flat stone table in front, and a semi-circular bank behind, and half embracing it. To cut down one of those trees would be like cutting off one of the spines in the back of the great dragon that fills the supernatural foreground of the Korean's mental view. So he trudged on over the hill till he reached a secluded dell where no one could hear the ring of his axe. He had laid down his axe and deposited his jigi on the ground and was in the act of tightening his loin-string again, preparatory to work, when in the distance he spied two old men seated on the ground, beneath a great neut-ti tree, playing chess. This was a curious place to be playing chess; he must go and see what it all meant. He approached the players with a deprecatory cough by way of salutation, but as they did not look up or seem to be cognizant of his presence, he sat down with his hands about his knees to watch the progress of the game. It had reached a very critical point and he did not wonder that the players studied long and carefully putting finger to piece.

The bright sun was shining down through the leaves, and the wind was making a soothing murmur, and it was not very long before Pak-suni's head tipped forward on his breast and he fell into a deep sleep. How long he slept he did not know, when one of the players, throwing forward a knight, said in a voice like that of a great bell—

"Chang."

Pak-suni woke with a start. He saw that the game had made some progress, and one of the contestants had indeed put the other's king in check. He watched a few moments longer, and then dozed off again. Four times he was aroused by the challenging "Chang" of the players, but at last he slept so soundly that the game went on to the end without his waking.

When at last he opened his eyes and looked about he felt cold and stiff and the sun was setting. He looked at his clothes and wondered whether those chess-players were not, after all, only a pair of rascals who had bewitched him long enough to steal his good clothes and leave these rags in their place.

He got up with difficulty and tottered to the place where he had left his axe and jigi. Of the latter nothing remained, but on the ground he found an old axe-head without a handle.

Muttering imprecations against the two old impostors, and trembling at thought of what his wife would say, he made his way homeward. As he entered the once familiar street he seemed to be at a loss to find his bearings. Surely that house by the bridge had not been newly thatched in a single day. The dog, which turned tail, skulked through a hole in the wall and then yapped back at him, was not the right dog for that hole. A knot of neighbors was gathered about the door of the village hostelry, but none of them seemed familiar. They turned and looked at him curiously.

"Whom are you looking for, old gentleman?" asked one, taking his pipe from between his teeth.

"I'm looking for—for—" and he named one of his neighbors.

"He's been dead these fifteen years. His son lives here, but he has gone up to Seoul with a load of ban-cakes."

The bewildered man looked about the group of strange faces and then asked:

"Do any of you know Pak-suni, the wood chopper?"

"Hush!" said one, "don't say that name so loud." and lowering his voice to a whisper, "When I was a boy my mother told me that he went out one day to gather wood and never came back. We believe that he tried to cut down one of the pines up there by the grave and the devils got after him and carried him away."

"I'm Pak-suni."

As if they had heard a word from the grave they leaped back and ran every way, tumbling over and fighting for the first place. The air was full of wooden shoes and curses. Old Pak-suni, for he was no longer young, burst out laughing at the ludicrous sight, which only intensified the horror for the fugitives. In a trice the street was cleared and the forlorn old man stood there alone. But presently down the muddy street came an old toothless woman carrying a bundle of washing on her head. As she passed, the old man said, "Can you tell me where I can find Pak-suni's wife? She's my—ahem—niece." The woman turned and stared.

"I'm not your niece, what do you mean?" He stepped forward so that she could see him clearly.

"Don't you know me? I'm Pak-suni." The aged crone let fall the bundle of clothes and, springing forward, seized her long neglected lord by the remnant of his once luxuriant topknot and hauled him down the street, demanding with each step why he had run away and left her to slave all these years.

He enjoyed this. Here at least was one thing that had not changed, among all the changes. He feared that he had been transported to some other world, but this brought his feet down flat upon the earth. His neighbors lay awake that night, listening with bated breath while she plied him alternately with her tongue and with a clothes paddle.

From that time on, let those who will, believe that life went smoothly for this Korean Rip Van Winkle.—Korea Review.

THE GOLD LOCKET.

By Willie C. Page.

Examinations, commencements with their excitements, pleasures and disappointments were over. Marion Ashvile had failed in history and unless she studied during vacation and made up the work, she could not enter the eighth grade the new fall term.

Her mother said: "Marion, I shall expect you to study an hour every morning, and, because it is hot and tiresome, I am going to give you something at the end of the first three weeks. What would you like to have?"

"A gold locket to wear on the chain father gave me Christmas," replied Marion without hesitation.

The next day, Marion began her task, and for the first week she was very studious—went in the library every morning at eight o'clock, conned her lessons over, wrote a list of dates and memorized whole paragraphs. Then she began to grow tired of taking so much pains and working hard. It was so much easier to look through the new magazines, read the stories in the "Our Boys and Girls" page; or to loll about on the cushions; or slip through the French windows into the garden and watch the flowers grow.

At the close of the third week, Marion's mother said not a thing about the locket, and Marion's guilty conscience kept her silent.

Another two weeks passed, when her mother said: "Marion, why do you not wear your locket?"

"Why," cried Marion, in great surprise, "Mother, you have never given it to me. Where is it?"

"More than two weeks ago I put it in an envelope, and slipped it between the leaves of your history. Do you think you deserve it, Marion?"

"No," answered the honest little girl, blushing. "I know that I don't, Mother, I am sorry and ashamed. But if you will keep it two weeks, I will try to earn it by that time."

"Very well," replied her mother, "you shall have another chance."

After this Marion studied so diligently that at the beginning of the new term, she made a fine grade and easily entered the eighth grade.

"TIME OUT."

A Large Association.

"Can you come and help me clean house, Mandy?"

"No'm; can't come. I's jined de 'Sociation ob de Folded Hands."—Life.

Bad For Discipline.

The junior partner was harried.

"I shall have to get another typist," he lamented. "Miss Take is continually interrupting my dictation to ask how to spell a word."

"Dear, dear!" said the senior partner. "That seems a great waste of time."

"It's not that, I mind," responded the other. "But it's so bad for discipline to keep on saying, 'I don't know!'"—Selected.

Then They Understood.

The parson was addressing his religious instruction class in a country public school. "This morning, children, I propose to offer you an epitome of the life of St. Paul. Now, children, can any one tell me what an epitome is?"

There was an awed silence. The word had paralyzed the youngsters. So the good man went on: "Epitome, children, is in its significance synonymous with synopsis!"—Selected.

Pretty Safe.

It was in Paris. The talkative guide was exhibiting to the interested American tourist the tomb of Napoleon with all the customary flourishes of both language and hands. "This immense sarcophagus," declaimed the guide, "weighs forty tons. Inside of that, sir, is a steel receptacle weighing twelve tons, and inside of that is a leaden casket, hermetically sealed, weighing over two tons. Inside of that rests a mahogany coffin containing the remains of a very great man." For a moment the American was silent, as if in deep meditation. Then he said: "It seems to me that you've got him all right. If he ever gets out, cable me at my expense!"—Tit-Bits.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Feltz, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

TWO GOOD WAYS.

For the benefit of those pastors who have not yet undertaken to secure the officially adopted quota of one subscription to the Advocate for every ten members of their pastoral charges, we call attention to two methods which are practicable and which are almost certain to result in abundant success.

The first is the plan adopted by Rev. R. W. Tucker, our pastor at Homer, La. For many years Brother Tucker has made it a practice to set apart a definite time early in the Conference year for presenting the claims of the paper to his people. Taking perhaps a week, he goes to them in their homes and places of business and, as religiously as he does his other pastoral work, asks them to subscribe for the paper. That he gets results is evidenced by the fact that he always sends in a good list. For example: This is Brother Tucker's first year at Homer. The membership of our church at that place, according to the Conference Minutes, is 429, the Advocate quota being 43. Recently Brother Tucker sent us a list of 51 subscriptions, more than meeting the quota in that one list.

The second is the plan adopted by Rev. J. E. Selfe, our pastor at Epworth, this city. The membership of Epworth, according to the Conference Minutes, is 192, making the Advocate quota 19. Recently Brother Selfe appointed a committee, with Mr. R. H. Nestler, a recent addition to the church, as chairman, to solicit the membership for subscriptions. Result: Just a week or two ago Mr. Nestler handed us a list of 27 subscriptions. This list brought the total number of subscriptions going to the Epworth membership to 31—almost twice the quota.

The above are only two of the various plans that may be used in putting the Advocate into the homes of our people. There are others that are just as effective, and we commend all of them. The point we want to make here is that the work really can be done. Why not do it?

PERSONAL AND OTHER NOTES.

"My work moves along well," writes Rev. R. H. Clegg, of Raleigh, Miss.

A note from Rev. J. W. Price, of Walnut Grove, Miss., informs us that the work of the church is moving along well.

Mrs. Hattie McDonald, of Conehatta, Miss., in renewing her subscription to the Advocate, speaks of it as a loved friend from her childhood.

Rev. E. M. Shaw began a meeting at Houston, Miss., on April 17, in which he was assisted by Rev. W. A. Wilson. A great revival was in prospect.

Among the great Sunday schools of the country, is that of the First Baptist Church, of Houston, Texas, which had 1756 people present on a recent Sunday.

A business note from Rev. J. J. Golden, of El Paso, Texas, formerly of the Mississippi Conference, brings cheering news from that faithful preacher and companionable friend.

Rev. W. L. Linfield, our efficient pastor at Gulfport, Miss., paid the Advocae office an appreciated call on Friday of last week. The editor regrets that he happened not to be in at the time.

Mrs. Eliza Rowzee, one of the oldest and most devout members of our church at Pontotoc, Miss., passed to her reward from the home of her nieces, the Misses Brougher, in Jackson, Miss., on March 26.

The Nine Plus Class of our Sunday school at Amory, Miss., had an attendance of 55 last Sunday, with an offering of $3.21. The total attendance of the school was 371, and the total offering, $16.59.

For last Sunday the Clisby Class of our Sunday school at West Point, Miss., reports an attendance of 60, and an offering of $4.55. The total attendance of the school was 277, and the total offering, $11.82.

San Antonio, Texas, was selected as the next meeting place of the Woman's Missionary Council at its recent meeting in Richmond, Va. Mobile, Ala., received a good vote for the honor of entertaining this great assembly.

"The preachers on the district are facing the depressed conditions with heroic and determined efforts—I am confidently expecting a great year," writes Rev. K. W. Dodson, presiding elder of the Monroe-Ruston, District, Louisiana Conference.

Rev. Ben L. Sutherland, formerly of the Mississippi Conference, but now pastor at Kingsburg, Calif., in renewing his subscription to the Advocate speaks very kindly of its weekly visits. He gives a good account of the progress of the work at Kingsburg.

We learn from the Midland Methodist that Dr. T. W. Lewis, of Memphis, Tenn., recently had to spend nearly three weeks in a Memphis hospital. We are rejoiced to know that he is able to be at home again, though it will be some time before he is able to do full work.

An Epworth League of about twenty-five members was recently organized at Mooringsport, La. A "school of instruction" was conducted by Rev. J. B. Grambling for five days preceding the organization, and the new chapter begins under the most favorable auspices.

Rev. Joseph A. Smith, formerly of the Mississippi Conference and now pastor of our Fitzgerald Memorial Church, San Francisco, Calif., has just concluded a gracious revival in his church, which resulted in a general spiritual uplift and the addition of twenty members.

Brother R. H. Nestler, who was instrumental in securing a fine list of subscriptions to the Advocate from Epworth Church, this city, recently, is a splendid young man who has responded to the call for life service, and will enter college next fall to prepare for the work of the ministry.

A note from Brother W. F. Collier, superintendent of our Sunday school at Oakdale, La., informs us that that school stands next to the top in the amount of the Easter offering contributed by the Sunday schools of the State for the Louisiana Methodist Orphanage at Ruston, La.

Mr. B. A. Williamson, of Greenwood, Miss., in renewing his subscription to the Advocate, says: "I have been both a reader and subscriber of the paper since early boyhood, and now, since I have a family of my own, it is an indispensable part of my regular family literature." Would that all Methodists felt the same!

The Seashore Divinity School, which meets this year from June 14 to June 23, has secured a list of speakers that is hard to beat—Bishop W. F. McMurry, Bishop James Cannon, Jr., Bishop W. A. Quayle, and Dr. Geo. L. Robinson. We almost envy those who will have the privilege of attending throughout the session.

The Protestant church membership of Sacramento, Calif., increased during the year ending with Easter, 1921, at least 2.99 times more rapidly than the city's population. This gain is attributed largely to the influence of the Sacramento Church Federation, which is engaged in a five-year evangelistic campaign.

Bishop W. F. McMurry authorizes us to announce the transfer of Rev. J. Loyd Decell from the Pacific Conference to the Mississippi Conference, and his appointment to Central Church, Meridian. Brother Decell will be cordially welcomed back to his home State by his many friends throughout the Conference.

Rev. James H. Feltz, presiding elder of the Greenville District, North Mississippi Conference, has had printed an attractive program for the district conference, which meets at Gunnison, April 28-May 1. The program is especially attractive to us in that it provides for an unusual number of preaching services.

The work at Gibson Memorial Church, Vicksburg, Miss., is making splendid progress under the pastorate of Rev. T. B. Cottrell. The congregations are large, the prayer meetings are well attended, and the Sunday school is growing, an attendance of 194 having been reached this month. Twenty-eight members have been added to the church since Conference.

The Methodist Hospital at Memphis, Tenn., will soon be open for business. There will be opening for a class of seventy-five young women to be trained for scientific nursing, and applications will be received now. Those who contemplate entering this noble profession may secure full information by writing to Mr. Joseph Purvis, 855 Union Avenue, Memphis, Tenn.

The Sunday school contest in the North Mississippi Conference, which aroused so much interest and accomplished so much good, has been brought to a close, according to an announcement by Rev. E. S. Lewis, of Greenville, who was the originator of the contest. We are sure many of our readers have followed the contest each week with great interest, and have rejoiced to see the remarkable growth that has taken place.

At a meeting of the Board of Trustees of Birmingham-Southern College, held on April 14, Dr. G. E. Snavely, at present dean and financial agent of Converse College, Spartanburg, S. C., was elected president of Birmingham-Southern. Dr. Snavely received his A.B. and Ph.D. degrees from Johns Hopkins University, has done research work abroad, and is well-known in the educational world. He succeeds Dr. C. C. Daniel, who resigned several months ago.

Rev. J. B. Grambling, of Shreveport, La., president of the Louisiana Conference Epworth League, paid the Advocate office an appreciated call on Monday of this week. He was just in from Franklinton, La., where a splendid League rally was held, and was on his way to Rayne, La., to attend the Lake Charles District Conference. He stated that present indications point to the largest attendance at the State League Assembly at Mansfield, June 7-11, in its history.

Judge John W. Kyle, of Sardis, who has lately been appointed Circuit Judge of the Seventeenth District of Mississippi, is a lawyer of unusually high attainments and character. He graduated at the University of Mississippi with the first honors in both the Literary and the Law Departments, and later studied law at Oxford University, England, as a Cecil Rhodes Scholar. He has an analytical mind, possesses to a remarkable degree the judicial temperament, and is fitted in every respect to adorn the bench. Judge Kyle has for several years been the efficient superintendent of our Sunday school at Sardis.

Rev. Walter Jones, the wide-awake and efficient pastor of the Guntown and Baldwyn charge, North Mississippi Conference, is planning a systematic effort to extend the circulation of religious literature within the bounds of his charge. He has appointed the following committees to assist in the good work: Miss Troy Bonds and Mrs. Reba Mauldin, Baldwyn; Miss Emma Epting and Mrs. Ashby Green, Guntown; Miss Ruby Wren and Mrs. Maude Jones, Saltillo; Mr. Bonnie McCarley and Miss Ica Watson, Guntown. We earnestly pray that all these workers may meet with abundant success in this important undertaking.

Mr. A. G. Gainey, who for some years has been the principal of the Tate County Agricultural High School at Senatobia, Miss., and who has made that institution widely known, has recently been chosen Executive Secretary of the Mississippi State Board of Education. He is a man of attractive personality and a speaker of fluency and force, and may be counted upon to do a great work in the new position to which he has been called. He is a Millsaps man, and is the teacher of the fine Men's Bible Class at Senatobia, which has nearly a hundred members. Mr. Gainey will move to Jackson, Miss., about June 1.

THE CHINA FAMINE RELIEF FUND.

On December 8, 1920, Bishop Lambuth cabled of the distressing conditions prevailing on account of the famine in North China. He had just returned from a visit to that region and spoke from personal observation. He asked the Board of Missions for immediate action to secure contributions from our church for relief. The Board was called in session December 15, and voted to send out an appeal, and also to cable Bishop Lambuth to draw on the Treasurer of the Board for twenty-five thousand dollars for instant use in China. On December 16, Bishop Lambuth sold his draft on the Board for forty-six thousand five hundred dollars ($46,500) Mexican currency and put it to work through the organized commission in China, of which the American Minister is Chairman. Mr. C. C. Nieh, President of the Shanghai Chamber of Commerce, a Christian Chinaman and member of our church, is also on this Com-

mission. In answer to the full page appeal through the church papers, contributions came in large numbers and in most generous amounts, and after twenty days we cabled authority to draw for an additional twenty-five thousand dollars. It is gratifying to state that our contribution was the first to reach China from an American organization. The Sunday School Board generously called on all the schools of the church to devote one day in March to an offering for the China Relief Fund, which has had a most liberal response in sums of from five hundred dollars down to one dollar.

On December 15, when the Board authorized the appeal to the church, if a capitalist had offered one hundred thousand dollars cash for our "expectation," he would have had many "takers." At this date, April 20, $215,000 have been received and cabled to China. Thus the Lord has been better to us than our fears and rewarded us above the measure of our faith. In due time the contributions will be tabulated showing total amounts from churches, Sunday schools, Epworth Leagues and individuals, by States.

In addition to the contributions for the China Fund, $9,700 for the Near East Relief and $1,257 for the European Relief Fund have been received at this office and sent to the Relief Commissions in New York. Also $18,963 in cash for Polish Relief to be used by this Board.

J. D. HAMILTON, Treasurer.

CHURCH ARCHITECTURE.

By Rev. J. A. Baylor,
Architectural Secretary, Board of Church Extension.

Provide for the Sunday School.

One of the most vital matters to consider in planning the new church is to provide for a modern Sunday school plant. This is not such a simple matter as it may seem to some who will read these lines. Despite all that has been said and printed concerning the graded Sunday school with departmental arrangement, there are many of our members, and some pastors, who have very hazy ideas on the subject. In planning the new church the committee should have clear and accurate information concerning adequate equipment for a Sunday school of such size as may reasonably be expected to occupy the building. The General Sunday School Board or the Board of Church Extension will supply such information on request, and will cheerfully co-operate with a local architect in working out the plans.

For many reasons it is advisable to communicate directly with the Architectural Department of the Board in the beginning of an enterprise and before plans are made. Proper advice and suggestion at this time will often save much time and unnecessary work. Sometimes a building committee will engage an architect and allow him to complete the plans for a church building before asking for any suggestions, only to discover later that in some features the plan is not what it should be. This means a great deal of misspent labor on the part of the architect's office, and loss of time for the committee if the mistakes are corrected. What sometimes really occurs is that because of the time and trouble involved in making changes, the plans are carried out as drawn, and the mistakes perpetuated. If the committee is advised in the beginning, it is just as easy to have the plans drawn correctly.

Having planned adequately for the Sunday school, see that this part of the work is carried out in entirely before the work is stopped. There is often a tendency to grow weary under the burden of a building enterprise, especially if, as is often the case, the cost is greater than at first contemplated. The committee begins to let down, cheapen the construction, and leave off certain features of the original plan. Nearly always it is the Sunday school that suffers most by this letting down. The plant may be of the two-unit type, and the church auditorium is undertaken first, but by the time it is completed, the Sunday school building is indefinitely postponed, or the installation of class rooms and necessary equipment is left out. This is a great mistake unless absolutely necessary. It is always easier to finish a job while the people are interested and organized for it than to make a new beginning at a later time. "Do it now" is a wise saying in this instance. The writer remembers seeing the house of a farmer rotting down with the front porch unfinished. The work was stopped on this porch with the intention of completing the job as soon as the pressure of the harvest season was passed, but the porch remained unfinished for years.

In planning for the Sunday school, do not let some one organization or class in the Sunday school monopolize relatively too much space, as this is detrimental to a symmetrical and well-balanced arrangement. Many churches and Sunday schools are lopsided in their development. Some particularly active individual or organization may desire to exploit some one activity, regardless of what is demanded by the all-around development of the church. It may be a particularly active "Men's class," "Ladies' class," "Men's club," etc.

Generally speaking, the corner pulpit is a thing of the past. It originated in planning for the "Combination" church. It is almost impossible to secure a symmetrical arrangement of the plan with the corner pulpit, and from the standpoint of acoustics it is the worst possible place for the speaker to stand.

If at any future time a pipe organ is to be used, have ample space arranged for it in building the church. A pipe organ can be so arranged as to contribute much to the appearance of the auditorium. If the architect is advised beforehand, he will allow sufficient room for it. The writer has seen a number of churches where the pipe organ seems to have come as an after-thought, and the organ and choir have crowded the preacher off the platform.

As a general thing, the arrangement of pulpit and choir space should be such as to allow easy communication between the minister and the singers. The song service is such an essential part of the worship, that it should be directly under the control of the one who must plan and be responsible for the entire service.

Do not put art glass in the windows of your Sunday school building. This is not only needless expense, but really detracts from your Sunday school equipment. In the Sunday school, as in the public school, plenty of light is needed. Use Florentine or ribbed glass. This is not transparent, but is a pure white glass, and will admit all the light.

Finally, remember that the grounds about the building have almost as much to do with its finished appearance as the building itself. Do not consider the work done until the grading is done, the walks and curbing all complete, grass, flowers and shrubs planted. The most attractive building makes but a sorry appearance if surrounded by tumbled heaps of brick and scraps of lumber.

REV. J. A. BAYLOR,
Architectural Secretary, Board of Church Extension.

MERIDIAN DISTRICT CONFERENCE.

Notice From Shubuta.

The brothers will of course forward names of delegates this week. Add names of local preachers.

To date 7 pastors have reports in, with aggregate of 48 officials under obligation to attend the Conference. If you will pardon me for a suggestion, designed to get definite information on the number to expect, if you will arrange for two delegates to the charge, certain to attend—two at least—we can manage to arrange more easily than with a possible hundred delegates which our district is legally entitled to send. Many of these will probably not attend—but we cannot know this. Naturally we are providing for the 100 delegates, the 22 pastors, the college men and Secretaries for Centenary and Education.

Rev. J. W. Ramsey has helpfully marked with a cross the names of delegates from State Line or Buckatunna charge who will be present. This helps us with its definiteness.

W. H. HUNTLEY.

THE MERIDIAN DISTRICT CONFERENCE.

The District Conference of the Meridian District of the Mississippi Conference will convene at Shubuta, Miss., at 9 a.m., Tuesday, May 3. A preliminary sermon will be preached by Rev. H. G. Hawkins, of Enterprise, on Monday night.

Dr. Huntley and his hospitable people are making ample preparations for our entertainment. If any pastor has failed to send in a list of delegates, let him do it by the next mail.

Let the local preachers of the district be present or have written reports, according to the requirement of the Discipline.

Let the pastors see that the quarterly conference records are presented for examination.

Brethren representing special interests of the church are cordially invited to be present and address the conference. We would be especially pleased to have the editor of the Advocate with us.

Above all things, brethren, let us pray earnestly for the presence and leadership of the Holy Spirit in our conference.

PAUL D. HARDIN, P. E.

Meridian, Miss.

DISTRICT SUNDAY SCHOOL INSTITUTE AND DISTRICT CONFERENCE FOR THE NEWTON DISTRICT, MISSISSIPPI CONFERENCE, AT PHILADELPHIA.

Following the District Sunday School Institute beginning at nine o'clock on the 3d of May, the opening sermon of the District Conference will be preached in the evening of May 3. At nine o'clock, a.m., May 4, the Conference will be organized for the transaction of business.

The following committees are announced:

License to Preach—B. F. Jones, R. E. Rutledge, W. W. Hopper.

Admission and Re-Admission—J. S. Purcell, O. S. Lewis, J. W. Chisholm.

Deacon's and Elder's Orders—E. L. Alford, A. A. Simms, J. W. Price.

Brethren representing the Boards and special interests of the Conference are invited to attend.

Let this be a cordial invitation to you, Mr. Editor.

J. A. MOORE, P. E.

MEETING OF THE BOARD OF MISSIONS.

The Board of Missions will hold its annual session in Nashville, as usual, this year, beginning on May 4, at 9:30 a.m. There will be a large amount of important business before the Board at this session. The Board is now handling three times as great an amount of money as formerly. The extent and variety of the work the Board is doing has been greatly increased by the results of the Centenary. New lines of work and new fields are being entered. The enlarged responsibility thus given to the Board calls for care and time for the proper consideration of its business. It is hoped that a full meeting of the Board will come prepared to stay until the business has been transacted. The reports of the Secretaries this year will form a chapter of fine progress and a prophecy of great encouragement for the future.

W. W. PINSON.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: A. Atkinson, Lake Charles, La., 9 ("Every Family" for Hayes, La.); B. A. Clark, D'Lo, Miss., 3; Rev. J. J. Golden, El Paso, Texas, 2; Rev. J. R. Murff, Vardaman, Miss., 6; H. M. Goza, Tallulah, La., 6; Rev. O. S. Lewis, Laurel, Miss., 4; Mrs. S. E. Peets, Wesson, Miss., 2; L. D. McLaurin, Montrose, Miss., 2; Rev. M. B. Sharbrough, Biloxi, Miss., 5; Mrs. Russell Womack, Lake Cormorant, Miss., 2; Rev. J. F. McClellan, Madison, Miss., 2; Rev. J. W. Price, Walnut Grove, Miss., 2; B. F. Goza, Magnolia, Miss., 4; Rev. R. H. Clegg, Raleigh, Miss., 4; Mrs. M. P. Muse, Sharon, Miss., 2; Rev. F. M. Freeman, Crowley, La., 2; Mrs. J. E. Lusk, Sardis, Miss., 2.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Another noble life has passed on to its reward. Mrs. C. DIEHL, born in Pittsburg, Pa., November 18, 1887, passed to her reward March 18, 1921. She joined the Methodist Church in early childhood and remained a very faithful and consistent member to the end. We are glad that Jesus said, "By their fruits ye shall know them," for her deep Christian piety, her strong faith in God, and her beautiful Christian life were not in vain. Like many a noble Christian mother, she has been repaid a thousand times, for God has rewarded her with the most remarkable family that we have ever known. We are talking about things that will save our nation, and that will redeem society, but I am persuaded that if we could only be blessed with a greater per cent of Christian mothers such as Grandma Diehl was, we would have no trouble in reaching the ideal for which the best of men and women have been striving. The most beautiful tribute that can be paid to any one can be seen in the lives of her children, grandchildren and great-grandchildren. She died at the home of her daughter, Mrs. T. N. Baker. While loved ones stood by her side, she apparently fell asleep and went home to God to await us in that land of pure delight. Our lives have been made better by having known her.

Her pastor, L. HOFFPAUIR.

As the news spread through Byhalia and vicinity that Mrs. LAURA STEPHENS had died suddenly, a feeling of sorrow and grief permeated the hearts of all whose pleasure it had been to know and claim her as a friend. In her early childhood she had united with the Methodist Church, since which time she had been a consistent, abiding, faithful, and appreciated member. As a mother, wife, and home comforter, she was as kind, gentle and cheerful as an angel. To speak a kind word or lend a helping hand to any in distress, seemed to be one of her greatest earthly pleasures. Aunt Laura, as she was lovingly known and called by her friends, was 78 years old. She is survived by two children, Mrs. A. N. Stevens, of Byhalia, Miss., and Mrs. Frank Harris, of Clarksdale, Miss., to whom we extend our deepest sympathy. And when we tell you that we have heard many citizens say that your loving mother was one of the best Christian women they had ever known, it should fill your hearts with a mingled feeling of sorrow and joy—sorrow when you think of the vacant chair at home, and joy when you think that some day you will join her on that other shore where peace, happiness, and love will reign forever. A friend,

W. I. SPEARS.

RESOLUTIONS.

In as much as death has claimed Dr. Herbert B. Watkins, the universally beloved pastor of Central Methodist Church of Meridian, Miss., and an untiring Christian worker; and

In as much as he was one of the most faithful and diligent promoters of the organization of the Young Woman's Christian Association in Meridian, Miss., during the days of trial in its beginnings, and continued to be its loyal friend and supporter:

Be it resolved by the Young Woman's Christian Association of this city.

First, That we acknowledge a deep sense of grief in the going away of Dr. Watkins.

Second, That we have lost a most willing and valuable helper in all things pertaining to the welfare of his Association.

Third, That we will keenly miss his vital interest, his spiritual contributions, and his wise counsel.

Fourth, That we extend the loving sympathy of the Young Woman's Christian Association to the bereaved wife and children.

Fifth, That a copy of these resolutions be sent his family, a copy be sent the New Orleans Christian Advocate for publication, and a copy spread upon the minutes of the Board of Directors of the Young Woman's Christian Association of this city.

Signed by: Mrs. E. J. Willis, Chairman; Miss Sue F. Hamm, Miss Nell V. Bullock, Committee.

A GOOD DISTRICT SET-UP MEETING.

The Christian Education Set-up Meeting for the Brookhaven District met in Centenary Church, McComb, April 13, at 10 a.m., and optimism was the cheering note throughout. The forenoon session was opened with devotional exercises by Rev. J. T. Abney, our pastor at Gallman, Miss. Dr. I. W. Cooper, president of Whitworth College, presided. Mr. Tom E. Enochs acted as secretary for both morning and afternoon sessions. All the pastors of the district were present except three, and one of these charges had a representative layman leading well its interest. Most of the charges were represented by laymen and lay women, who were heard to speak encouragingly of the Christian Education Movement. Rev. J. M. Morse gave a clear, thoughtful and inspiring address on the "Objective of the Movement."

Rev. H. M. Ellis, presiding elder of the district, gave a strong presentation of the subject of Christian Education, and delighted the brethren by announcing the "Flying-Squadron Plan "for future cultivation in the district work.

Prof. J. W. Broom's bright stirring-up talk was profitable to all present. Following his talk he read and explained from the Method Book so as to make every pastor and layman understand what is expected of all.

Dr. I. W. Cooper, District Director, spoke as few can of the necessity of Christian Education. Surely such intelligent leadership as our Conference is using will, with the help of the Lord, push us over the top.

At this time the meeting adjourned for luncheon, which was served all present at McColgan Hotel, and a most delightful fellowship enjoyed.

The meeting reconvened at 2 o'clock, with devotions. Inspiring talks were made, and the vital part of the Set-up meeting given further explanation. Short talks were made by every pastor and layman present, and enthusiasm reached a high mark as some spoke of God's leading in this work of highest education.

REPORTER.

GRACIOUS REVIVAL AT COURT STREET, HATTIESBURG, MISS.

Dear Brother Carley: April 6 marked the closing of one of the greatest meetings in the history of the Court Street Church. Rev. C. M. Dunnaway, one of our general evangelists, did the preaching. Dunnaway's preaching grips the hearts of men like hooks of steel, bringing the unsaved to repentance, the backslider back to God, and the true and faithful to deeper and richer experience of grace. Brother C. E. Edwards, of Barlow, Kentucky, led the singing. Edwards knows how to make the other fellow sing, always keeping the singing at high tide.

Some of the visible results are: one hundred or more prayed through to real victory; forty-six united with the church; forty-two family altars pledged, twenty-two of these at one service. One young lady gave herself for the mission fields, and is now arranging to attend our training school at Kansas City, Missouri. There were no card-signing, hold-up-your-hand converts, but sinners were called in the old-time way to the altar, where they prayed through, and their shining faces indicated that they had heard from heaven.

It was a great sight to see whole families converted and brought into the church. Every department of the church received new life. On Easter Sunday there were four hundred and forty at Sunday school. We have set for our goal five hundred on Mothers' Day.

"Surely God hath done great things for us, whereof we are glad."

Fraternally,

C. M. CROSSLEY.

FROM LOUISVILLE, MISS.

Dear Brother Carley: On last Tuesday night, A. T. McIlwain, the young and efficient presiding elder of the Columbus District, was with us and held our second quarterly conference. His preaching and presidency were greatly enjoyed by our people. He is showing thorough qualification for the work which, in the providence of God, he has been appointed to do. We have already learned to trust his judgment and to appreciato his spirit in this important position.

It will probably be an item of interest to many people to know that at the time of the conference mentioned above, we had on hand for inspection, duly cancelled, all the claims against our elegant church building. The church was erected during the pastorate of the Rev. W. C. Carlisle, whose intelligent industry made it possible. It is of buff pressed brick. It consists of eighteen rooms trimmed in mahogany and is well adapted to Sunday school and church services. We are happy in being out of debt.

Fraternally yours,

J. W. DORMAN.

IS IT TOO MUCH TO ASK?

The Methodist Episcopal Church, South, is asked to invest $33,000,000 in its educational institutions. It is a large sum as compared with investments until now, but no large amount when we take into account our resources.

We are asked to make an investment of $15 per member, and that in five annual payments. To do less than this is to confess we are not worthy of the chanco that God has given us in this day of world need, is to repudiate our high obligation to have some larger share in the building of the Kingdom.

And let us not deceive ourselves in the thought that we have been making large investments in Christian education through the past twenty years. On regular assessments for education we were paying in 1900 eight cents per member, and by 1920 we had come to eighteen cents per member. During the past fifteen years we have added $16,000,000 to our permanent investments—buildings, endowments, equipment. This represents a per capita investment of about sixty-five cents a year.

Will the Methodist Episcopal Church, South, let that record stand? —Bulletin.

Epworth League.

TO THE PASTORS AND PRESIDENTS OF EPWORTH LEAGUES, MISSISSIPPI CONFERENCE.

Please arrange to observe "Epworth League Anniversary Day" the second Sunday in May (May 8). Where possible, use the regular hour for evening service. Plan your meeting well, and thoroughly advertise it. You can get the programs from Smith & Lamar at 35c per dozen, the title of which is, "Methodism's Efficiency Factory."

Be sure to take an offering that will represent the interest the church has in young people, and send the entire amount to Rev. L. F. Alford, Laurel, Miss.

If you have not a League, preach a sermon to the young people—with the organization of a League in view.

Remember, Conference, Hattiesburg, Miss., June 7-10. Yours sincerely,

W. D. HAWKINS.

NEWTON DISTRICT EPWORTH LEAGUE INSTITUTE.

The Epworth League Institute of the Newton District convened at Bay Springs, March 28 and 29. The first service was held on the evening of the 28th, at 7 o'clock, Rev. M. R. Jones, of Rose Hill, leading the devotions.

Brother L. F. Alford, District Secretary pro tem., then introduced Mr. E. O. Harbin, one of our Field Secretaries from Nashville, Tenn., who gave the Institute an interesting address, subject, "Vision of Life."

Brother W. D. Hawkins, our Mississippi Conference Epworth League President, then gave a lecture, with the pictures, showing the work which we are doing in Africa.

The morning session was opened at 9 o'clock with the devotions conducted by Rev. J. M. Smith.

The Institute went into the work of the day by first enrolling the Leagues and delegates, also pastors, present.

Mr. Harbin addressed the Institute on the "Standard League." Mrs. J. M. Smith, addressed the Institute on the "Standard Junior League." Mr. Harbin came again with an inspiring address on the subject of "Social Service" in the League. Rev. O. S. Lewis, of First Church, Laurel, also gave us an interesting address on "Soul Winning."

The devotional service at the opening of the afternoon session was led by Rev. R. H. Clegg, from Raleigh charge. Miss Stanton, of the League of First Church, Laurel, addressed the Institute in a very helpful way on the First Department, which is the Devotional Department of the League. Mr. Harbin came again, using the blackboard, illustrating the work of the Recreation and Culture Department of the League.

A letter from Rev. W. W. Moore, pastor of Wesley Memorial charge, was presented by Rev. J. A. Moore and read by Brother Alford, in which Brother Moore was asking the Leagues to do a certain part of the work on a church which he is building in Back Bay Mission on his charge, and, without discussion, the Institute subscribed twice the amount asked for.

The devotions for the evening session were led by the writer. Brother Harbin favored the Institute, with several of his beautiful solos. After one of Brother Harbin's messages in solo, Brother W. D. Hawkins addressed the Conference on the subject, "The Victorious Life," after which he gave a lecture on the Centenary, with the pictures showing the work of the Centenary in the foreign fields, especially that of Europe.

There was a splendid attendance at this Institute and there were present more than half of the pastors of the district.

We had a very successful Institute, and as a result of this work there have been three new Leagues organized since in the district.

Brother Hawkins is not only a successful Missionary Secretary of our Conference, but one of the best friends to the young people of our church we know, especially in the Epworth League work, and we are hoping that churches, through their pastors, parents, and League Chapters, will send a large number to the Conference in Hattiesburg, June 7-10.

H. R. McKEE, Secretary.

GETTING READY FOR THE LEAGUE CONFERENCE AT HATTIESBURG.

Arrangements are being made for the annual Epworth League Conference to be held in Hattiesburg, June 7-10, 1921. Already, a number of excellent speakers and assistants have been secured and this bids fair to be the biggest and finest Conference we have ever had. Our representative from the Central Office at Nashville will be Professor Garfield Evans, a man who always makes things go. Mrs. F. S. Love, of North Carolina, will have charge of the Junior and Intermediate Departments. Rev. M. L. Burton will conduct the Bible periods, and Dr. B. E. Mitchell, of Millsaps College, will have charge of the music.

Our own new missionaries to Africa, Miss Willie G. Hall and Rev. S. F. Harkey, will be with us, filled with the enthusiasm which comes with going into a new field of action.

Hattiesburg is expecting us in full force. They are preparing for even larger numbers than attended the Conference at Vicksburg and I am quite sure that they shall not be disappointed. Dear young persons all over the Conference, this meeting is for you whether you are an Epworth Leaguer or not. Are you going to be one of the many in attendance?

Sincerely yours,

ERMA M. KILE,

Conference Secretary.

THE GREAT NEED OF THE SOUTH.

Mr. Charles H. Ireland, a big business man of Greensboro, N. C., makes this strong statement concerning the Christian Education Movement:

"It is without hesitation at all that I give my unqualified endorsement to the movement for the advancement of Christian Education.

"The only mistake that we have made about it is that we have deferred it too long. If we had done this twenty years ago, we would have been in a much stronger position than we are to-day, for time is lost that we can never recover; but that is no reason why we should not try to improve as much of our lost opportunity as is possible. Consequently, I am urging every one to give the heartiest endorsement and active participation to the campaign which we now have in our church, believing that unless the church awakens to a sense of its obligations and fortifies itself at its weak point, namely, its educational position, we shall suffer incalculable loss during the years to come.

"Every State is now pouring money into its institutions, all of which is a source of gratification to any liberty-loving American, but church and State have been decreed as separate institutions, and the State can move only within its own realm. If we leave the education of our young people wholly to the State, it means the secularizing of education, and we all know what secularization of education has done for Germany. The hope for America is a Christian conscience in our schools, and to keep that fully alive the church schools will have to keep abreast with the very best of State institutions. I hope that the present campaign will result not only in strengthening our smaller institutions, but in giving us some universities in the South that will not have to take off their hats to any other institution anywhere. It is the crying need of the South, and I hope our people will respond to this thing liberally in the present campaign."

THE RURAL CHURCH.

By Rev. R. T. Pickett.

Much is being done and talked of being done for the rural sections of our church. In a very short while the minute men will be going out from churches in the stronger centers to fill appointments in the interest of the Educational Movement. This is well and good. This should be a permanent organization. Very fundamental to Christian education is the Sunday school, Epworth League, Christian literature, etc., and these are hard to maintain in many places. It is stated, reiterated, demonstrated and confirmed that our best people come from the country; then the centers of culture and wealth owe a great deal to these country sections.

Our Church Extension Board, while doing a great deal, is not able to help near all the calls; then why not District and City Boards, whereby help can be rendered for the erection of better rural churches and parsonages? Acts 8:4—"They that were scattered abroad went every where preaching the Word."

Olon, Miss.

FINISHED, OR ONLY STARTED?

By J. J. Stowe.

A great many pastors responded heartily to the church's request to make March the month for special emphasis upon Christian stewardship and tithing. They did this because of their loyalty and because of their own deep personal conviction of the importance of this work.

Does this effort to arouse the church automatically close with March? Have we finished, or only begun? We have only started.

To change the attitude of multiplied thousands of Methodists from the pagan position of absolute individual ownership of property to the Christian position of trusteeship or stewardship of property, is a task that cannot be achieved in a month. So, the work must continue according to the conscience and judgment of the pastor and others deeply concerned regarding this vital subject.

We have no right to stop, and should have no desire to cease our efforts until the church comes to the actual and whole-hearted acceptance of the doctrine Christ preached with such emphasis.

Many pastors were hindered by special services or peculiar conditions, from getting the March program fully across. Where that is the case, these pastors should go right on and sign up as many as possible of their members as tithing stewards.

In every case, pastors should retain for cultivation a list of all tithers and the signed cards should be promptly sent to the central office in Nashville. Those who signed the tithing pledge card a year ago should not be asked to sign again, if those cards were sent to the Nashville office and certificates received by the signer. Where any one signed the tithing pledge card and did not receive a certificate, his pledge card for some reason failed to reach the central office, and he should sign again, that the records may be complete, and that he may receive the certificate and follow-up literature.

God has wonderfully blessed the stewardship and tithing movement in our church. In His name, let us "Carry on."

Sunday School

LESSON FOR MAY 1.

Topic: Making Education Christian.

Scripture Lesson: Deuteronomy 6:4-9; Proverbs 3:13-18; Luke 2:40-52.

Golden Text: "Wisdom is the principal thing; therefore get wisdom." Proverbs 4:7.

Home Readings: Monday, Obedience and Instruction, Deuteronomy 6:4-13; Tuesday, The Nurture of a Prophet, I Samuel 1:21-28; Wednesday, An Old-time Bible Class, Nehemiah 8:1-8; Thursday, The Worth of Wisdom, Proverbs 3:13-24; Friday, Wisdom and Understanding, Proverbs 4:1-13; Saturday, Growth in Body, Mind, and Spirit, Luke 2:40-52; Sunday, Source and Test of Wisdom, James 1:1-12.

Teaching Points.

1. It is no longer necessary to argue for the value of education in general—the world has shown that it relies upon educated men and women for leadership.

2. It is necessary, however, to give much attention to the kind of education the world needs. There is bad education, as well as good.

3. Any system of education that leaves out of account the moral and spiritual elements, or that is carried on in an atmosphere that is not conducive to the development of the moral and spiritual nature, is dangerous.

4. Christian education—education that recognizes as authoritative the teachings of Christ and that is imparted by teachers who are Christians themselves—is the only kind that can be depended upon to solve the problems that confront the world to-day.

5. The Christian Education Movement of the Methodist Episcopal Church, South, is the definite effort of our church to meet the educational obligations that rest upon it in this age. It deserves the loyal and liberal support of every member and friend of the church.

Search Your Attic For Fortunes in Old Confederate Envelopes

Among the old letters of many Southern families are hundreds of very rare stamps and envelopes. Many have been found and sold for small fortunes. Single envelopes have been sold for as high as $700.00. Many have brought upwards of $50.00 each. It sounds "fishy," but it's true. They are valuable because they are rare. They are rare, not because there are only a few, for there are many of them, but simply because most of them are forgotten, being stored away in old trunks and closets.

The most valuable stamps and envelopes are found among those mailed throughout the South from April to November, 1861. Not all of these are especially rare, but many are of great rarity and among the latter are those which were issued by Postmasters in about fifty towns and villages. In April, 1861, just after the war was declared and before the Confederacy had time to make their regular issues of stamps, many local offices were allowed to make Provisional issues. Some of these were gummed stamps, made similar to any stamp except that they were not perforated, but had to be separated with shears instead of torn apart. Others instead of stamps were franked envelopes, the "stamps" being printed on the envelopes, but nearly all of them bearing the name of the town and also that of the Postmaster.

These local issues were discontinued in November, 1861, at which time all offices were supplied with the National issue of stamps bearing portraits of Davis and Jefferson. Later others were issued bearing portraits of Washington, Jackson and Calhoun. None of these 1861-1865 National issues are rare, although some of them command a fair price. The rare ones are the local issues used from April to November, 1861.

Make a thorough search through your attic for these old war letters. Fortunes in rare stamps have been found in old safes which no one ever dreamed contained anything of value. Many an old trunk or chest contains letters that may bring the finder a profitable reward. Send these to Mr. Harold Brooks, Marshall, Michigan, and he will immediately write you stating whether they are of value and, if so, will offer you full value for them. He is a private collector of rare stamps and envelopes and will pay more for those he is seeking than a dealer.

The Advertising Manager of the N. O. Christian Advocate has known Mr. Brooks for many years and you may place fullest confidence in his integrity. He will advise you frankly, offering what he regards the envelopes as worth to him and in case the envelopes are not satisfactory they will be returned to the sender.

As so many stamps are similar in appearance Mr. Brooks cannot quote values from written descriptions, but must see the envelopes. Furthermore, the condition of a stamp or envelope has an important bearing on its value.

If envelopes are sent in a bunch they should be very carefully wrapped—if possible between cardboard to protect them from becoming wrinkled or creased. Do not cut the stamps from the envelopes, but send the complete envelopes. Also take care not to tear the stamps or put pins through them. Such damage greatly reduces the value of any stamp. If you have reason to believe your envelopes contain any of great value send them by Registered Mail.

This notice will not be printed again, so make a thorough search now before the address is lost or forgotten. Tell your friends or ask permission to look over their old war letters. Many elderly people have kept hundreds of such letters. Mr. Brooks' address is as follows: HAROLD C. BROOKS, Box 120, Marshall, Michigan.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Mr. Clark has been tied up at home on account of high water.

I had a very fine visit Sunday to Shiloh and the Finkbine Camps. I was given a royal reception and much work was planned for the future. A circuit-wide school was arranged to meet at the same time as the camp meeting at Shiloh. Course on Pupil Study and Organization and Administration will be given for the Johns circuit.

The District Sunday School Institutes meet at the following times and places:

Newton District, Philadelphia, Miss., May 3, 10 a.m.; Brookhaven District, Topisaw, Miss., May 10, 2:30 p.m.; Jackson District, Brandon, Miss., May 11, 9:30 a.m.; Vicksburg District, Utica, Miss., May 12, 2:30 p.m.; Hattiesburg District, Collins, Miss., May 25, 2:30 p.m.; Meridian District, Meridian, Miss., Sepember 28-29.

Please see that your Sunday school is represented at your Institute.

Many inquiries are coming in in regard to the Standard Training School to be held in Jackson, Miss., June 7-14. Don't forget you will have to bring your own bedding and towels. We are expecting a great school.

Be sure and send your Sunday School Day offering in.

Pray for the work and the workers. God bless and keep you.

Yours in Him,
JNO. C. CHAMBERS,
Sunday School Field Secretary.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Only 28 charges have failed to order Sunday School Day programs: 5 in the Aberdeen District; 2 in the Columbus; 2 in the Corinth; 6 in the Greenville; 7 in the Greenwood; 5 in the Grenada; 1 in the Sardis. Come on, and let's make it 100 per cent for one time.

The first piece of advertising matter for the Training School and Wesley Bible Class Federation will be sent to each pastor and superintendent. The request will go out for the poster to be held up before the school, then posted in a convenient place where it can be seen by all our people. Can any good man think of casting this notice in the waste basket?

The superintendent of the Batesville school proposes to send the teacher from the class that makes the best record during the next two months, to the Training School. This is one good way to bring the school before every teacher. Last year the superintendents of many of our good schools offered to send from one to six teachers and pay all expenses. In a few cases the teachers did not accept this generous proposition. Nothing of the kind will be apt to occur this year.

I had the privilege of teaching a class of fourteen at Courtland this week. The members of the class asked for more time for study. Work was assigned the class and the examination was postponed until the 9th of May.

A class of six was organized by the superintendent at Mount Carmel, in the Corinth District. Books were ordered, test questions were sent to aid the class in profitable study; later, outlines will be sent to further aid in the mastery of the lessons assigned. We are ready to give other classes the same kind of help.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The District Sunday School Meeting of the Shreveport District was largely attended, about 200 delegates being in attendance. Many schools came with three or four representatives, and the reports from schools aud classes were enthusiastic.

The District Secretary, C. O. Beauchamp, gave a bright and optimistic outlook for schools of the Shreveport District. The following district officers were elected:

District Secretary, C. O. Beauchamp, Shreveport; Elementary Superintendent, Miss Wilmar Russ, Shreveport; Intermediate-Senior Superintendent, R. J. Russell, Shreveport; Young People and Adult, Mrs. M. D. Bell, Pelicau; Teacher Training Superintendent, R. E. Bobbitt, Mansfield; Missionary Education Superintendent, Miss Lucile Richardson, Grand Cane.

The committee on Sunday school and nominations submitted report urging that district organization be made effective by hearty co-operation.

Dr. R. H. Wynn, the presiding elder, presided over the Conference during the meeting, and gave encouragement to the work. ALONZO EARLY, Field Secretary.

THIRTY DOLLARS PER CAPITA.

Abilene, Texas, with a population of ten to twelve thousand, has given $350,000 to secure for that progressive city the new school to be established by the Northwest Texas Conference—thirty dollars per capita for the location of a Methodist College, and it is a good investment for Abilene.

There are Southern Methodists who believe that an investment of $15 per member—and that for a period of five years—is too much to ask for the educational work of their church. It is a big sum when over against it we place the past record of the Methodist Episcopal Church, South, when we take into account the fact that we paid in 1920 on regular assessments for Christian Education 18 cents per member, and the further fact that during the past fifteen years our investments in buildings, grounds and endowments were on the basis of 65 cents per member a year.

Will Southern Methodism let that record stand? If so, let's cease to declare that we believe in Christian education. We are not going to let that record stand—we are going to carry through the program of the Christian Education Movement.—Bulletin.

YOUNG PEOPLE'S DAY, NORTH MISSISSIPPI CONFERENCE.

"A Leagueless Church To-day means a Leaderless Church To-morrow," is the quotation on the front of a splendid program gotten out by the Central Office, at Nashville, for the observance of "Epworth League Anniversary Day," or in charges or churches where there is no League, as such, as "Young People's Day."

The second Sunday in May, which this year is the 8th day of May, is the time to honor the young people of your community. Give them a chance. At this time take an offering for the cause and send it to the Treasurer of the League Conference, Mr. V. H. Stevenson, Booneville, Miss.

Also select your delegates to go to the League Conference to be held at Grenada College, June 9, 10, 11.

Program will be announced soon.

R. P. NEBLETT.

FROM HERNANDO, MISS.

Dear Brother Carley: As you have heard nothing from the quiet town of Hernando for some time, I write you a word. Relatively to the turmoil raging in most of the world, we in this quiet, well-ordered little place are living in great peace ecclesiastically and socially. This scribe has never had a more considerate and kindly people to serve, nor had, in every respect, quite so pleasant a pastorate.

Of course all our people believe in education, and Christian education at that, and we are hearing some interesting addresses on the subject.

First, on December 5, we had with us our very earnest and energetic Conference Secretary, Brother J. H. Holder, who gave us the origin, outline, needs, and motives of the movement. And then in April, Bishop W. B. Murrah gave us a great educational address replete both with profound philosophy and plain common sense. At 8 p.m. the same day we had the pictured lecture on church education from Brother B. D. Battle. On last Sunday, at 11 a.m., Brother R. H. B. Gladney showed us how education could be ably discussed in a deeply religious way. On next Sunday, April 24, we are promised an address by our District Director, Prof. A. G. Gainey, and, later on, we are promised an address by the Conference Director, Brother J. G. Houston. Our people will do all they can for this cause.

It is rumored in this quarter that the Northern Commission on Unification have made overtures to our Commission for a resumption of negotiations. If this be true, it seems to me that the tremendous interest and importance of this question demand that the chairman of our Commission should publish the facts in the case.

Fraternally yours,

N. G. AUGUSTUS.

Hernando, Miss.

THE "METHOD BOOK."

For the Centenary Campaign there was the "Standard Plan" for the financial organization and the "drive." Where the "plan" was met and all of its suggestions and instrucions observed, the financial objectives were realized; where the plan was put aside for some other method, there was in well nigh every instance failure to secure the quota.

For the Christian Education Movement there is the "Method Book" for the financial organization and every-member canvass. In the main, it is the Centenary plan, with some amendments, and some improved features. It is the obligation of every pastor and charge leader to use the Method Book plan of organization. If its directions are followed, all of its instructions observed, and any charge fails to reach its goal, the pastor and charge leader cannot be held responsible for the failure. Study the Method Book. Play the game according to the rules.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

Prentiss, at Mt. Zion, April 30, May 1.
Sumrall, May 1, 2, 7:30 p.m.
Olob, at Oak Grove, May 8.
Seminary, at Sanford, May 11, 11 a.m.
Hattiesburg, Main St., May 15, 11 a.m.
Hattiesburg, Court St., May 15, 7:30 p.m.
Collins, at Bethel, May 18, 11 a.m.
Taylorsville and Mize, at M., April 24, 11 a.m.
Mt. Olive and Magee, at M., April 24, 7:30 p.m.
District Conference, at Collins, May 24, 27.
New Augusta, at Beaumont, May 29.
Williamsburg, at Goodhope, June 1, 11 a.m.
Avera, at Grafton, June 5, 11 a.m.
Lucedale, June 5, 7:30 p.m.
Leakesville, at Pine Grove, June 7, 11 a.m.
Eucutta, at New Hope, June 11, 11 a.m.
Heidelberg, at Sandersville, June 12.

W. W. GRAVES, P. E.

Meridian Dist.—Second Round.

Matherville, at Salem, Apr. 30-May 1.
Shubuta, May 1, 2.
District Conference, at Shubuta, May 3, 4.
Moscow, at Pleasant Grove, May 7, 8.
De Kalb, at Spring Hill, May 9.
Pachuta, at Salem, May 13.
DeSoto, at Andrew Chapel, May 14, 15.
Waynesboro Circuit, at Big Rock, May 21, 22.
Waynesboro, May 22, 23.
Vimville, at Why Not, May 28, 29.

PAUL D. HARDIN, P. E.

Newton Dist.—Second Round.

Homewood, at High Hill, April 30, May 1.
Montrose, at Montrose, May 7, 8.
Rose Hill, at Rose Hill, May 11.
Lake, at Conehatta, May 14, 15.
Laurel, First Church, May 17, 7:30 p.m.
Laurel, Kingston, May 17, 7:30 p.m.
Laurel, West End, May 19, 7:30 p.m.
Shiloh, at Clear Creek, May 21, 22.
Newton, at Newton, May 25, 7:30 p.m.
Bay Springs, at G. F. Camps, May 28, 29.
Raleigh, at Boykin Church, June 4, 5.
Chunky, at Suqualena, June 11, 12.

District Sunday school Institute at Philadelphia, Tuesday, May 3, 10 o'clock, a.m.

District Conference, at Philadelphia, Wednesday, May 4, 9 o'clock, a.m. Pastors are requested to have delegates elected and to send the names of delegates to me and to Rev. J. S. Purcell, Philadelphia, Miss.

J. A. MOORE, P. E.

Jackson Dist.—Second Round.

Lake City, at Lake City, April 30-May 1.
Yazoo City, May 1, p.m.
Monterey, May 6.
Harrisville, at Mt. Pisgah, May 7.
Florence, at Braxton, May 8, 9, 11 a.m.
Mendenhall, at D'Lo, May 8, 7:30 p.m., 9 a.m.
Brandon, at Greenfield, May 14, 15.
Madison, at Ridgeland, May 15, 16, 7:30 p.m., 10 a.m.
Vaughan, at Union, May 18.
Benton, at Midway, May 19.
Eden, May 20.
Sharon, at Lone Pine, May 21, 22.
Lintonia, May 24.
Camden, at Soule's Chapel, May 28, 29.

M. L. BURTON, P. E.

Seashore Dist.—Second Round.

Ocean Springs, at Cedar Lake, May 7, 8.
Lumberton, May 22.
Picayune, 7:30 p.m., May 22.
Carriere, at Wesley Chapel, Thursday, May 26-29.
Poplarville, 7:30 p.m., May. 29.
Logtown, 7:30 p.m., June 1.
Lyman, June 3.
Vancleave, at New Prospect, June 4, 5.
Wiggins, June 11, 12.
Mentorum, at Mt. Zion, 3 p.m., June 12.
Coalville, at White Plains, Tuesday, June 14.
North Gulfport, Wed., 7:30 p.m., June 15.

W. M. SULLIVAN, P. E.

Vicksburg Dist.—Second Round.

Oak Ridge, at Flower Hill, Apr. 30-May 1.
Mayersville, at Fitler, May 8.
District Conference, at Utica, 9 a.m., May 11.
Nebo, at ———, May 15.
Anguilla, at ———, May 22.
Rocky Springs, at ———, May 28, 29.
Port Gibson, 7:30 p.m., May 29, 30.

J. R. JONES, P. E.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE.

Mansfield.

At the close of the first quarter of the year 1921, the Woman's Missionary Society has proved itself to be doing good work, with Mrs. W. A. Nabors, President. Every officer and circle leader, and in fact all of the women of the various committees, are wide-awake, active and intensely interested in their work.

The society meets on each Monday afternoon of the month: first Monday, business; second, Bible study; third, lesson from the Year Book; fourth, Mission study. The meetings are all very well attended, there being constant competition between the five circles as to which has the largest number present at each meeting. As a general rule it is conceded by any society that the business meetings are the least interesting, but we are proving an exception—the first Monday is our best. We have a membership of 102, nineteen having been enrolled since the first of January.

A new visiting committee is appointed every week, who visit and carry flowers to the sanitariums, and to strangers and to others in need of sympathy. The parsonage committee, Mrs. Maud Woodard, chairman, have planted a lovely bed of cannas, chrysanthemums, Shasta daisies, and violets across in front and down the side of the church. The terrace has been resodded, and a lovely parking place, that will accommodate 75 cars, has been arranged in front. The society is caring for five orphans at Ruston, four by the circles and one by Mrs. McClanahan. The fifth circle is giving aid to several needy families in our town.

Probably the splendid working order of our society is greatly due to the earnest entreaty of the president to each member to "never say no" and the splendid manner in which each one of the members lives the life she professes.

MRS. J. R. CARROLL,
Asst. Supt. of Study and Publicity.

Report of Superintendent of Young People's Work, 1920.

Number of auxiliaries, 22; number of members (about) 350; number of mission study classes, 14; number of auxiliaries observing Week of Prayer, 10; amount of dues paid, $327.80; amount of pledge paid, $327.47; Week of Prayer offering, $33.96; Scarritt Fund, $4; life members (2), $30; special, $12.50; Retirement and Relief Fund, $11.83; Conference expense fund, $10.80. Total sent Conference Treasurer, $668.28.

The work, as a whole, has made some increase, but not what we had hoped for. In "Number of Auxiliaries" we stand about the same as last year, but financially we have made a good increase, and from the interest manifested in our district rallies I believe the young people realize the obligations and duties that rest upon them, and are willing to take up the work of their Master.

There is but one discouraging note in the whole department, and that is, lack of leaders for our young people. Let us pray daily that our Father may call women to definite work with and for our young people.

Shreveport District reached her goal in having six auxiliaries, all reporting to our Conference Treasurer. This district also held the rally for the Young People as suggested by the committee last year. Monroe District reached her goal in number of auxiliaries, but only two reported to Mrs. Carver, and they did not hold the rally for the young people. On Young People's night Mrs. J. D. Woolworth, District Secretary of the Shreveport District, will be presented with a pin and pennant for the work done in her district, having reached the goal set for her.

Goal For 1921.

Shreveport District, 10 auxiliaries; Alexandria District, 6 auxiliaries; Ruston-Monroe District, 6 auxiliaries; Lake Charles District, 2 auxiliaries; Houma District, 1 auxiliary; Baton Rouge District, 2 auxiliaries; New Orleans District, 4 auxiliaries.

At the annual meeting the Superintendent of Young People's work will present a Y. P. M. S. pin and pennant to the District Secretaries reaching the goal.

It was a great pleasure to have with us in October, Mrs. J. W. Perry, Council Superintendent of Young People's work. She spoke to our young people at the rallies held in New Orleans and Alexandria.

Mission and Bible Study.

There has been an increase in the number of Mission Study Classes. Also greater interest has been shown in Bible Study. I trust all Superintendents of Young People's work will put special emphasis on both Mission Study and the study of the Bible.

Roll of Honor.

Three (3) Auxiliaries are on the Roll of Honor for 1920: Oakdale, Mansfield, and First Church, Shreveport.

Week of Prayer.

Ten Auxiliaries observed the Week of Prayer. I am sorry this falls short of last year's report.

Young People's Rallies.

We regret that only four rallies were held. This was not the fault of your officers; reports came from the District Secretaries, they were unable to find other Adult Auxiliaries willing to co-operate and assist in holding rallies. My prayer for this year is that each Adult Auxiliary will feel a deep responsibility toward the Young People.

The districts holding rallies were: Shreveport District, at Mansfield; Houma District, at Houma; New Orleans District, at New Orleans; Alexandria District, at Alexandria.

Time forbids my telling of the attendance and interest shown, but they were a great blessing and have helped the work of this department.

Volunteers.

While only one signed a First Decision Card under my supervision, quite a number of young people pledged to give themselves to the Lord for him to use in whatever way he chooses.

Adult Auxiliaries, let us not be negligent, and at each and every meeting pray for our young people that we may have a large number of volunteers this year.

Pledge.

Our Pledge for 1920 was $300, and we have paid $327.47. The Young People's Specials for 1921 are Vashti Industrial School, Thomasville, Ga., for the home field, and the Laura Haygood Normal School, Soochow, China, in the foreign field. Let us make our offering for this year as liberal as possible, that Louisiana may stand higher in the Young People's work for 1921.

MRS. B. F. KEY,
Conf. Supt. of Young People's Work.

Report of Social Service Committee, Annual Meeting at Baton Rouge.

Realizing that this department of our work is growing in importance and believing that it presents to our women most wonderful opportunities for practical Christian service, we, your committee on Social Service, beg to submit the following important recommendations:

1. That these recommendations constitute the working basis for the auxiliaries and that the Social Service Superintendent thoroughly familiarize herself with them, keeping a copy of them conveniently at hand and making a determined effort to carry on the work as herein suggested.

2. That the auxiliary superintendent acquaint herself with the system of reporting and send in all reports promptly to Conference Superintendent of Social Service.

3. That the Social Service programs issued by the Council be presented at the third meeting of each quarter.

4. Payment of poll tax and use of the ballot; also urge organization of local branches of Woman's Legislative Council of Louisiana for the purpose of making our women familiar with the issues which are before the people; that they may intelligently make use of the new trust that has been granted them.

5. That the auxiliaries urge the enforcement of compulsory educational laws, particularly with reference to children of foreigners and Negroes, and that co-operation between parents and school principals and teachers be urged.

6. Realizing as never before our duty to the Negro, we urge a thorough, unprejudiced study of their needs and a determined effort on the part of our women to better their spiritual, moral and physical conditions. For this purpose we urge the organization of Friendship Community Clubs and the use of the splendid programs issued by the Council.

7. That every auxiliary conduct an active and continued campaign of visiting jails, houses of correction and poor farms, having religious services conducted regularly, and looking into the moral and physical conditions of these institutions.

8. Believing the modern dance to be one of the most dangerous evils of the day, we would earnestly and prayerfully call the attention of Christian mothers to this evil, trusting that they will do all in their power to create sentiment against it and urge them to make the social life of the church more attractive to its young people.

9. That the Social Service Committee investigate the needs of the community and co-operate with all other organizations which are looking to the spiritual, moral and social betterment of the people.

MRS. W. W. HOLMES.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania St., telephone, Uptown 1105;; office, 327 Carondelet St., telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence St., telephone, Hemlock 2461.

Rev. C. D. Atkinson, Parker Memorial, residence, 734 Nashville Ave., telephone, Uptown 447.

Rev. W. C. Childress, Sup't City Missions; residence, 815 Washington Ave., telephone, Uptown 499.

Rev. W. L. Duren, Rayne Memorial; residence, 1421 Constantinople St., telephone, Uptown 1188.

Rev. J. D. Harper, McDonoghville, La.

Rev. R. H. Harper, First Church; residence, 5830 Prytania St., telephone, Uptown 329.

Rev. H. N. Harrison, Felicity; residence, 1818 Chestnut St., telephone, Jackson 1753.

Rev. W. D. Kleinschmidt, Louisiana Avenue; residence, 1110 La. Ave., telephone, Uptown 2805.

Rev. G. V. Romano, Italian preacher; residence, 1319 N. Rampart St., telephone, Hemlock 468.

Rev. Jno. T. Sawyer, superannuate; residence, 1232 St. Mary St., telephone, Jackson 1404.

Rev. J. E. Selfe, Epworth; residence, 438 S. Scott St.

Rev. Ellis Smith, Carrollton Avenue; residence, 1125 Fern St., telephone, Walnut 1238.

Rev. Marion Browning, Mary Werlein Mission; residence, 1026 Tchoupitoulas st.; telephone, Main 247.

Rev. C. C. Wier, Algiers; residence, 236 Olivier st.; telephone, Algiers 138.

Stephen S. Thomas, Conference Centenary Secretary-Treasurer; residence, 1432 Fern st., telephone, Walnut 2899-W; office, 327 Carondelet st., telephone Main 5688.

FROM HOUMA, LA.

Dear Brother Carley: Since about the first half of the year has passed, I shall take it upon myself to give you a few of the things that have passed this way since Conference.

One very pleasant affair was to have with us the District Set-up Team. Brother Lutz preached for us on Sunday morning, and wo received ten members into the church. For this year we have received into the church sixteen members, with a few more on the line.

We have received bids on tho new church for the second time, and they are still higher than we can reach, the lowest being $17,500. If the crops are good and the price is right, we shall be able to build this fall. However, we still need a good three thousand dollars, so as to seat the building.

The attendance on Sundays is fine, a large number of men coming out each Sunday to hear the preaching. We now have a membership of 93. Give us a good building and in ten years this will be a self-supporting church. The claims are being met slowly at this time. The pastor is paid to date.

If any one who should read these lines feels inclined to help in a worthy cause, any amount sent will be appreciated. If the people could only see our need, I am sure they would be glad to help. Some of the larger churches that have their homes paid for would do well to take this as their charge and build the house we need.

While I was at Touro last fall, my car burned, and the good people here gave me a real car—a Ford—and have lately spent over $100 on the parsonage. More later. T. J. McCOY.

Houma, La.

GREENVILLE METHODISM.

Dr. Geo. W. Read, of the North Alabama Conference, preached for us all last week. He is a teacher sent from God. His series of sermons on "The Apostles' Creed" surpassed any similar utterance I ever heard. On Sunday last Bishop McMurry spoke on the educational movement. A great congregation heard him with the keenest interest.

We recently organized an Epworth League, and are having from 30 to 40 in attendance each Sunday evening.

The pastor has received 71 into the church since the first of December. We are planning to take a number of men into the church on Mother's Day. These are fine people and it is a joy to work with them.

E. S. LEWIS.

April 20.

ACTIVITIES ON OAK RIDGE CHARGE.

Dear Brother Carley: We have just closed a splendid meeting at Bovina with the former pastor, J. A. Wells, preaching. The sermons were all of high order and very helpful. The interest and attendance exceeded our expectations and we received by different methods six adults, valuable additions to our church there.

Porter's Chapel church has gone on the "Every Family" list in taking the Advocate. Rev. R. Selby, of Crawford Street, Vicksburg, has preached at this church twice, representing the education movement in a very effective way.

Flower Hill church enjoys the distinction of being one of the leading country churches in paying their Centenary subscription, and the treasurer, Brother J. S. Fox, assures me that the five-year quota will be paid in full.

Prof. J. W. Broom spoke four times on the first Sunday in April on the Education Movement, at Oak Ridge, Flower Hill, and Bovina. His message was much appreciated and resulted in renewed interest in the movement and the establishment of one family altar.

The Education Movement has taken hold of the people in a way that is peculiarly gratifying to me, feeling, as I do, that it is the greatest movement ever undertaken by Southern Methodism. One representative from all five churches was present at the Set-up meeting in Vicksburg. Not a single individual has refused to accept a place in forwarding the Educational Campaign.

Our meeting is planned to begin at Culkin Academy in two weeks with N. B. Bond, a Baptist minister and personal friend of the pastor, to preach. We are scheduled to have Brother G. H. Thompson at Oak Ridge and W. H. Saunders at Flower Hill, both in July; J. O. Ware at Porter's chapel in August, and J. M. Lewis at Bradley Chapel in September.

Pray for us.

J. B. CAIN.

SELECTING OUR OWN ANCESTORS

Some have stressed heredity until it has become a straight-jacket fettering every man, and instead of being an inspiration it has become a curse; instead of assisting development it has positively forbidden it. But we have come to see that there is more in life than heredity. We do not wish to dispute its value as a factor in the upward development of man, but we have learned that man is more than his human ancestors; he is not only a son of man, he is also a son of God, and this latter fact makes it possible for him to refuse to obey the dictates of heridity and practically to choose who his ancestors shall be. Prof. Christian Collin, of the University of Christiania, Norway, in a recent article puts it as follows. He says: "As an organic creature, I am the descendent of a fortuitous line of ancestors, limited in endowments and opportunities; but as a child of civilization I am free to select my own ancestry, to become the offspring of Homer and Shakespeare, the scion of a more than royal stock."

There is a world of truth in this to which our age does well to take heed. —The Christian Guardian.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Second Round.

Opelousas, May 1.
Patterson and Jeanerette, May 4, at Jeanerette.
Branch ct., May 8, at Branch.

C. A. BATTLE, P. E.

Shreveport Dist.—Second Round.

Haynesville, at Dykesville, May 3.
Pelican, at Mitchell, May 8.
Castor, at Alberta, May 11.
Blenville, at Strange, May 15.
Plain Dealing, at Walker's Chapel, May 18.

R. H. WYNN, P. E.

Alexandria Dist.—Second Round.

Liberty and Oak Grove, ——.
Elizabeth and Fullerton, ——.
Pineville, Sunday, May 1, a.m.
Alexandria, Sunday, May 1, p.m., May 2, p.m.
Boyce, at Eden, Sunday, May 8.
Pleasant Hill, at Marthaville, Friday, May 13.
Provencal, at Oak Grove, Saturday, May 14, Sunday, May 15, a.m.
Natchitoches, Sunday, May 15, p.m.
Columbia, at Grayson, Sunday, May 22.

W. L. DOSS, JR., P. E.

Monroe-Ruston Dist.—Second Round.

Lake Providence, at ———.
Oak Grove, at ———.
Midway and Epps, at ———.
(The dates of the last three will be announced after the date for the District Conference has been arranged.)
Eros, at Indian Village.

Our District Conference will convene at Lake Providence.

K. W. DODSON, P. E.

Baton Rouge Dist.—Second Round.

Olive Branch, at Clear Creek, May 1, a.m.
Denham Springs, at Palmetto, May 8, a.m.
St. Francisville, at Star Hill, May 15, a.m.
Pine Grove, at Montpelier, May 22, a.m.

J. W. LEE, P. E.

NEW ORLEANS
CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MAY 5, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

PUT IT INTO PRACTICE.

The theoretical application of the injunction, "Love thy neighbor," is an easy means of picturing an ideal state of society from which the clashes of conflicting interests have been eliminated; and if this theoretical application could be made to produce results, we should soon have a world in which happiness would reign supreme. But it is practice that makes perfect, and what we need most of all nowadays is the actual practice of loving our fellow-men as we love ourselves. That it is difficult, we have not the least doubt—but it is possible. We are not among those who contend that there is too much preaching to-day—but a good deal of our preaching would be more effective if it were accompanied by an ocular demonstration of the principles we profess.

WE CAN SAVE CHINA.

Our latest information concerning the famine in China is to the effect that 5,000,000 people will perish before the middle of June unless helped by the American people. In order to secure contributions from as many sources as possible and as quickly as possible, this week—May 1-8—has been set apart by proclamation in many cities of the nation as "Sacrifice Week," during which all of us are asked to make at least a small sacrifice by which we may give something to those who are actually starving to death. When we remember that two cents will save a life for a day, it is not extravagant to say that the American people can save China if they will, just for a few days, do without even a few of the things they do not need. We heard a good man say the other day that he could not buy a new suit of clothes while little children in China are dying for just a little bread. Most of us would not have to make a sacrifice to give something to this most appealing cause.

WORTH FIFTY DOLLARS.

Not long ago, a young lady in Chicago, secretary of the local Y. W. C. A., was awarded a prize of fifty dollars, offered by one of the city papers, in a "politeness" campaign. Without revealing his identity, the reporter whose duty it was to award the prize subjected this young lady to a half-hour of questioning in a way that too often evokes impatient and testy answers. This young lady, however, was unfailing in courtesy, in spite of the "fool questions." Courtesy is not usually rewarded with cash, but it has a real value. We knew of a bank which lost a good account because the paying teller failed to be decently courteous to a customer one day. The teller later lost his job.

HOW ABOUT MEN?

The following facts, which we came across recently, may be of interest to some of our readers: "The United States, with only six per cent of the world's population and seven per cent of the world's land, produces 56 per cent of the world's supply of paper; 20 per cent of the world's supply of gold; 25 per cent of the world's supply of wheat; 40 per cent of the world's supply of iron and steel; 40 per cent of the world's supply of lead; 40 per cent of the world's supply of silver; 50 per cent of the world's supply of zinc; 52 per cent of the world's supply of coal; 60 per cent of the world's supply of aluminum; 60 per cent of the world's supply of copper; 60 per cent of the world's supply of cotton; 66 per cent of the world's supply of oil; 75 per cent of the world's supply of corn; 85 per cent of the world's supply of automobiles." It is generally assumed that natural resources are the basis of national prosperity; on this assumption, the United States is incomparably the most prosperous nation on the face of the earth. But another element must be taken into consideration—manhood. A monopoly of natural resources would not enable a nation to become great if it did not, at the same time, have men and women of lofty ideals, pure characters, and intelligent comprehension of the duties of citizenship. If we put our trust in our material resources and neglect our boys and girls, we shall inevitably go down in the pages of history as a nation that was tried and found wanting. If we will utilize our wealth in the production of good men, we shall establish our civilization upon a foundation which can never be shaken. The endowment of colleges and universities is a form of investment that will pay dividends in centuries to come.

READY TO HELP.

That the Methodist Episcopal Church, South, is actively engaged in meeting its obligations to the colored people of the South may not be well known to our friends of other ecclesiastical organizations; and our own people may not be aware of the extent to which we are undertaking to minister to those who have a right to expect much of us. A recent statement by Dr. O. E. Goddard in this connection is very illuminating. He calls attention to the fact that we are now helping to support one hundred and two missionaries among the colored people, and that we are spending large sums of money annually for the promotion of educational work among them. In addition to maintaining Paine College for them, our Board of Education is helping at least a dozen other schools which are doing notable work. Through the Colored Methodist Church, organized by our church in 1870, we have a door of approach that is open and inviting. All our missionary work is not being done in foreign lands—we are efficiently busy at home.

BABEL, OR BETHEL?

That the world is in confusion to-day, no observant man can doubt. Industry is disorganized, politics is unsettled, society is in a ferment, and religion is assailed on many sides. Individuals are perplexed as to the outcome of it all, and organizations are uncertain as to the right course to pursue. But a hopeful sign is to be found in the fact that so many good people are earnestly and prayerfully working to find a solution to the many problems that confront us. It could not be otherwise. The divine purpose that order shall prevail runs throughout the whole course of creation, and those who have allied themselves with the Divine must give themselves to the realization of that purpose. We do not profess to know when or how, but we are invincibly fixed in the belief that better things are coming. This tower of confusion which has lifted itself among us will come to naught, and in its place will be builded a house of God in which all the nations of earth may find peace. Blessed is the man who has a part in raising the walls of Bethel!

NOT WHERE YOU CAME FROM, BUT WHERE YOU ARE GOING.

A good friend of ours, in speaking recently of a man who has achieved distinction in his chosen line of work, remarked: "I knew him in his childhood days, away back in the country." In the course of his conversation, we learned that this particular man had been born and reared on a farm, many miles from the railroad, with only such early advantages as might be expected in a rural community. But the boy did not stay where he started—he went somewhere—and that is what counts. It is worth something to begin life under favorable auspices; to have the opportunities that wealth and position are supposed to give; to enter upon life unhandicapped, with a fair road stretching out before; but, as in so many other things, it is not the beginning, but the end that determines whether or not success has been gained. The boy who makes up his mind to go somewhere will get there sooner or later if he heads in the right direction and keeps moving, no matter where he starts from. It is just about as easy to go from Satartia to London as it is to go from London to Satartia.

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TO CONTRIBUTORS.

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BISHOP PAINE'S "McKENDREE."

By Payton A. Sowell.

II.

The parents of Wm. McKendree were of the Episcopal Church—at least in their ecclesiastical bent. We have no way of knowing to what extent he was religiously influenced by that church He says Rev. John Easter, a Methodist circuit rider on the Brunswick circuit, Virginia Conference, was God's instrumentality in his conversion. He considered this—his conversion—a great crisis in his life. It is supposed he was licensed to preach in 1777.

This step was taken soon after he became a believer. At any rate, in nine months after conversion, he attended what he calls the District Conference, at Petersburg, Va., and was assigned as junior preacher, associated with Philip Cox as P. C., on Mecklenburg circuit, James O'Kelly, P. E. From that date to March 5, 1835—forty-seven years—he was the equal of Francis Asbury as an itinerant Methodist preacher. When he was converted, two passions were born in his heart: first, a love for lost sinners; second, to preach Christ's gospel; and they lasted until he closed his eyes in death at Fountain Head, Tenn., forty-seven years afterwards.

The Lord had in waiting this strong young Virginia countryman to take up the work as it fell from the dying fingers of Asbury. A man of McKendree's strengh and economical habits could have dug a fortune out of the soil of the great West. A man of his judgment and analytical mind and his influence over men could have made a name and fortune in the legal profession. The Holy Spirit was choosing from among the best of that day when He called Wm. McKendree into the itinerant ministry. He had found a man who could meet the emergency. He began at thirty years old, having no knowledge of the economy of Methodism, and having no school in which to learn, except on a vast circuit, and no tutor except the association of his fellow preachers, and in twenty years he was chosen the first American bishop, when the church had in its ministry such great men as Jesse Lee, Freeborn Garrison, Wm. Burke, John Emory, Logan Douglass, Enoch George, Philip Bruce, John Page, Learner Blackman, and many others of like worth and greatness. He was not a bishop because there were none else. He was bishop because he was the man for the hour.

Really, Methodism is "unique" in ecclesiastical history. John Wesley considered the world his parish. If there was no open door, if he could reach it, he opened one. He was an Englishman, the Colonies were a part of England. He saw these people of the new world; he loved them; among them were an increasing number of his own converts. He sent over, as he could have opportunity, of his lay preachers to be missionaries in America. It was not a church, even in Wesley's mind, but a part of his religious societies.

If it was anything of a church at all, up to the close of the Revolution, it was Wesley's church. When America was no longer a part of England, and since Wesley was no part of America, he saw a new arrangement must be established. He, having loved these societies, loved them to the end.

He sent Coke over, having ordained him—as he believed—through all the orders, into a bishop. He gave him orders to call a conference and ordain an Englishman who was already over in America—who had remained true to America through the seven years of struggle, and was a genuine American. It is remarkable that he never returned to England even on a visit. He came to America in 1771; and on March 31, 1816, after forty-five years, he gathered up his feet and made the last ride on the "pale horse" to the shores eternal.

The Christmas Conference was a hurried call. Freeborn Garrison was the wireless agency to summon the scattered itinerants to Baltimore. At the conference Asbury was ordained. By his conditions, the church severed itself from Mr. Wesley. There appears some doubt among the families of Methodists as to the actual name of this church. As a matter of fact, it was no longer one of Mr. Wesley's societies; it was no longer "the Methodists;" it was a church—the Methodist Church—in or of America. In 1808, again in Baltimore, the church took another full step, and became a constitutional, a connectional church. Perhaps these men who fought under Washington, saw in the newly organized government a beautiful suggestion—the States in a Union. So they made one connected whole out of the several Annual Conferences.

We are able to discover as the years passed the enlarging, and more clearly, the defining of the essentials of this unique ecclesiastical organization. I am not prepared to say what would have been the internal disturbances if Asbury had submitted to ordination without election. It may be that O'Kelly did not have cordial appreciation of his brother presiding elder—Asbury; and Asbury, in using the good judgment he possessed, feared trouble if he accepted Wesley's plan. Perhaps he remembered the bloody battles of the seven years to destroy autocracy. However these things may have been, O'Kelly had evil things to say of Asbury. He conceived or acquiesced in the idea of a Council. This was a move in which Asbury coincided. It was a feeling out after a better adjustment, but was so imperfect and blundering that even O'Kelly sought to kill it. It was top-heavy. The bishops and presiding elders were to be ex-officio members. It did not settle anything—all measures were to go back to the Annual Conferences, and even to the District Conferences (whatever they were), for final adjudication. And therefore there might be as many opinions as there were Annual Conferences, and even district conferences. There was never but one Council. Finally, a delegated Conference was held in 1808 in Baltimore. How Baltimore has been "blessed" with pivotal Methodist Conferences! It looks as if Methodism came in on the ground floor.

Then it was that Connectionalism in Methodism became constitutional. At this "representative" Conference, they put into the constitution—and beyond change by Annual or General Conference except under certain limitations and restrictions—The Articles of Religion; the General Rules; itinerant episcopal form of administration; the rights of preachers and members to trial, restricting the Articles of Religion forever from change. And thus a conference was made of selected delegates, and the church saved from Annual Conference confusion, and a mass—religious mob—assembly.

We often surfeit on the thing we most desire and strive for. American Methodism strove to have a General Superintendency—itinerant superintendency. They were solicitous to make their superintendents responsible for the duties required of them. Yet, strange as it may appear, the movement has surged over a hundred years to destroy in a large sense the itinerant episcopacy and to diminish the resources of their possible responsibility. It came early, in the effort to take out of the power of the bishops the appointment of the presiding elders, making the Conference responsible for the choice of them, and the bishop responsible for their action or administration. The Eastern Conferences led, largely, in this innovation. Many prominent preachers were marshalled on that side—among them, John Emory. Finally it passed the General Conference. At the same session, but before its passage, Joshua Soule was elected a bishop. He declined the office. Even Bishop Roberts thought Soule's declining to accept the office and ordination was insubordination. McKendree took the ground, when the General Conference elected and turned Joshua Soule (or any one) over to the bishops for ordination, he passed beyond the hands of the Conference, and the bishops, and not Joshua Soule, were responsible to the Conference.

The rule to elect presiding elders was suspended, and the bishops were allowed to carry it to the Annual Conferences for their action. The South and West agreed with McKendree; the East sustained the rule, or did not vote. Finally, on May 24, 1824, the rule was nullified, and the bishops continued to select and appoint presiding elders. This General Conference was also at Baltimore. The bishops were given a veto power. Out of this long-vexing question there sprang, perhaps, several non-episcopal, or very restricted episcopal Methodist churches. Episcopal Methodism has far outstripped the others in growth. And in the South and the West and the Northwest, the growth has been most phenomenal. Without taking sides, I think I can make this general statement: The earlier days of Methodism were days more of men—the power of individual action; the later days in their tendencies, are days of boards—of secretaries. The earlier arena was the pulpit—preaching—the pastoral service; the later days reveal a readiness to leave the strain and obscurity of the pastorate, quit the drudgery of being directed, and with stenographers and office and desk, direct the pastors.

It was the original interpretation of authority that the bishops divide their fields among themselves; the later view is to put this power in a committee, or the General Conference. A Board may have power enough to pass by any general request of the Annual Conferences, even, and carry into enactment its preferences.

Reading Paine's "McKendree," one can not fail to see the high estimate early Methodism put on the man himself, and how these stalwarts wrought.

Of course McKendree is the central figure in all these pages. William McKendree, according to the picture drawn of him by Bishop Paine, deserves a place among the great moral leaders of the history of universal Methodism. He belonged to the great, sturdy middle class. He was in close touch with the surging, hungry-hearted masses. He was not scholarly, but he was a student. He possessed a wonderful discrimination in the choice of the words to make clear his speech. Though not robust, he was symmetrically built, proportioned in body and mind by the best rules. As a preacher, his voice while not of the thunder tones, yet could be distinctly heard, even in the open air, by thousands. He was not a revivalist in the sense of "getting up" a great stir, but his preaching was clear, earnest, and forceful; it uncovered the consciences of men. He held back nothing in his sacrifice for Methodism and Christ. Think of a man seventy years old, afflicted with rheumatism, piles, hernia, asthma, vertigo (high blood pressure—no doubt with sclerosis), on horseback, in spring wagons and gigs riding over the rough roads of ninety years ago, making the circuit of the United States annually! He deserves all the honor the united Methodism of America can bestow.

This man came to the last hour saying, "All is well." He slept for years in solitude near Fountain Head, Tenn.; now on Vanderbilt campus.

WILL THE SOUTH STAND FOR THIS?

Dr. J. H. Reynolds, Director General of the Christian Education Movement, in a recent state-

ment calls attention to some facts that the people of the South need to face. He says:

"Our people must be led to see that the higher educational institutions of the South are shamefully poor. Of sixty colleges and universities in the United States having an endowment of $1,000,000 or over, only five are in the South and one of the five is a colored school, and only one belongs to our church. In 1920, $87,464,203 were contributed to Northern colleges and universities and $250,000 to Southern institutions in gifts of $75,000 or above. (For list see World's Almanac for 1921.)

"Moreover, all of these gifts were by Northern people. Indeed the larger part of the wealth of the five Southern institutions having an endowment of a million, was contributed by people in the North. It is rather humiliating to be told that the endowment of the colleges and universities of Massachusetts alone exceeds the endowments of all colleges and universities in the South, and the census for 1917 shows that Massachusetts, with an area of only 8,266 square miles and a population of only 3,852,356, has property assessed at $4,898,860,299, while the States of Alabama, Mississippi, Georgia, Tennessee, South Carolina, North Carolina, Florida and Virginia together have an area of 326,462 square miles, a population of 16,882,626, and property assessed at only $4,596,783,760. That is to say, eight Southern States with almost forty times the area of Massachusetts and about four and a half times the population, have less wealth than the people of Massachusetts by $302,076,539. It seems to pay the people of Massachusetts to put money into education.

"But the South is not going to continue this neglect. Already throughout the whole section there is an awakened educational consciousness, which is sure to express itself in an aggressive way. One can feel a mood of educational progress in the air and sense the determined purpose of a great and generous people to make immediate amends for past neglect and failure. It may be, therefore, safely predicted that the next ten years will mark an era of extraordinary educational advancement. The all-important question is the kind of education that is to dominate in this period of development—what motives and ideals shall control it. Shall it be Christian or materialisitc and pagan? Shall the South remain true to evangelical Christianity or not? That is the issue."—Bulletin.

CHRISTIAN EDUCATION.

By Rev. S. Curtis Yates.

Till the launching of the Educational Movement the Methodist Episcopal Church, South, never had a definite, concerted educational programme. Efforts in this direction have been superficial, sporadic, disjointed, and the results attained are incommensurate with what we believe to have been the desire of the Lord regarding the Christian enlightenment of the world. We have been drifting through the years. Cults and schools laying claim to truth and righteousness arose within the past two thousand years; their name is legion. Drifting with no definite, eternal aim in view, they ran, and continued to run, in crowds afoul the treacherous rocks, leaving not a wake behind. Only the church with an educational programme survives, while all around are religious societies making no effort at Christian education, whose crafts are high and dry upon the reefs pounding to wreckage. The Methodist Church must educate or die, and if it refuses to do so, it ought to die!

I

What Christian Education Is.

This is not a call to the young people of the church to educate; every American has an innate hunger for education—that call exists already. Statutory provisions are made for schools, and there are laws to see that those schools are attend. Christian education means permeating modern education, which savors so much of the materialistic and commercial, with morality and Christianity. The secular theory of education is that it is a tool to help men "to make a living," and so materialistic have colleges become that sixty per cent of the leading professors in American colleges repudiate the doctrine of the soul's immortality and deny the existence of God. Professor Leuba (may his tribe decrease) in his survey showing the spiritual effect of modern education on students says that eighty-five per cent of all students entering secular colleges profess their faith in God and in the immortality of the soul, but only fifty per cent of them have that faith when they graduate. Professor Leuba made this survey to show that atheism is displacing the Christian religion. He is himself an atheist teaching in the greatest woman's college in America, so imagine, if you will, how deeply steeped in religious decay the nation will have become when godless women and godless homes fill the land. Following after Germany, we have kicked the Bible and the Christian religion from the State colleges; we have introduced militarism and Darwinism in its most extreme literalism.

Christian education, the movement in which all the churches are vitally concerned, is an education of the mind that exalts God. It teaches that at the center of the universe and of life is an omnipotent, ineffable God. It is an education that recognizes all the laws of nature, the laws of physical science, the different aspects and processes of matter as manifestations of God's power and will. God has not left us without a witness; he has written his signature across everything he has made. The heavenly bodies that swing in such majesty and rhythm and precision through the limitless spaces move according to design, but there can be no design without designer. The Creation implies a Creator. The most advanced thought cannot be behind the First Cause or "the beginning." He who accepts the dictum, "I will believe only what I know," though he feels as if his forehead is lifted as high as the heavens, and that at every step he knocks out a star, cannot explain the power by which a tree pumps its sap from root to leaf, or why the baby rabbit rejects the grasses that would harm it. Christian education is one that recognizes that back of the moral and the material universe is a Master Mind that revels in the beauty of the order he has established and delights in the works of his fingers.

God is not idle nor withdrawn from the universe. As the Creator he has been functioning since the beginning of history, natural, sacred, and profane. All the great mass movements of the race are paralleled by His footprints; every great movement or reform that has appeared in the earth was a vehicle conveying the voice or bearing the will of God. The upward march of the race has been, and is, a true, unmistakable following the lead of His guiding hand. The theory of Evolution as applied to morals, government, religion, as well as to the rise and development of the species of life, is very generally accepted by the church, but purposing and ordering it all was God. The wisest scientist with the best equipped labratory in the world has not been able to create the humble protoza; however accurately he has combined his elements, he has been unable to create the lowest form of life. At every turn is the mystery unfathomable, is God unavoidable, inevitable, without whom there "was not anything made that was made." And far better would it be for education to become forever a lost accomplishment than for it to become paganized as it is becoming to-day in these secular schools, where 60 per cent of the faculty admittedly are devotees of atheism. If your son or daughter is attending a secular college, six out of every ten and three out of every five instructors (Prof. Leuba's survey shows) are atheists poisoning his or her youthful mind with the virus of their abominable doctrine!

II.

Christian Education No New Thing.

The noblest and most sublime characters history affords were men of righteousness who had a definite knowledge of God. Abram was called because he had a clearer conception of God than did any of his contemporaries. Though he dwelt among desert tribes in Midian, Moses, who had been educated in the Egyptian court, had a conscious knowledge of the God of his fathers. Who can forget the picture of little Samuel under the tutorage of venerable Eli as he wakes up and answers the call of God? of Solomon who ruled Israel during the period of her greatest material prosperity? of Daniel and his brethren, who "skillful in all wisdom, and cunning in knowledge, and understanding science," victoriously defied the Chaldean king, and whose adherence to their religious convictions won for the God of Israel a notable victory in Nebuchadnezzar's kingdom? St. Paul, the first great teacher of the Christian religion, was one of the most highly educated men of his day, teaching Jesus Christ to Jew and Gentile and before kings and princes. He expected to see personally the consummation of all things and the return of the Lord, so he gathered disciples about him and taught Jesus Christ to them. Paul made the world his parish. Asia Minor knew his presence; the Syrian stars looked down upon him as he trod those pristine hills where history was thicker than along the Appian Way. This great Christian scholar was easily at home among the intellectuals of learned Greece. Rome heard him and yielded to his faultless logic and persuasive eloquence. Indeed, tradition says that this learned apostle in his passionate zeal for teaching Him who was manifested in the flesh pressed on to the end of the then known world, rallying disciples around the standard of his Lord in distant, rugged, romantic Spain.

Education in things pertaining to God and righteousness is nothing new. It is true that to the State has been given in large measure the task of educating our youths, but the church is the mother of education. In America, 101 of the first 119 colleges established were Christian colleges. Methodism itself is a product of a famous university. All that has been found good in the religions of men, touched by the best scholarship has to offer, accounts for Methodism. The names of John and Charles Wesley, George Whitefield, and Thomas Coke, suggest to us the infant Methodist Church which has grown to be the largest denomination in America, if not in all Protestantism. All of these men were schooled in perhaps the greatest university of that day. The Methodist Church has always believed in Christian education, the first General Conference in America founding Cokesbury College. In fact, it is said, a school was provided for before the first Methodist meeting house was built. The Methodist Episcopal Church, South, maintains ninety-one schools and colleges which have an enrollment of 25,000, but the provisions made are sadly inadequate when we consider the 5000 young men and women, the most of whom are from Methodist homes, all wanting a Christian education, who last year found our schools unable to receive them because of insufficient accommodations. In that army of students we are compelled to turn away each year from our church schools are possible church workers, who, on entering secular institutions, are lost forever to the church. State colleges furnishing practically no religious workers. Those entering other denominational schools are, in many instances, lost to that denomination. Every church has a right to, and ought to, claim the unchurched children of its members, but a recent startling report prepared by the Episcopal Church shows that in a particular jurisdiction of that church the Methodists gave the Episcopal Church more clergymen than the Episcopalians furnished themselves!

That church which fails to make provision for educating its youths will lose them, and it **ought to lose them**!

In the Educational Movement of the church that is presented to us for our consideration, as in all worthy enterprises whatsoever, the least any one can do is give of his means. The least any man can do in the name of Christianity is to give money: **the one who does the work** is the one who makes the real sacrifice. William Carey, on sailing for India as a missionary, said to the church: "There is gold to be mined in India; I will go down after it if you will hold the rope." What a little thing, and yet what a big thing it is to

hold the rope! The ones who make the sacrifice are the heroes braving the perils, enduring the hardships down in the mines, yet sending up the gold for God.

So with this opportunity challenging us, big not only in the demands made upon us by 5000 young men and women, who, hungering for a Christian education, look up to us unfed, but big in its appeal to men who should rejoice in doing big things—with this opportunity before us, holy in its origin, beautiful in its conception, big with destiny, golden with possibilities, eternal in its worth, let us declare in the face of obstacles by the side of which we may appear as grasshoppers, "It is a goodly land; let us go up at once and possess it"; or resolve as did courageous old King Lear:

"Blow wind! come wrack;
At least we'll die with harness on our back."

When a certain famous American college was established, the early settlers who could do no more, pledged themselves to give a peck of corn yearly. In this movement let not the humblest fail to contribute his mite, and let us carry through to success this $33,000,000 enterprise; by doing which we will meet an obligation to God and to 5000 American youths who every year see our college doors closed to them.

Glen Allen, Miss.

J. J. BECK—A MEMOIR.

John J. Beck was born in Leflore County, Mississippi, Oct. 17, 1857, and died at Drew, Mississippi, Feb. 8, 1921, in the sixty-fourth year of his age. He was married to Miss Elizabeth Marshall, near Ruleville, Miss., in 1887. Their union proved most happy, the more than thirty years of married life being marked by an affection as genuine as it was unfailing. Nor was their devotion to their children less than to each other. It was the desire of both parents that their children should be "brought up in the nurture and admonition of the Lord," and they sought to have a Christian home of the highest type.

The home of Brother Beck was a preachers' home. The weary itinerant never found warmer welcome nor kindlier treatment than with this happy family where the fireside was an altar, and prayer, song and Bible reading the order of the household. His piety was of the fervent, devotional type and nothing was too small for him to carry to the throne of grace for the blessings of the heavenly Father. He prayed with assurance that God heard and answered.

His fervor in worship did not excel his zeal in service. He was thoughtful and ready in his personal ministries to those in illness or sorrow. Few were more liberal than he in giving to every worthy cause. When he carved his plantation from the cane-brakes of north Sunflower County, there was no church building within a dozen miles, but he joined his neighbors in securing the nearest Methodist preacher for a regular appointment at the local school house. In 1896 he paid nearly one half the cost of a neat chapel near his home at Sandy Bayou. When this was destroyed by a storm a few years later, he contributed liberally toward the erection of another. He built on his plantation a church for the Negroes. When he removed his family to the growing railroad town of Drew, he gave generously both to the construction of the first frame church building and to the handsome brick building now used by that congregation. The Methodist Hospital, the Superannuate Endowment Fund, and Grenada College were especial objects of his love and benevolence. All his daughters attended Grenada College and he rejoiced in all that was done for its welfare.

For more than twenty-five years, the writer had frequent business dealings with him and he was never found short of careful, scrupulous honesty and integrity. The Lord blessed his labors and he not only provided well for his own household, but lent his credit to numbers of poor, hard working young men of his community so effectively that several of them have become men of character and of means, their success being largely due to his generous confidence and assistance. They will carry on his good work, I am sure, as a tribute to their friend and benefactor.

Brother Beck was never happier than when at a Methodist Conference. For many years he missed few if any sessions of his district conference or of the North Mississippi Annual Conference. He was faithful and efficient as an official in his home church and was for thirty years or more a member of the quarterly conference.

The world is better for his life and work. He spent his time and substance in doing good. There be many who treasure the fragrance of the flowers he gathered for them and many whose hearts are bright with the glad sunshine and cheer he brought. His three sons and three daughters have a greater heritage in his good name than in the property he left. May the heavenly Father comfort them and the devoted wife who waits in patience the joyous day of meeting!

J. R. COUNTISS.

SHREVEPORT DISTRICT CONFERENCE.

The Shreveport District Conference was opened at 9:30 a.m., Tuesday, April 19, with the service of worship conducted by the presiding elder, Rev. R. H. Wynn. And up to the last moments of the closing session, on Thursday afternoon, the interest and attendance were splendid. Of the thirty-five preachers in charge in the district, only one, Brother G. D. Anders, was absent, and that was on account of sickness, to the regret of all concerned. There was a large number of women delegates present, and practically every charge was represented. It will be evident to every one, and not altogether because of the large size of the district, but because the interest was good, that this was perhaps the best attended conference, and one of the most interesting, in the history of the district. Certainly this is the case in the experience of this writer.

Rev. J. Cude Rousseaux was elected secretary, and Rev. Leland Clegg, assistant.

Two committees, not usually elected by our district conference in this section, were nominated by the Chair, and proved their worth. They were: Committee on Memoirs of Local Preachers, and Committee on Charge Boundaries. These two committees made their reports in due time. The first read the memoirs of Revs. W. R. Caraway, of Logansport, and T. W. Pipes, of Shreveport, two faithful men of God in the local ranks who died at their post of duty, faithful to the end. God give us more of this type of local preachers who will preach and work when asked to do so! The second committee gave helpful suggestions as to the permanent arrangement of the churches on circuits, with the view of lessening the expense of serving them and strengthening them financially.

The Sunday school interests were well cared for by Rev. Alonzo Early and Miss Hess, Elementary Superintendent, in a specially prepared program, the afternoon of the first day. The following district officers were nominated by the committee and duly elected by the conference for the ensuing year: District Secretary, C. O. Beauchamp; Superintendent Elementary Department, Miss Wilmer Russ; Intermediate and Senior, J. R. Russell; Young People and Adult, Mrs. M. D. Bell; Superintendent Missionary Education, Miss Lucille Richardson. Splendid progress was reported made in Sunday school work, and the conference agreed to thorough district organization.

R. W. Vaughan spoke of the work being done in the Orphanage in daily Bible study, the Gary system having been put in operation there upon the suggestion of Pastor R. H. Wynn. Twelve thousand dollars have been paid to the Home so far this year.

Two local preachers present, besides those who are supplying regular charges, Revs. J. C. Sutton, of Spring Hill, and J. F. Dring, of the Homer Oil Fields, made good reports of their work. The presiding elder was asked by the conference, after due consideration of the committee appointed for that purpose, to raise funds throughout the district for the support of J. C. Sutton, to preach in neglected places, where he has accomplished already a good work, but had to stop for lack of support. A free-will offering, amounting to $66.30, was laid on the table for Brother Sutton.

S. S. Thomas presented the tables he had prepared, showing the payments on Centenary pledges and made an appeal for the famine sufferers of China.

On Wednesday the entire day was given to the setting-up meeting of the educational campaign, with a splendid lay delegation present. No doubt there were those present who for the first time caught the vision of the campaign, and they have returned home to "put it over." Rev. A. S. Lutz conducted the program, making a strong appeal for team organization and work. Mr. R. T. Moore, Conference Director for the Louisiana Conference, made a telling appeal to the laymen; and Rev. Geo. S. Sexton presented his history-making argument, "The Third Line of Battle." To the writer all these speeches seemed cumulative in the evidence they presented; the ground was well covered, and a current of educational interest was generated which will be carried to every member of our church, and to many an outsider friendly to us. Absolutely no opposition was encountered, or reported from any source, but rather, the repeated report was made, "We expect to do it."

B. F. Roberts was elected District Lay Leader.

The Committee on Quarterly Conference Records reported that twelve charges had failed to send their records. I give this here because it seems to be the case that we are growing careless about our church history and records.

The following lay delegates were elected to the Annual Conference: R. T. Moore, J. C. Foster, R. E. Robbitt, Mrs. A. J. Peavy, J. W. Dean, T. D. Connell, A. J. Scott, J. E. Reynolds. Alternates: W. R. Grigsby, Mrs. Briscoe Carter, S. P. Peters, Mrs. Wm. Schuhle.

Rev. J. G. Snelling presented the needs and made an appeal for the Memorial Home in New Orleans.

Dr. A. W. Turner read the report of the Committee on Moral and Social Questions. The conference, as a unit, practically, promised to write to Governor Parker, asking him to include in his call for the special Legislature the necessity of the passage of a State Enforcement Act in harmony with the Volstead Act, as we now have none.

The conference decided to hold an annual Preachers' Institute at Centenary College. The resolution that was presented pledged the district for $600 the first year, and asked that the matter be presented to the Annual Conference for their support.

Of the 92 churches in the district, the following table of results was given by the Committee on State of the Church: Number of Sunday schools, 68; prayer meetings, 36; accessions on

(Continued on Page 9)

Help Save China's Children

A MOTHER holds in her thin, emaciated arms her starving child. For days she has watched the poor little frame waste away, she has listened to the piteous moans of the sufferer, she has heard the ever weakening voice beseeching her for food, food—WHEN SHE HAD NO FOOD, NOR COULD FIND ANY IN ALL THE LAND. And she knows that the hour is near when the moans will cease and food will no longer be needed.

The mother is one of thousands in China's vast famine district. Six million men, women and children are fated to die of starvation, wracked with the unspeakable pangs of hunger, unless American Christians save them. Dogs, donkeys, grass, even the bark of trees—all have been eaten. And the pitiful part of it is that millions of children, the future hope of the land, are included among the doomed unless relief comes quickly.

In this tragic hour, China stretches forth arms of supplication to America, confident that the love of Christ, whom we have preached to her, will move our hearts to compassion.

This is the hour of Christian opportunity in China. Now is the time of all times to impress upon these people that the love of Christ is something more than a beautiful sentiment. Even a heathen nation like Japan is pouring out relief with a liberal hand, stirred as never before by the overwhelming calamity which has befallen so great a multitude. Surely we can do no less. Surely we shall do much more—and do it immediately—if we are to continue in the profession of service to Him who commanded us to feed the hungry, to shield the weak, and to carry a Living Gospel into all the world, for the salvation of all who may believe.

WHAT YOU CAN DO

1. Give dollars if you can. If you can't, give pennies.
2. Get others to do the same. Enlist rescuers of China in your church, club or office.
3. Take up penny contributions.
4. Find Americans who will adopt a Chinese to feed.
5. Buy Life Saving Stamps.

THE SOUTHERN COMMITTEE

DR. W. B. BEAUCHAMP, Nashville, Chairman.

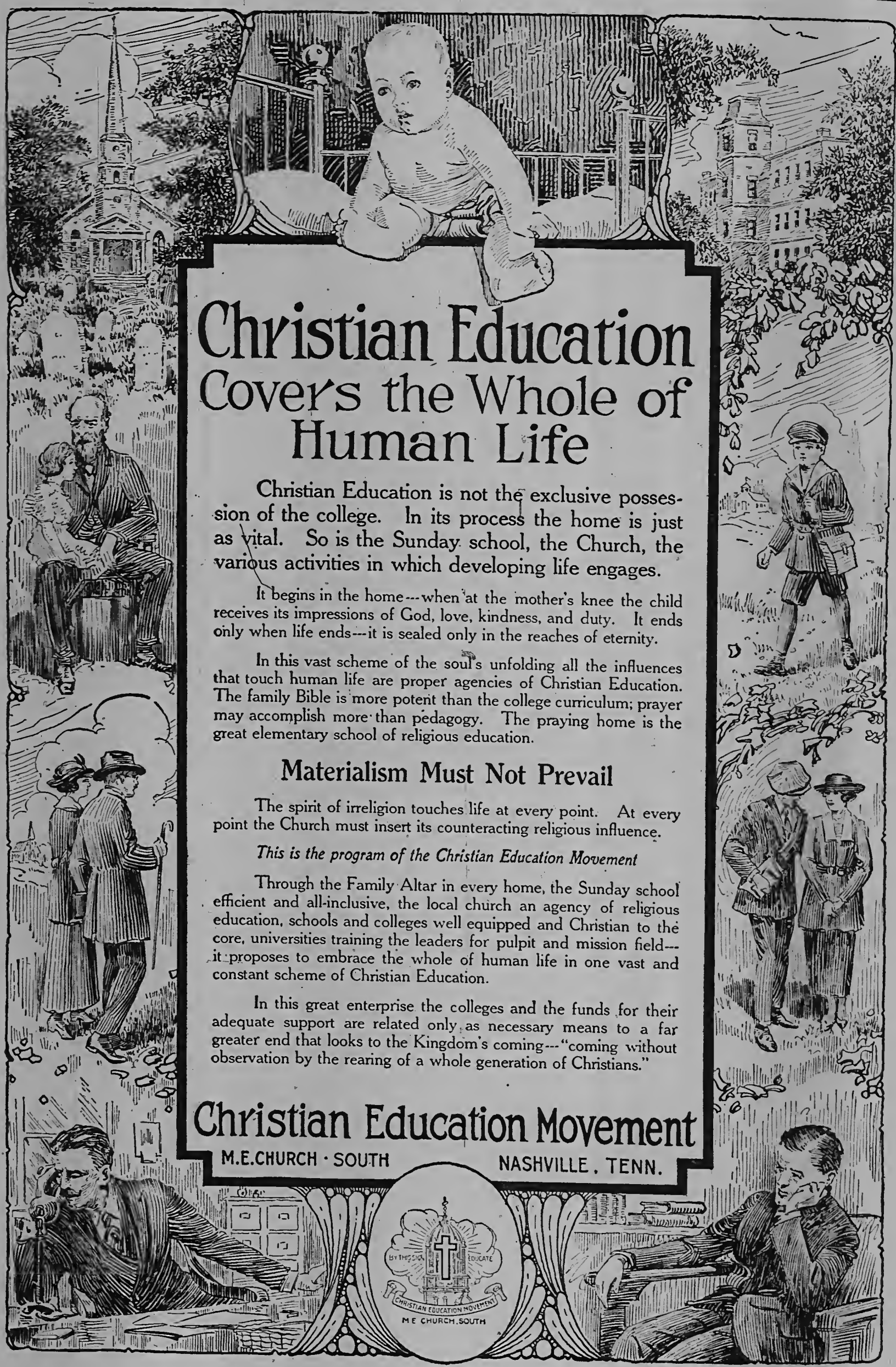
Vice Chairmen

DR. E. Y. MULLENS, Louisville, Ky.
DR. EGBERT W. SMITH, Nashville, Tenn.
DR. CAREY E. MORGAN, Nashville, Tenn.
BISHOP W. A. GUERRY, Charleston, S. C.
BISHOP E. G. RICHARDSON, Atlanta, Ga.
DR. GEORGE R. MACK, Nashville, Tenn.
DR. W. W. ALEXANDER, Atlanta, Ga.

Members

DR. GEORGE R. STUART, Birmingham, Alabama.
DR. L. E. McNAIR, Jacksonville, Fla.
BISHOP THEODORE D. BRATTON, Jackson, Miss.
DR. GEORGE SUMMY, New Orleans, La.
JOHN J. EAGAN, Atlanta, Ga.
CHARLES M. NORFLEET, Winston-Salem, N. C.
T. S. SOUTHGATE, Norfolk, Va.

China Famine Fund


Christian Education
Covers the Whole of
Human Life
Christian Education is not the exclusive possession of the college. In its process the home is just as vital. So is the Sunday school, the Church, the various activities in which developing life engages.
It begins in the home---when at the mother's knee the child receives its impressions of God, love, kindness, and duty. It ends only when life ends---it is sealed only in the reaches of eternity.
In this vast scheme of the soul's unfolding all the influences that touch human life are proper agencies of Christian Education. The family Bible is more potent than the college curriculum; prayer may accomplish more than pedagogy. The praying home is the great elementary school of religious education.
Materialism Must Not Prevail
The spirit of irreligion touches life at every point. At every point the Church must insert its counteracting religious influence.
This is the program of the Christian Education Movement
Through the Family Altar in every home, the Sunday school efficient and all-inclusive, the local church an agency of religious education, schools and colleges well equipped and Christian to the core, universities training the leaders for pulpit and mission field---it proposes to embrace the whole of human life in one vast and constant scheme of Christian Education.
In this great enterprise the colleges and the funds for their adequate support are related only as necessary means to a far greater end that looks to the Kingdom's coming---"coming without observation by the rearing of a whole generation of Christians."
Christian Education Movement
M.E.CHURCH · SOUTH
NASHVILLE, TENN.
CHRISTIAN EDUCATION MOVEMENT
M E CHURCH, SOUTH

The Home Circle

MY FATHER.

I like to play close by my father's den,
Where he's at work, and every now and then
Ask: "Father, are you there?" He answers back:
"Yes, son." That time I broke my railroad track
All into bits, he stopped his work and came
And wiped my tears, and said: "Boy, boy! Be game!"
And then he showed me how to fix it right,
And I took both my arms and hugged him tight.

Once, when I'd asked him if he still was there,
He called me in and rumpled up my hair,
And said: "How much alike are you and I!
When I feel just as boys feel when they cry,
I call to our Big Father, to make sure
That he is there, my childish fears to cure,
And always, just as I to you, 'Yes, son,'
Our Father calls, and all my fret is done!"

—Strickland, in Gospel Advocate.

A MOTHERS' DAY MEDITATION.

By Charles Dehaven Bulla.

I do not remember when my eyes first looked upon her beautiful face. I have heard that she went down to the valley of deep darkness to bring me from God's everywhere into the here. When I found myself in the country home, she was with me. She drew me close to her warm bosom and spoke gentle words. I have not found those words in my books, but I knew their meaning from the first, and they comforted me.

I soon learned that a low cry brought her to me; and when she came near, hunger and cold and fear vanished. Often when she looked down into my eyes as I lay in the cradle her lips moved, though I heard not a word. Whether baking or sewing or spinning or reading, she was never out of reach of the high chair. It is written: "He shall give his angels charge over thee."

For a long time I was not farther from her than the length of her apron string. It reached to the yard. She watched me from the porch as I played on the carpet of soft grasses and gathered posies and listened to the song birds in the trees that shaded our home.

That narrow strip of gingham reached to the schoolhouse across the bridge. She gave me a basket lunch, and I walked through the snows in little boots with red tops and copper tips. Seated near the teacher's desk, for reasons good to the pedagogue, I looked through the windows of the "Elementary Spelling Book," by Noah Webster, LL.D., into Wisdom Land.

That apron string stretched out to the village church. When the great bell rang on Sunday morning, she took me to the services. Sometimes as the good man prayed or the people sang she shouted. I did not know why she said "Glory" and "Hallelujah;" but her face was bright, and she said she loved everybody. At such times I thought she might go away into the blue skies and was glad when she became quiet and put her arms about me, saying: "God bless my boy!" She gave me money with which to buy a New Testament. My sister taught me the "Blesseds" by heart; and because she did, I know more about humility and penitence and mercifulness and singleness of purpose, for those gracious words spoken by Jesus on the mount have never left me.

The time came when I heard somebody say: "A fellow shouldn't always be held by an apron string." I was sorry to hear anybody say that, because at the other end of one apron string was the best friend I ever had. The slightest pull at my end of the string brought her to my side day or night. She bound with soft bandages and balm all my hurts of hand and head and heart.

Later on I heard about a land of gold and sunshine and flowers, beyond the village and the church steeple, on the western sky line. One foggy day when I did not see clearly I slipped my hand from the loop of the apron string and wandered far in that twilight country. I saw many strange and interesting things, yet I was not happy. I had money in my purse, but it did not buy the things I needed. When I prayed, the only answer was a voice, saying: "They love and miss you at home." Something kept tugging away at my trunk until I started back to the home of my childhood. It was bright and cheery at the old fireside. A new life began to course through my veins. I slipped my hand into the loop of the apron string, to remove it again never, please God. Since then I have journeyed far at the call of duty, but again and again a slight tightening of the apron string has brought me into companionship with the guardian angel of my whole lifetime.

My mother has reached the ninety-ninth milestone on her way to the land of day and song. The Lord has been her sun and shield. He has given her grace. He will give her glory. I shall miss her when she leaves me for that sweet and blessed country, but I shall find her again by the gentle drawing of the apron string of deathless love. I do not forget that my children have a mother.

"A mother is a mother still,
The holiest thing alive."

DOROTHY'S DREAM LESSON.

By Margaret Brown Elms.

Priscilla, the beautiful French doll, opened her eyes and looked around the nursery, where little Dorothy Mayhew had left her the night before. "My! I'm really the best-looking doll here," she thought, as she admired her beautiful chiffon dress with its tiny pink and blue rosebuds at the neck and waist. She supposed the other dolls were still sleeping, so added aloud, "I'd like to go over and get into bed with that dear little girl, and I would if I were not afraid of mussing my clothes."

"Who's talking and disturbing us all so early in the morning?" a Red Cross nurse inquired.

"Oh, it's the new doll with the curls, Mother Dorothy's latest victim," Ruth, a miserable-looking creature who had been in the family three years, replied. She cuddled under the bedclothes and tried to keep warm, but it was almost impossible. "I do wish Mother Dorothy would put a nightgown on me when she puts me to bed, instead of putting me between these cold sheets without a single thing on!" she exclaimed. "I thought I should freeze last night, and every time I shivered I would think of that little mother of ours, in that nice, warm bed, all fastened in tightly with great big safety-pins. I wonder why she doesn't treat us as her mother treats her."

"Oh, do stop finding fault!" Dorothy Darling, the rag doll, exclaimed. "Mother Dorothy didn't put me to bed at all last night, and I'm not grieving."

"No wonder! You're always dressed, so what's the difference? Besides, who gets all the rides in the doll-carriage, and who sits at the table every time there is a party? Dorothy Darling, of course," the Red Cross nurse complained. "Why? Because you won't break your neck if you are upset on the hard pavement, and because they can knock you about as they please, and you'll be as good as ever. But the rest of us are made of different material," she said, as she glanced at poor, forlorn-looking Ruth. She had been a dear little doll with supposed-to-be-unbreakable head and arms, but she was dreadfully scratched and blistered. The end of her nose was missing, all her finger-tips were gone, part of an ear had long since disappeared, and she hadn't a decent-looking article of clothing.

The baby doll, who had slept in the bed-hammock, spoke next: "Since I came home from the hospital the last time, Mother Dorothy has tried very hard to be good to me."

"Hospital!" the French doll exclaimed. "Have you been to a hospital? Tell me about it."

"All right. I've lived with Mother Dorothy three years, and I am still here, or at least my legs are." She heaved a sigh. "One day she let me fall off the couch, and broke my head right open, so I had to be taken to the hospital. I had a new head put on, but it isn't half so pretty as my own. I soon came back to the nursery, thinking I should never have another accident, but what do you suppose happened next? My arms began to crawl right into my body because Mother Dorothy had taken tiny little pieces right out of my body where my arms started to grow. She said I was strung too tightly, but I'm almost sure if she had been more careful, they wouldn't have crawled into me so easily. Before long, my poor, tired body was in a dozen pieces, so I had to have another one made. My nerves were all worn out, too, so they restrung me; and before leaving they decided that I needed new arms. Only think, my poor arms had been bent and straightened and pulled so much, that they said they wouldn't last much longer!"

"Why, what a shame! You really aren't yourself at all, are you? Oh, I hope that little Mayhew girl won't tear my clothes to pieces and comb out my beautiful curls," Priscilla said, as she touched her soft curls and looked down at her beautiful dress.

"Oh, don't worry," Ruth said. "I heard Grandma Mayhew tell Mother Dorothy that you were to be put up in the linen closet until she was older and more careful of her children."

"What! I'd hate to be shut up in that dark closet."

"That can't be compared with being put into a hospital. For my part, I'd sort of enjoy it, as I would get a rest," the much abused Ruth replied.

Mother Dorothy sat up in bed. "My darling, sweet children," she said, "don't you know that good children never say naughty things about their mothers? But you've been talking just terribly about your little mother, and I am ashamed of you, and also ashamed of your mother because she deserves to have all those horrid things said about her." She turned to the poor little naked doll. "I don't know where your nightgown disappeared, but I'll find it this very day." She picked up the Red Cross doll, and noticed that the cross was no longer on her bonnet, and that her dress was much soiled and ripped at the waist. "You aren't a very re-s-spect-able-looking nurse," she admitted. She glanced at Baby Edna and thought of her many mishaps. "You must not mind Beautiful Priscilla when she says you are not the same doll, Baby Edna, as you are mother's precious lamb, and you still have the legs you were born with, remember. I'm going to take better care of you all in the future, and you, 'Miss Frenchy,' needn't worry about being shut up in that linen-closet, for I'm going to prove to Grandma Mayhew that I know how to care for a nice, obedient family of children."

"Come, darling; aren't you going to get up this glorious morning?"

Dorothy opened her eyes. "Where are my dolls, mother?" she asked.

"Just where you left them, dear," mother replied, as she sadly looked around the nursery. "I wonder when my little girl will learn to be more careful."

"Oh, mother, I'm going to start right away. I was dreaming about my dolls, and they were all complaining about me, and the way I treated them."

Then she told her mother all about it.

When Dorothy had finished speaking, her mother said: "I guess my little daughter has learned her lesson at last, and hereafter she will be a better little mother." And Grandma Mayhew was right.—Zion's Herald.

"TIME OUT."

Both!

I kicked a skunk as he went by.
The skunk was incensed. So am I.—Selected.

Doubtless.

He—Is the report about her great beauty true?
She—A great deal of it is made up.—Jester.

Two of a Kind.

"Wot you doin' chile?"
"Nothing, mammy."
"My, but you is gittin' like yoh father."—Boston Transcript.

Editorial

THE SEASHORE DISTRICT CONFERENCE.

It was our pleasure to make a short visit to the Seashore District Conference in session at Columbia, Miss., last week. We were not there long enough to be able to give a report of its sessions—a report which we hope to have from the secretary in due time—but we were there long enough to be the recipient of appreciated courtesies at the hands of the popular pastor, Rev. L. L. Roberts, and the capable and efficient presiding elder, Rev. W. M. Sullivan. The hospitality in the homes of loved kinsmen was a delightful feature of the visit.

On the afternoon of our arrival, the Sunday School Institute was in session, conducted by the inimitable and irrepressible Conference Sunday School Field Secretary, Rev. J. C. Chambers. That Brother Chambers knows his work and loves it is evident to any one who comes into contact with him; that he is highly efficient is manifest from the fine record the Sunday schools of the Mississippi Conference are making. He is ably assisted by Mr. H. L. Clark, whose knowledge of the work is practical as well as theoretical. It was an especial pleasure to renew an acquaintance with Mr. Clark which began when we were students together at Millsaps College.

The principal feature of the evening session was an address by Rev. J. M. Morse, Conference Secretary of Education. His stirring words, accompanied by the stereopticon pictures of the educational work of our church, struck us as being a peculiarly effective presentation of the Christian Education Movement. That the importance of this Movement is appreciated is evidenced by his announcement that a Mississippi layman has already pledged a contribution of $100,000 to the cause. It is our earnest prayer that many of our men of means will follow the example of this generous friend of Christian education.

We can never learn to like getting up at four o'clock in the morning to catch a train; having to do so was the only unpleasant feature of a delightful visit.

PERSONAL AND OTHER NOTES.

Rev. W. J. Walters, of Daleville, Miss., writes encouragingly of the work on his charge.

"All goes well on the Harriston charge, and the prospects for a good year are encouraging," writes Rev. T. M. Ainsworth, of Lorman, Miss.

We learn from a note from Rev. C. C. Evans, our pastor at Haziehurst, Miss., that the work is moving nicely in that thriving little city.

The Ciisby Class at West Point, Miss., had an attendance of 44 last Sunday, with an offering of $2.45. The Sunday school attendance was 173.

The Advocate next week will be devoted very largely to the interests of the Christian Education Movement. It will contain a great deal of information that ought to be in the hands of every Methodist in our patronizing territory.

Mr. D. S. Bachman, of Cleveland, Miss., in renewing his subscription to the Advocate states that he has been reading it for more than thirty years, and he is kind enough to say that he enjoys even the editorials. Good for him!

A revival meeting was begun at Byhalia, Miss., on last Sunday, the pastor, Rev. C. T. Floyd, being assisted by Rev. W. A. Wilson, Conference evangelist, to do the preaching, and Prof. J. W. Gaines, of Memphis, to conduct the music.

The new home of the New York Bible Society was dedicated with appropriate ceremonies on Monday evening, April 25. The building, located at 5 East 48th Street, is a gift to the Society from the estate of the late James Talcott, and is valued at $250,000.

While at Columbia, Miss., last week, it was our pleasure to meet Rev. H. G. Roberts, of the North Mississippi Conference, a brother of our pastor at Columbia, and to learn that his health is considerably improved, although he is still under the physician's care.

An Epworth League was organized at Gloster, Miss., on the evening of April 29, with thirty-two charter members, fourteen of whom subscribed for the Epworth Era. The new chapter begins with enthusiastic interest on the part of its members. Rev. J. A. Wells is the pastor.

The Advocate has received a check for $15 for the Chinese Famine Fund, sent by Mrs. H. S. Williams, of Shelby, Miss. The amount was promptly forwarded to Mr. J. D. Hamilton, Treasurer of the Board of Missions, Nashville, Tenn., by whom it will be applied to the cause designated.

"The Big Brother" speaks in the highest terms of the recent visit of Bishop W. F. McMurry to Greenville, Miss.

The War Department desires it to be known that every man who was fully inducted into the army and served honorably is entitled to the Victory Medal, whether he went overseas or not. Full information concerning the application for the medal may be secured by writing the Adjutant General's Office, Washington, D. C.

We are authorized to state that the railroads of the Southeastern Division have authorized the sale of round trip tickets at one and one-half fare for all assemblies this summer at Lake Junaluska, N. C., upon presentation at the time of purchase of identification certificates, which may be obtained free by sending a postal card request to the Southern Assembly office at Lake Junaluska.

Dr. John T. Sawyer on last Sunday occupied the pulpit of our St. Mark's Church at the morning hour and preached to a good and appreciative congregation. Arriving while the Sunday school was in session, he was delighted to note that there was a very large attendance of children, and that a number of adults also were present. The teachers are doing a splendid work and the school is growing rapidly.

A note from Rev. J. D. Nesom, of Oak Grove, La., brings a cheering account of the work at that place. The new church, which has twelve Sunday school rooms and a large hall, is filled to capacity. In spite of an acute financial situation, the outlook is most encouraging. Children's Week was observed in that church, and Rev. Alonzo Early, the Louisiana Conference Sunday School Field Secretary, conducted services last Sunday.

The Quillian Lectures for 1921 will be delivered at Emory University during the week of May 9-14 by Bishop Warren A. Candler, Chancellor of the University. The general subject of the lectures will be "The Kingdom of God's Dear Son." The course will comprise six lectures, which will be open to the general public. The previous courses have been delivered by Bishop Charles B. Galloway, Bishop Eugene R. Hendrix, and Dr. James M. Buckley.

It may be worth while to call attention to he fact that the North Mississippi Conference Training School, under the direction of the Sunday School Board, will be held as announced at Grenada College, June 19-25. It was the Efficiency Conference, and not the Training School, that was postponed. This School will furnish a magnificent opportunity for those who are interested in better Sunday schools to equip themselves for more efficient service.

Rev. H. M. Ellis, presiding elder, and Dr. I. W. Cooper, financial director, of the Brookhaven District, have worked out a fine plan for educational rallies in every charge in the district in the interest of the Christian Education Movement. The district has been divided into three sections—Northern, Central, and Southern—and directors appointed for each, as follows: Northern, Rev. C. C. Evans; Central, Rev. W. H. Lewis; Southern, Rev. Geo. H. Thompson.

Mr. A. L. Dietrich, Secretary-Treasurer and Business Manager of the Southern Assembly, Lake Junaluska, N. C., has been called back into the service of the General Sunday School Board. The rapid development of the Lake project during Mr. Dietrich's administration speaks in highest terms of the splendid work he has done. The best wishes of the Directors and Managers of the Assembly, and of his many friends throughout the church, follow Mr. Dietrich in his new position. Mr. J. Dale Stentz has been appointed as Mr. Dietrich's successor in the work of the Assembly.

THE COLUMBUS DISTRICT CONFERENCE.

The fifty-first annual session of the Columbus District Conference, North Mississippi Conference, convened in the Methodist Church in Wiet, April 22, 1921, Rev. A. T. McIlwain, presiding elder of the Columbus District, presiding.

Rev. E. H. Cunningham, of Kosciusko, was elected secretary. The roll was called and a goodly representation of lay members was found present. All of the preachers were at the conference with the exception of three who were unable to attend on account of illness.

Rev. W. L. Storment, pastor-host, Mr. Jim McKinnon, Mr. Jennings Moore, of the entertainment committee, looked well after the comfort of the guests.

The reports of the pastors were most encouraging, both as to revivals and the outlook of the educational campaign in their respective fields.

Revs. J. H. Holder, Conference Missionary Secretary; B. P. Jaco, Missionary Secretary; R. H. B. Gladney, Sunday School Field Secretary; J. G. Houston and J. H. Johnson, Conference and District Directors of the Educational Movement, respectively, represented their particular phases of the work in well-directed speeches.

Mrs. Kemp Williams, District Secretary of the woman's missionary organization, and Mrs. Dalton and Miss Lucile Weems, of West Point, of the Epworth League, each addressed the conference.

Dr. Key, professor of Greek and Latin in Millsaps College, represented the College.

The Rev. Mr. Childress, Superintendent of City Missions, New Orleans, presented the cause of the Memorial Home of New Orleans.

Mrs. S. F. Riley, Field Secretary of the Methodist Orphanage, Jackson, was present in behalf of the Orphanage. Each representative was given a time and place to speak to the conference by the president, Rev. A. T. McIlwain.

The preaching was all of a high order and was done by Revs. T. H. Lipscomb, pastor of First Church, Columbus; T. M. Brownlee, of Starkville; Guy Ray, of Mashulaville; C. Wesley Baley, of Macon, and Rev. J. W. Dorman, of Louisville. The secretary could not be present on Sunday, having to preach a commencement sermon at another point, but Rev. W. A. Langley was on the program for preaching at the afternoon hour, and we are sure that his message, like the others, was a helpful one.

Macon was selected as the next place of meeting. The following named were elected delegates to the Annual Conference: Dr. N. B. Guerry, J. T. Clardy, Mrs. T. J. Lee, Dr. D. C. Hull, Hon. W. W. Magruder, Hon. W. E. Stokes, B. G. Webb, J. H. McKinnon. The following alternates were elected: J. Lem Seawright, F. S. Jackson, J. R. Snider and J. A. Toler.

Each of the disciplinary questions was called and answered. Every item of business received due consideration. The attendance was good, and the interest fine throughout. Brother McIlwain presided over the conference with that same degree of faithfulness and efficiency that marks his course in everything with which he has to do. Serious illness in his home compelled his return to Columbus on Saturday evening, and in the hours of anxiety he has the prayers of all the people.

A special feature of the committee reports was the reading of the following resolutions, presented by Rev. J. W. Dorman and Hon. W. A. Magruder, which were adopted, with special request for publication in the Advocate:

"Whereas the exhibition of modern moving pictures constitutes a great school in which countless thousands of our children and young people are being educated and impressed with life-ideals and aspirations, its scope, influence and power being constantly enlarged and extended; and whereas the great proportion of the films are unspeakably vile and debased in character, portraying in seductive guise, often with approval, murder, arson, robbery, assault, sex problems, marital infidelity, and every other conceivable form of vice, immorality, depravity and sin; and whereas criminal laws against vicious and wicked pictures are essential in the support of sound moral opinion, it is, therefore, now

"Resolved 1. That this conference declares its condemnation (without reservation) of all films depicting crime, sin, and sex problems and those of suggestive character as evil, vicious and wicked.

"2. That our preachers, Sunday school superintendents, officers and members be urged to exert their influence against such pictures and to explain the danger thereof on every possible opportunity.

"3. That these resolutions be presented to the next session of the Annual Conference as an urgent request for a memorial to the State Legislature for the enactment of statutes against this infamous vice upon which we declare our condemnation.

"Be it also resolved, That we recommend to superintendents of Sunday schools and presidents of Epworth Leagues to refrain from using as teachers and workers people who attend and participate in dancing and card parties, and that we

diligently call our people from attendance upon motion picture shows as they are commonly conducted."

The district conference was a great success.

E. H. CUNNINGHAM,
Secretary Columbus District Conference.

SHREVEPORT DISTRICT CONFERENCE.

(Continued from Page 4)

profession of faith, 161; revivals planned, 58; Epworth Leagues, 45; candidates for the ministry or mission fields, 4; new buildings planned, 11; Woman's Missionary Societies, 47.

Resolutions commending the superintendency of Bishop McMurry over the Louisiana Conference were adopted and a copy of the same ordered sent to the College of Bishops.

Resolutions of thanks to the pastors, churches, ladies of the churches of Shreveport who served dinners each day at First Church; of appreciation of the efficiency and kindness of the presiding elder, and also thanks to tho press, were adopted by a rising vote. It was the writer's lot to fall into the good hands of old friends, being entertained royally by Brother P. J. Porter, his wife, and his mother, and made to feel at home by them.

The following licensing committee was selected for the time till Annual Conference: R. E. Smith, R. S. Walton, Briscoe Carter, W. W. Drake, J. M. Brown, C. F. Sheppard.

While much of the time was taken up with the important business of the Conference, the supreme thing of preaching the gospel was not neglected; and the following were drafted for this service, the Lord blessing their efforts as they preached to attentive congregations: H. W. Bowman, J. C. Rousseaux and R. E. Smith, while the presiding elder and J. B. Douglass, G. D. Purcell, Wm. Schuhle and Judge J. E. Reynolds conducted the opening services of worship of tho conference.

We noticed the following brethren present from parts elsewhere: Rev. J. M. Henry, P. M. Brown, and J. B. Williams.

Henry Bascom Hines and Dan Frank Anders were recommended to the Annual Conference for admission on trial. These men are both at work at the present time and giving splendid account of themselves. No one was licensed to preach.

Rev. S. J. Davies made an eloquent appeal for the circulation of Christian literature, principally the New Orleans Advocate.

Vivian was selected as the next meeting place of the Conference.

J. CUDE ROUSSEAUX, Sec'y:
Springhill, La.

A FORWARD MOVEMENT IN THE SUNDAY SCHOOL.

The Sunday School Membership and Evangelistic Campaign conducted during the early part of 1920 was most successful. During the last Conference year there was an increase of 93,055 in Sunday school enrollment, and 88,177 pupils were received into church membership.

The General Sunday School Board has authorized a church-wide campaign during the month of May to increaso Sunday school enrollment and to distribute literature on evangelism.

Our pastors and Sunday school leaders well understand the importance of this movement. There are in the United States twenty-seven million children and youth under the age of twenty-five who are not in any Sunday school. We cannot save the people unless we teach them, and we cannot teach them unless we reach them.

Mmbership Leaflets, Visitation Cards, Wall Charts, and Leaflets on Evangelism will be furnished pastors and superintendents free on application. Address Rev. Charles D. Bulla, 810 Broadway, Nashville, Tenn.

GREENWOOD DISTRICT CONFERENCE AT LAMBERT, MISS., MAY 10.

The opening sermon of the Greenwood District conference will be preached Tuesday night, May 10, at 7:30 p.m. Dr. S. A. Steel will preach both morning and evening each day of the conference.

Thursday, May 12, will be given to Education and Sunday school interests—Education morning, Sunday school afternoon.

Committees are announced as follows:

License to preach—V. C. Curtis, J. T. Lockhart, J. D. Wroten.

Admission and Readmission—W. S. Shipman, W. M. Campbell, T. E. Sharp.

Orders—W. N. Dodds, J. J. Brooks, O. L. Savage.

S. L. POPE, P. E.

VICKSBURG DISTRICT CONFERENCE.

The Vicksburg District Conference will convene at Utica, at 7:30 p.m., on May 10, with preaching by Rev. Robt. Selby, followed by the Sacrament of the Lord's Supper. Let all pastors, delegates, local preachers and charge lay leaders be present, if possible, at the first service. Pastors will please see that quarterly conference records are on hand for examination. School men and those representing other interests of tho church are invited to attend the conference. All committees will be announced at the opening session of the conference, May 11, at 9 a.m. J. R. JONES, P. E.

BACK BAY MISSION CHURCH.

The people of Back Bay are striving to do their part in building the Methodist Church there. The community has already paid $166, and yesterday the Sunday school there paid for the cover on building ten dollars more. The community will give at least $150 in labor. Tho first six dollars paid on the building at all was paid by an aged man who lives in the community—and he draws a pension to live on. We start the work to-day. We have half the money in hand to cover the building, given by tho Sunday schools. We hope the Sunday schools will rush on the other half. We expect the Sunday schools of the Conference to cover this church. WALDO W. MOORE.

Missionary Pastor.

Biloxi, Miss., Box 500.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. Jno. F. Foster, Franklin, La., 2; Rev. N. D. Guerry, Shuford, Miss., 10; Rev. Hilary S. Westbrook, Seminary, Miss., 2; Rev. W. J. Walters, Daleville, Miss., 2; Rev. Otto Porter, Sharon, Miss., 6; F. A. Howell, Durant, Miss., 4; Rev. T. M. Ainsworth, Lorman, Miss., 2; Rev. W. M. Young, Artesia, Miss., 7; Rev. J. W. Ward, Booneville, Miss., 2; Rev. W. E. Akin, Lena, La., 3; J. L. Bell, Newton, Miss., 5; Rev. Van R. Landrum, Harleston, Miss., 4; Rev. W. J. Wood, Duck Hill, Miss., 2; Rev. Geo. H. Thompson, McComb, Miss., 64; Miss Ella Bew, Greenwood, Miss., 4; Rev. E. H. Cunningham, Kosciusko, Miss., 2; Rev. J. T. McVey, Boyce, La., 4; Rev. R. M. Evans, Buna Vista, Miss., 2; Rev. R. H. Clegg, Raleigh, Miss., 6; Rev. J. L. Greenway, Mt. Olive, Miss., 4; Rev. J. O. Bennett, Coltax, La., 2; Rev. W. N. Dodds, Tutwiler, Miss., 2.

THERE'S NO PLACE LIKE HOME

The Christian family is the chief agency for training in religion.

Let a child grow up in the atmosphere of a Christian home, where the ladder that rests against the throne of God touches the earth at the hearthstone, where prayers ascend over the golden rungs, and benedictions descend along the shining way, and in after years voices will call and hands will beckon, drawing the life heavenward.

More than anything else we need a revival of hearthstone religion. The Sunday school has a place for every member of every family.

Membership Campaign Leaflets, Visitation Cards, Wall Mottoes, and Leaflets on Evangelism will be furnished free on application. Address Rev. Charles D. Bulla, Corresponding Secretary, 810 Broadway, Nashville, Tenn. General Sunday School Board, Methodist Episcopal Church, South.

LOUISIANA GROUP MEETINGS.

Two Group Meetings were held in the Lake Charles District, one at DeRidder and the other at Lafayette. At both these places the women of the church served most excellent lunches. Mr. R. T. Moore, of Shreveport, the Conference Financial Director, made a profound impression with his able addresses which presented the Christian Education Movement from the standpoint of a business man. Mr. R. J. Wilson, a big business man of Lake Charles, is the enthusiastic director for the Lake Charles District. He and the presiding elder, C. A. Battle, are making a personal canvass of the charges in order to organize them thoroughly.

The New Orleans District Group Meeting was well attended and a most appetizing lunch was served at Kolb's Restaurant. Dr. John A. Rice made a very strong address.

The Monroe-Ruston District Group Meeting was very enthusiastic, with a stirring address by Dr. Geo. S. Sexton. The Young Woman's Auxiliary treated us to a most excellent lunch.

The Alexandria District Group Meeting was well arranged for and Dr. Paul Kern brought us a scholarly message. Mr. J. L. Pitts, the District Director, is very enthusiastic and is making a full survey of his whole district.

The Baton Rouge District Group Meeting held at Hammond was one of the largest ever held in the district. Mr. W. S. Holmes had his district organized 100 per cent. Dr. A. F. Watkins gave us a soul-stirring address on the Christian Education Movement. The ladies of the church served an elegant lunch and we had a large number of enthusiastic "after dinner" speeches.

The Shreveport District Group Meeting reached a high-water mark of enthusiasm. There was a full attendance on the part of preachers and laymen.– R. T. Moore and Dr. Geo. S. Sexton delivered patriotic and searching messages.

The Christian Education Movement is firmly gripping the hearts of our people as they hear the message. We firmly believe the full quota will be met and our colleges will see a new day.

Let every preacher, with his Church Director, put on the full organization and the results will go far beyond their earnest expectation.

ALBERT S. LUTZ.

FROM BOGALUSA, LA.

Dear Brother Carley: The first half of this Conference year has ended and it gives us pleasure to announce that we have received 104 members into the church since Conference. Sixty of these came in by letter and 44 by baptism and vows. We have held no revival meeting, and the above figures represent the steady work of a working church. Yours truly,

A. J. GEARHEARD, P. C.

ATTENTION, PASTORS.

At a meeting of a committee of relief workers, which met in Braxton, Miss., on Friday, April 29, we, the undersigned, were appointed to call your attention to the desperate need of the people at Braxton. You have doubtless read of the storm which swept it away on April 26. Their homes are no more. In most cases they must begin anew, entirely. The temporary relief is being taken care of by the Red Cross, and Y. M. C. A., but theirs is only temporary. We must help in a more permanent way. If you, and your people, can be of some help to them in this, their hour of need, it will be greatly appreciated. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Send contributions to Mr. Mims Williams, Treasurer Relief Committee, Braxton, Miss.

Signed: HILARY S. WESTBROOK,
IRL H. SELLS,
Committee.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

WILLIAM ARNOLD HANNA was born Oct. 15, 1868, in Calhoun County, Ark., where he was reared. He joined the M. E. Church, South, at Old Rondo Church, in Miller County, during the summer of 1904, under the ministry of Rev. James Thomas. On Jan. 1, 1905, he was married to Miss Della Irene Bell, and to this union one daughter was born (Della Bell), the mother dying when her daughter was only a few days old. On Aug. 5, 1906, he was married to Miss Daisy Hodge, of Calhoun, La. To this union three girls were born, Elizabeth, Hallie, and Gladys. Brother Hanna was a charter member of the Methodist church of Peason, La. He was a faithful steward, loyal and true to his pastor in every way. He loved his church, and was a regular attendant as long as he was able to go. He passed to his eternal reward Sept. 23, 1920, at Peason, La. He was a good man. He will be greatly missed in the home, church and community. He was always his pastor's friend, and to me as a father in all things where advice or counsel was needed, and his pastor will ever cherish the memory of his pleasant association with him. He was a true and considerate husband, and kind and affectionate father, useful and influential citizen, a congenial friend, honest and successful business man, faithful and charitable Christian. The funeral services were held at Peason Church on Thursday evening, Sept. 23, 1920. Interment was made in the Cemetery at Texarkana, Ark., Sept. 24, 1920. The pastor was assisted by Rev. F. N. Brewer, of the Fairview Methodist Church. Many and beautiful were the floral offerings, expressive of love and sympathy. We deeply sympathize with the bereaved ones and pray our Father to comfort them and help them to see that "He doeth all things well." His Pastor,

L. P. MORELAND.

Arkansas Methodist please copy.

FRED L. KRAUSE died Easter morning, March 27, 1921, at "Tanglewood," his parents' home. He passed his twenty-first birthday on Jan. 21, last. He was a member of the M. E. Church, South. A host of relatives and friends mourn his going. Freddie was one whom to know was to love; his kindness of heart and cheery smile opened hearts to him wherever he went.

Fred "has passed on—the loving and the loved
We could not see, for our eyes were dim with tears;
But in some realm from sadness far removed,"
He "wears the beauty of unfolding years.

"With us, with God; unseen, yet near at hand;
Not loving less, for that sweet heavenly birth,"
He "has but joined the glad immortal band
Who do the Master's will in heaven or earth."

Who knows what nobler errands of His grace,
In ways untried, his "eager hands fulfill?"
Or if his "feet, with swift, unwearied pace,
Tread the familiar paths before us still?"

When strength is small and courage almost fled,
It may be his to whisper at our side:
"O, faint not! Fear not! since the Master said,
"All power is mine, and I with you abide."

AUNT EMMA.

DAMAGING AND HUMILIATING RESULTS.

Bishop W. A. Candler in a recent statement sets forth some of the most damaging and humiliating results that have come to the South for the lack of well endowed and adequately equipped institutions of learning. Some of these, as the Bishop states them, are:

"1. Our sons and daughters by the thousands are being aducated in other sections, and the characteristics of our Southern civilization are in many cases schooled out of them. If conditions continue as they are, and as they have been for the past fifty years, Southern civilization must inevitably become an extinct and discredited type.

"2. Moreover, for lack of adequately endowed colleges and universities, the South has lost, and must continue to lose, to Northern and Western institutions, many of its strongest educators. Georgia thus lost the LeContes to California, W. A. Keener to Columbia University in New York, and others scarcely less eminent as educators. South Carolina lost to Wisconsin Charles Foster Smith, and Virginia lost Price to Columbia, Dodd to Chicago, and Christian to Harvard.

"Some of the most brilliant men in the faculties of Northern and Western Universities are Southern men. They would prefer to be engaged in the South, if Southern institutions were able to employ them. But our colleges and universities cannot offer them opportunities or salaries such as they find in the institutions of other sections.

"3. We are damaged at home and discredited abroad by our lack of great institutions of learning; for the educated people of other lands must naturally and greatly depreciate a section which is thus feeble in its educational enterprises. What must the foreign visitors, who have visited us during the years of the war, have thought of our educational inferiority? In the North they saw splendidly housed and richly endowed universities, but when they came South no such institutions were to be found."

Not every one that saith, "Brother, brother," but he that liveth for another.—Selected.

Epworth League.

NOTICE TO EPWORTH LEAGUERS.

Anniversary Day, celebrating the organization of the Epworth League, is provided for in the general organization of the League and is to be observed this year on or near May 8. Suitable programs can be had from the Central Office. It is urged that all Leagues observe this day, as it is so fundamental in the League work. The offering which is taken goes for the advancement of the work both in the Conference and in the entire church, so fifty per cent of it goes to the Central Office at Nashville and fifty to the treasurer of the Conference League Board. In North Mississippi the Treasurer is Rev. R. G. Lord, Robinsonville, Miss.

W. R. LOTT,
Conference President.
Holly Springs, Miss.

THE "ON-WE-MUST" SPIRIT.

Dear Brother Carley: The Set-up meeting at Water Valley tightened the grip that the Educational Movement had upon me. The force of the Movement is growing upon us all, I hope.

"In we are, and on we must."

The Prophet Micah, writing of wicked men, said: "They work earnestly with both hands." Should not we counteract the opposers of the Christian Education Movement with the same zeal?

Let us take off our coats, and roll up our sleeves and say with St. Paul, "This one thing I do." "Fear not, only believe." Love makes the intention good, but something more than this is needed to bring about results.

"Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works." James 2:17, 18.

Difficulties will appear, but he who has the spirit of the "must" will see in them only incentives to more strenuous action. He will not weaken or waver because of obstacles. He will not own defeat or admit the possibility of failure. He will reach the port no matter how the winds blow. He who feels the force of this mighty movement will persist. The "On we must" becomes changed to the more cheerful "On we will," and it rings out so clear and sharp that everything gives way before it, and victory is ours. "Ask, and it shall be given you." May God help us.

Earnestly and sincerely yours,
GUY BURT.

Love never turns back because it sees a mountain or hears a lion roar. —Selected.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Second Round.

Burnsville ct., at Chapel Hill, May 6.
Kossuth ct., at Wesley Chapel, May 11.
Rienzi ct., at Thrasher, May 10.
Marietta ct., at Palestine, Thursday, May 12.
Mooreville ct., at Oak Hill, May 13.
Mantachie ct., at Oak Grove, May 14, 15.

The Corinth District Conference will be held in Baldwyn, May 17, 18, 19, beginning at 2:30 p.m., Tuesday, May 17, and closing Thursday night, May 19. J. B. RANDOLPH, P. E.

Aberdeen Dist.—Second Round.

Woodland, at Prospect, May 9, 10.
Buena Vista, at Ebenezer, May 14, 15.
Fulton, at Friendship, May 17.
Nettleton, at Shiloh, May 19.
Greenwood Springs, at Soule's Chapel, May 20.
Tremont, at Hopewell, May 21.
Randolph, at Washington, May 26.
Toccopola, at Toccopola, May 27.
Salem and Oakdale, at Salem, May 28, 29.
District Conference, at Houston, June 14, 16.

T. H. DORSEY, P. E.

Sardis Dist.—Second Round.

Shuford, at Mt. Olivet, May 7.
Crenshaw, at Sledge, May 8.
Crowder, at Bethel, May 14.
Sardis Ct., at Cold Springs, May 14.
Courtland, at Wesley Chapel, May 15.
Horn Lake, at Poplar Corner, May 20.
Tyro, at Tyro, May 21, 22.
Mt. Pleasant, at Union, May 28.
Olive Branch, at Oak Grove, May 29.
Batesville, June 5.

The District Conference will be held at Senatobia May 3 5, beginning with an opening sermon on Tuesday evening by Rev. A. C. McCorkle.

R. A. MEEK, P. E.

Columbus Dist.—Second Round.

Caledonia, at Caledonia, May 7.
Crawford and Shaffer's, at Shaffer's, May 8.
Mayhew and Sessums, at Sessums, May 15, p.m.
Cedar Bluff, at Siloam, May 19.
Sturgis, at Mount Airy, May 21, 22.
Longview, at Bevil's Hill, May 28, 29.

District Conference at Wier, April 22-24. This includes Sunday. We hope all the preachers, and as many laymen as can possibly do so, will remain over for Sunday, the 24th. Preaching will be given a prominent place on the program throughout the Conference. Conference will open Friday morning at 9:30.

A. T. McILWAIN, P. E.

Greenwood Dist.—Second Round.

Carrollton, at McCarley, May 8.
District Conference, at Lambert, May 10 to 13.
Tutwiler, at Glendora, May 15, a.m.
Phillipp, at Rome, May 15, p.m.
Drew, at Sandy Bayou, May 22, a.m.
Ruleville, at Doddsville, May 22, p.m.
Sunflower, at Blaine, May 29.

Rev Sam Steel, D.D., of Mansfield, La., will preach twice daily during the district conference. This is a great treat for both laymen and preachers. Committees will be announced later.

S. L. POPE, P. E.

Grenada Dist.—Second Round.

Duck Hill ct., at Chapel Hill, May 7.
Coffeeville ct., at Bethlehem, May 8, 9.
Poplar Creek ct., at Wesley, May 14.
Holcomb ct., at Spring Hill, May 15, 16.
Tie Plant ct., at Tie Plant, May 15, 3 p.m.
District Conference at Coffeeville, May 4, 6. R. A. TUCKER, P. E.

Greenville Dist.—Second Round.

Glen Allen, at Avon, May 8.
Tunica, 7:30 p.m., May 11.
Jonestown and Rich, at Rich, May 14, 15.
Benoit, at ——, May 21, 22.
Hollandale and Arcola, at ——, May 29.
District Conference at Gunnison, April 28-May 1.

JAMES H. FELTS, P. E.

Sunday School

LESSON FOR MAY 8.

Topic: Use and Supervision of Recreation.

Scripture Lesson: Leviticus 23:39-43; Deuteronomy 5:12-15; Mark 6:31-32.

Golden Text: "The streets of the city shall be full of boys and girls playing in the streets thereof." Zechariah 8:5.

Home Readings: Monday, A Feast of Joy, Leviticus 23:39-44; Tuesday, The Joy of the Lord Is Your Strength, Nehemiah 8:9-18; Wednesday, The Day of Rest Commanded, Deuteronomy 5:6-15; Thursday, The Marriage at Cana, John 2:1-11; Friday, The Supper at Bethany, John 12:1-11; Saturday, Jesus and the Sabbath, Luke 6:1-11; Sunday, The Soul's Satisfaction, Psalm 63:1-8.

Teaching Points.

1. It is absolutely true that "All work and no play makes Jack a dull boy."
2. However, recreation that unfits for the next day's work is an injury rather than a benefit.
3. It is this harmful recreation that we protest against—not the normal expression of the play spirit.
4. The church is not in position to condemn very vigorously the recreations our young people actually engage in unless it is striving to furnish them something better. Too long we have neglected the social side of life.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Rev. J. E. Stephens, New Albany, Miss., is the man to whom all money raised on Sunday School Day should be sent. Like every other custodian of church funds, he never has as much as he needs.

Rev. E. Nash Broyles will preach the sermon at 11 o'clock, Sunday, June 19, before the teachers and others who shall attend the Conference Training School. Brother Broyles is making a notable success of church school at Clarksdale.

We are to have a large attendance upon the organization of our Wesley Bible Class Federation at Grenada College, June 20. It will be worth much to every organized class to have one or more representatives to attend this, the first federation of Bible classes in the Conference.

If you would like to know the worth of an organized class, that is organized for service, just call upon the Brotherhood Class at Sardis. Three months ago the class started with seven; it now has sixty-eight. Men are attending the Sunday school and preaching services who have been classed among the impossibles. Recently this class sent a check to a needy preacher in the Sardis District. Last Sunday the entire class took a prominent and important part in the Sunday School Day program. The entire service on this day was the most impressive and helpful I ever witnessed on such an occasion. The program furnished by the Sunday School Board was used with only a few changes.

Posters are being sent the pastors and superintendents this week. The request has been made that the announcement be read to the school and then place the poster where it cannot fail to be seen by all who attend the services. Help us advertise the school that aims to give religious education to all the people. There is no danger of overestimating the worth of the federation and the training school. We are to have some of the best speakers for the federation and a faculty for the training school second to none.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The itinerary for the illustrated lecture had to be interrupted to my very great disappointment. The results from this lecture were a good deal farther reaching than I thought they would be. Much and lasting good was accomplished. I hope the way will open up for me to have this lecture again in the fall, and if it does I am going to try to get a machine with a Prest-O-Lite tank and go to the woods with it.

I had the delightful pleasure of worshiping with the good people of Biloxi Sunday morning. They have purchased two lots adjoining their church and on one they plan to build a playground for the Boy Scouts and on the other they plan to build an annex for their Sunday school. One of the old Confederate veterans joined the church Sunday morning on profession of faith. This Sunday school has grown as much as it is possible for it to grow until they have more room. This loyal body of people put about $2000 into the Back Bay Mission Church.

I found Brother Moore holding forth in the community dance hall. He has built up a nice Sunday school over there, and he is ministering to a large body of people.

Sunday night I gave the lecture at the Wesley Memorial Church. We had a large crowd and a good hearing.

Monday night the lecture was presented at Long Beach. We had a good crowd and much interest was shown. I feel that much good was done and that the school was helped by this visit. They report a 100 per cent increase since Conference, which is fine.

Tuesday we went to the district conference at Columbia. The Sunday School District Institute was held in the afternoon. The following officers were elected for the coming year: Geo. Carley, Secretary, Gulfport, Miss.; C. B. Gates, Int. Sen. W. B. C., Long Beach, Miss.; H. B. Rush, Missions, Biloxi, Miss.; Miss Alice Fountain, Teacher Training, Logtown, Miss.; Miss Stella Provost, Elem. Supt., Poplarville, Miss.; Miss Mary Weston, Y. P. A. W. B. C., Logtown, Miss.

I trust that each department of the local Sunday schools will communicate with their district officer so that our work may grow and we can keep in touch all along the line.

The Wesley Bible Classes of the Seashore District organized a District Federation. I trust that this may materialize into something both helpful and inspiring. The following officers were elected for this federation: C. B. Gates, President; J. F. Campbell, Vice President; B. C. Page, Secretary-Treasurer.

The Gulfport Sunday school reports an average attendance for the quarter of 544. This, in spite of the weather and the measles and other ills of which children are heir, is very fine.

The Conference Standard Training School meets in Jackson, Miss., June 7-14. Let everybody come!

Pray for the work and the workers. God bless and keep you.

Your friend and brother,
JOHN C. CHAMBERS.

A GREAT MEETING AT SHELBY, MISS.

Dear Brother Carley: The enclosed clipping, instead of over-estimating the results of our recent revival, is rather an under statement. That spirit-filled and Christ-used man, Bro. Dan Kelly, was the instrument in God's hands of a wondrously gracious revival in our midst. I doubt if, in the history of the great Delta country, any town has been more completely transformed by the power of the gospel. I received thirty-eight into the church last Sunday, the 24th; have five or six more to be received next Sunday. This great reception service last Sunday began with the baptism of ten precious babies, and closed after the reception of the thirty-eight new members with the administration of the Lord's Supper to more than two hundred communicants.

Every phase of our church life has taken on new activity. The Sunday school scored its highest record for attendance last Sunday. The Business Men's Bible Class had present the head of every Methodist family in Shelby, except two who were physically unable to attend. The class-room was taxed to accommodate this splendid group of men. Their unity of spirit, their loyalty to the revival effort, and their personal work throughout the town were no small factors in the success of the meeting.

The Missionary Society, already the livest organization, perhaps, in our church, has also made substantial gains. They now have fifty members, practically all the mature workers of our church. Many family altars have been established, and everybody is happy.

Cordially yours,
J. M. WYATT.

ANOTHER $100,000 GIFT.

Mr. P. S. Munger, of Birmingham, Alabama, has made a contribution of $100,000 to the Christian Education Movement, he being the second Methodist layman of that city to make a gift of that amount to this enterprise. Mr. Munger is a prominent business man of this city, and no citizen of Birmingham has a higher rating in the esteem and confidence of his own people. In all church enterprises he has been active, and his liberal financial support has been given to his own church and to every worthy cause.

For some years Mr. Munger has been Chairman of the Board of Trustees of Birmingham-Southern College and, as is well known in Alabama, this institution could not have gone forward in its work but for his generous support. He believes in Christian education, and in this time of financial depression he proves his faith by his deeds.

To date more than one million dollars have been pledged to the Christian Education Movement by men who have given amounts of $25,000 and above, this not taking into account more than one million pledged for new enterprises in Oklahoma and Texas. The names of some of these donors cannot now be given to the public, but their pledges are in hand. Many others will respond in advance of the date of the every-member canvass. The opportunity for a permanent investment in Christian education makes strong appeal to many men and women of wealth. Many others should respond; and for the man or woman who can make only a small gift there should be even stronger appeal to make a safe investment when they give.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Third Round.
(In Part)

Queensboro, Friday, May 6, p.m.
Greenwood, at Flournoy, Sunday, May 22, a.m.
Ida and Hosston, at Munnerlyn's Chapel, Sunday, May 29, a.m.
Belcher, Sunday, May 29, p.m.
Homer, Wednesday, June 1, p.m.
Cotton Valley, Sunday, June 5, a.m.
Spring Hill, Sunday, June 5, p.m.
Mansfield, Wednesday, June 8, p.m.
Noel Memorial, Sunday, June 12, a.m.
Naborton, Sunday, June 12, p.m.
R. H. WYNN, P. E.

Alexandria Dist.—Second Round.

Boyce, at Eden, Sunday, May 8.
Pleasant Hill, at Marthaville, Friday, May 13.
Provencal, at Oak Grove, Saturday, May 14, Sunday, May 15, a.m.
Natchitoches, Sunday, May 15, p.m.
Columbia, at Grayson, Sunday, May 22.
W. L. DOSS, JR., P. E.

Baton Rouge Dist.—Second Round.

Denham Springs, at Palmetto, May 8, a.m.
St. Francisville, at Star Hill, May 15, a.m.
Pine Grove, at Montpelier, May 22, a.m.
J. W. LEE, P. E.

Spiritual indifference is often only mental indolence.—Selected.

Every real prayer touches the universe to the quick.—Selected.

The trumpet of fame assembles more foes than friends.—Selected.

NINETY YEARS OLD, AND HAS A BIRTHDAY PARTY.

The parsonage of the Gibson Memorial Methodist church was the scene of a happy gathering Tuesday evening, April 19, when the friends and acquaintances of Rev. H. B. Cottrell assembled to show their love and respect for him on his 90th birthday.

Rev. H. B. Cottrell, or "Grandpa" by which name he is better known, is the venerable father of Rev. T. B. Cottrell, who is the highly esteemed pastor of the Gibson Memorial Church.

This party was kept as a surprise for "Grandpa" and it was a surprise indeed for him. He was ushered into the parlor expecting to find but one visitor awaiting him, but instead he entered a room full to overflowing. The room was dark, except for the light shed by the 90 candles that burned upon the beautiful white birthday cake on the table before him. Fruit, flowers, candy, and other sweets were there in abundance, for each one of the ninety guests had remembered to bring a token of their love and esteem for dear "Grandpa." Baskets of fruits and candy most artistically decorated with lovely flowers and tulle were presented to the honoree. Several of his friends together presented him a white hat with which he was as much delighted as a boy of 16 summers. Two interesting little envelopes were handed him which he guarded very carefully; they seemed to contain cash.

Several most interesting letters that he had received during the day and an original poem by one of the guests were read and enjoyed by all present.

It is more fitting to say "Grandpa" is 90 years young than that he is so many years old, for he is still young in spirit and body, too. Although his hair is like snow, his shoulders are erect, his step is firm, his mind is ever on the alert, and his voice has not been stolen by Father Time. He delightfully entertained his guests by singing and playing his own accompaniments at the piano.

His first selection was "When You and I Were Young, Maggie." He sang four verses without faltering and so attentive and silent were his guests that had a pin fallen it could have been heard. He gave several love songs, then to delight the children present he told in song and story of "The Little Boy and the Bird."

"Grandpa" cut the first slice of the birthday cake and insisted that every young lady in love take a piece to dream over, assuring her that it will bring good fotune. All of the guests took a sample of the cake and pronounced it fit to please the taste of an epicure.

Several of the young ladies sang some sweet songs, which all enjoyed. The evening passed far too quickly and the guests reluctantly said "goodbye," wishing "Grandpa" many more such happy birthdays, in the following verses:

To "Grandpa" on his 90th Birthday—

Of all the grandpas in the world,
You are the very best;
I never would give one like you.
For a bunch of all the rest.

I wouldn't swap you for a nickel,
I wouldn't swap you for a dime,
'Cause I just mean to keep you,
And love you all the time.

I love the twinkle in your eye,
I love your happy smile,
It carries sunshine with it,
For many and many a mile.

I love your "youngish" ways,
More boyish you appear
Than a dear old grandpa
In his ninetieth year.

So on this day of all days.
My wish for you shall be,
That you'll be just as young
When you are one hundred and three.

—Vicksburg Evening Post.

ALMA MATER CALLS TO YOU.

In the program of the Christian Education Movement your Alma Mater is included. To her you owe far more than you will ever be able to repay, and she does not ask you to make full return for what she has given. But the old college that gave you the equipment and the ideals that have helped you along the way has a right to ask that you make now some return worth while. It is her day of opportunity—the opportunity to enter upon a larger service. If the alumni of Methodist schools fail in this day to give their whole-hearted support to the Christian Education Movement, they show themselves unworthy of the contribution their church and their Alma Mater made to their success in life. They will not fail.—Bulletin.

CAN WE DO AS MUCH?

The Louisville & Nashville Railroad Company, one of the great railway systems of the South, announces that it is now carrying through a vast program of rehabilitation that calls for the expenditure of $53,400,000 in improvement work. These figures correspond almost exactly with the figures of the Christian Education Movement of the Methodist Episcopal Church, South.

The L. & N. Announcement says: "Due in a great measure to shortage in motive power and equipment, it has been difficult of late for the railroads to give to the public as efficient service as they would like; a condition brought about largely by the war, when their carrying capacity was taxed to the utmost and the building or installation of new facilities could not keep pace with the increasing requirements."

Does not that statement well set forth the conditions now faced by the schools of our church? The men who direct the policies of this great railway system know that we face hard times in this Southern country, but they are not waiting for better times to begin this work of rehabilitation. They have faith in the future prosperity of the South, and they know that the investment of $33,000,000 now will bring larger returns in the near future.

Will the two and one quarter million members of the Methodist Episcopal Church, South, say that they are not able to invest in Christian Education as much as the L. & N. Railroad will expend within the next few months? To say this is to declare that we are unable to use the opportunity that the present day brings to us, and that we are unworthy of such an opportunity.—Bulletin.

WHAT IS THE MATTER?

Under this title Mr. Roger Babson recently sent out a report to business men which also has a direct bearing upon our Christian Education Movement. Read it:

"There is a reason for everything. The reason for the situation described above is not because eight millions of men for six years spent their labor on destruction instead of construction, putting us behind 250 billion dollars in improvements and enterprises. This economic loss of the war should cause a greater demand for our products, rather than cause stagnation in industry and commerce. The reason for present conditions is the lack of confidence, due to the war's degenerating effects, and to the evil effects of the reckless period of inflation through which we have just passed. Business integrity—the foundation of commerce has been forgotten, while faith, industry and thrift the basis of enterprise—have been lost sight of. The war's greatest damage was not material, but spiritual.

"The causes which prevent our nation from selling its grain, cotton, lumber, copper and other products are spiritual. It is because the men of all nations have forgotten the Ten Commandments that trade is at a standstill and unemployment is on the increase, while the world is in greater need for goods than ever before. There is too much Bolshevism and too little regard for truth and service. When we return to common honesty in trade, industry and politics, the world will quickly consume the surplus of raw materials which America now has and there will be an unprecedented demand for more."—Bulletin.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

MISSISSIPPI CONFERENCE.

The Tenth Annual Session of the Women's Missionary Society, Mississippi Conference of the Methodist Episcopal Church, South.

In the beautiful new Central Church at Meridian was held the tenth annual meeting of the Mississippi Conference Woman's Missionary Society, the opening service being at 7:30 p.m., Tuesday evening, March 1, 1921.

Rev. W. J. Ferguson, pastor of the Fifth Street Methodist Church, had charge of the devotional service; this consisted of Hymn, "Rock of Ages," Scripture lesson from the twenty-fourth Psalm, and prayer by Rev. W. A. Hays, pastor of Poplar Springs Church. A special prayer for the recovery of Rev. H. B. Watkins, pastor of Central Church, and Rev. Paul D. Hardin, presiding elder of the Meridian District, both of whom were ill in their homes, was offered by Dr. I. W. Cooper of Whitworth College.

Mrs. Snow delighted the audience with the beautiful message in song, "My Task."

Rev. J. M. Morse presented the speaker of the evening, Dr. R. H. Bennett, of Nashville, Tenn.

Dr. Bennett stirred the large audience with his strong plea for Christian Education for our boys and girls. "The world is facing utter ruin, only saving factor—religion." Christian leaders are needed to carry on the work of the next generation. Dr. Bennett urged the women to co-operate—to assist, with all their strength, faith and prayers, to win the Educational Campaign.

After the benediction was pronounced by Dr. Bennett, an informal reception was tendered the delegates and visitors by the Central Young People's Societies, in the substory.

While delicious punch was served, a musical program was rendered by the Young People, under the direction of Miss Kate Weatherby, Secretary of the Y. P. Auxiliary. The orchestra from the School of Music, directed by Mrs. E. H. Hart, was a treat. Piano solos by Miss Carrie Alice Gully and Master Henry Earl De Ment added much to the enjoyment of the evening.

In the City Hall, Wednesday night, before a vast audience "Methodist Womanhood's Great Adventure," a pageant, visualizing important events in the beginnings and developments of the Woman's organized work for Missions, was presented by the women of the societies of Central Church, under the direction of Miss Marjorie Woods and Miss Ella Wayne Ormond. The presentation is based on the Pageant, "The Spirit of Missions."

"The Spirit of Missions" was represented by Mrs. A. C. Bryan, Mrs. Bruce Gully, impersonated Mrs. McGavock, and Mrs. W. H. Ormond represented the Council, "Organized Methodist Womanhood."

The interpretation was beautiful and artistic throughout; each and every one carried out his or her part in a splendid manner.

At the close of each scene a chorus directed by Mrs. W. A. Blesoe sang appropriate hymns. The Pageant closed with a grouping of the organized workers, over which hovered "The Spirit of Missions," "The Spirit of Missions" graciously accepted from the Council the gifts of service of women, young people and children, the "Pansies," but—"the task is but begun. Gird yourself for large efforts and "Go Ye" in His Name."

The most delightful feature of the social program of the Conference was the reception Thursday afternoon in the Scottish Rite Cathedral. This reception was tendered the delegates and their hostesses by the Young Woman's Society of Central Church. At the front entrance of the Cathedral the guests were welcomed by several ladies of the hostess auxiliary. The first receiving line in which was Mrs. Mary Brown Burroughs, president of the hostess auxiliary, Miss Ella Wayne Ormond, the honor guest from the Council, and the Conference officers was in the Candidate Hall. A second receiving line stood in the parlor and greeted guests as they passed further on. In this line appeared the officers of the hostess auxiliary. Other ladies of the local auxiliary led the way to the banquet hall where a delicious ice course was served.

The Conference greatly appreciated the presence of Mrs. Hume R. Steele, Educational Secretary in charge of Mission Study and Candidate Correspondence, and Miss Estelle Haskin, Educational Secretary in charge of literature; their gracious helpfulness added much to the success of the meeting.

The children of the Conference led the last evening devotional service, Miss Martha Watkins, of Meridian, had charge of the service, which opened with singing of the hymn, "I want to be a Sunbeam," followed by prayer by Miss Lucile Middleton, of Mendenhall. Master Kenneth Hill, of Union, read the Scripture lesson, the 15th Chapter of Luke. This service was closed with prayer by Miss Mary Nell Bells, of Pelahatchie. Miss Nell Drake, our missionary to China, addressed the Conference, bringing a message from the young people of China and telling of the Student's Strike recently held in China when more than 70,000 students laid aside their books to help their country.

After a solo by Mr. Paul I. Templeton, evangelistic singer, Mrs. H. R. Steele thrilled the large audience with her inspiring address, basing her thought on St. John 3:16 adapted to modern language—"For God so loved human life that He sent His only Son, that the whole sphere of human life might be reconstituted." Mrs. Steele made a strong appeal for Life Enlistment. The service closed with the benediction by Rev. W. J. Ferguson.

To relieve the pressure of the last busy day, cars were assembled to take the delegates for a drive through the city and to the Wesley House. This hour of pleasure and profit was one of the many delightful features of the Conference.

The gracious invitaion from Centenary Church, McComb, for the Conference to meet with them next year, was unanimously accepted.

MABEL L. PORTER,
Recording Secretary.

LOUISIANA CONFERENCE.

Minutes of New Orleans District Conference of the Woman's Missionary Society.

The New Orleans District Conference of the Woman's Missionary Society of the Louisiana Conference, met in Bogalusa, La., April 7, 1921, with 28 delegates present.

The meeting was called to order by the District Secretary, Mrs. J. D. Rumph. Mrs. J. E. Dean led the devotionals, giving a very helpful talk along the line of God's being a refuge and strength. Prayer was led by Mrs. C. F. Niebergall.

After a very gracious greeting of welcome by Mrs. H. J. Poole, Mrs. C. F. Niebergall, Conference President of the Woman's Missionary Society, gave, in a very helpful way, information regarding the work for the coming year. She stated that the Louiana Conference Society was listed 6th in increase in membership for the past year, and this increase was due largely to membership drives which had been conducted by auxiliaries. She then asked for reports along this line. Three reported substantial increases, Carrollton, First and Second churches of New Orleans. She then brought to our attention the months which have been set apart for emphasizing certain lines of the work, March and April for our Missionary papers, the Voice and Young Christian Worker; April, Enlistment and Organization; October, Missionary Study. Mrs. Niebergall then read a letter from Miss Dalsy Davies asking for names of women who would serve on a committee for China Relief.

Mrs. Niebergall called our attention to the fact that enlisting the attention of the uninterested women of our churches in the Missionary Society was missionary work, and admonished us not to give the material work first place.

After a beautiful duet by two of the ladies of the Bogalusa Society, bringing a comforting message of God's abiding presence, the reports of the auxiliaries were given. Space does not permit giving these reports in full, but some of the most helpful items. Nearly all of the societies reported Mission Study or Bible classes, and some, both. Carrollton reported that Miss Clara Chalmers, one of their own young women, was to go into the foreign work this year. Rayne Memorial reported in their Young People's work that there was a meeting in which every young woman present took part in the prayer service. St. Mark's reported special attention being given Juniors, training them for service. Second Church reported a fine offering from the Epworth League for the African Special of $120. Two societies reported new Junior Societies organized, Carrollton and Epworth.

Mrs. Rumph told of the visit of several ladies to Louisiana Avenue to give a report of the annual meeting, that society having had no delegate.

Pledges for the year 1921 are as follows: Bogalusa, $115; Carrollton, $150; Donaldsonville, $55; Epworth, $25; First Church, $300; Felicity, $100; Louisiana Avenue, $30; Mary Werlein, $10; Parker Memorial, $100; Rayne Memorial, $350; St. Mark's, $15; Parker Memorial, $10, making a total for the district of $1525.

Rev. Alonzo Early, Sunday School Field Secretary, was then called on, and responded with a talk along the line of his work. He said: "To be in the Third Rank report in the Sunday school implied three things—a missionary committee, a missionary programme once each month, and an offering." He expressed regret at the overlapping of the missionary work of the church in the different organizations, and hoped to see the time when there will be general and compulsory missionary education.

Mrs. Alvis, Superintendent of Mission Study and Publicity, of Rayne Memorial, gave a helpful talk on Missions and Bible Study. She read the article in the Bulletin on the Prayer Committee, and gave the names of our specials for this year. They are: Helen Johnson, Annie Belle Williams, Pauline Randle, Eliza Iles, Clara Chalmers; deaconesses — Mamie Daniel, Cora Godat, Ella Hooper. She then gave extracts from the leaflet by Mrs. Hyams on "The Accelerator," in which we are urged to spend more time in prayer and real Bible study. Mrs. Hyams said that one of the failures of Christian people is their lack of the appropriation of God. At the request of Mrs. Rumph, Mrs. Alvis read the leaflet, "Why You Should Join the Missionary Society."

Mrs. Rumph called attention to the leaflets on Children's, Young People's, and Social Service work, and urged the delegates to supply themselves with them.

The question of holding the District Conference at the same time as the New Orleans District Conference for next year was discussed.

Mrs. Rumph urged promptness in sending our reports and paying our dues and pledge money.

Mrs. W. N. Vaught, Mrs. J. Hill and Mrs. G. W. Rowbotham were appointed a committee to correspond with the Council relative to changes in the report books.

The last number on the program was a message from the last service of the Annual Meeting by Mrs. Vaught.

After a fervent prayer by Mrs. Rumph, the Conference adjourned.

MRS. J. E. SELFE.

MARRIED.

At the bride's home, Vicksburg, Miss., March 21, 1920, by Rev. T. B. Cottrell, Mr. FRANK CLANAHAN and Mrs. MATTIE MAY PRESCOTT, both of Vicksburg.

At the home of the brides's sister, Mrs. Hillhouse, in Vicksburg, Miss., March 21, 1921, by Rev. T. B. Cottrell, Mr. B. L. BELL, of Starksville, Miss., to Miss LILLIE FLANAGIN, of Vicksburg.

At the Gibson Memorial parsonage, April 8, 1921, by Rev. T. B. Cottrell, Mr. S. L. MARTIN, of Texas, to Miss ETHEL HATTEN, of Wiggins, Miss.

CHURCH EXTENSION NOTES.

Bishop W. F. McMurry, D.D., President

I have just been looking over the facts and figures assembled at the conclusion of the fiscal year, March 31, 1921, of the Board of Church Extension. Our Secretary, Rev. S. H. C. Burgin, D.D., is absent from the office on official business, and it has occurred to me that I might render the Board and the Church a small service by setting down a few of the outstanding facts and figures which appear in the summary of the year's work. I am sure all who take notice of these items will agree with me that, under all circumstances, the Board has had a very good year.

* * *

Thos. L. Jones, of San Diego, California, has bequeathed $4,000 to the Board.

* * *

Many churches have been in distress, and some are still in that state. Utter disregard for the law of the church, as written in Paragraph 487 of the Discipline, is responsible for no small part of this trouble. We begin to build without counting the cost.

* * *

The Architectural Department has paid the expense of operation, and has a balance to its credit of $801.41. It also has uncollected accounts to its credit, amounting to several thousand dollars. Rev. J. A. Baylor, the Architectural Secretary, is a workman that needeth not to be ashamed.

* * *

The Increase in the Loan Fund Capital for the year amounts to $342,059.80, making a total Loan Fund Capital, at the close of the fiscal year, March 31, 1921, of $1,836,623.61. This is the largest annual increase in the history of the Board.

* * *

The total number of applications for both donations and loans this year is 459, which is 281 less than last year. The amount requested in donations to churches and parsonages is $882,456.18, which is $675,522.95 less than last year. The total amount requested in loans is $1,235,890, which is $480,760 less than the amount requested last year.

* * *

The docket created at the last Annual Meeting, so far as donation grants are concerned, has been paid, with the exception of $50,159.51, and the General Fund is overdrawn only $3,674.98, and this is the only fund that is "in the red." The Executive Committee will recommend that $42,359.51 in donation grants be carried over, and that donation grants be made amounting to $76,931.18, creating a total docket of $119,290.69, to be paid out of receipts on assessment. Recommendation will be made that $211,500 in loan grants be carried over, and that additional loans be made, amounting to $322,550, which will make a total loan docket of $534,050.

* * *

Mr. J. T. Fisher, of Winchester, Va., for many years a devoted member of our Church, passed to his reward on January 13, 1921, and bequeathed to the Board funds to establish the J. T. and Belle C. Fisher Loan Fund, in the amount of $22,500.

* * *

Rev. W. H. Vaughan, of Brookhaven, Miss., has recently invested $5,000 in an Annuity Bond.

* * *

The Auditor's Report shows that the Treasurer of the Board has received from the Secretary during the year $1,489,063.79. This is suggestive of the volume of business transacted during the twelve months by the office of the Board. This report gives Miss Grace B. Watts, the new bookkeeper, a clean record.

* * *

Our Secretary has traveled many thousands of miles, visited twenty-one Annual Conferences and scores of other points where his services were needed, and to the limit of his time and strength. He has been graciously kept in health and strength, and cordially received by the Church. He has tried faithfully to direct the business of the Board according to the rules of safe business, as laid down by the Board, and has at all times been sympathetic with the real needs of the Church, as represented in the appeals for aid.

* * *

The Report of the Loan Fund Secretary, Mr. T. L. Jefferson, shows that, notwithstanding the larger investment of Loan Fund money in churches and parsonages, of many thousands of dollars, and the financial depression through which we have been passing, which has sorely affected the collections on loans, that the due and overdue installments on these investments are in excess of the same figure for 1920 by only $5,315.02, as shown by the following. Due and overdue April, 1, 1921, $103,368.44; due and overdue, April 1, 1920, $98,053.42.

* * *

The Assistant Secretary, Mr. J. B. Preston, with his usual efficiency and fidelity, has been "on the job" and has his work in hand for the Annual Meeting. His interest in this work goes far beyond that of an employee of the Board.

* * *

The Executive Committee, enlarged at the last Annual Meeting, has held seventeen meetings during the year. The Board owes a debt of gratitude to such laymen as Dr. R. B. Gilbert, Mr. J. Adger Stewart, and Dr. W. F. Boggess.

Less wishing and more doing would improve many a vacant lot.—Selected.

A GREAT MEETING AT CARY, MISS.

April 17, Rev. J. R. Jones, our beloved presiding elder, came to Cary to hold the second quarterly conference for Rolling Fork circuit for this year, and remained with us and preached for us twice each day through Thursday.

A large, attentive congregation greeted the preacher Sunday morning. The attendance fluctuated a little through the week, but the interest seemed to intensify with each succeeding service, and was fully proved in the last service, which was Thursday night. It began raining about 4 o'clock in the afternoon, and by night a heavy rain was falling, but, regardless of the rain, we had almost our usual congregation.

Brother Jones is not only a wise leader, magnifying the office of presiding elder wherever he goes, but he is a good preacher. He does not resort to dramatic or exciting methods, or harrowing illustrations to provoke great demonstrations, but, in a plain, unostentatious style, he brings up truths new and old out of the divine treasures, to the edifying of the saints and the conversion of sinners. Almost at will, he swayed his auditors, and held them in rapt attention from the announcing of the text to the last word of the conclusion of the sermon.

Two features of the meeting deserve special mention. First, the school children, both Jews and Gentiles, attended the morning services, which were held from 11:30 a.m. to noon, almost en masse, and listened to the sermons very attentively. Second, in response to an appeal made by Dr. H. S. Goodman, one of the leading laymen of the town, at the Wednesday evening service, almost every person present entered into a covenant to help improve the spiritual life of the community.

The inspiring messages and wise leadership of Brother Jones constitute the chief cause of the conspicuous success achieved in the meeting, but a close second to this cause was the prevailing harmony between the several denominations represented in the community. I am sure that a visitor to the meeting would have had difficulty in distinguishing between Episcopalians, Presbyterians, Baptists, and Methodists. All denominational lines seemed to have been obliterated, and all worked together to build up Christ's kingdom.

Some of the tangible results of the meeting are: a great revival in the church; twenty-five accessions to the church—fifteen to the Methodist Church, and ten to other denominations; and the maturing of plans to begin at once to build a new church.

To the all wise God, and our Savior, Jesus Christ, be all the praise, and dominion, and power, both now, and forever. T. J. O'NEIL, Pastor.

HAMILTON HOLT

What Some Notable Men Say

CARL E. MILLIKEN

I certainly take pleasure in endorsing the great Christian Education Movement undertaken by the Methodist Episcopal Church, South. As one who has lectured in most of the colleges and universities in the United States, I am sure that no project more worthy of the support of the American people could be undertaken than yours.

HAMILTON HOLT
The Editor of The Independent

The safety of a self-governing democracy like ours requires that the influence of education and religion should be brought to bear upon its citizens. Not only from the point of view of a church man but as a patriotic citizen I rejoice in the enterprise which you have undertaken, and hope for your success.

CARL E. MILLIKEN
Former Governor of Maine

ROBERT W. CHAMBERS

The Educational Movement undertaken by the Methodist Episcopal Church, South, is a splendid and noble service to the whole world. You state that "a spiritually starving world is calling for trained Christian workers and leaders to do the Christian work of the world." And you are right. The world is starving and is calling for exactly that. Only by Christian education can we combat and annihilate those evil forces let loose in the Eastern hemisphere and rolling toward our Western world, like vast clouds of poison gas. Already there are some among us sick of the hellish infection—the dark forces of disorder and envy lurking within the nation to do it to death by violence. And I say God bless the Methodist Church, South, and it is doing a brave and holy thing—as fine a service as man may offer to his God and fellowmen.

ROBERT W. CHAMBERS
A Novelist Known Everywhere

I am not only heartily in sympathy with the work the promoters of your Christian Education Movement are trying to do, but believe that the sort of thing to which their energies are devoted is one of the prime essentials in the realization of the ideals of this Republic. The need is as great and the field is as vast as those ideals are high, and I for one would like to see so generous a response to your appeal that the fine men and women who are instruments of your service shall be placed so far beyond the reach of worry as to ways and means that they may devote all their thought and all their energies to the effort that under present conditions so many of them are engaged in at too great a cost in anxiety and sacrifice. When and wherever the grandson of Nathan Bangs can be of service you may count upon his sympathy, interest, and effort.

JOHN KENDRICK BANGS
Humorist, Editor, Author.

JOHN KENDRICK BANGS

I have learned with keenest interest and satisfaction of the comprehensive educational plans of the Methodist Episcopal Church, South, and I venture to send this word to you, expressing my conviction that this undertaking is of the most urgent and vital importance. What could be more important or more highly multiplying than to safe-guard, strengthen, and augment the forces which have to do with raising up, training, and inspiring the leadership of the Church at this momentous time in the life of our own nation and of the other lands to which America is providentially related. With all my heart, therefore, I wish this effort God-speed.

JOHN R. MOTT
International Secretary of the Y.M.C.A.

I think the Christian Education Movement is more timely now than any other movement I know of. Certainly neither Christianity nor education has ever been more vitally needed in the world than now.

BOOTH TARKINGTON
Celebrated Novelist and Author

JOHN R. MOTT

Christian Education Movement

M·E·CHURCH SOUTH

NASHVILLE, TENN.

BOOTH TARKINGTON

Christian Education Number

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MAY 12, 1921. CHAS. O. CHALMERS, Manager.

"TEAM WORK."

By Bishop James Cannon, Jr., Chairman Christian Education Campaign Commission.

Our college boys have learned that they cannot depend on one or two brilliant players to win a championship in basket ball, baseball or football. They have given to the business and religious world a new word for co-operative effort—"TEAM WORK." The qualities of the brilliant players are not submerged by the elevation of the whole team in playing the game. Far from it. The team is thoroughly organized and trained to deliver its full power, and this training makes doubly effective the work of the brilliant members of the team. When the team is playing for a "touchdown," every member knows the part that he is to play under varying conditions, and when the touchdown is finally made and the goal is kicked, the glory belongs not alone to the man who carried the ball over the line, or to the man who kicked the goal, but to all the men by whose effective "team work" the game was won.

Our Methodism is openly and positively militant and connectional. It is not a miscellaneous assortment of independent churches. It is a militant host, working under a manual called "The Discipline," with a thoroughly developed, closely knit organization. No one church, no one district, no one Conference liveth to itself, but is a part of the great connectional body. Methodism owes much to her leadership. She has had great and brilliant men who have shone like stars in the firmanent of her history. But the great success which has been achieved by Methodism, in "spreading scriptural holiness through these lands" has been the result of the splendid "team work" of the Methodist army. With her millions of members, Methodism can perform any task God gives her to-day if the entire Methodist "Team" will "play the game," as our college boys and girls play their football and basket ball games.

The great representative body of Southern Methodism, the General Conference, decided after through consideration, that it is vital to the efficiency of the church that we train more men and women for undivided life service in our home and foreign fields, and that we must provide training schools for these sorely needed workers, which schools must be equal to the best in our country.

That General Conference spoke for connectional Methodism. Every Conference was represented by its own elected delegates. These delegates agreed that the Educational Movement was vital and fundamental. The church needs fifteen hundred workers in the home field and one thousand in the foreign field. This appeal for volunteers must be sounded in every pulpit and in every Sunday school and every Epworth League in Southern Methodism; not spasmodically, not incidentally, but systematically and thoroughly, as is demanded by its vital nature. The appeal for larger, better equipped, better endowed training schools is equally vital. Southern Methodism cannot train leaders equal to present-day needs in second class mediocre institutions. If she desires the best leadership, she must provide first-class training. In short, the building, equipment and endowment of our schools and colleges are a necessity if we are to do our work as a church.

Can we do it? We can. How? By "Team Work." We have our star players, who have more ability than the rank and file of the great Methodist. Some of these stars have already made brilliant plays and have pledged $25,000, $50,000 and $100,000 to equip and endow our schools. If the entire Methodist host will do "team work," and support heartily and vigorously our star players, we will surely reach the goal.

The College of Bishops on April 29 gave an entire session to the consideration of this question, and with a knowledge of the need of workers for our entire field, and with equal knowledge of the lack of adequate facilities for the training of these workers, unanimously adopted the following paper:

"It is the definite, carefully considered judgment of the College of Bishops that the Christian Education Movement is one of the most vital fundamental matters which has been before the church in the present generation, and the success of the Movement is, in our judgment, a necessity for the future efficiency of our work, both in the home and foreign fields. We urge our people, both preachers and laymen, to push this great work to a successful conclusion, and we pledge to our Educational Commission our earnest, persistent co-operation to the end."

PRESIDENT A. F. WATKINS,
Millsaps College.

Thus the General Superintendents of the church have emphasized the action of the General Conference. May the next month witness the most splendid success in our history as a church.

Birmingham, Ala.

GO FORWARD, OR STAND ASIDE.

By John S. Chadwick.

The day of the testing of the faith and of the spirit of consecration of the people of the Methodist Episcopal Church, South, draws near. We shall prove by our response to the call of our schools, by the pledges made May 29 to June 5, whether we will to enter upon the larger service to which our Lord calls us, or to decree the waning influence of Southern Methodism of the future. No other way opens before us; no other choice is ours. We must go forward or stand aside.

We Must Keep Faith.

There are those of our own people who will not accept the foregoing statements as words of sober fact. They will dismiss them as statements of over-enthusiasm or, at least, as an over-emphasis of the importance of the present enterprise of the church. But let us face the situation as it really is. What if the church should fail to keep faith with its pledge of three years ago? That pledge was made at a time when we could not see our way except as faith in God gave light along the path ahead. The nation was at war, and with no prospect of an early ending of the struggle. We saw at least several years of war ahead of us; and we had no other thought but that 1920-21 would find us carrying the burden of a debt that would tax to the utmost our resources. None of us dreamed that we would have conditions so favorable as now. If we turn now from our task, repudiate the pledge made in 1918, we shall not have right to claim the guidance and the blessings of the Head of the church. It is not an easy task, but the church did not expect it so to be when the program was announced. We must carry it through. The church of 1921 must keep faith with the church of 1918.

What of Our Schools.

Three years ago the schools of the church were told to stand aside. They have kept faith with their church. During the days of severest testing for them they have given their loyal support to the program of Southern Methodism. And what it has cost them to do this only the men and women who carried the burdens of those past years will ever know. Shall we say to these schools that the pledge of three years ago was not made in good faith? Or say to them that because the task is more difficult than we thought in 1920, not in 1918, we are not willing to make the sacrifices demanded? These schools must have now what the church has pledged, or some give up the struggle and all face the future with resources and equipment insufficient for their work. We cannot condemn them to this struggle for life and declare ourselves without responsibility for the waning power and influence of the church.

A Contribution to the Church of the Future.

Southern Methodists of the present day are in a peculiar sense debtors to the Methodists of former generations. We have entered into their labors and on the foundations laid by them the structure in which we now live rests. It is our privilege and our high obligation to make some contribution to the church of the future. Our opportunity so to do is in the Christian Education Movement. Its program, as set forth in the five objectives, is a program of constructive character. If realized in the life of the church of to-day, it will stand as the best enterprise of Southern Methodism until now. We will give over to our children a legacy that will bear witness to the fact that in our day of opportunity we were not found unworthy of the chance God gave to us.

Our response to the financial appeal will prove whether the Christian Education Movement has really entered into the life and thought of Southern Methodism. More than the future of our schools is at stake; our own growth and our future usefulness as a church are in the issues of this Movement. The preacher or layman who in this hour fails to give his best to the carrying through of this enterprise has failed his church in the most critical hour of her history. We cannot fail; we must go forward.

New Orleans Christian Advocate

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MILLSAPS COLLEGE.

Methodism in Mississippi has, in Millsaps, an institution of which it may justly feel proud. In the twenty-eight years of its history, the institution has sent out into the State a constant stream of educated laymen whose loyalty to Christ and to the church has been an inspiration and a blessing. Without the service of those laymen who, at one time or another have attended Millsaps, Methodism in the State would be far poorer.

Not only has Millsaps been of untold benefit to the Methodist laity of the State; also a large percentage of the clergy have attended the institution. Twenty-four per cent of the Methodist ministers of the State have attended Millsaps College; there being on the roll of the Mississippi Conference twenty-seven per cent Millsaps representatives, and in the membership of the North Mississippi Conference, twenty-one per cent. Eliminating from consideration those preachers who came under the care of the Conference before the establishment of Millsaps College, it would appear that the institution has served thirty-four per cent of the possible total of Methodist ministers in the State.

These facts are significant and vital, but even greater interest is attached to the growing importance of Millsaps to the Methodist ministry of the State. In 1918 forty-one per cent of the probationers in the North Mississippi Conference were Millsaps men; in 1919 seventy per cent of the probationers in the Mississippi Conference had attended the institution. Is it not evident that Methodism in the State must look ever more and more to Millsaps to supply those men who are to be the leaders of its thought and action?

The institution, at the present time, has in its charge approximately thirty-five men who intend to enter the ministry of the gospel of Christ. Of these, about twenty-three are in the college, the others being in the preparatory department. In addition, there is in the institution a goodly number of Christian students organized into a Volunteer Band. Many of these are young ladies. Two of the number are definitely pledged for home missions, and nine for foreign missions.

Millsaps men in the field of religion—ministers, missionaries, and other Christian life workers—number 112. In the field of education are 79; lawyers and physicians, other professions, and in business, 205. Thus the institution makes valuable contributions to world progress and betterment.

The needs of the institution are: An enlarged and improved library, the present facilities being inadequate; another dormitory, the further growth of the institution being impossible without additional dormitory space; a students' activity building to accommodate Y. M. C. A., Y. W. C. A., literary societies, etc.; a larger athletic field with accommodations for track, football and baseball fields; a new gymnasium of substantial construction and modern equipment, the present frame building being small, unsafe, and having no gymnasium equipment; a new science hall, the present one being uncomfortable, and having about one-half the desk space needed for the present student body; a building for the preparatory school; additional endowment to the amount of $475,000.

These needs are cared for in the askings of the college, approved by the Educational Commission of the church and by the two Conferences in Mississippi. If the Methodists of the State answer its call, Millsaps will in a measure be equipped for the work of the immediate future. To fail to answer will be to turn from the best opportunity given to Mississippi Methodism until now. In great degree the progress of our church in Mississippi depends upon the progress of Millsaps College. The Methodists of two great Conferences must answer its call.

The Monument to a Man Who Provided an Immortal Monument in Millsaps College—Major R. W. Millsaps.

NOW AN INDIVIDUAL RESPONSIBILITY.

By A. C. Marts,
Advisory Director, Christian Education Movement.

During the past six months the Methodist Episcopal Church, South, has forced into the mind and consciousness of the people of the States it serves a phrase and an ideal which has already begun to exercise an influence of far-reaching power. Christian Education has been strengthened and buttressed in our whole educational system by its championing by Methodism. The development of education in the whole Southland has been affected for years to come by the church's commitment to a process which is planned to result in Christian character. Even though we were to do no educating ourselves, the effect of the church's endorsement of Christian education would be of inestimable value. This phrase, Christian Education, has had a circulation so wide that the ideal to which it gives expression has already become, in a measure at least, a test of our whole system of education.

But it is not the custom of Methodism to erect an ideal and then to walk away from it, leaving it to some one else to make that ideal effective in the lives of men. If Christian education is a worthy ideal, it must be also a responsibility, and our church has assumed its responsibility in the projection of the Christian Education Movement.

Now the purpose of this brief statement is to say that what was the church's responsibility in January, 1921, has become an individual responsibility in May, 1921. The Christian Education Movement is no longer simply a great undertaking of a great church. During the next few weeks it is a searching challenge to two million individuals.

We have believed in it as a Movement. We must, therefore, believe in it as a personal responsibility. We must make and keep American education Christian. We must maintain colleges which will train and produce pastors and leaders able to keep our nation a humble servant of Christ. In order to accomplish these things, millions of individuals must be faithful and sacrificial.

During the month of May, let each of us think of this undertaking not as the Christian Education Movement of the M. E. Church, South, but as my responsibility for the Christian education of America. Then we shall be driven by the compulsion of personal accountability for a great opportunity and will not spare ourselves, in energy, devotion, intercession or giving. When we, as individuals, have, one by one, paid the price in our own hearts and wills, then we as a church can render this saving service to the world.

CENTENARY COLLEGE.

Centenary College, with a record of more than eighty years of service to church and State, has come to a day when, if the Methodists of Louisiana use the opportunity their college for men offers them, it will enter upon the best period of its history. For its own people to fail to equip the institution for this day of larger service will be for Louisiana Methodism a real calamity. They will not fail of their duty; too much is now at stake.

The field of Centenary is wide and unoccupied. The northern part of Louisiana has no other college; the city of Shreveport has no other institution of high grade; the nearest Protestant college is about one hundred and fifty miles distant; it is in the Protestant section of the State. These conditions give to the institution such an opportunity as is in the keeping of few other colleges of our church. And they make plain the duty of Louisiana Methodism.

If there were no such conditions as named, Centenary has made such valuable contributions to the life and growth of the church as gives it right to ask of the church a more liberal support than has yet been given. Its graduates and former students make up nearly fifty per cent of the present membership of the Louisiana Conference; and in other Conferences, in the mission fields, in connectional positions, in the field of education, in other service, are its representatives. Centenary men in all walks of life reflect credit upon the institution to which they are debtor. And the record of the lives and the labors of many of the alumni who have served and have entered into rest is a rich inheritance for the church of to-day.

At present more than twenty students are preparing for the work of the ministry, and some of these have answered the call of God during the present session. Our church in Louisiana must look to Centenary for its supply of trained workers.

And every layman educated in an institution such as this will give to the church and to the State far better service than if his training had been in an institution other than a Christian college.

During recent years Centenary has shown remarkable growth, especially as compared with the slow growth of other years. For some years after the removal of the institution from Jackson to Shreveport, there was uncertainty whether the property, conditionally donated by citizens of Shreveport, would be held by the church, whether Centenary's future was secure. The property is now owned in fee simple by the Louisiana Conference. The citizens of Shreveport are ready to make some substantial contribution to the strengthening of the institution, this on their faith that the church in Louisiana will prove its loyalty to its own school.

The askings of Centenary, approved by the Educational Commission of the church and by the Conference, represent the minimum of its needs. The amount asked, $560,000, will provide an administration building, an additional dormitory, the payment of the debt of the college, and an endowment of $225,000. A Methodist college in Louisiana with total resources of a million dollars represents a great advance over former standards, but it is an advance that does not more than keep pace with the general educational progress. Our church in Louisiana should not be satisfied to reach even the goal fixed by the Christian Education Movement. Centenary is worthy of more than it asks.

In no enterprise of the church of the present day is so much at stake as in this to which the Methodist Episcopal Church, South, has pledged its faith. Louisiana Methodists of to-day will in large measure determine what the Methodism of the future in their own State shall be, whether it shall be a vigorous, a progressive Methodism, or shall mark time while the world moves on. In Centenary College is the opportunity to make the Methodism of the future a more influential factor in the growth and prosperity of the State, and in helping the coming of the kingdom.

Our church in Louisiana has had no easy task during all the years of its service in that territory. Its loyalty to the faith, its sacrificial spirit, its devotion to the truth—all these are known to connectional Methodism. The Louisiana Conference has a good name throughout our territory. The entire church expects Louisiana Methodists to show in this day that they are worthy of their inheritance. They have their best opportunity in the call of Centenary College. They will answer that call.

CENTENARY COLLEGE OF LOUISIANA.

CHRISTIAN CHARACTER AND CHRISTIAN MINISTRY.

By George Trumbull Ladd,
Author, Theologian, and Philosopher, Professor in Yale University.

The plan of the Methodist Episcopal Church, South, for improvement of its educational facilities has my heartiest approval, and the breadth and liberality with which the plan is conceived excites my admiration. I should be very glad if anything which I could say should assist at all in its consummation.

The supreme aim of all wisely-ordered education is the elevation of character, and this requires not merely knowledge but wisdom, and not merely the wish to be good, and to do good, but acquaintance with the proper and most effective ways of carrying out that wish. This makes it impossible to realize the aim of education without giving to the religious nature its due importance in the well-being of man, both the individual and society.

The need of an educated ministry is more pressing than ever before in the history of this country, perhaps even of the world at large. Every Christian is, by virtue of his profession of Christianity, committed to the duty, at least by example, of evangelistic work. But the peculiar office of an educated ministry is to be teachers of religion, respected and trusted as such. But I fear that of late they have not as a class been looked to by educated men and women in this way.

From the infant class in the Sunday school to the last of the work in the theological seminary this need of a better educated ministry and missionary body should be borne in mind. But for the great body of the laity and for society in general, it is not easy to exaggerate the possible value of the scheme you propose. For education, such as I assume you propose to foster, includes the whole personality, a wise care and use of the body, and the culture of intellect, emotion and will, and the unfolding of the higher nature to which the name "spirit" is appropriately given.

MAIN BUILDING, GRENADA COLLEGE.

GRENADA COLLEGE.

For sixty years there has been a school for young women at Grenada. For some years operated as a Baptist institution, it was purchased in 1882 by the North Mississippi Conference. With a strong constituency to which to look for patronage and financial support; easily accessible to the people of its territory; a college that has held to the best ideals—all these promise growth and greater usefulness if only its own people give it an opportunity to grow.

During the nearly thirty years of its history as a Methodist college, Grenada has come from a school of small patronage to an enrollment of more than three hundred students. And this has been done while the standards of the school have been advanced in keeping with the educational progress of the country. In fact, Grenada College has kept ahead of the larger number of schools of its grade in such growth as really determines the rating of an institution of learning.

This college holds to the ideals of a Christian school. It has its representatives in Christian life service, in missionary work and in other such activities. A large number of its graduates have entered the profession of teaching, and the contribution of the college to the building of Christian homes has helped much towards the bringing in of a better day. The Christian college for women is a vital factor in the progress of the kingdom, in that its influence is felt in the school and the home, the two institutions that in large degree make the convictions and ideals of a people.

Grenada College has property valued at more than $300,000, this the accumulation of thirty years by the people of the North Mississippi Conference. To hold to its present high standards and to care for all who can be enrolled as students, it must have additional endowment of $200,000, two new buildings, and its debt paid. These will call for a total of $350,000, or nearly six dollars per capita (in five annual installments) by North Mississippi Methodists. Are they able to do this? Is their college at Grenada worthy of this investment? Even in a time such as this, it is to challenge the faith and loyalty of a people to say that such a contribution cannot be made.

The Christian Education Movement brings to the North Mississippi Methodists their opportunity to build this greater institution. Its needs as here set forth are not overstated. The present demands on Grenada College call for this amount and even more. It must be provided two additional buildings, its debts canceled and, if it continue its work as a standard college, the amount of the endowment here named must be secured. It rests with its own people whether the institution shall enter upon its larger service or whether its struggles to come to its present high standing have been wasted efforts. Our faith in the North Mississippi Conference is that it will declare that Grenada College shall live and grow. In the light of present day responsibilities, the church cannot deny its schools the chance to make larger contributions to the ongoing of the kingdom.

WHITWORTH COLLEGE.

In Whitworth College, at Brookhaven, Mississippi Conference Methodists have an institution worthy of their confidence and their loyal support. Founded in 1858, it has continued its good work, with a break of only a few years during the Civil War. Its remarkable progress under the administration of Dr. I. W. Cooper is known both to Mississippi Methodism and to the entire church. Its success is its embarrassment, for with its enlargement and better equipment during recent years many students were turned away the present session.

It is with the Methodists of the Mississippi Conference to say whether their college at Brookhaven shall continue to turn away hundreds of young women who seek admission, to send them out of the State, or to deny them altogether the advantages of college training. It is a responsibility such as no people should be willing to carry. Our people of the Mississippi Conference have in Whitworth an institution that holds to the best educational ideals and that is a real Christian college. To turn from its doors young women who need what Whitworth can give, and who, perhaps, will not get what they need in the schools to which they turn, is a situation that should stir the Methodists of the Mississippi Conference to their best efforts.

Our colleges for women must supply adequate equipment commensurate with the progress of the times. Only in this way can we prepare our daughters for the responsibilities that are being increasingly laid upon the womanhood of to-day in the domestic, social, commercial, political, and religious spheres of life. We must build for our daughters colleges that, in equipment, courses of study, endowment, and in all that goes into the making of an institution of learning, are the equal of our colleges for men. The Mississippi Conference and the men and women who have directed the work of Whitworth College have been making remarkable progress towards this goal. But much is yet to be done.

Whitworth is loyal to the church and to the name and character of a Christian college. Through the years it has been supplying workers for the enterprises of the church, missionaries in the foreign field and at home, other Christian life volunteers, and leaders in church activities in home communities. During the present session twelve young women have volunteered for Christian life service, this bearing witness to the fact that there is a wholesome Christian influence and atmosphere.

This institution has a valuable property, large additions having been made during recent years. Its present needs are: An additional dormitory, a conservatory of music, equipment, and $200,000 added to its endowment, a total of $350,000. It has right to ask for this and more. Whitworth's askings are on the plea of past service, on its success and growth, on the argument of the Christian college as the best type of educational institutions. On all of these its case is well sustained, and the Mississippi Conference and the Educational Commission of the church have declared that it should be given what it asks.

LAYMEN'S WEEK — SOUTHERN ASSEMBLY, LAKE JUNALUSKA, NORTH CAROLINA, AUGUST 8-13. JUNALUSKA WILL HELP YOU IN THE BUSINESS OF BEING A LAYMAN.

WHITWORTH COLLEGE.

MANSFIELD FEMALE COLLEGE.

A Statement of the Case of the School.

Founded in 1854; 430 alumnae.

Only college exclusively for girls in all Louisiana west of the Mississippi River—a territory of about 30,000 square miles, and with a population of about 1,000,000. Methodist membership in Louisiana Conference nearly 45,000.

Graduates from Louisiana High Schools 1920, about 700 girls; in 1921 about 1,000 girls.

M. F. C. has 30 in Senior class; 42 in Junior class, and should have room for 60 at least to come from the High Schools for fall session, 1921.

Turned away about 25 in fall 1919; and about 20 in fall 1920.

Has room for only 125 boarding students; and in two years should double this number.

In eight years has increased its boarding patronage 400 per cent; its faculty has been doubled; its income quadrupled.

Has spent about $25,000 in last four years on buildings, improvements and equipment; and is now far better equipped for work than at any time in its history.

Has property values of about $175,000.

Located in one of the best towns anywhere—in a community that has fine schools, good roads, excellent churches; and enjoys the blessings of most modern conveniences and luxuries that are possible, with an abundance of deep well water, sewer system, natural gas, electric light and power, sanitary laws and a delightful climate.

A standard Junior College: not a veneering plant nor a reformatory; but a school where good, honest work is expected and proper respect for law and order is demanded.

Apportionment in the Christian Education Campaign is $350,000. This amount should give us $100,000 for endowment, and sufficient to build an annex for living rooms, and administration building; furnish a library, a gymnasium, and equip and repair present buildings. We would then have room for perhaps 300 boarding students and more than 100 local, with a total valuation of more than a half million.

PORT GIBSON FEMALE COLLEGE.

Founded in 1843, Port Gibson Female College is the oldest college in the State of Mississippi. It was incorporated in 1854, and became the property of the Mississippi Conference in 1859. The work of the institution from the time it was founded until now has been continuous, with the exception of a short intermission during the Civil War.

The college is situated in a locality of much historic interest, and some of the great men and women of the past have made very valuable contributions of service to the institution; and among its alumnae are many splendid Christian women whose lives have blessed the world. Some of its former students are in foreign fields, and others are in educational and church work in the homeland.

Port Gibson draws its patronage both from Southern Mississippi and from territory beyond the State. It has a loyal company of alumnae who have helped to turn students to the institution, and its good record of nearly eighty years makes strong appeal for patronage.

The purpose which has prevailed at the institution since its foundation has been to offer the very best educational advantages under positive Christian influences. In the thoroughness of its work, it compares favorably with other institutions of its section. Its graduates are given teachers' licenses by the State of Mississippi without further examination. It demands thorough work and the young women who go out with diplomas from the college have such educational equipment as qualifies them for useful service in the schoolroom or elsewhere.

Port Gibson has a territory from which can be drawn a far larger patronage than at present when its present needs are adequately met. It is the privilege as well as the duty of the Mississippi Conference to equip the institution; and in answering the call of Port Gibson Female College, the church will greatly strengthen its own work for the future. It will open to hundreds of young women the doors of a Christian college, and will thus help forward all the enterprises of the Kingdom.

RESOLUTIONS BY THE BOARD OF MISSIONS.

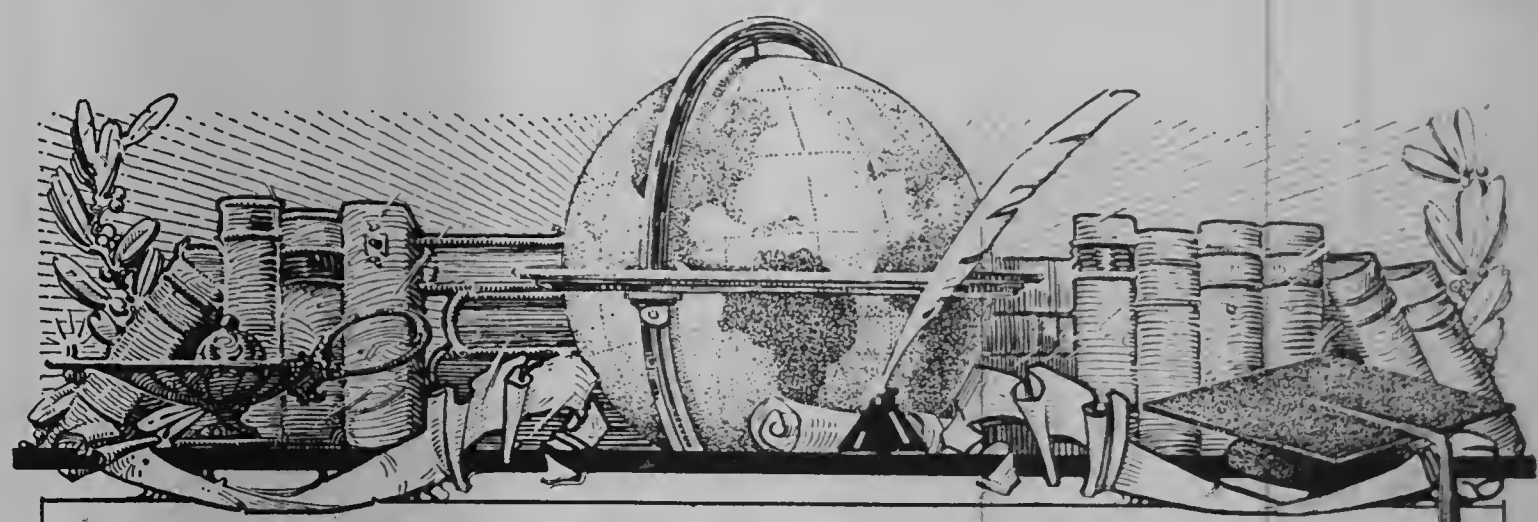
Whereas the Christian Education Movement is approaching the financial climax of the Movement in the Financial Drive set for May 29-June 5, we herewith express our complete sympathy with all of the objectives and our conviction that the success of our own missionary operations is vitally concerned with the full success of the Christian Education Movement.

W. B. BEAUCHAMP,
MRS. J. H. McCOY,
JAMES CANNON, JR.

Adopted unanimously by the Board of Missions in regular annual meeting, May 6, 1921.

ARE YOU AS EFFECTIVE LAYMAN AS YOU WANT TO BE? COME TO JUNALUSKA AUGUST 8-13.

MANSFIELD FEMALE COLLEGE.



Shall Louisiana and Mississippi Colleges Stand or Fall?

The supreme crisis in the existence of Methodist education in Louisiana and Mississippi is at hand. On the successful issue of the Christian Education Movement depends the very life of the great and worthy institutions maintained by the Church in these States.

We must meet the challenge. We must place these noble schools beyond the handicap of poverty.

The Goal in the Louisiana Conference.

Connectional Interests	$ 100,000
Centenary College of Louisiana	560,000
Mansfield College	350,000
Seashore Camp Ground School	17,500
Total	$1,027,500

The Goal in the Mississippi Conference.

Connectional Interests	$ 164,000
Millsaps College	350,000
Whitworth College	350,000
Port Gibson College	210,000
Mississippi Conference Training School	105,000
Seashore Camp Ground School	49,000
Millsaps Preparatory School	52,500
Total	$1,280,500

The Goal in the North Mississippi Conference.

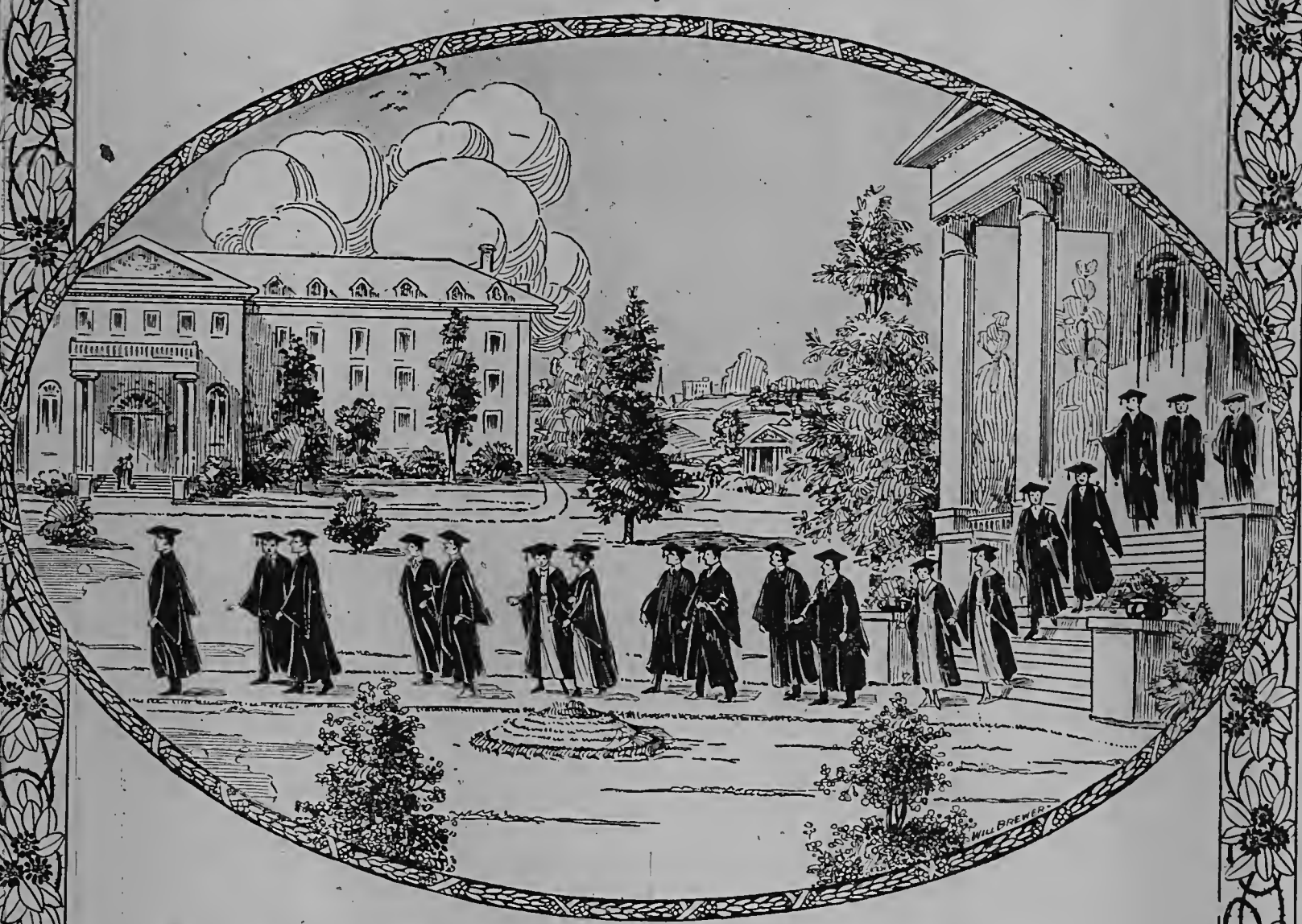
Connectional Interests	$ 176,000
Millsaps College	350,000
Grenada College	350,000
Millsaps Preparatory School	52,500
Total	$ 928,500

CHRISTIAN EDUCATION MOVEMENT

M.E. Church, South · Nashville, Tennessee

A Never Ending Line

THE choicest young people of the nation pass by in this line. It has numbered in its ranks great statesmen, able jurists, and practically all of our strong educators and preachers. This line for ages past has furnished the world its sane, constructive leaders. The line is all too short. There is a dearth of able leaders in all fields. The length of this line will largely determine whether American leadership shall be sanely progressive or whether it will be radical and revolutionary. A leadership with inadequate training is superficial and unsafe.



Endowed church colleges and universities are the great stabilizing forces in our civilization. With independent incomes they are free from the changing whims of public opinion and the wave of radicalism that may sweep over the country. It was this consideration that largely determined Mr. Rockefeller to direct a large part of his vast fortune to the endowment of Christian colleges and universities. They give stability to society and direct public opinion along sanely constructive lines. People go whither they are led. Trained Christian leadership is a guarantee of normal, peaceful progress. The Christian Education Movement is pledged to enrich and to lengthen the line of graduates of Christian institutions.

Christian Education Movement
M. E. Church, South
NASHVILLE - TENNESSEE

The Home Circle

SPRING'S HOUSECLEANING.

Spring moved into Winter's halls,
Found them bleak and bare;
No soft hangings for the walls,
Nothing bright or fair.

Spring at once began to clean
House with all her might;
Hid the floors 'neath carpet green,
Soft and new and bright.

Then she called the willing Rain,
Bade her wash the sky;
Asked the Sun to shine again
To make the ceiling dry.

Over fruit-trees bare she threw
Robes of pink and white;
Dropped into the streamlets, too,
Sparkles of delight.

O'er the alders near the stream
Spring flung mantles grey.
Blossoms dainty as a dream
Made her carpet gay.

With this magic all her own,
Pleased as any child,
Spring sat back upon her throne
And just smiled and smiled!

—Helen P. Metzger in Christian Register.

"A BUILDER OF GOOD FOUNDATIONS."

When Jack Carol finished the seventh grade he left school to get a job. He wanted to have money, for one thing, and he did not care much about school, for another. He wanted, more than anything else, to be a carpenter, and finally a contractor. Why should a carpenter study history and geography?

He was a strong boy, with great, broad shoulders and splendid muscles. He was sure he could do a man's work.

He applied first to the biggest contractor in town, for he was ambitious.

"How much education have you? was the first question asked of him.

"Seventh grade."

"Not enough; a contractor needs to have a good foundation. The foundation is the most important thing in our business. You should go to school for at least seven more years. Good-day."

Jack was surprised, and greatly disappointed, but he was no quitter. He went from one to another until at last he found a man who would give him a chance. He learned, too, that his employer was to build the new Y. M. C. A. building. He knew some thought it strange that so unimportant contractor had obtained the work, but he was radiantly happy over the prospect of helping to build it. The city had needed a new Y. M. C. A. building for a long time. Most of the citizens had contributed to it, and he, Jack, was to have the privilege of helping to build it.

"O, mother," he called, almost before he reached the door, "I have a job at last; I'll get somewhere now! I'll get a chance to lay real foundations. I am to work on the new Y. M. C. A. building. That's the sort of foundation to lay, not history and geography."

"If you are bound to work, son, I am glad you have a good position, and I hope you will always be a good workman."

"I will, mother; I want to work up. I want to be the biggest contractor in town, some day. Just think, my first job is on the Y. M. C. A.!"

The next day he started to work. He was given a spade, and told to dig. He found the ground hard and the sun hot. His back soon ached and his arms felt as though they would never move again. What was the use, he wondered, of digging the hard ground away, when all that would show would be above it, anyway? But he kept his thoughts to himself and worked on.

That night the foreman came to him. "You'll do," he said. "You're the first boy I ever helped break in that did not start whining about digging when he wanted to build." Jack flushed. "I guess," he thought, "digging is a part of a good foundation."

After a few days the contractor came to look at the work. He stopped to talk to the foreman not far from where Jack was working.

"Now, Smith"—Jack could not help hearing his words—"you know no one will know the difference if we do not dig the rest of it so deep. This is the only part any one will see, and it may go for years without doing any harm. The kid will never know the difference. It will save me a cool eight hundred dollars. I can put part of that into the showy stuff on the upper part of the building if I have to, and keep the rest. The foundation doesn't show."

The rest of the conversation was lost to Jack, but his face was burning, partly in anger and partly with shame. He had been hired because he would not know how the work should be done! They were going to use his ignorance to cheat the men who had given the money for the building, and those who were building it!

He went home at noon, but somehow his dinner did not taste right. He went back to his work, but how he hated the sight of it! He was hurt, too, to think that Mr. Smith would help the contractor to work out his dirty scheme. He had thought he was honest! He took his spade and began to dig without saying anything to any one. He did not feel like talking.

The afternoon was long. His heart was heavy. He certainly was not feeling friendly when some one touched his shoulder just at quitting time. When he saw that it was Mr. Smith, he started to draw away, but the look on Smith's face stopped him.

"What's wrong?" he asked.

"I just wanted to tell you, kid, that I'm leaving. I can't work for that sort of a contractor. I believe in good foundations."

"Say, Mr. Smith," Jack's face was strangely glad, "I am through, too. I know; I heard what he said. I won't help build that sort of a building, either. This is a building that is meant to stand for manliness and strength, and I know it needs a whole lot of support under the ground, down where it doesn't show, where no one but the builders know it, but the building won't hold without it. The walls would settle and crack, the floors would be twisted and warped, and some day maybe people would be killed because they trusted us to put in good foundations. Isn't that the way?"

"Yes, boy, you know more about building than I thought for. You will be a builder, boy!" Then a shadow crossed his face as he added: "If you just get the foundations down right."

"Smith," Jack's eyes were shining, "I've learned my lesson. I am going to school, and I am going to learn all I can, whether it will show in my buildings or not. When I get through I am going to build great buildings for many people, and the foundations will be good."

When Jack told his mother about it that night, there was a glad light in her eyes, but he wondered why she said, as if to herself: "Except the Lord shall build the house, they labor in vain who build it."

Fifteen years later the old Y. M. C. A. building was condemned. "Foundations improperly laid," the report said. The contract for a new building was given to Mr. Jack Carol, "Builder of Good Foundations," and on the corner-stone he inscribed the words he had heard his mother say: "Except the Lord shall build the house, they labor in vain who build it." "Yes," he explained, "the Lord wants good foundations; he and I are partners."—Selected.

Of Such Is the Kingdom of Heaven

This boy is stuck. The multiplication table is too much for him. Wouldn't you like to help him? If you have a heart, you would. He needs lots of things—a slate, a coat, a new pair of shoes, a good home, a day school, and a Sunday school.

If the Church allows boys like this fine lad to grow up without religious instruction, what is the Sunday school for? And yet there are millions of boys and girls in this land of Churches who are not in any Sunday school.

Membership Campaign Leaflets, Visitation Cards, Wall Mottoes, and Leaflets on Evangelism will be furnished free on application. Address Rev. Charles D. Bulla, Corresponding Secretary, 810 Broadway, Nashville, Tenn. General Sunday School Board, Methodist Episcopal Church, South.

"TIME OUT."

A Change For The Worse.

"How men do change."

"Don't they! My husband, when I accepted him, declared he was humbly grateful, and now he is grumbly hateful."—Selected.

Naturally.

"Smythe is a live wire."

"He touched me this morning for ten dollars."

"With what results?"

"I was shocked."—Exchange.

A Remedy.

"Reggie is going to the country on Saturday."

"For a week-end?"

"Yes; his head's been bothering him."

—Boston Transcript.

So Do We All.

As the train neared the city the colored porter approached the jovial-faced gentleman, saying with a smile, "Shall Ah brush you off, suh?"

"No," he replied; "I prefer to get off in the usual manner."—Princeton Tiger.

—And More!

Prohibition is the stuff
That makes for peace and quiet;
It takes the bar from barleycorn,
The rye all out of riot.

—Kansas City Star.

Taking No Chances.

"There's a lady up in front who wants to buy an Oriental vase," said the curio-dealer's assistant. "Does she look as if she had money?" "Yes, but she doesn't look as if she'd had it long." "Good. I'll wait on her myself."—Birmingham Age-Herald.

Sometimes The Case.

Bishop F. W. Warne tells a good story from America to the effect that, in the South, a district superintendent was holding a quarterly conference which had difficulty in raising the pastor's salary. After a lengthy discussion, one brother said to the chairman: "Does yer want ter know jes why we can't pay? Dees yer sermons we're a gettin' now we paid fer las' year." Indian Witness.

Editorial

OUR OWN SCHOOLS.

In this issue of the Advocate are set forth some of the claims of our own schools. They were established to serve the church and to make some contributions to the bringing in of the Kingdom of our Lord. They were to serve, also, the State and to strengthen the nation in the making of useful citizens and in adding to the real wealth of the commonwealth.

These schools have been faithful in the work given them to do. If we would know what they have been worth, take from the progress of church and State the contributions of the men and women who have gone out from our own schools to serve the world. We would be far poorer had they not lived and served. For the money invested in them they have brought larger returns than could have been secured from any other investments made.

Have we dealt fairly with our own institutions? The record of their struggles to live and to do their work stands against us. We have not given to them all they needed or all we were able to give. Our contributions to Christian education are not in keeping with our financial ability, nor do they prove our faith in Christian education as one of the great forces for the saving of a world.

But we are going to make a better record. Our own schools are now before us with their plea, not for charity, but for justice. Their askings have been approved by the Educational Commission of the church and by their own Conferences. They ask only what their present-day needs and opportunities demand. We must give what they ask, or repudiate a sacred obligation and turn from the best opportunity until now to strengthen all the work of our church. To fail to answer the call of our own will be a calamity indeed. We will not fail.

THE CONNECTIONAL INTERESTS OF THE CHRISTIAN EDUCATION MOVEMENT.

In the askings of the Christian Education Movement are included all of the connectional educational interests of the church. These have been featured in other special issues of the church papers, hence we are not giving prominence to these institutions in the present issue. However, we would call attention to the interests in which every Southern Methodist will be asked to make some investments.

Our two universities, Emory and Southern Methodist, are included in the quotas of each Conference and church of Southern Methodism. To each the church will contribute $2,500,000. While these two sums will add much to the strengthening of our universities, our people understand that only a beginning has been made in the building of two great universities of Southern Methodism. Five institutions of the Woman's Missionary Council—Scarritt Bible and Training School, Sue Bennett Memorial School, Brevard Institute, Holding Institute, and Vashti Industrial Institute—will be given a total of $425,000. It is fitting that the entire church make some contributions to the work which until now has been carried by the Woman's Missionary Societies.

Another connectional interest is the Christian Workers' Educational Aid Fund. To this fund the church is asked to contribute $1,000,000. This is for the aid of worthy young men and women who wish to secure a Christian education for service in the various fields of the church.

For the first time in our history, there is a church-wide movement for the strengthening of all the educational institutions of Southern Methodism. While the larger share of the contributions made in each Conference will go to the schools of that Conference, it is fitting that the entire church include in its giving the connectional interests which will both strengthen these schools and the connectional spirit of Southern Methodism.

LET EVERY METHODIST HELP.

No other Movement of Southern Methodism has made such appeal to Methodists who are able to give large amounts as has the Christian Education Movement. Many gifts of $25,000 to $250,000 have already been pledged, and we will enter upon the every-member canvass, May 29, with a good part of the $33,000,000 already secured.

In view of the fact that the Christian Education Movement makes such strong appeal to our men and women of large wealth, many of our people have believed that it would not be necessary for those of moderate means to make such contributions as during the Centenary campaign. They are mistaken. Unless the appeal goes to the last man, woman and child of the church, and unless there be a response from practically the entire membership, we cannot expect to carry through this great enterprise. All recognize that financial conditions are not so favorable as during the Centenary campaign. The present call of the church is for giving that demands real sacrifice; and in an enterprise such as this, when we are making permanent investments in buildings, endowment and equipment, every Methodist should have some share. Let no member of the Methodist Episcopal Church, South, fail of his duty in this day of testing for the church.

AT SHUBUTA, MISS.

It was our privilege to attend a few sessions of the Meridian District Conference at Shubuta, Miss., last week. We had pleasant recollections of the place from childhood days—but time changes all things, and after the lapse of thirty or more years we almost felt as if we were in an entirely strange community. However, after walking about a bit to get our bearings, many of the familiar scenes of the long ago came back to us distinctly. We found the avenue of oak trees, where we used to make assault upon the bee martins with a "nigger-shooter;" the exact spot where we were thrown from a horse and received a wrenched arm; the ditch where we used to catch crawfish; the schoolhouse where we missed getting a flogging from an irate schoolmaster by "the skin of the teeth"—not the same schoolhouse, but on the same spot. The old church is no more, and the parsonage we knew is now a private home. Better structures have taken the place of both of them in another part of the town.

We were a guest in the home of the pastor, Dr. W. H. Huntley—which is to say that we were the recipient of every courtesy, which he and his good wife know so well how to extend. Our fellow-guests were Rev. and Mrs. Paul D. Hardin, and Mr. Dick Thornton, of Meridian.

It will bring great joy to his brethren to know that Brother Hardin's health is steadily improving. He was in close touch with all the interests of the church, and every detail of the business of the conference was carefully looked after. We have not seen Brother Hardin's superior as a presiding officer.

The conference itself was well attended, especially by the lay delegates. Dr. H. Walter Featherstun, who certainly is qualified to speak, remarked that it was the best attendance of lay delegates he had ever seen, and others agreed with him. Among the delegates were a good many women, and they contributed their full share to the success of the gathering by their faithful attendance and efficient service on various committees. The secretaries, Rev. J. L. Sells and Rev. W. A. Hays, left nothing to be desired in the performance of their duties.

Other visitors to the conference while we were there were Rev. J. M. Morse, Rev. G. S. Harmon, and Rev. B. F. Lewis, all of whom, with the editor, were given the opportunity of presenting their work.

There were no 4 a.m. trains to take on this trip, so it was altogether delightful. The privilege of staying overnight on the return trip at Ellisville, with father and mother and other loved ones, made the journey a benediction to this grown-up boy.

DEATH OF MRS. R. V. FULTON.

The sad news has come to us of the death of Mrs. R. V. Fulton, wife of our pastor at Farmerville, La., on Monday of last week. She was sick only a short time, and her unexpected death brought sorrow to a large circle of friends and acquaintances throughout the State. Brother Fulton is a faithful and efficient member of the Louisiana Conference, and the Advocate extends to him sincere sympathy in his great bereavement. We trust a sitable memoir will be furnished us in due time for publication

LAYMAN'S WEEK AT JUNALUSKA, AUGUST 8-13. A WEEK OF INSPIRATION AND RECREATION IN THE LAND OF THE SKY.

WELCOME AGAIN TO BISHOP McMURRY!

We are sure it will give pleasure to all our people to know that Bishop McMurry has again been placed in charge of the Ninth Episcopal District, embracing the Northwest Texas Conference, the Louisiana Conference, the North Mississippi Conference, and the Mississippi Conference, and in their behalf the Advocate extends to him a cordial welcome to the field in which he has already wrought so well.

Bishop Jno. C. Kilgo was relieved of the presidency of the Conferences because of the condition of his health, but is associated with Bishop McMurry in the work of the Ninth District, to do such work as his physical condition will allow.

Many prayers will ascend that these distinguished servants of the church may be blessed in their labors among us during this year.

PERSONAL AND OTHER NOTES.

Rev. Elmer C. Gunn, our pastor at Rayne, La., began a meeting at West Monroe, La., last week, assisting the pastor, Rev. H. W. Ledbetter.

Bishop Collins Denny will preach the commencement sermon at Emory University, June 5, and William Jennings Bryan will deliver the annual address on June 7.

Our parsonage at Leland, Miss., has just been remodeled, at a cost of about $4000. It is now a splendid preacher's home. Rev. W. M. Young is the happy occupant.

Rev. J. J. Garner, of Sidon, Miss., has sent the Advocate thirty-five subscriptions this year—and he says he is not through yet. An old saying comes to our mind in this connection—"Where there is a will, there is a way."

The Big Brother Bible Class, of Greenville, Miss., has decided to build itself a home. A building committee has been appointed, and plans are being considered. This class has made a notable record in interesting men in the work of the church.

The editor of the Advocate had the privilege of preaching to the congregation of our First Church, Baton Rouge, La., last Sunday morning. The pastor, Rev. N. E. Joyner, preached the commencement sermon for the high school at Jackson, La., at that time.

Rev. R. H. Harper, pastor of our First Church, this city, recently conducted a meeting for the Y. M. C. A. at Millsaps College. A member of the faculty of the college told us that the meeting made a profound impression on the student body. Brother Harper is one of our most gifted preachers.

The meeting at West End Methodist Church, Laurel, Miss., in which the pastor, Rev. A. Joe Beasley, was assisted by the Lewis brothers' quartet, accomplished much good. The Laurel Daily Leader gave good accounts of the meeting. The attendance taxed the seating capacity of the church to the utmost.

A note from Rev. P. H. Howse, our pastor at Prentiss, Miss., informs us that the presiding elder of the Hattiesburg District, Rev. W. W. Graves, recently preached two inspiring sermons on his charge, and that he and Messrs. K. T. Moore and O. C. Luper delivered helpful addresses on the Christian Education Movement.

We acknowledge the honor of an invitation from the faculty and the senior class of Millsaps College to attend the commencement exercises, June 4-7. The class has twenty candidates for the A. B. degree, four for the B. S. degree, and one for the M. A. degree. Among these are several young preachers and children of preachers.

MISSISSIPPI CONFERENCE TRAINING SCHOOL.

"Everything seems to be moving along nicely on the Hattiesburg District"—so writes the presiding elder, Rev. W. W. Graves.

Dr. H. Walter Featherstun, one of the most distinguished members of the Mississippi Conference, has been fifty years in the itinerancy, but he is still apparently young in body, mind, and spirit.

Sunday, May 8, was a great day at Court Street Church, Hattiesburg, Miss. The attendance at Sunday school was 505. The Epworth League was in charge of the evening service, and rendered a fine program. Every department of the church is thoroughly alive. Rev. C. M. Crossley is the pastor.

A note from Rev. C. E. Fike, our pastor at De Ridder, La., informs us that the work is moving along nicely on that charge. Bishop McMurry will speak on the Christian Education Movement at that place on next Monday evening, and will also dedicate the beautiful church building at that time.

Rev. C. A. Battie, presiding elder of the Lake Charles District, Louisiana Conference, has announced that Bishop W. F. McMurry will deliver addresses in his district as follows: Lake Charles, May 15, a.m.; Crowley, May 15, p.m.; De Ridder, May 16, p.m.; Lafayette, May 17, p.m.; New Iberia, May 18, p.m.

One of the questions asked of every pastor at the Monroe-Ruston District Conference was, "Is your charge organized for the Educational Drive?" and the answer in every case was, "In part or in full." We agree with the presiding elder, Rev. K. W. Dodson, that the Christian Education Movement is the main business of the church until it is over.

The revival meeting at Slidell, La., conducted recently by the pastor, Rev. W. H. Giles, in which he was assisted by Rev. Lee R. Sparks, of Covington, La., and Rev. J. E. Selfe, of Epworth, New Orleans, was productive of much good. Brother Sparks is gifted both in preaching and in personal work, and Brother Selfe added much to the meeting by leading the singing.

We learn from the South-Reporter, of Holly Springs, Miss., that a recent membership campaign greatly strengthened the Epworth League at Holly Springs. By the way, the policy of the South-Reporter in giving much space to church activities is greatly to be commended. It cannot fail to be helpful both to the church and to the paper itself

Rev. J. M. Morse, the Mississippi Conference Secretary of Education, has announced that the sum of $224,000 has already been pledged to the Christian Education Movement in the Mississippi Conference. This is merely the beginning, we trust, of an "over-the-top" movement in Mississippi that will adequately provide for the needs of our educational institutions.

We greatly enjoyed a visit recently from Mr. C. C. Elliott, of Yazoo City, Miss. Mr. Elliott has in his possession a Bible which has an interesting history. It was printed in 1793, brought from Scotland to Baltimore, Md., by George Elliott, brought to Mississippi in 1817, being handed down from father to son. Several years ago it was damaged by a fire in the residence where it was kept, but it was sent back to Edinburgh, Scotland, where it was re-bound by Professor Andrew Elliott. It is greatly treasured by its present owner.

All records were broken in the Sunday school at Greenwood, Miss., last Sunday. The Men's Bible Class had 124 present, and the total Sunday school attendance was 507. The Men's Bible Class had charge of the 11 o'clock service, and every avaliable seat was taken. The class rendered a splendid program, which was greatly enjoyed. Automobiles furnished by the class brought every Methodist mother in the community that could attend, to the service. This class now has a membership of 150, and is steadily growing. Rev. V. C. Curtis is the pastor of this live church, and Brother W. E. Bealle is superintendent of the Sunday school.

Dr. S. A. Steel recently spent two weeks with Rev. C. A. Spragins, pastor of the First Methodist Church in Sherman, Texas. After giving his messages on the Bible, Dr. Steel remained a week in a revival meeting, preaching three times a day. Once each day during his stay there, he spoke to the students of Kidd-Key College, numbering over four hundred young women. On Sunday morning thirty-six persons joined the church. Dr. Spragins is an old Mississippi boy, and Mrs. Kidd Key, founder of this noble college, was a gift of Mississippi to Texas. Her son, Mr. Edward Key, is now president of the college, which has been taken over by the Methodist Church.

A fine report comes to us from the Meadville and Bude charge, Mississippi Conference, of which Rev. Paul H. Grice is pastor. Five Sunday school rooms have been added to the church at Meadville—all paid for—making this a fine plant for church work. The church at Bude was dedicated on the first Sunday of the month, an indebtedness of $1200 having been liquidated. The dedication service was conducted by the presiding elder, Rev. H. M. Ellis, of whom the pastor says, "He preached one of the most wonderful and appropriate sermons it has been my privilege to hear." There have been four additions to the church on profession of faith since Conference.

PRESIDENT ROLFE HUNT AND FACULTY OF PORT GIBSON FEMALE COLLEGE.

SEASHORE CAMP GROUND SCHOOL.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. Olin Ray, Macon, Miss., 3; Rev. Elmer C. Gunn, Rayne, La., 6; Rev. W. N. Duncan, Drew, Miss., 2; Rev. T. M. Ainsworth, Lorman, Miss., 2; Rev. W. J. Newsom, Clinton, La., 2; Rev. J. I. Hoffpauir, Indian Bayou, La., 5; Rev. T. J. Hopper, Abbeville, Miss., 3; Rev. H. J. Moore, Ellisville, Miss., 3; Rev. W. W. Mitchell, Cleveland, Miss., 2; Rev. W. J. Porter, Columbia, La., 2.

DIVINITY SCHOOL—NOTICE.

In next week's issue of this paper, I expect to publish a list of the cottages on the Seashore Camp Ground that can be rented for ten days of the Divinity School, and the rates. Also, where rooms may be had and rates, and rates at hotels. And for the convenience of cottage owners who would like to rent out their cottages, I will publish a list of the preachers who want to rent.

D. F. ELLISOR, Publicity Agent.

Chipley, Fla.

HATTIESBURG DISTRICT CONFERENCE.

Preachers Take Notice! Please send me at once your delegates' names, as I want to place them, and will have to know how many homes to get for those who are elected; also, I would be glad to hear from each delegate to know for certain as to whether you are coming or not—what train you expect to get here on, how long you expect to stay. We are expecting to show you a great time while you are in our midst, and are praying for a great conference.

JAS. M. LEWIS, Pastor.

Collins, Miss.

MEET OTHER ACTIVE LAYMEN OF THE CHURCH AT JUNALUSKA, THE LAND OF THE SKY, AUGUST 8-13. FELLOWSHIP, INSPIRATION, RECREATION.

HATTIESBURG DISTRICT CONFERENCE.

The District Conference of the Hattiesburg District, Mississippi Conference, will be held at Collins, Miss., May 24-27. The opening service will be held Tuesday evening, May 24, at 7:30, followed by the administration of the Sacrament of the Lord's Supper.

The pastors of the district will please send a complete list of their delegates immediately to Rev. J. M. Lewis, Collins, Miss., and to me, designating the ones most likely to attend.

Pastors will please see to it that all Quarterly Conference Records are presented to the Committee for examination.

Let all the local preachers of the district make their reports in person, or send written report, as required by the Discipline

The Editor of the Advocate, and other brethren representing the various Boards and other interests of the church, are cordially invited to attend and represent their special interests before the Conference.

The District Sunday School Institute will be held on Wednesday afternoon of the Conference, under the direction of Rev. John C. Chambers, Mississippi Conference Sunday School Field Secretary.

The following committees have been appointed:

License to Preach—J. E. Williams, C. M. Crossley, J. W. Thompson.

Admission and Re-admission—H. Mellard, F. B. Ormond, H. S. Westbrook.

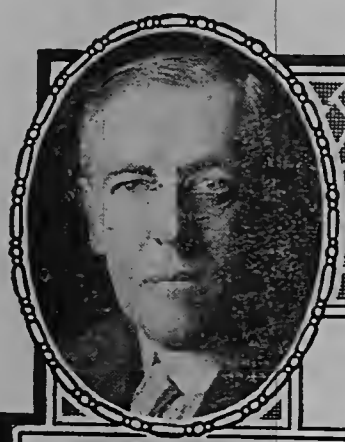
Deacon's and Elder's Orders—J. T. Leggett, J. L. Greenway, W. M. Williams.

Prominence and emphasis will be given to the preaching of the Word. Let all the brethren pray much for the power and leadership of the Holy Spirit throughout the Conference.

W. W. GRAVES, P. E.

Truth at first-hand is better than truth at second-hand, and authority is not safe if it is pitted against inquiry, if it seeks to silence questions, or coerce the conscience.—H. R. Haweis.

What Some Famous Statesmen Say



I of course have heard with the most complete sympathy of the Christian Education Movement which has been inaugurated by the Methodist Episcopal Church, South. I hope that it will meet with the greatest success. Every man who understands and loves the country must wish education brought to the highest point of development and efficiency and to be shot through at every point with Christian principle.

WOODROW WILSON
Former President of the United States of America

The best investment that any man can make of his money is to invest it in an immortal mine. It brings a dividend which increases as the years go by, to both Church and state. The crying need of the world today is for educated Christian men; men of vision, who understand that with all their getting they must get understanding. The South has enjoyed rich years and I trust that the response to the Educational Campaign will be generous, hearty, and liberal.

JOSEPHUS DANIELS
Former Secretary of the Navy

I am very glad to know that the Methodist Episcopal Church, South, is to undertake a great Christian Education Movement whose purpose is to thoroughly inculcate in your membership an appreciation of the tremendous importance of education. A Constitutional Democracy such as ours is dependent for its stability and progress upon the sound education of its citizens. I am also glad to know that you are going to emphasize the importance of Christianity to the nation. No nation can endure without religion. There can be no divergence of opinion as to the importance of our people being well grounded in religious belief.

LEONARD WOOD
General in the United States Army

Any movement having for its object the furtherance of Christian Education should command the support of every patriotic American. The very existence of free institutions and free government rests on the foundation of Christian Education. The safety of all investments, of all financial enterprises, and of the economic framework which makes possible our present high state of civilization, depends upon a feeling of security and confidence in the masses, born of Christian faith and knowledge. Christian Education, therefore, is a form of social insurance, in which every business man is directly and vitally interested. Without it, social unrest will grow until violence and disorder submerge the splendid civilization which Christian faith and hope and progress have already builded.

MORRIS SHEPPARD
United States Senator from Texas

I am glad to lend my endorsement to the Christian Education Movement of the Methodist Episcopal Church, South, feeling that encouragement should be given to every worthy movement that will make the Church and its branches more helpful and effective. The value of Christian Education cannot be placed too highly. Encouragement must be given to our young people to take interest in the work, and such material assistance should be given as will make an independent living possible for those who enter ministerial activities.

JAMES M. COX
Former Governor of Ohio and Candidate for the Presidency

The Christian Education Movement has compelled the admiration of the great; its fundamental purpose has won the sympathetic interest of all who revere the Christian traditions of America. Its program offers the only course of safety for Church and native land. Will you give it your whole-hearted support?

The Christian Education Movement should command the support of all thinking people. It would be most unfortunate if education and Christian enlightenment were not a most important part of the great work of reconstruction now demanded for the redemption of the world from the disasters of a most un-Christian war. Except in the spirit of Christ, there can be no sure and lasting reconstruction of the moral forces which affect the welfare of all people.

A. S. BURLESON
Former Postmaster General of the United States

CHRISTIAN EDUCATION MOVEMENT

M.E.Church, South · Nashville, Tenn.

MISSISSIPPI CONFERENCE TRAINING SCHOOL.

Since 1841 there has been a Training school at Montrose, Miss. In 1888 it was chartered and ten years later was deeded to what was then the Brandon District of the Methodist Episcopal Church, South. In 1906 the charter was amended and the institution became the property of the Mississippi Conference. Since 1889 it has sent out more than one hundred and fifty graduates and of this number more than fifty were ministers of our church. Many others of its former students have come to positions of prominence and have given useful service in various fields of work.

Shortly before the opening of the school for the present session, the Board of Trustees decided to discontinue, temporarily, the Mississippi Conference Training School. However, it is being continued as a local school and it is awaiting the action of the church in its response to the call of the Christian Education Movement to enter upon its greater work. With the needs supplied—and the Mississippi Conference has given its approval to the askings of the school—it can be made one of the best training schools of the State. The Mississippi Conference should have such a school, for through it the church can touch hundreds of boys and girls at a period in life when life decisions are being made, and thus furnish many recruits for the ministry, missionary work, and other fields of Christian life service. In addition, it will give to many who cannot secure college training, opportunity of a high school course in a Christian school. It should be given a chance to live and grow.

SEASHORE CAMP GROUND SCHOOL.

This school, built upon the Seashore Camp Grounds, Biloxi, Miss., is owned by the church and operated under authority of the Mobile District of the Alabama Conference, the Seashore District of the Mississippi Conference, and the New Orleans District of the Louisiana Conference. Each of these conferences has a share of the small amount asked of the church for the enlargement of the school.

There is possibly no place owned by the Methodist Episcopal Church, South, more beautiful than the Seashore Camp Ground School. Situated on the Gulf of Mexico, with fourteen hundred feet of water frontage, with more than two hundred acres in its campus, a campus of live oak and long leaf pine, it is hard to conceive of anything more beautiful or a climate more delightful than is found here.

This school is the only Protestant Institution between Pensacola, Florida, and Galveston, Texas. Its opportunities are limitless for enlarged usefulness in framing public sentiment in so wide a territory. Equally distant between New Orleans and Mobile, accessible to other large centers, there is hardly a limit to what could be accomplished had it but the equipment. Within twenty-five miles and without its advantages are the large Roman Catholic institution at Bay St. Louis, the Gulf Coast Military Academy and the new Girls' Junior College at Long Beach. Each of these has an equipment of more than a hundred thousand dollars. Their buildings are modern, attractive and well equipped. The property of our church, with a natural beauty unequaled, has only old, discarded summer camps for housing purposes. Yet, in spite of this, the school has grown in its eight years of history to an enrollment of more than one hundred and fifty.

FROM TEACHERS IN THE STATE SCHOOLS.

There are those who, not knowing what are the objectives of the Christian Education Movement, have taken it for granted that this Movement is a drive against the State schools. This is far from the facts in the case. The Christian Education Movement is helping create a conscience concerning education generally and will be worth much to the State schools as well as to the educational institutions of the church. The members of the Alabama Educational Association in its annual session adopted the following resolution:

"The Alabama Educational Association, feeling as it does an abiding interest in the church schools and colleges of the State, expresses its interest in the great Christian Educational Movement now under way by the Methodists of Alabama and wishes for the Movement abounding success."

The people who adopted this resolution were practically all teachers in State schools. They see, however, that a Movement such as our church is carrying through will be worth much to the cause of education in the South and this action bears witness to the fact that schools of Alabama are in the hands of men and women who are interested in Christian education. The resolution adopted by these teachers is a call to the church to carry through this great enterprise of Southern Methodism.

CHRISTIAN SCHOOLS AND CHRISTIAN WORKERS.

By John F. Kramer.

Prohibition Enforcement Commissioner of the United States.

If we expect to have able lawyers, we must have colleges of law in which to train our young men; if we are to have the profession of medicine on a high plane, we must have colleges of medicine in which to educate and train our young people. If these institutions of learning go down, the profession will go down with them.

It is not different in the realm of Christianity; if we are to have efficient workers in Christ's vineyard, we must have Christian schools and colleges in which to train our young people.

The Great Commission to "go and preach the Gospel" is not being carried out to-day as it should be. If our Christian schools, colleges and seminaries go down, then this work will fail with them. At the very foundation of this work lies Christian training.

Let us so endow our colleges and seminaries that any young person desiring it may be able to secure the training which will enable him to be an efficient worker in Christ's vineyard. Let us so endow our Christian institutions of learning that they may appeal to those young people who are desirous of securing an advanced education.

If we, ourselves, cannot go into home and foreign mission fields, let us prepare and send those who can go and preach the Gospel. The first step in the course is to give those who are going a Christian education. For these reasons and others which might be mentioned, I wish you abundant success in your noble undertaking.

Epworth League

MISSISSIPPI CONFERENCE EPWORTH LEAGUE INSTITUTES.

During the last two weeks of March, I had with me Mr. E. O. Harbin, from the Central Office, Nashville, who made a tour over the Conference, holding six District Epworth League Institutes, with the following results:

Hattiesburg District — number of Leagues represented, 9; pastors present, 3; delegates present, 75.

Seashore District — number of Leagues represented, 7; pastors present, 4; delegates present, 53.

Jackson District — number of Leagues represented, 7; pastors present, 12; delegates present, 87; presiding elder present.

Brookhaven District — number of Leagues represented, 9; pastors present, 5; delegates present, 34; presiding elder present.

Newton District—number of Leagues represented, 4; pastors present, 8; delegates present, 50; presiding elder present.

Meridian District — number of Leagues represented, 15; pastors present, 8; delegates present, 126.

I feel that these Institutes are very helpful to League interests, and I am sure no one could have rendered better service than Mr. Harbin. In fact, he captured the hearts of the Leaguers in the Mississippi Conference.

All roads now lead to Hattiesburg Conference, June 7 to 10. Please bear in mind that we are very anxious for every League to be represented, and every church where there is no League, and of course it goes without saying that we want all the pastors and presiding elders with us.

Yours for more and more efficient Leagues, W. D. HAWKINS.

QUARTERLY CONFERENCES.

MISSISIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

Hattiesburg, Main St., May 15, 11 a.m.
Hattiesburg, Court St., May 15, 7:30 p.m.
Collins, at Bethel, May 18, 11 a.m.
Taylorsville and Mize, at M., April 24, 11 a.m.
Mt. Olive and Magee, at M., April 24, 7:30 p.m.
District Conference, at Collins, May 24, 27.
New Augusta, at Beaumont, May 29.
Williamsburg, at Goodhope, June 1, 11 a.m.
Avera, at Grafton, June 5, 11 a.m.
Lucedale, June 5, 7:30 p.m.
Leakesville, at Pine Grove, June 7, 11 a.m.
Encutta, at New Hope, June 11, 11 a.m.
Heidelberg, at Sandersville, June 12.

W. W. GRAVES, P. E.

Sunday School

LESSON FOR MAY 15.

Topic: Co-operation, or Competition.

Scripture Lesson: I Corinthians 12: 4-27; Isaiah 41:6-7.

Golden Text: "Ye are the body of Christ, and members in particular." I Cor. 12:27.

Home Readings: Monday, Spiritual Gifts, I Cor. 12:1-11; Tuesday, A Definite Ministry for Each, I Cor. 12:12-17; Wednesday, The Body of Christ, I Cor. 12:18-31; Thursday, Service Governed by Love, I Cor. 13:1-13; Friday, Workers Together With God, John 6: 1-14; Saturday, God's Fellow-workers, I Cor. 3:1-11; Sunday, The Unity of the Spirit, Psalm 133:1-3.

Teaching Points.

1. In nature there is no competition of vital forces—all work together for the common good.
2. The development and use of different talents do not mean that one man must set himself against another; all these talents should be blended into a harmonious whole.
3. In the industrial order that man does most for himself who contributes most to the welfare of all.
4. The Christian principle of unselfishness is the only principle that can preserve peace in all the relationships of life.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Now is the time to gather in thousands of our people into the Sunday school. During the month of May an earnest effort will be made in our church to increase the enrollment and win a large number to Christ. No church is too poor to do this work, because the General Sunday School Board will furnish without cost all the necessary cards, charts, and leaflets to make a successful canvass for new members. We all have many things to do, but this is one thing we dare not fail to do—namely, to win the people for Christ. ALL at it, always at it, is our motto.

Have you thought about holding a circuit Sunday school institute with your own workers? Think about it, write for literature giving practical suggestions, and try it out. The circuit institute has accomplished great good where used. Through this method you can increase your enrollment one hundred per cent in one year. We ought to have not less than one hundred such institutes this summer and fall.

The program for the Wesley Bible Class Federation is complete. Miss Lucy Foreman, an experienced worker with young people, is to be with us. Miss Foreman is from Nashville. Mr. E. E. French will give us the benefit of his extended and varied experience. Get ready for the big day, June 20, at Grenada. Work like it was your own federation. If it is not yours, make it yours.

We have more people enrolled for the Training School than attended last year. We have our faculty complete and will announce the textbooks to be used next week. Several students have already ordered their books; others are making inquiry as to the course they should take. I have heard of one school that expects to send ten teachers. That is the way to go after such an opportunity.

Good reports are coming in from those who have observed Sunday School Day. The program is all right; the trouble is not in the program; it is nearer home than that. It is not too late to order programs and give the children the one opportunity to take a part in the services of the church. It is the one and only day for the church to make an offering for our own children. Some churches do ten times as much for the orphans as they do for their very own. They should not do less for the unfortunates; but more for their flesh and blood.

It is hard to overdo the matter of advertising. It requires a lot of sense and experience to make people see a good thing. Keep the federation and training school before your people constantly until they know about it. They will get what they have been longing for at these meetings, but they do not know it. They will have to attend to find out for themselves.

The Columbus District Conference, the Greenville, and the Sardis were unusually good. Nearly all our men are earnest, and consecrated to the work of the church. The man that is holding back is rare. We are going to "possess the land." The Educational Campaign is gaining ground every day; it is taking deep root in the hearts of our people; it is going to bear wonderful fruit for all time to come. "As your faith is, so shall it be unto you."

MISSISSIPPI CONFERENCE NOTES

Since our last letter I have visited the Neshoba circuit, Sandtown, and Cook's Chapel. A Sunday school at Cook's Chapel was organized. All of the officers and teachers were selected and literature ordered. The storm has hurt this country, and while the people were blue on account of the cold weather they had a disposition to rally to the work of the church.

The District Institute at Philadelphia was well attended. The same number of charges were represented as last year, but we did not have quite as many delegates as last year. The percentage of the Newton District stands the same as last year so far, but I trust that it will improve, and I feel that it will. They adopted as their program for the increase of membership in the Sunday school, "The enrollment of the Sunday school to equal the enrollment of the church."

The following are the officers for the present year of the Newton District: W. D. Cook, Forest, Miss., secretary; Mrs. J. E. Oakey, Forest, Miss., elementary superintendent; Mrs. C. P. Quinn, Forest, Miss., Y. P. A. W. B. C. superintendent; Mrs. J. H. Hill, Laurel, Miss., Int. Sen. W. B. C. superintendent; Mrs. Evelyn Looke, Philadelphia, Miss., teacher-training superintendent; Mrs. H. R. McKee, Homewood, Miss., missions.

A teacher-training class has been organized at Montrose, with twenty-three in the class. Ten promised to take the examination.

The Philadelphia Sunday school reports two items that are worthy of passing on—a Cradle Roll with 125 members enrolled and a Junior Class of boys in which nine requested that they be allowed to join the church. This speaks mighty well for the teacher of the class.

The Capitol Street Sunday School reports the highest attendance in its history, 676.

Bolton Sunday School reports a steady increase in attendance for the year.

The Brandon Sunday School makes a fine report on Sunday School Day and an attendance in their Bible Class of 45. Fine for Brandon!

The Forest Sunday School reports 75 per cent of the members of the church in their Sunday school. This is fine.

JOHN C. CHAMBERS.

MISSISSIPPI CONFERENCE NOTES.

I had the pleasure of being with Brother Sims on the John's charge, April 22-24. We had a fine meeting on the night of the 23d and the morning of the 24th at Pucket. Much interest was manifested in the work and Brother Sims appointed Brother P. P. Polk superintendent until his quarterly conference meets. I look for this school to take on new life.

On the afternoon and night of the 24th we were at Johns, where we had two good meetings. The writer had a long talk with the superintendent and he promises a new and better school there.

On the 26th and 27th I was at Columbia, attending the Seashore District Conference. From there I went to Lucedale, where I showed the Sunday school slides to a good crowd. I found here one of the best Sunday schools it has been my pleasure to be in. Brother J. R. Banes is the best layman I have met since I have been in this work. He is the superintendent at Lucedale, and knows the practical side of Sunday school work. He gained his knowledge by actual experience in the work and not from a textbook. The Sunday School Board could use this man, as he is a practical Sunday school man, loves the work, and is a fine organizer of a school.

The 29th, 30th and 1st I spent with Brother Landrum, on the Americus circuit. We had fine meetings at Cross Roads, Central School, and Pleasant Hill. Great interest and enthusiasm were manifested, and I am sure our work has resulted in great good. We will find better schools here when we return.

H. L. CLARK.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The Lake Charles District Conference was a fine meeting. The business of the Conference was given enough time to give it due consideration.

The Sunday school meeting on Wednesday was well attended and full time was given for the program which had been advertised. The following district officers were elected: A. M. Mayo, of Lake Charles, District Secretary; Mrs. J. W. Wynn, of Rayne, Elementary Superintendent; B. L. Ballard, Opelousas, Intermediate-Senior Superintendent; Young People and Adult Superintendent, Mrs. J. H. Cain, De Ridder; Missionary Education Superintendent, Mrs. C. E. Fike, De Ridder; Teacher Training Superintendent, Mrs. O. C. Stanton, Lake Charles. Rev. C. A. Battle, the efficient presiding elder, held a great district conference.

The Monroe-Ruston District Conference will be held this week, also the Houma District. Alexandria District will be held May 10-12, and the Sunday school meeting will be Wednesday, from 2 to 4. Dr. R. A. Cummins, of Natchitoches, will deliver the main address. Send Sunday school delegates for Wednesday.

Let every Sunday school observe Sunday School Day.

ALONZO EARLY,
Field Secretary.

THE COLLEGE OF BISHOPS AND THE CHRISTIAN EDUCATION MOVEMENT.

It is the definite, carefully considered judgment of the College of Bishops that the Christian Education Movement is one of the most vital fundamental matters which has been before the Church in the present generation, and the success of the Movement is, in our judgment, a necessity for the future efficiency of our work, both in the home and the foreign fields. We urge our people, both preachers and laymen, to push this great work to a successful conclusion, and we pledge to our Educational Commission our earnest, persistent co-operation to the end.

JAMES CANNON, Jr.,
COLLINS DENNY.

Adopted by College of Bishops,
in session at Louisville, April 29-30.

A GREAT REVIVAL IN CANTON, MISS.

Dear Brother Carley: Sunday night, May 1, closed a great revival of two weeks for our church here in Canton. Rev. J. O. Hanes, one of our general evangelists, and singer, Brother W. G. Waltermire, of Birmingham, Ala., assisted us in the meeting. Our people were anxious for this revival, as they had had none in four or five years.

Great interest was manifested from the first to the last service. Great congregations filled the church every night during the meeting. Brother Hanes preached the gospel with old-time power. He is a man with a message and is well fitted for his great work. He draws and holds his congregation. I have never had better help in a meeting. It has not been my privilege for many years to witness so great revival. We had many conversions and reclamations. Strong men came to the altar and were gloriously saved.

The spiritual life of the church was greatly quickened and all departments of the church have taken on new life. We had eighty-five to join the different churches. Seventy-six of these joined our church, making a total of 96 received into the church this year. We are expecting others to join.

H. A. GATLIN, Pastor.

God's designs will bring us more than our desires.—Selected.

To hide one lie, a thousand lies are wanted.—Selected.

A SUNDAY SCHOOL REVIVAL.

Dear Brother Carley: I am certain that you preachers of greater experienced will appreciate my condition when I explain myself. I am trying to bring up my course of study and preach at nine places in a part of two States. Naturally one is led to believe that I am a busy man, which is certainly true. But this morning I am grappling with a strange experience. Not a single look in the course interests me; I can't get started on a sermon; papers and magazines are not appealing. Getting tired? No, indeed —I have been in a Sunday school revival! Sunday school revival? One says he never heard of such. Have you ever had H. L. Clark, Assistant Sunday School Field Secretary, of the Mississippi Conference, on your charge?

Brother Clark came to my charge (Americus) Friday, April 29, and left Monday, May 2, and time only can tell the good he has done. He has the practical side of the Sunday school and gives country people that can be worked. My people call him "the preacher." He spoke three times Sunday, May 1, and led two sessions of Sunday school and taught one Bible class.

After being with him a short while, I realized he had the work at heart. I also found him a true Christian gentleman and worthy of the confidence of our Conference. His zeal is great and my Sunday school folks were inspired as I have never seen before. New plans are being made to make our Sunday schools all that can be expected of them. The charge has a new vision of the possibilities of real live Sunday schools.

So you see I am praising God for His kind providence which prompted me to ask Brother Chambers to send Brother Clark to my charge. I am sorry he could not stay longer, but will say I am ready to give him ten days on the Americus charge any time he can come. Brethren, don't miss the great opportunity of having him. May God bless and lead the Sunday school workers. Your brother in Christ,

VAN R. LANDRUM.

Harleston, Miss.

PERMANENT INVESTMENTS.

The appeal of the Christian Education Movement is one for permanent investments. Our people are not asked to give $33,000,000 to be used even in service to their own generation. It is to go into endowments, buildings, lands, scholarships, and the establishment of chairs or departments in our Methodist schools. A small percentage of the total is to be used for equipment, this alone representing in any measure investments other than permanent ones.

This makes powerful appeal to the man or woman who is concerned, and rightly so, as to the use of money given for the furtherance of the enterprises of the Kingdom of Christ. Whether the gift be in hundreds of thousands of dollars or tens of dollars, it is to be used for the years to come. Thus will it keep alive the influence of the donor as it is used for the better equipment of men and women who will serve the world in the spirit of the Master.—Bulletin.

CHRIST WITH HIS INNER CIRCLE.

Mark 14:12-31.

While the ministry of the Master was to all with whom He came in contact, in a peculiar manner He devoted himself to the training of the twelve, that He might lay deep and strong the foundations of His church, and that leaders might be fitted for the days which should follow the crucifixion and the resurrection.

The purpose and power of the Christ found expression in the realm of human life. He who had made the Universe, who had all power in the domain of the material, who had sown the unfenced fields of space with the stars from His open hand, as a farmer scatters the grain, He chose to devote His effort to, and express His power in the reaching of the human heart and in the training of men to represent God in the world. It was His expression of the value of men as against things. More of divinity is shown in turning the human heart to God, in attuning the human soul to the infinite, than in the creation of worlds.

These disciples represented every type of temperament, every variety of individuality, every variation of human ability. They had been called from different walks of life, but were bound into one group by their devotion to their Lord. Judged by every human standard, poor stuff they were out of which to make the foundations of the church against which the gates of hell should never prevail. There was Peter, impetuous and impulsive; there was Thomas, the conservative, who refused to believe unless given unanswerable evidence; there was John, the mystic, who loved his Lord with a deep and undying devotion; there was Judas, whose increasing avarice brought him to the point where he was ready to sell his Lord for thirty pieces of silver.

Christ is still the center of the human circle, and men from every point of the compass, men of every class and condition, men of every taste and temperament are drawn to Him and brought nearer to each other, as they gather about Him. Men will always differ in many respects, as they differed in the days of our Lord; there will always be the impulsive and the phlegmatic, the mystic and the practical, but for all alike Christ is the one hope and the one help, the one leader, the one Lord.

Little chance there seems for agreement on questions of church polity, on matters of minor doctrines, but however widely we differ in ability, temperaments and views, let us draw nearer to Him, who alone can save.—Ex.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Grenada Dist.—Third Round.

Kilmichael circuit, at Lodi, May 21.
Red Banks ct, at Mahon, May 28, 29.
Holly Springs, May 29, 30.
Water Valley, First Church, June 3, 5.
Water Valley, Main St. and Taylor, at Forest Hill, June 4.
Grenada, June 12, 13.
Oxford sta., June 17, 19.
Oxford ct., at Midway, June 18.
Abbeville ct., at Union Hill, June 19, 20.
Durant, June 26, a.m., and 27 p.m., June 26, 27.
Lexington, June 26, p.m. and 27 a.m., June 26, 27.
Valden ct., at Hebron, July 2, 3.
Winona sta., July 3, 4.
Ebenezer ct., at Thornton, July 9, 10.
Pickens ct., at Richland, July 10, 11.
Coffeeville ct., at Goshen, July 16.
Paris ct., at Pine Valley, July 17, 18.
Tie Plant ct., at Bethel, July 23.
Holcomb ct., at Sparta, July 24, 25.
Duck Hill ct., at Gore Spgs., July 27.
Winona ct., at Bethesda, July 29.
Poplar Creek ct., at Shiloh, July 30, 31.
Sallis ct., at Shrock, Aug. 6, 7.
Waterford ct., at Asbury, Aug. 11.
Ashland ct, at Wesley Chapel, Aug. 12.
Lamar ct., at Harris Chapel, Aug. 13, 14.

R. A. TUCKER, P. E.

Corinth Dist.—Second Round.

Moorevlle ct., at Oak Hill, May 13.
Mantachie ct., at Oak Grove, May 14, 15.

The Corinth District Conference will be held in Baldwyn, May 17, 18, 19, beginning at 2:30 p.m., Tuesday, May 17, and closing Thursday night, May 19.

J. B. RANDOLPH, P. E.

Aberdeen Dist.—Second Round.

Buena Vista, at Ebenezer, May 14, 15.
Fulton, at Friendship, May 17.
Nettleton, at Shiloh, May 19.
Greenwood Springs, at Soule's Chapel, May 20.
Tremont, at Hopewell, May 21.
Randolph, at Washington, May 26.
Toccopola, at Toccopola, May 27.
Salem and Oakdale, at Salem, May 28, 29.
District Conference, at Houston, June 14, 16.

T. H. DORSEY, P. E.

Sardis Dist.—Second Round.

Crowder, at Bethel, May 14.
Sardis Ct., at Cold Springs, May 14.
Courtland, at Wesley Chapel, May 15.
Horn Lake, at Poplar Corner, May 20.
Tyro, at Tyro, May 21, 22.
Mt. Pleasant, at Union, May 28.
Olive Branch, at Oak Grove, May 29.
Batesville, June 5.

The District Conference will be held at Senatobia May 3 5, beginning with an opening sermon on Tuesday evening by Rev. A. C. McCorkle.

R. A. MEEK, P. E.

Columbus Dist.—Second Round.

Mayhew and Sessums, at Sessums, May 15, p.m.
Cedar Bluff, at Siloam, May 19.
Sturgis, at Mount Airy, May 21, 22.
Longview, at Bevil's Hill, May 28, 29.

District Conference at Wier, April 22-24. This includes Sunday. We hope all the preachers, and as many laymen as can possibly do so, will remain over for Sunday, the 24th. Preaching will be given a prominent place on the program throughout the Conference. Conference will open Friday morning at 9:30.

A. T. McILWAIN, P. E.

Greenwood Dist.—Second Round.

Tutwiler, at Glendora, May 15, a.m.
Phillipp, at Rome, May 15, p.m.
Drew, at Sandy Bayou, May 22, a.m.
Ruleville, at Doddsville, May 22, p.m.
Sunflower, at Blaine, May 29.

Rev Sam Steel, D.D., of Mansfield, La., will preach twice daily during the district conference. This is a great treat for both laymen and preachers. Committees will be announced later.

S. L. POPE, P. E.

Greenville Dist.—Second Round.

Jonestown and Rich, at Rich, May 14, 15.
Benoit, at ———, May 21, 22.
Hollandale and Arcola, at ———, May 29.

District Conference at Gunnison, April 28-May 1.

JAMES H. FELTS, P. E.

Only the hungry heart can taste the bread of life.—Selected.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

FROM THE PRESIDENT'S MESSAGE.

Miss Belle H. Bennett.

It is not my purpose in this brief message to speak to you in detail of the work that you are doing and have done as a Woman's Missionary Council, in either the home or foreign fields. The printed reports of your secretaries are in your hands.

The Christian Education Movement.

The Christian Education Movement now on in Southern Methodism is but one part of a world-wide movement of Protestant Christianity. It is of vital importance to the womanhood of the world, and it is, by every token, a Providential continuation of the great Woman's Movement which, during the past three-quarters of a century, has belted the globe.

Every woman and child in the church should have a part in making this great movement a success, and this Council should send out a message of courageous assurance to the two hundred and fifty thousand women and girls of the Missionary auxiliaries who never fail to answer a call to go forward.

Missions and the Inter-Church World Survey.

A great light has been thrown upon the mission work and on the mission fields of the world during the past year. Under the pressure of a world-wide need, and the inspiration of a few wise, courageous leaders, less than three years ago, the greatest inter-denominational movement in the history of the Protestant world had its origin in what has since been known as the Inter-Church World Movement of North America.

Policies and plans such as the Christian churches had never before known were developed for a scientific survey of nations and peoples—all that relates to human life.

Unfinished and insufficient as this survey has necessarily been in so short a time, the information given, the revelations made in the two volumes (American and Foreign) are worth far more than all the labor, time and money that could possibly have been expended for such a contribution to the great task of the Christian church.

The millions of people of all nationalities in our country who never enter the church of God; the thousands of pagan souls at our doors who are never asked to enter a Christian church or told of the saving grace and love of Christ by any follower of His among us; the States in which there are villages, towns, hamlets and even entire counties having no churches, Sunday schools nor other regular Christian services in them, are rehearsed to the public in the American number of the Survey.

The overlapping of denominational churches in cities and towns, the needs of our Christian educational institutions and the appalling lack of Christian leaders, ministers, missionaries and teachers are made to stand out before us.

Daily Bible Schools.

Another great and effectual door has been opened to our Christian workers in this country in the almost universal opportunity, wherever it is asked of school boards, for the teaching of daily Bible schools in connection with the public schools of our country.

The startling revelation that one million and six hundred thousand Jewish children in the United States have an average of two hundred and fifty hours of religious instruction annually, and eight million Roman Catholic children receive two hundred hours annually, while Protestant children receive only twenty-six hours annually, has aroused and gripped the attention of the thinking men and women of our churches wherever it has been made known.

In every urban community within the bounds of our Southern Methodist Church wherever there are one or more Protestant churches or high schools, and one or more Protestant churches, the co-operation of these churches should be secured, a Daily Bible School Commission formed, and an earnest, well trained Christian teacher or teachers employed.

Love never turns its microscope on our faults.—Selected.

Obituaries

Mrs. J. H. EVANS (nee Miss R. I. Franklin) was born March 20, 1837, and passed to her reward March 21, 1921. She united with the Protestant Methodist Church early in childhood. Her conversion was clear and distinct—there was no doubt in her mind about her salvation. She knew her Lord and she had unbounded faith in Him. She was converted in those olden days when people lived the simple life—when people trusted one another—when it was no trouble to have great, soul-stirring revivals, when the very atmosphere was surcharged with the fires of heaven. She knew she was saved. She was married to Rev. J. H. Evans, February 10, 1869, and three children blessed the union—Mrs. Mattie I. Thompson, Mrs. Hattie L. McDonald, and Miss Beaula Evans. There are three stepchildren—Mr. J. M. Evans, Mrs. Florence Thorn, and Mrs. Bettie Finch. She and Bro. Evans came over to the M. E. Church, South, when the M. P. Church united with us, years ago. Brother Evans preceded her to the glory world some three years ago. Her last days were like the full blossom of a beautiful flower—but, unlike the flower, her beautiful life did not fade with age—she seemed to get sweeter and more beautiful with the passing of the years. Her passing out was like a beautiful sunset, quietly, serenely, slowly sliping behind the western horizon. So she passed from this life into the glorious life beyond. Her body fell asleep to await the resurrection. She has deported this life for the life eternal. She was happy in life, happy in death, and, thank God, she is supremely happy in her eternal home.

Her Pastor.
JAS. M. LEWIS.

RESOLUTIONS.

Whereas, near the close of the Sabbath, March, 27, 1921, the spirit of Mr. M. A. GREENE, one of the most faithful and useful members of our Sunday school, left this earth and returned to its Maker; and whereas we realize nothing we can say will add to the completeness and effectiveness of the life of our departed friend, yet we feel that we would be derelict in our duty to the cause he loved so well and served so faithfully with all his talents, did we not make an expression of our appreciation of his faithful service as a teacher in this Sunday school for nearly a score of years; therefore, be it

Resolved, That we, the officers and teachers and pupils of the Holly Springs Methodist Episcopal (South) Sunday School, will ever appreciate our association with Mr. Greene in the Sunday school. The instructions which he gave and his exemplary conduct will be a benediction to us throughout life.

Resolved, further, That we express our profound sympathy for the bereaved wife and children.

Resolved, further, That a page of our minutes be set aside on which to copy these resolutions, and that they be sent to the city paper and the New Orleans Christian Advocate for publication.

Signed by: L. G. Fant, W. H. Jones, C. H. Curd, Committee.

Adopted by the Holly Springs Sunday School April 17, 1921.

He alone succeeds in life who lives it unto God.—Selected.

BIENNIAL MEETING OF REPRESENTATIVES OF CONFERENCE BOARDS OF CHURCH EXTENSION.

Reported by Alfred F. Smith.

Since 1909, when the first such meeting was held at Memphis, Tenn., the Annual Conference Boards have been sending representatives, usually the President and Secretary, biennially to a meeting of Conference Board Representatives.

Such a meeting was held at Louisville, Kentucky, on April 26, 1921. There were forty-three men present and every Conference in the Connection, except one, was represented. Rev. J. R. A. Vaughan, of the St. Louis Conference, was elected to preside. His selection emphasized the fact that he organized a Church Extension Society in Colorado before the General Conference had established the General Board, that he was made chairman of the first Conference Board of Church Extension, that he was a member of the first meeting of Conference Board Representatives, and that he has been President of his Conference Board for sixteen years. Mr. P. B. Cox, Wichita Falls, Texas, and Rev. C. H. Hesser, Washington, D. C., were made Secretaries. Dr. S. H. C. Burgin, General Secretary, in his words of welcome, stated the importance of having the Conference Board officers perfectly conversant with Church Extension aims and methods, to have them assist each other and the General Board in devising wise plans and in suggesting needed legislation, and most of all to catch the spirit of the great enterprise of building.

The program of the day was crowded to the brim with tip-top speeches, not a dull or irrelevant one amongst them. Every man made careful preparations and loaded every second of his time with important words. The topics were just the problems that Church Extension Boards have to meet and the consideration of them furnished an institute of instruction and council such as every pastor would be profited to have heard.

It was brought out that "red tape" is not to be despised. Every strand and knot of it is essential to sound finance and permanent success. The law on the Refunding Bond was unanimously approved, and the General Secretary was praised for being, as he said, a "stickler for form" in making loans. The intelligent and earnest men who came to this meeting from all sections of the church, from Texas and Florida, from Baltimore and Corvallis, Oregon, found but little fault with their relations with the General Office, no criticism of policy or management, and by resolution gave hearty commendation to Dr. Burgin, the General Secretary, to Mr. Jas. B. Preston, the Assistant Secretary, and to Mr. T. L. Jefferson, of the Loan Department. The program of the day ended on schedule time, every man a-tingle with interest. The best of humor had prevailed through the day, though no representative had the time to say a fraction of the things that burned in his mind concerning Church Extension.

In the evening a banquet was tendered the representatives by the ladies of the Fourth Avenue Methodist Church. They did it in Kentucky elegance and warmth of hospitality. You will not often hear richer toasts than the speakers gave. They responded to sentiments that characterized the States from which they came: as for instance, "Old Kentucky Home," "Old Dominion," "Show Me," "A Tall Fir," "Oranges and Alligators," "A Goober Grabber," "A Real Gusher."

The business and the pleasure of the session closed with the passing of resolutions which embodied the results of the discussions, as follows:

Report of Committee on Resolutions.

Your Committee on Resolutions begs leave to submit the following report:

(1) We have been deeply impressed with the orderly, business-like methods which have characterized the proceedings of this Conference, and we believe it is evidence of the fact that the affairs of this great arm of the church are in skilled and able hands.

(2) We have a profound and abiding faith in the ability and efficient leadership of our Secretary, the Rev. S. H. C. Burgin, D.D., and his able, courteous and progressive assistant, Mr. Jas. B. Preston.

With the utmost confidence, we commit to them and their corps of assistants, the keeping of the Master's interest in this part of his moral vineyard.

(3) We recommend an increasing activity in the campaign of publicity, concerning the work of the Board of Church Extension, applying to both the General and Conference Boards, to the end that our people of Southern Methodism may more fully be educated concerning the aims and purposes of this most important work. We suggest that the Presidents of the various Conference Boards arrange to have this work brought prominently before the Annual and District Conferences, in their respective jurisdictions; that he also cause a brief and comprehensive summary of the work done by the Annual Conference Boards to be published once each Conference year in their respective Conference organs, and that each pastor be requested to preach a sermon on the work of the Board of Church Extension during the Conference year.

(4) That the General Conference Secretary have printed in pamphlet form, and a supply forwarded to the various Conference Secretaries, a concise statement of the essential requisites that should be embodied in an application, some of which we here note:

Title to church or parsonage property must be clear and contain the Trust Clause.

Must not be a union church, or operating jointly in connection with some other enterprise.

No donation to a church costing over $10,000, except in special instances.

Loans of over $3,000 require a three-fourths vote of the Board.

Loans must be protected by first mortgage on property.

Donations must be secured by mortgage and refunding bond.

Property must be insured, payable in event of loss, to the Board of Church Extension.

Application must be ordered by quarterly conference, and must be on regular printed form.

Applications to the General Board must be in the hands of the Conference Board Secretary on or before March 1.

Applications to Conference Board must be in the hands of Secretary prior to convening of the Annual Conference.

(5) Where possible, we recommend that some member of the Annual Conference Board, to be designated by the President of the Board, visit and make a thorough investigation in every instance where application is to be made to the Board of Church Extension, either local or general, making a report thereon at the time and place the application is considered. The report may be made in writing to the Secretary prior thereto.

(6) We most heartily endorse the suggestion made on the floor of the Conference, that special attention be given by the General Board to our equipment for the great work, and the grasping of the splendid opportunities now open for development in our educational centers, and respectfully request the General Board to confer on the General Secretary (if same does not already exist) full authority to develop this field.

(7) We commend the splendid service rendered by the Architectural Department, under the very able supervision of Rev. J. A. Baylor, and most earnestly request our people to consult this Department before launching their building projects.

(8) Let us not forget that the vital life force underlying the work of the Board of Church Extension is the Loan Fund. Therefore, let us by every legitimate means labor to increase this Fund for the larger work that lies before us. When possible we recommend loans rather than donations.

(9) We also recommend that the Board of Church Extension use its best efforts in perfecting a plan for the better protection of our church property at the earliest possible moment, as set forth in the General Conference enactments of 1918.

"Unite the Two so Long Divided—Knowledge and Vital Piety."

This was the ideal of Wesley—inscribed on Kingswood, the first Methodist school on earth. It has been the guiding ideal of the Church always and everywhere. It is the ideal which inspires and furnishes the motive to the schools of Louisiana and Mississippi Methodism to-day.

Sound in scholarship and Christian in character, these institutions transmute money into men and women. They build manhood and womanhood. They produce the cultured leaders in all affairs. They furnish the Christian workers for the pulpit, the mission field, and all the social agencies working for the world's redemption.

Shall we force them to continue the grinding process of trying to make bricks without straw? Shall we keep the door closed to those who clamor for admission? Shall these institutions which have served so faithfully and so well now be forced to fall because of an inadequate support?

The Christian Education Movement is the only hope they have. On it they pin their faith. To its friends they appeal in the hour of the world's worst need.

Kept out of the field by Official order while money was easiest to get and while expenses soared to unheard-of proportions, these colleges have displayed an admirable fortitude, waiting for the Church to relieve the strain upon them. Surely no faithful Christian man—none who has a vision of his duty—none who realizes what Christian Education means to the world—will fail to respond with hearty enthusiasm in this supreme moment.

REMEMBER THE DATES MAY 28th to JUNE 5th.

THE SCHOOLS OF LOUISIANA AND MISSISSIPPI:

Centenary College of Louisiana
Grenada College
Mansfield College
Millsaps College
Port Gibson College
Seashore Camp Ground School
Whitworth College
Mississippi Conference Training School

BY THIS SIGN EDUCATE
CHRISTIAN EDUCATION MOVEMENT
M.E CHURCH, SOUTH

CHRISTIAN EDUCATION MOVEMENT

M.E. Church, South · Nashville, Tennessee

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 68—No. 20. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3374

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MAY 19, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

TIME TO ACT.

The Christian Education Movement has been presented to the membership of the church and to the friends of a better civilization from every possible angle. Unanswerable arguments have been adduced to prove that we are practically at the turning of the ways and that the future is largely dependent upon the kind of education we provide for the next generation. Without opposing education by the State, it has been demonstrated that the church cannot escape the responsibility of providing educational institutions that will minister to the spiritual as well as the intellectual part of our nature if it would do its part in making our civilization essentially Christian. Not all has been said that can be said, but the time for action is at hand. Within the next few weeks the supreme test of our professions will come. We must raise $33,000,000 in subscriptions throughout the church or acknowledge that we are still asleep in the most critical period of the world's history, indifferent to the urgent appeals of our most effective agencies for propagating the faith, blind to the opportunities for blessing the world that are spreading themselves before us, too proverty-stricken to finance the legitimate business of the Kingdom of God, unconcerned about the future welfare of our own children—we must acknowledge one or all these things if we do not do all in our power to bring to a successful issue this great Movement in which our church is engaged. We must continue to think and to speak—but the time to act has come. Every local organization should be completed at once, every possible preparation made for the campaign, May 29-June 5, and all our forces mobilized for the victorious advance. The Christian Education Movement appeals mightily to those who like to be up and doing.

JUST ONE EXAMPLE.

As one example of the opportunities confronting the Methodist Episcopal Church, South, to make a real and lasting contribution to the intellectual, the moral, and the spiritual welfare of this and succeeding generations, we call attention to the possibilities in connection with Centenary College, located at Shreveport, La. This historic institution has already made contributions to the State the value of which cannot be measured in terms of money; and it has before it a future more brilliant with promise if its friends will rally to its support as it deserves. The only institution of its kind belonging to our church in the State, it is located in a city that is peculiarly suitable as the seat of a great institution of learning, and it has accessible a patronage that can give it as large a student body as it can equip itself to serve. Its local friends have determined that it shall have their unqualified support, and already a group of them, irrespective of denominational affiliations, have pledged more than $200,000 to start it on a new era of greatness. Other friends are ready to come to its help if its resources are adequately strengthened by contributions from the State at large. If the Louisiana Conference raises its quota in the Christian Education Movement, there is good reason to believe that it will, within a few months, have a million-dollar institution to which it may look for leadership in the testing days that are to come—an institution that will take rank with any other of its kind in the whole church. This is the opportunity that confronts Louisiana Methodism—and similar opportunities exist in other States. Shall we fail to take advantage of them?

IT ALL DEPENDS.

Thomas A. Edison is reported to have said recently: "College men are amazingly ignorant." If Mr. Edison proposes to measure the knowledge of newly-graduated college men by his own present knowledge of electricity, for example, we suppose we shall have to admit that they still have a good deal to learn; but if he means to suggest that the time spent in college is largely lost, we are forced reluctantly to say to Mr. Edison, "You are amazingly ignorant." We do not recall the exact figures, but careful investigation has shown beyond the shadow of a doubt that college-trained men are the ones upon whom the burden of leadership almost invariably falls in every sphere of activity. We are inclined to believe that Mr. Edison's opinion is due to the fact that he himself did not have the advantages of a college education and he is, therefore, unable to appreciate its real worth. However that may be, we are sure the world is not going to begin to tear down its colleges on the strength of his assertion.

WORK AND SUCCESS.

A great leader in the industrial world said not long ago: "The man who gets out ahead of the crowd must work harder than the rest of the crowd. Seems elementary, doesn't it? Yet it's so simple that some folks never will believe it." That is the trouble—it is hard for people to understand that the price of success is hard work. This man was not speaking theoretically he had worked himself up from a place where his only capital was the ability to work hard, to the managership of a concern that does an annual business of $25,000,000. Too many young men reverse the natural order of things in their thinking: they imagine they would work hard if they had a high position, while the only way to reach that position is to work hard. The man who keeps moving is bound to get somewhere.

NOTHING BUT THE TRUTH.

The new constitution of the State of Louisiana, now being framed by the convention in session at Baton Rouge, will contain a provision that has been in it since 1879—"Gambling is a vice and the Legislature shall pass laws to suppress the same." Although the committee reported this item with the reference to vice left out, the convention as a whole objected to the omission and the words were restored. We are glad of it. Gambling IS a vice; and the constitutional characterization of it as such will strengthen the hands of those who desire to see it eradicated from the State. We shall see if the next Legislature will observe this mandate of the constitution.

A "MEDICINE"—BUT GOOD FOR NO DISEASE.

A news item from Washington last week was to the effect that two eminent physicians—Dr. Howard A. Kelly, of Johns Hopkins Hospital, and Dr. James M. H. Rowland, of the University of Maryland, in a hearing before the committee which is considering the bill to strengthen the Volstead Act, declared they knew of no disease which beer would cure, and that they had never seen it prescribed. We wonder what the brewers and their friends think about it—while they declare beer is necessary as a medicine, distinguished physicians say they know no disease for which it is good. We knew a man who had to quit drinking beer because his physician told him it would kill him if he kept it up.

DON'T SAY IT.

It is bad enough to think evil of people—but it is worse to speak it. Unkind words wound more feelings, start more misunderstandings, wreck more friendships, and break up more homes than almost any other cause that can be thought of. Unfortunately, too, they are easy to speak. The inspired writer was not beating the air when he commended the virtue of bridling the tongue.

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WHAT DOES THE CHRISTIAN EDUCATION MOVEMENT PROPOSE TO DO?

By J. H. Reynolds, Director General.

1. The Movement proposes to create in the mind of the church a profound conviction in favor of Christian education, a big body of public opinion that will insist upon carrying Christian ideals into all education.

2. It proposes, in co-operation with a similar movement in other churches, to bring about universal religious literacy. It proposes to abolish religious illiteracy in the nation. It recognizes that religious illiteracy is a greater menace to the stability of our republican institutions than is literary illiteracy. The great mass of our people are religious illiterates and that means moral illiterates. Just how does the Movement propose to abolish religious illiteracy?

(a) Through an emphasis on the Christian home as the first primary institution of religious education Through the pulpit and through all other possible channels of publicity the Movement proposes to bring to the consciousness of parents, and of young people who may become parents, a full realization of the tremendous moral responsibility of parenthood, and a sense of the place of the home in any comprehensive scheme of Christian education. It will be remembered that Mr. Grady, after looking in on the Supreme Court, the United States Senate, the Executive Departments of the government, our big factories, our, steamships and railroads, in his search for America's greatest institution, found it down in a country home in Geirgia while he was on a visit to an old college friend of his. About eight o'clock at night, the father, an elderly gentleman, remarked that it was the custom in his home to have family prayers, called for the family Bible, read a passage of Scripture and knelt in earnest prayer for the visitor in the home, for the members of the family and for their common country. Mr. Grady later said that in the home of his friend he found America's greatest institution, namely, the Christian home. It is our greatest institution because it is there that reverence for God, for sacred things, for parental authority, is indelibly impressed upon impressionable childhood and the foundations laid for Christian character and good citizenship.

(b) By making the Sunday school a real efficient school in religious education. The Sunday school now gives the child only thirty minutes of instruction in religion once a week. It is entirely inadequate as a program for bringing about universal religious knowledge. The Christian Education Movement proposes to establish in every college and university of the church a strong Department of Bible and Religious Education and an appreciation of the supreme value of religious education in the life of the church, of the nation, and of the world. The students will, therefore, go back to their respective churches and become efficient Sunday school teachers, Sunday school superintendents, and directors of religious education, thus making the church an efficient agency in religious education. We will then call upon the public schools to dismiss the children at least one-half day in the week and will take them to our respective churches and give them thorough systematic religious training.

Through these two agencies, revitalized and made efficient, we will bring about universal religious literacy, and thus will lay the foundations for a great Christian nation.

3. The Christian Education Movement, in the third place, proposes to provide adequate equipment and endowment for our church colleges and universities so that through them we may develop a constantly growing stream of highly trained Christian leaders to man the church, both at home and abroad, and to take the responsible places of leadership in modern industry, in labor, in law, in medicine, and in government. In other words, through church colleges and universities as well equipped and manned as any institutions in the land, the Christian Education Movement proposes to conquer the higher culture of the nation with the spirit and ideals of Jesus Christ. Until the higher culture of the nation is Christian the church will get nowhere in its evangelistic program.

The higher education and culture of Germany had become thoroughly materialistic and pagan. This developed an extremely selfish, materialistic leadership, under whose guidance the nation was plunged into the abyss, and with it our modern civilization came near to complete collapse. Indeed the destructive forces turned loose in 1914 have gone much further in destroying some of the fundamental elements in European civilization than we Americans dream of. Warned by this strategic experience in the history of the world, the Christian churches of America, through educational movements, propose to Christianize the higher culture of the nation, and this can be done by an adequate equipment and endowment of the church colleges and universities of the country.

WILL THE CHURCH DO HALF ITS DUTY?

By Hon. Wm. Hemmingway.

My interest in the educational fund which our church is trying to raise emboldens me to give a few facts which will show the opportunity that the church now has and face it with its responsibility towards the children of Mississippi.

The facts which I give were partly acquired in my capacity of Chairman of the House Appropriations Committee in the last Legislature, and in direct inquiries since that time.

The Legislature provided a bond issue to enlarge the State educational institutions. It is not probable that any enlargement of these institutions will be provided for at least five years, and probably ten. Our State educational institutions, namely, The University, The A. & M College, The Mississippi State College for Women, The State Normal College, The Industrial Training School, The Blind Institute, The Institute for The Deaf and Dumb, are taking care now of approximately 3,700 children, not all of them being in the college department, however. The building program of the State, provided for by the bond issue, will increase the capacity approximately 500 students, if the present students are not given any additional room. But, as there are from two to nine in some of the rooms, the enlargement will not be for 500, if health is to be considered and not more than two or three are placed in one room. This total to be taken care of by the State, therefore, being for many years, will not exceed 4,200 students, with 3,700 now enrolled.

From figures given to me during the Legislature from reliable sources, I find that the number of high school graduates in 1919 was 6,000. That left us at that time with 2,400 to be provided for by private, denominational and parochial schools, which was beyond their capacity. Many were turned away from all institutions and either lost for life their chances for an education or went beyond the State for such an education. With the compulsory education, school attendance last year increased 33,000 and if 1 per cent of these attend the State educational institutions, they will be taxed to their limit, even with the bond issue buildings.

One hundred graduates per county would be 8,200. Some counties are turning out approximately 300. So, in the two years, we will have about 1,000 graduates from high schools before the State will be willing to make additions to its institutions; and before the payments are completed on the present Educational Movement there will be from eight to ten thousand graduates of high schools. The State is limited to 4,200. The responsibility to take care of the others is with the private, denominational and parochial schools. We are deciding how to meet that responsibility, how to grasp that opportunity. What are you going to do with the 4,000 high school graduates that have no college to attend in the State of Mississippi?

When the denominational schools made a fight before the Legislature to have their graduates admitted as teachers on the same terms as the graduates of State institutions, one of their arguments was, "We are taking care of boys and girls that the people have to pay taxes to take care of, if we don't." The Legislature heeded that argument, and it is now to be decided by the denominational schools as to whether they will continue in that field or neglect it.

The State is giving $4 per capita for the education of children. One State is giving $60. Will Mississippi continue this proportion and perpetuate itself in a sceondary position for all time by not giving her children educational advantages equal to the best?

My figures are based on high school graduates, and it is estimated that a large number go to college and enter the Freshman class before they graduate from a high school. The figures become more convincing; and when we realize that the churches are undertaking to give a preparatory education as well as a college education, the responsibility and opportunity both become much greater. The figures I have given are purposely made a little smaller than are really justified, but I want them to be such that they cannot be safely attacked.

The State is doing one-half its duty; will the churches be content to do only one-half?

Jackson, Miss.

SOMETHING WORTH WHILE.

The Seashore Divinity School will be in session at Biloxi, Miss., on Camp Ground, from June 14 to 23. Brother H. M. Ellis is to be congratulated on the selection of the splendid platform men for the occasion.

The undersigned has been hearing preaching for more than fifty years and has heard nearly all of the celebrities during that time, besides having heard very many orators in various walks of life; has been a bystander at two General Conferences, seen pyrotechnic displays in parliamentary debate, heard silver-tongued political statesmen galore; and it is his opinion that the program of the Divinity School this year is the most promising in all his experience.

The Rev. Geo. L. Robinson has been with us twice before, and is a scholarly Christian gentleman, broad, deep, clear and inspiring and delightful—a man who has done original work both at home and abroad.

Bishop Quayle is unique. There never was but one, and perhaps there will never be another. Any attempt to portray the man and his messages would be as futile as to attempt to put upon canvas a storm and a dead calm, an ocean of mountains, the Aurora, and sweet strains of music all mingled in one.

Bishop James Cannon, Jr., is known throughout the United States and abroad, and is held in very great esteem on both sides of the ocean. The writer has not had the privilege of hearing him, but is convinced that our esteemed Bishop, who always brings things to pass, will give us a message of inspiration and truth, of more value than pearls and rubies.

Our own Bishop McMurry is a platform speaker and an orator, a man who does things on a broad scale, and we are all delighted to welcome him again at Seashore.

The purpose of this article is to get everybody to come, and to get the Methodist people to see that a way is provided for the pastors to attend this feast of good things. The banquet is so good, the writer does not want anybody to miss it. The following excerpt from the Christian Century is a propos.

"Every so often the preacher ought to get away from his church and sit in a pew. * * * His congregation at home should open the way for him to do this not less than twice a year. They should not expect him to come back and report, either, on what he heard. He should do this for the sake of his own spiritual culture. Incidentally, the restoration of the joy of his own salvation will inevitably affect his preaching."

It means new life, red blood, added inspiration, breadth, depth and height in Christian experience and efficiency. If the pastor's good wife can get off, it would not be a crime to provide a way for her and give her a much needed vacation.

C. C. MILLER.

SEASHORE DISTRICT CONFERENCE.

The Seashore District Conference of the M. E. Church, South, convened in the Methodist church at Columbia on the afternoon of the 26th day of April, 1921. After religious services conducted by Rev. W. M. Sullivan, the presiding elder, H. L. Norton, was elected secretary. All the pastors of the district were present during the sessions of the conference except Revs. W. L. Linfield, Lewis Fayard, and J. H. Moore. The per cent of the lay delegation in attendance was above the average.

The business of the conference was dispatched with the rapidity, the grace and dignity, with which the efficient chairman usually does things. The reports from the pastors gave account of fine progress in every department of church work. A report from the trustees of the district parsonage property, located at Long Beach, Miss., showed the property to be clear of debt, with a balance of cash in hand.

The reports of the local elders, deacons, and preachers were heard, their characters passed, and the local preachers' licenses renewed. The reports of all committees were read and adopted. F. L. Lingerman was licensed to preach. Rev R. G. Williams was recommended to the Annual Conference for elder's orders.

The following lay delegates were elected to the Annual Conference: J. S. Otis, H. B. Hinton, H. R. Rush, W. E. Barnes, and L. E. Havens. The following Ad Interim Licensing Committee was announced by the chair: M. B. Sharborough, H. C. Castles, W. L. Linfield, and W. G. Forsyth.

M. B. Sharborough, J. F. Campbell, J. M. Corley, and W. G. Forsyth, preached during the conference. Malachi Sharborough is indeed a prophet of the Lord, mighty in the holy Scriptures. Matt. Corley is a great preacher, and Campbell is not a whit less. Will Forsyth is that graceful, dignified character whose gospel messages always soothe and encourage.

The splendid progress of the Centenary movement, the Educational Campaign, the Methodist Hospital, located at Hattiesburg, and the Orphans' Home, at Jackson, as reported by their several representatives, is indeed gratifying. We were honored with the presence of a number of visitors during the sessions of the conference. The editor of the New Orleans Christian Advocate, Rev. W. W. Graves, presiding elder of the Hattiesburg District, Revs. C. M. Crossley, J. E. Williams, W. W. Nelson, R. H. Barr, Rev. T. M. Lemley, pastor of the Presbyterian church, and others, cheered us with their presence and good words.

Poplarville was chosen for the seat of our next district conference. A resolution of thanks to Rev. L. L. Roberts, host of the conference, and to those in whose homes delegates were entertained, for their courtesies and hospitality, was offered and adopted. All business having received attention, the conference adjourned with the benediction by the presiding elder. H. L. NORTON.

Secretary.

GREENVILLE DISTRICT CONFERENCE.

The 52nd session of the Greenville District Conference, North Mississippi Conference, convened at Gunnison, April 28, with Rev. Jas. H. Felts, the presiding elder, in the chair. The conference was opened with the communion service.

The attendance was a record breaker. There were more than forty laymen and laywomen present, besides every preacher in the district. Also, the visitors filled the church almost all the time during the business hours of the conference and at all times for preaching.

All points of business were given due consideration by the committees and on the floor of the conference. The Sunday school work was emphasized by Rev. R. H. B. Gladney, Rev. E. S. Lewis, Mrs. H. Tolbert and Mrs. J. M. Wyatt, all making fine and suggestive addresses. The Educational Movement was brought to the attention of the conference by Rev. E. N. Broyles, Dr. J. Reese Lin, of Millsaps College, and Rev. J. H. Felts. Many of the preachers and laymen and laywomen expressed themselves as being ready to do all that they can to put over this great movement, and if there is a single failure in the district it will come after a hard and honorable fight. The finances of the district are well up, in the face of the prevailing conditions. The preachers salaries have been increased in the district $500 over last year and are well paid up to date. Other causes are receiving due consideration and some debts are being paid. The interest of the Orphanage at Jackson was very efficiently represented by Mrs. Anna G. Riley, and that of the Rescue Home at New Orleans by Rev. J. L. Sutton. Revs. J. H. Holder and B. P. Jaco represented the Educational Movement and the Missionary Centenary respectively. It was found that there are several in the district who have offered themselves for life service in the Kingdom, three doing so at one of the evening services.

The following were elected to Annual Conference as lay delegates: S. V. Wall, J. H. Johnson, S. J. Holcomb, J. H. Sherrod, Mrs. J. M. Wyatt, Mrs. M. E. Dakins, Judge Percy Bell, A. J. Simmons, with Mrs. G. W. Butler, Edmond Taylor, Jr., J. T. Mathis, and Mrs. J. J. Pulliam as alternates. S. V. Wall was elected District Lay Leader. Not a point of business was slighted by the able president, who presided to the delight of all the conference.

The spiritual interest of the church was well looked after. Many times during the conference a testimony meeting was held, and on Friday morning Rev. L. A. McKeown led an old-time love feast in which all present took active part. The district has had some fine revivals, and over 100 have been added to the church on profession of faith alone. Preaching services were observed at 11 a.m. and 8 p.m., when the great old truths of the Gospel were told by Revs. W. W. Mitchell, C. P. Moss, J. H. Felts (by request of the preachers), W. C. Carlisle, E. N. Broyles and R. G. Lord. There were many seasons of spiritual refreshing during the conference, and a happy spirit of brotherhood prevailed throughout.

No people could have been more hospitable in their entertainment than the people of Gunnison were, or any pastor-host more untiring in his efforts to serve the visitors than was the host, Rev. E. E. McKeithen.

The conference adjourned to meet next year at Tunica, where they say that the chicken coops are there stories high and well filled.

R. G. LORD, Secretary.

MERIDIAN DISTRICT CONFERENCE.

The Meridian District Conference met in Shubuta at 9 a.m., May 3, with the service of worship conducted by the presiding elder, Rev. Paul D. Hardin. Rev. H. G. Hawkins, of Enterprise, had preached an excellent sermon on Monday evening as the opening of the conference. The preachers and all lay delegates were greatly pleased that our presiding elder was able to preside at every session and look carefully after all the interests of the conference. Our hosts, Dr. W. H. Huntley and the fine people of Shubuta, left nothing lacking in the entertainment, and it can truly be said that it was one of the most enjoyable and helpful conferences this district has ever had. Rev. M. L. White, of DeKalb, and Rev. H. A. Wood gave two strikingly original and helpful sermons that were full of evangelistic fire and fervor. Rev. J. M. Morse, on Tuesday night, presented the cause of Christian Education in a way that appealed to every thoughtful mind. Rev. B. F. Lewis spoke in the interest of the Orphanage at Jackson, and gave some facts in reference to the work being done there that will tend to make every one support it more diligently. Rev. G. S. Harmon was full of enthusiasm and facts about the work and need of the Methodist Hospital at Hattiesburg, and assured us that in his work as Commissioner of the Hospital he will diligently look after its interests. Rev. H. T. Carley, editor of our Advocate, was on familiar ground, having lived in Shubuta in days gone by when his father was pastor there. The many memories of that time did not hinder him from making a most effective appeal for more diligent effort in behalf of our Conference organ. The only president that Seashore Camp Ground School has ever had, H. W. Van Hook, was present and was so close to the scenes of his first circuit that reminiscences just had to be told that gave the Conference opportunity for some hearty laughter. The school is flourishing in spite of the hindrances, and Van Hook is as optimistic as ever. May his hopes and wishes all come true in the coming campaign for education!

One hour of the first day was given over to a memorial service in memory of our fallen brother, H. B. Watkins. Many touching tributes were spoken concerning him. He will live long in the minds and memories of his brethren of this district. Dr. W. H. Huntley presented a memoir that paid full attention to the great worth and efficiency of Brother Watkins as a Methodist preacher, and it was adopted by a rising vote.

Over 50 lay delegates were present and showed great interest in all the work of the conference. Miss Ella Wayne Ormond and Mrs. W. J. Ferguson spoke about the work of the Woman's Missionary Society and the Wesley House, and urged diligent effort in every charge for these two interests.

Harvey J. Oakley was licensed to preach, and Daniel P. Yeager and Clarence A. Massey were recommended to the Annual Conference for admission on trial.

W. D. Hawkins, D. W. Heidelberg, J. B. Holland, S. M. Graham, Miss Ella Wayne Ormond, Miss Madge Stuart, Mrs. W. J. Ferguson, and Mrs. P. D. Hardin were elected delegates to the Annual Conference.

Scooba was chosen as the place for the next district conference.

The presiding elder appointed a licensing committee, J. Lloyd Decell, J. L. Sells, W. J. Ferguson and W. A. Hays.

Rev. J. Lloyd Decell, the new pastor of Central Church, Meridian, recently from California, was given a hearty welcome. He has a large place in the hearts of his brethren.

W. D. Hawkins, our efficient Centenary representative, was present, spoke clearly concerning this great interest of the church, and on Wednesday night gave a lecture with new pictures, illustrating the advance on some of our mission fields.

The one supreme desire of preachers and laity, often expressed, was for a sweeping revival all over the district. May it soon come!

JAMES L. SELLS Secretary

GRENADA DISTRICT CONFERENCE.

The Grenada District Conference opened Wednesday, May 4, at Coffeeville, Miss., at 2:30 p.m., and continued until Friday at noon. The attendance was very good indeed, not only by the delegates, but by the people in the town and surrounding community. Many visitors were in attendance on the business sessions.

Much time was given to the report of the pastors, the majority of which showed that splendid work is being done. The discussion of church work of every nature was free and open, no work of the church being overlooked—pastor's salary, Conference collections, Orphans' Home, church paper, church records, sacraments, Sunday school work, Epworth League, educational work; in fact, all these were given time and thought. Much stress was laid on the spiritual needs and progress of the congregations. Two hundred and seventy-eight had been received into the church thus far. The pastors who had held revivals all reported good meetings.

The preaching was done by Revs. L. M. Lipscomb, W. H. Mounger, and W. W. Woollard. In addition to those helpful sermons, some addresses and talks were given by laymen. Hon. L. G. Fant, of Holly Springs, and Judge J. G. McGowan, of Water Valley, spoke in the interest of the Education Movement. J. H. Holder and W. R. Bourne caused the tide of educational interest to rise when they, with force and interest, presented the cause.

An interesting feature of the conference was a presentation of the Epworth League interest by

Miss Haldee Curd, of Holly Springs, the District Secretary. Mrs. A. W. Stokes presented the women's work.

The following were elected lay delegates to Annual Conference: L. G. Fant, J. G. McGowan, J. E. Bailey, Mrs. A. W. Stokes, R. E. Wilburn, R. W. Sharp, W. M. Meek, A. W. Milden; alternates: F. A. Howell, D. H. Bishop, Mrs. W. A. Stineback, L. A. French.

Licensing Committee: W. W. Woollard, T. M. Bradley, L. P. Wasson and W. M. Langley.

The royal entertainment given to the conference by the people of Coffeeville will long be remembered. The next conference will be at Vaiden.

W. R. LOTT, Secretary.

AN APPRECIATION.

The recent death of Brother Brown Jones marks the passing of one of the great laymen of Methodism in North Mississippi. His death took place at Robinsonville, Miss., in the home of his daughter and son-in-law, Dr. G. M. Shaw, where he had been on a visit for some time. His home for the past few years has been in Memphis, but his life work as a Christian worker was in North Mississippi. For long years he lived at Cockrum, then at Olive Branch. Here the writer had intimate association with him and learned of his great worth to his church. He was then an old man, but with mental and spiritual vigor he led his church in every good work. Physically he was not strong and suffered impaired vision, which was a great handicap in his church work. Still, he was one of the most capable superintendents and was a Sunday school enthusiast; and in the capacity of Sunday school superintendent he served for many years. For a long period of years he served on Annual Conference boards, and often as a delegate.

In his special interest for young preachers I first learned to love Brother Brown Jones. His warm greetings at the Annual Conferences, his sympathetic interest for the young preachers drew me closer and closer to him. Then when I became his presiding elder, often in his good home at Olive Branch, with his most excellent family, I came to know his true worth. I shall never forget at a quarterly conference in Olive Branch on Saturday and Sunday, how he planned for the old-time dinner on the ground Saturday, with preaching at eleven o'clock. He invited the other denominations, and this was a great occasion, a multitude of people being present. What true brotherhood and what a blessing to his own church!

A great and good man has passed out from us, one of the old type. He was so deeply spiritual he kept abreast of the progress of his church, but held tenaciously to some of the best things and methods of church work, proven and tried and sanctified in success by the fathers. He believed in magnifying the quarterly conferences. Blessed be his memory!

He leaves his good wife by a second marriage and a large family—five children by his first marriage and four by the second—to mourn his going; but they know where to find him. Many preachers of the North Mississippi Conference, like myself, feel a deep personal loss in the going of this great Christian layman.

W. M. YOUNG.

Leland, Miss.

NOTES ON FRENCH MISSION DISTRICT CONFERENCE FOR 1921.

On the afternoon of May 6, the District Conference of the French Mission District was opened by Presiding Elder Martin Hebert in the historic town of St. Martinsville, where is located the "real" Evangeline oak. This point is of especial interest to Southern Methodists, because our own Richmond Nolly preached here.

The opening session found all the preachers of the district in attendance, with strong lay delegations from all the charges except one, and with one charge showing a full delegation. And more than this, every preacher and every delegate remained until the close of the last session on Sunday night, the 8th.

The reports from the pastors showed a most gratifying zeal and energy in re-opening for service church buildings that had been abandoned, seven having been this year reclaimed, with the opening of work at nine points where buildings should be erected.

Several new Sunday schools have been opened, and there were reported fourteen active schools, with a total enrollment of over six hundred, as against a total Sunday school attendance twelve years ago of twenty-five. There were reported four more points ripe for Sunday schools, only lacking workers and funds to man them.

Brother T. L. Bryson, formerly a member of the Louisiana Conference, was a candidate for readmission, and his application was unanimously endorsed; while Brother C. W. Lahey was endorsed as a candidate for admission with Deacon's Orders.

Recommendation was endorsed for renewal of license for the following candidates: K. F. Martin, E. V. Duplantis, J. A. Knight, Edgar Dufrene.

At the preaching services we were privileged to hear Brothers T. L. Bryson, F. J. McCoy, A. S. Lutz, and Alonzo Early, while our brother laymen, J. H. Thatcher and R. T. Moore, made stirring addresses on the Educational Campaign, creating hearty responses in the hearts of their hearers, who are now ready to take hold of that movement with energy and vim. We were indeed glad to have these visiting preachers and laymen in our conference.

On Saturday afternoon, Mrs. E. J. Shaw, District Auxiliary Secretary, conducted a meeting for the woman's work, urging the women of the district to greater activity in the work of the missionary societies.

The following delegates were elected to attend the Annual Conference in November: Mr. H. C. Duplantis, Mr. J. H. Thatcher, Dr. R. S. Joseph, Mrs. E. J. Shaw, Mr. R. P. Duplantis, Mr. B. E. Reed, Mrs. J. J. Burdin, Mrs. L. M. White.

Owing to our presiding elder's well-planned program and tactful conduct of business, and the hearty co-operation of the delegates, the conference moved with verve and interest from start to finish.

We were so splendidly entertained by Pastor A. J. Martin and all St. Martinsville that a strong vote was cast to return there next year; but Houma won out by the small margin of one vote.

LAURA M. WHITE, Secretary.

NEWTON DISTRICT CONFERENCE.

The Newton District Conference convened in the beautiful and commodious Methodist church at Philadelphia, Miss., at 9 a. m., May 4, 1921. Devotional exercises were conducted by the presiding elder, Rev. J. A. Moore, who made some strong and timely remarks concerning the great issues now confronting the church. The roll call revealed the fact that every pastor was present except one, Brother G. L. McNeese, who was kept away on account of illness in the home. There was a good delegation of laymen present. Rev. J. W. Price deserves special mention in that he had 11 delegates present besides himself from the Walnut Grove charge.

O. S. Lewis was elected secretary and J. W. Chisholm was made assistant. A very happy address of welcome was made by Hon. H. L. Austin in behalf of the good people of Philadelphia. The preachers and delegates were all made to feel perfectly at home and all received royal entertainment. The Philadelphia church really enjoys entertaining a district conference. The pastor, Rev. J. S. Purcell, is doing a great work, ably assisted by his faithful wife. Her many friends will be glad to know that her health is entirely recovered.

The various committees were appointed and every item of business carefully considered. Reports from the charges were all encouraging, and showed substantial growth in all departments of the church. Being the most rural district in the Conference, the revival season is usually late in the summer, so very few revivals have yet been held, but plans are being made for great revivals. Every pastor is carrying out the Educational program as far as practicable for his charge.

Our Conference Educational Secretary, Rev. J. M. Morse, was present and made a stirring address on the great Educational Campaign. He sounded a note of optimism that was encouraging to all.

Prof. G. L. Harrell, of Millsaps College, ably represented that institution, and proved to be a good salesman for Millsaps College. He also represented the Laymen's Movement and Minute Men of the Centenary Movement. We do not know of a graduate of Millsaps who has more and greater responsibilities, nor so many varied interests to look after. He is the Lay Leader of the Mississippi Conference, Chairman of the Minute Men for the Centenary Movement, Traveling Salesman for Millsaps College, Professor of Science in Millsaps College, has charge of the James Observatory, and in between times he makes observations of other worlds, all the time looking for new worlds to conquer. He is an alumnus of Millsaps College, being one of the "Nine of Ninety-Nine." Hurrah for Harrell!

Brother C. E. Knight, of Nashville, Tenn., was present and on Wednesday night, after a sermon by the writer, showed three reels of moving pictures setting forth in a most forceful way the great needs and aims of the Educational Campaign.

Mrs. W. L. Hunter, Secretary of the Woman's Missionary Society for the Newton District, made a thrilling address, giving special emphasis to the need of organizing the Young People and Children's Auxiliaries. Her district showed the largest number of new societies organized the past year.

R. M. Gibson was granted license to preach. The Committee on Admissions announced that no one was before them. This is in striking contrast to the situation a few years ago, when the Newton District led all the districts in applicants for admission. W. J. Stokes was recommended for local deacon's orders.

The following lay delegates to the Annual Conference were elected: Mrs. J. E. Oakey, W. A. Davenport, G. W. Mars, W. H. Jones, H. H. Little, Mrs. J. F. McCauley, P. L. Blackwell, O. S. Hopkins. The alternates are: Dr. W. H. Mars, W. D. Crout, W. J. Stokes and Mrs. J. B. Moore.

W. D. Hawkins was present on Thursday and represented both the interests of the Centenary and the Epworth League. He is another busy layman, doing a great work for the Centenary, and is second to no man in Southern Methodism in looking after the young people. He urged a big representation at the Epworth League Conference in Hattiesburg in June.

In the absence of Rev. B. F. Lewis, kept away on account of illness, a resolution pledging sympathy and support to the Orphans' Home was adopted.

A very fine Sunday School Institute was held the day before the conference, conducted by our efficient Field Secretary, J. C. Chambers. Rev. J. W. Chisholm preached a very fine sermon on Tuesday night before Conference.

The Ad Interim Licensing Committee is composed of B. F. Jones, R. E. Rutlege, J. M. Smith and W. W. Hopper. Forest was selected as the next meeting place in 1922. Resolutions of thanks for the cordial hospitality afforded by Brother Purcell and his people were enthusiastically adopted.

The presiding elder, Rev. J. A. Moore, gave expression to his appreciation of the brethren of the district. Again reminding us of the momentous issues confronting the church, he made a plea for faith and courage in order to reach a full realization of the great objectives of the church.

Rev. W. W. Hopper prayed the closing prayer and the conference adjourned. The brethren were unanimous in declaring this conference to be one of the most harmonious and inspiring they ever attended.

O. S. LEWIS, Secretary.

IS OUR PUBLIC SCHOOL SYSTEM A FAILURE?

By Rev. John W. Ramsey.

As little as some people may think of it, the question contained in the caption of this article is a vital one and needs serious consideration at this time because all the nations of the earth are confronting the most critical problems, such as have never before arisen in the history of the world's progress toward a higher civilization. Crime waves are sweeping over the country and the spirit of lawlessness, as represented in anarchy and Bolshevism, is threatening the destruction of the foundations of civilization. As I see it, the church and the school are the only factors which can furnish a solution for the world's pressing problems and save our present civilization from its impending disintegration. The church, of course, is the chief factor, but since the church is the mother of the school the latter should cooperate with the church in an earnest effort to reconstruct the world and redeem it from its moral relaxation. Since this article is concerned, as indicated in the caption, with the part the school should take in the effort to find a solution for the problems of the existing situation, let us come at once to its consideration.

I presume it is generally understood that the basic idea involved in State education, as represented in the public school system, is the production of good citizenship. Hence, to answer the question, Is the public school system a failure? we must know whether its tendencies are toward the production of good citizenship. Now, there are two objects to be accomplished in the ultimate purpose of producing good citizens: First, the banishment of intellectual illiteracy; second, the eradication of moral illiteracy.

First, then, if the public school system is not a failure it should be effectively driving intellectual illiteracy from our midst. Is it doing it? I answer that while it is accomplishing this purpose to some extent, it is very largely a failure in the rural sections and in the smaller towns. The failure in these places is not to be attributed to their excessive ignorance as compared with the cities, but it is because too many young, immature girls, who know little or nothing of modern methods of teaching and who are too inexperienced in life to have any appreciation of the sacred trust committed to their hands, are being employed as teachers in these schools.

Secondly, if the public school system is not a failure, it should be engaged diligently and persistently in the elimination of moral illiteracy. This nation is being swept by wave after wave of shameless crime as a result of moral illiteracy. A few months ago the whole nation was startled by an explosion in the heart of New York city resulting in the destruction of property and the death of many people. The question, Who threw the bomb? was on every tongue. It was the outcropping of materialism, anarchy, and atheism. This spirit is now blasting at the foundations of society. Its roots are running deep, not in intellectual ignorance, as some would have the world to believe, but in the soil of moral illiteracy. The remedy for ignorance is knowledge, but the only remedy for moral depravity is religious teaching. The school, next to the church, should be the greatest agency in the inculcation of moral principles, but, unfortunately, it is not. The childhood of America learns little or nothing about God and right living in the school room, and religious illiteracy is to-day a national menace. There are twenty-seven millions of Protestant children and young people in America who receive no religious training. This means spiritual and moral bankruptcy eventually. Here is the field already white unto the harvest for the public school. Public school teachers, some of them, are enthusiastically teaching patriotism; let them teach the principles of Christianity by precept and example and patriotism will take care of itself. It may take some teachers a long while to learn the truth that true patriotism cannot exist in the heart in which the principles of religion have not found a permanent place. Pilate said to Jesus Christ, "What is truth?" Some teachers need to have that question answered for them that they may get a clearer vision of the field of truth in its relation to the sacred task of training childhood.

Christian education is the only complete education. It will take Germany a century to live down the effects of a system of education minus the Christian element. Germany has demonstrated the truth that what you want in the life of the nation you must first put into your schools. Shall the annals of American history have to have its pages stained with crime and blood in order to convince men of the truth that intellectual training imparted to her citizenship without the inculcation of religious principles and Christian ideals is worse than no education at all? Do not our school teachers and school trustees know that to educate a child's head without at the same time educating his heart is more dangerous than putting a gun in the hands of a savage, instructing him how to use it, and then failing to teach him that it is wrong to commit murder?

In view of the facts herein stated, I have to say that the only salvation of our State system of education, especially that of the public school, is to be found in the Christian characters of the teachers, and I am glad to believe that the majority of public school teachers are Christian men and women. However, some of them are godless professors and frivolous, dancing school ma'ams, and their number is increasing. Hence, the time has come when the men who compose the school board of trustees must see to it that no man or woman goes into the school room who does not know God. Further, I challenge the moral right of any set of men, called trustees, to foist upon a community a skeptical professor or a dancing school ma'am in opposition to the sentiment of Christian people, even though they be in minority. Minorities have rights as well as majorities, and these rights should be respected. Leaving out of the discussion, for a moment, the moral issue involved in the question, I affirm that a teacher who goes to a dance two and three nights in the week is neither mentally nor physically fit for the school room. The school room and the ball room do not go together, and to have a dancing school ma'am teaching children who come from Christian homes is enough to stir the heart of an angel with righteous indignation. The central fact upon which I desire to place all possible emphasis is the truth that the personality of the teacher is the supreme element in any system of education.

If the public school system is failing, it is because it is breaking down at the point of the production of Christian character. A recent survey shows that 60 per cent of the professors and 50 per cent of the advanced students in the great secular colleges deny the existence of God and the immortality of the soul. Hon. Bird S. Coler, of New York, in his book, "Two and Two Make Four," says: "The public schools in this country are not making for righteousness." President Thompson, of the Ohio State University, says: "A boy might become a B. A. or an M. A. in almost any of the best State institutions and be ignorant of the Bible and the fundamental principles of religion." President Kinly, University of Illinois, says: "There is no complete education without religious training, and character cannot be developed without faith in God." Ex-President Wilson says: "Every man who loves his country must wish education shot through at every point with Christian principles." Major General Leonard Wood says: "A constitutional democracy such as ours is dependent for its stability and progress upon the sound education of its citizens. No nation can endure without religion." In view of these quotations from these great men, which could be multiplied indefinitely, our school boards should begin to realize that education at the expense of religion is a dangerous thing. Furthermore, if they believe that Christian education gives stability and progress to civilization, they should inquire more carefully into the Christian characters of all applicants for positions in our public schools.

I have written this article with a profound conviction of the sacredness of the vocation of the school teacher, believing that in this respect it is next to that of the ministry. I honor the faithful school teacher, and may God hasten the time when all of them shall be Christian men and women, guided by a keen appreciation of the stupendous responsibilities and the glorious possibilities of the sacred trust which God has committed into their hands by affording them the wonderful opportunity of training our potential citizenship, thereby largely determining the future destiny of this great nation.

NOTES FROM NORTH MISSISSIPPI.

Dear Brother Carley: North Mississippi Conference is awake to the cause of Christian Education. A host of men and women are preaching the gospel of Christian Education. Presiding elders, pastors, special speakers and Minute Men are covering the territory. Gloom is giving way to optimism. Some of our people are getting restless. A telegram from Greenville District Director to the Conference Director says:

"Merigold over the top with some to spare. First Church over." Good for Merigold!

Others are sending good news. This message just received from Mr. Marls:

"Dear Brother Holder: Our church at Hillsboro, Texas, got impatient two weeks ago and put on the financial canvass for the Christian Education Movement. Their quota was $14,000 and they have raised $21,000 with many names still to canvass. The interesting thing about this is that when the Charge Director was appointed to the position he wired the presiding elder as follows: 'The church is heavily in debt. They have their outstanding obligations to the Centenary pledges. We held our cotton like most other cotton raising sections, and it seems to us that everything has gone to smash. Our Board of Stewards say that it will be useless to try.'

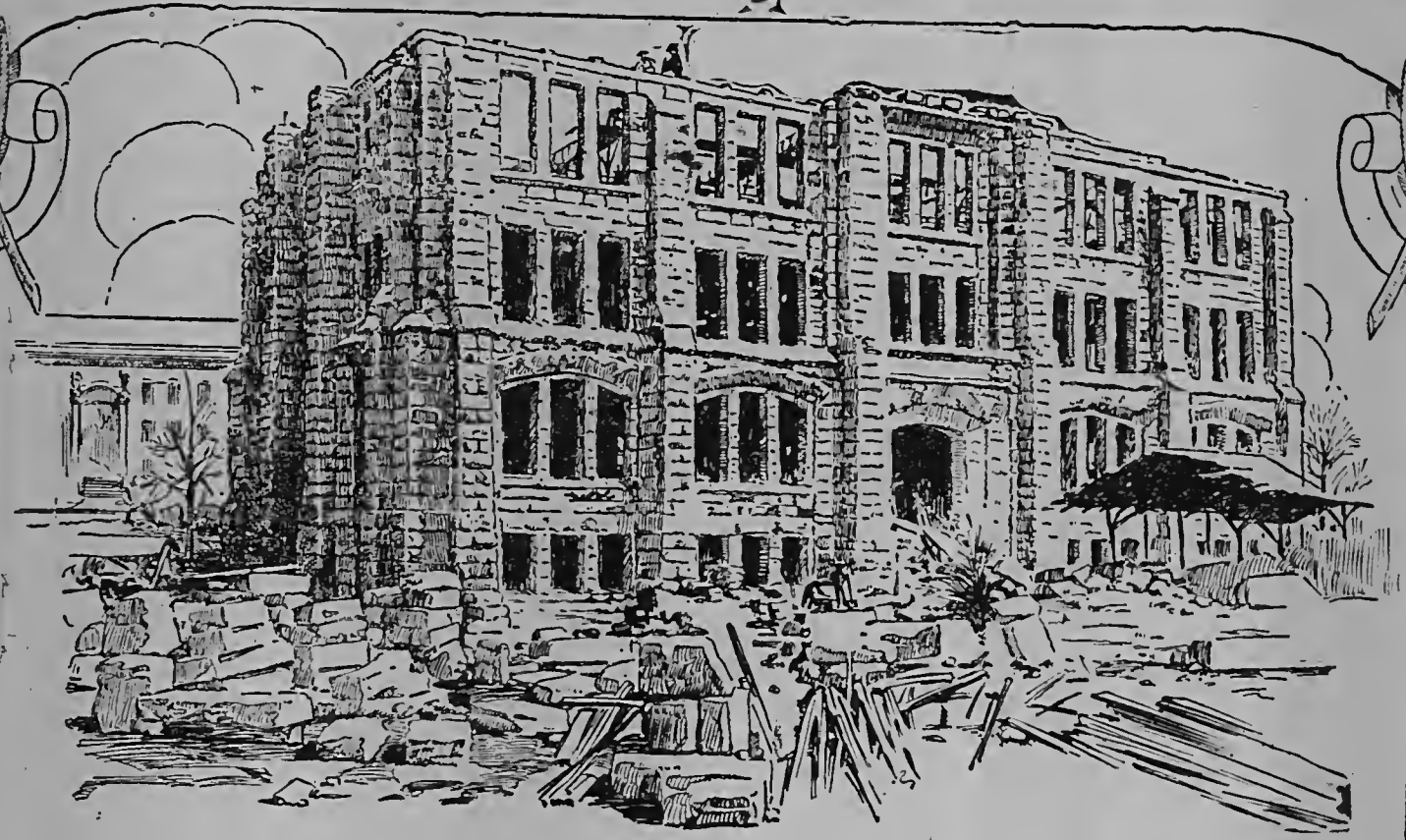
"After the financial canvass he sent this message: 'Needless to say that I am ashamed of that telegram. May the Lord forgive me for lack of faith and vision. At luncheon last Thursday night we pledged $10,000 and last night at the close of a wonderful revival raised our pledges to $21,000 with more to hear from. A praying church made it possible for us to do in two days what we did not believe could be done in two months. God be praised.'"

Mr. D. H. Hall, New Albany, gives $5,000. Our county is financially broke, but not the spirit of our people.

J. H. HOLDER.

Holly Springs, Miss., May 12, 1921.

The South's Unfinished Job



THE World's Almanac reports that in large gifts of $75,000 and above, Northern colleges and universities received in 1920, $87,464,203, while Southern institutions received only $250,000. Each Harvard, Columbia and Chicago has more wealth than all Southern Methodist schools, colleges and universities put together. The endowment of the colleges and universities of the little state of Massachusets (1917) is $61,899,255, while the endowment of all colleges and universities of the entire South is $52,597,963. The World's Almanac for 1921 reports that there are fifty-five colleges and universities in the North, each with an endowment of one million or over, and only five such in the South. Of these five one is for colored people and much of the wealth of the five came from Northern philanthropists.

Our Southland can never have an independent, intellectual and spiritual life of its own without great colleges and universities. Our Southern people are supposed to be proud and independent, and yet we are looking to Northern philanthropy to equip and endow our schools and to Northern universities for all higher education of post-graduate type. We do not have a graduate university in the South.

The Christian Education Movement proposes to help remove this disgrace. It is calling upon our people to join in completing the unfinished job of equipping and endowing our Southern colleges and universities.

Christian Education Movement
M. E. Church, South
NASHVILLE - TENNESSEE

The Home Circle

THE WHOLE TRUTH.

Oh, Katie's doughnuts are the best
  That ever you did see!
She says she could not cook at all
  Without the help of me.
She mixes dough so smooth and sweet,
  Then she will roll, and roll;
But it is not a doughnut yet,
  Until I make the hole

And if I make the hole, I say
  They're wholly mine, you see!
But Katie cannot take a joke,
  And never will agree.
So when they lie all brown and hot
  And tempting in the bowl,
She says to me, "You may have one,
  But do not eat the whole!"

—Abbie Farwell Brown, in The Lutheran.

HOW TULIPS GOT THEIR FRILLS.

One bright spring morning little Fairy Gay sat up in bed and blinked at the sunlight that streamed through a crack under her door. The snow was gone, and the wind was no longer rocking her willow-tree house, where all winter long she had slept, cozy and warm. So she tossed back her quilt of milkweed down and opened her door.

The air was soft, and the grass was green. "I must shake out my summer clothes!" cried Fairy Gay.

Now Fairy Gay loved pretty clothes. She was especially fond of scalloped silk petticoats, which she wore under a robe of cobweb lace. Some of her petticoats were of pale pink, some of white, and some of yellow; but the greater number were of bright red, with splashes of green. They were all very lovely, and Fairy Gay smiled as she brought them out in armfuls and hung them on a cobweb line.

But she had scarcely turned her back when the West Wind played an unkind joke. Puffing out his cheeks, he blew until the clothesline snapped and the bright petticoats, flapping and fluttering, came tumbling down and rolled away over the green bank and out of sight.

"O dear! O dear!" wailed the poor little fairy.

But though she ran and ran she could not overtake her petticoats, and the chase made her so tired that she went back to her willow-tree home and slept a whole month longer.

The next time she wandered out she wore only a plain white petticoat under her cobwew gown. She was looking for honey, but the bees had drained most of the flower cups. Suddenly she saw a green bank covered with beautiful flowers, all red and yellow and pink and white, with gracefully scalloped edges; and they had a wonderfully familiar look.

As she stood gazing at them Mother Nature came along with a basket of seeds on her arm.

"Oh! Oh!" called Fairy Gay. "Some one has stolen my petticoats!"

The old woman put down her basket and looked first at the fairy and then at the flowers.

"My dear little fairy," she said, "I took them. But how was I to know they were your petticoats? I found them blowing over the hill, and the minute I set eyes on them I said to myself, 'Just the thing for springtime flowers' frills!'"

Fairy Gay looked hard at the blossoms.

"You may have them back, of course," said Mother Nature. "But they do so brighten up the hillside! If you want my honest opinion, child, the costume you are wearing becomes you much better than those gay skirts."

Now Fairy Gay was loath to part with her petticoats, but she had a generous heart. Besides, she knew that Mother Nature had excellent taste and that doubtless those colors were indeed too gaudy for a well-bred little fairy. So she said, "Keep them, please."

And that is the way, so they always tell it in fairyland, the tulips got their frills.—Gertrude I. Folts, in The Youth's Companion.

THE HIDDEN NEST.

Cuddledown was a beautiful cat. She had a cold little nose and a warm little tongue and the softest, silkiest fur. When she was cross—and that never happened unless she was teased—she said "Meow!" very sharply and scratched "Meow" too with her sharp little claws. But when she was happy—and that was nearly always—she sang "Purr, purr" in the coziest way, as she cuddled down to sleep. So the children called her Cuddledown.

Now Rob and Jenny were very fond of Cuddledown. If they wanted to romp, she was ready for a game with a ball or a string. How she did run and jump! She could outbounce the ball any time. And no string could twist itself into as many knots as she could make. Besides, she could untwist herself, while the string couldn't. And if Rob and Jenny preferred to curl up on the window-seat with a book, Cuddledown was perfectly happy to curl down between them for a nap.

But of late something had come over Cuddledown. She said "Purr" as prettily as ever, to be sure, and she ate her food with remarkable relish, being careful to wash her paws and her face afterwards and to scrub well behind her ears. Oh, Cuddledown was nothing if not thorough! But when Rob and Jenny spoke to her, she seemed to be thinking about something else. And she was much too busy to play! For hours at a time she disappeared, and no calling through the house or hunting about the grounds could find where she was hidden.

One morning the children were gathering eggs. They visited all the nests and were coming back past the barn, when they saw a hen hop off the ladder that led to the loft. "Do you suppose she's made a nest in the hay?" asked Rob.

"We'd better see," said Jenny.

So the children set down their basket and climbed to the haymow. It was quiet and sweet-smelling there, and through the high windows the light shone dimly. Rob and Jenny crawled over the hay, looking for a nest. And they found it too!

"What's that funny squeaking?" Jenny asked.

"Perhaps it's a mouse," returned Rob.

The squeaking rose suddenly in a clamor of tiny sounds. And the next minute the children were down on their knees by a cozy hollow filled with four tiny, furry, talkative kittens.

"So that's the secret Cuddledown has been keeping from us," laughed Rob.

"Oh, the cunning, darling things!" cried Jenny.

The babies seemed glad to be found. They allowed themselves to be picked up and admired. They even purred a little inside their wee little throats.

"But I don't see why Cuddledown hid them," said Jenny. "She ought to be proud. I should think she'd want to show them to everybody."

The babies squeaked again excitedly. There was a soft rustle in the straw, and Cuddledown appeared. She arched her back and rubbed her head against Rob and Jenny and purred so loudly that it was almost like real talking. "Of course I want people to see them," she probably said. "I was waiting till they were old enough. Aren't they beautiful children?"

To make them even more beautiful, she began scrubbing the babies with her pink tongue. It made a pretty rough wash-cloth, but the babies enjoyed it—all but the ears.

"We don't blame you for not wanting to play with an old string," said Rob.

"You must let us help play with your babies," added Jenny.

Cuddledown looked at Rob and Jenny and purred more loudly than ever. "That will be delightful," she seemed to say. "You are right about my babies making beautiful playthings. Come as often as you like."

The playthings didn't say anything. You see, they were busy falling asleep. But they stayed awake long enough to wink at Rob and Jenny. It's fun having your playthings wink at you!

"That's the nicest nest we ever found," said Rob and Jenny.—Abigail Burton, in Presbyterian.

In My Name

Our Lord took children in his arms, and blessed them. He said: "Whoso shall receive one such little child in my name receiveth me." Those whom Jesus blessed should be sacred to us.

"Jesus advanced in wisdom and stature, and in favor with God and men." The physical, intellectual, social, and religious welfare of children should be the first concern of the home, the Church, and the State.

"TIME OUT."

Wise Mothers!

Aunt—"Do you know you are playing with two very naughty boys, Johnny?"

Johnny—"Yes."

Aunt—"You do? I am surprised. Why don't you play with good little boys?"

Johnny—"Because their mothers won't let them."—Exchange.

Desperately Wicked.

A small, henpecked, worried-looking man was about to take an examination for life insurance.

"You don't dissipate, do you?" asked the physician, as he made ready for the tests. "Not a fast liver or anything of that sort?"

The little man hesitated a moment, looked a bit frightened, then replied in a small, piping voice: "I sometimes chew a little gum."—Houston Post.

Tut, Tut!

If a Hottentot taught a Hottentot tot
  To talk ere the tot could totter,
Ought the Hottentot tot be taught to say "ought,"
  Or "naught" or what ought to be taught her?

If to hoot and to toot a Hottentot tot
  Be taught by a Hottentot tutor,
Ought the Hottentot tutor get hot if the tot
  Hoot and toot at the Hottentot tutor?

—G. B., in Chicago Tribune.

His Fears Realized.

An old colored man in an optician's shop gazed in wonder at an extraordinary looking instrument. After a long struggle with his curiosity he was vanquished. Turning to the optician, he asked, "What is it, boss?"

"That is an ophthalmometer," replied the optician, in his gravest manner.

"Shoh!" muttered the old man to himself, as he backed out of the door, his eyes still fastened upon the curious-looking thing on the counter. "Sho' dat's what I was afeared it was!"—Harper's Magazine.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Feltz, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE MEMORIAL HOME.

The Memorial Home is an institution located in this city owned by our church and operated under the direction of a Board of Managers composed of representatives of the Louisiana, the Mississippi, and the North Mississippi Conferences. Its mission is to minister to those unfortunate and unhappy girls who become mothers out of wedlock. It is presided over by a matron who is peculiarly adapted to this delicate work by reason of her devout character, her sympathetic nature, her long experience, and her religious activity. Our superintendent of city missions, Rev. W. C. Childress, has immediate oversight of its work.

By the very nature of the case, the work of this institution is done quietly; as a result, its claims upon the church are not felt in proportion to the importance of the work it is doing. The three Annual Conferences mentioned above have officially made provision for its support, and we are writing these lines simply to call attention to the fact that its needs are urgent at this time and to request that its friends do what they can at the earliest practicable time to provide for its necessities.

Any communications concerning the institution and its work will receive prompt attention if addressed to Rev. W. C. Childress, 815 Washington Avenue, New Orleans.

BISHOP McMURRY IN NEW ORLEANS.

Bishop W. F. McMurry is scheduled to be in New Orleans on Friday of this week in the interest of the Christian Education Movement. A great luncheon has been arranged at First Church for the noon hour, at which he will address representatives from all our churches in the city; and on Friday evening he will speak to a group of laymen who are actively interested in securing the full quota of the New Orleans District for this great cause.

In this connection we congratulate the church upon the fact that Dr. Paul H. Saunders has accepted the financial directorship of the district for the campaign. Dr. Saunders is one of the great bankers of this city, a man who has attained nation-wide distinction because of his financial ability. He is an official member of our Rayne Memorial Church, and his active interest in the Christian Education Movement will mean much for its success.

Bishop McMurry will go from New Orleans to Brookhaven, Miss., where he will preach the commencement sermon for Whitworth College on Sunday, May 22.

DEATH OF DR. FRANK M. THOMAS.

When our eyes fell on an Associated Press dispatch last week announcing the tragic death of Dr. Frank M. Thomas, Book Editor and Editor of the Methodist Quarterly Review, we could scarcely believe what we saw. The details given by the dispatch are meager: his body was found hanging to a tree near his home in Bowling Green, Ky., on Monday, May 9.

As is well known, Dr. Thomas had been seriously ill for more than a year. His trouble seemed to be largely nervous, and he was a great sufferer from insomnia. There can be no doubt but that his brilliant mind finally gave way under the ravages of disease and the tragedy of his untimely end followed.

While we did not enjoy an intimate acquaintanceship with Dr. Thomas, we happened to be closely thrown with him on one or two occasions and were strongly drawn to him. He was simple and unaffected in his manner and altogether lovable in his disposition. He was a great student, and his attainments in the field of scholarship had caught the attention of the church long before he was elevated to the position he filled so admirably. As Editor of the Review he was laboring in a congenial field, and he had already achieved distinction for his literary ability.

The church has lost a great and good man, and it will reverently pause to pay tender tribute to his memory as a humble servant of the Master. We will think of him as we knew him in the days of his strength—a man loving and to be loved.

PERSONAL AND OTHER NOTES.

Rev. F. J. McCoy, of Houma, La., paid the Advocate office an appreciated call on Friday of last week.

Rev. W. T. Griffin, Mississippi Conference evangelist, recently assisted Rev. T. J. O'Neil in a good meeting at Rolling Fork, Miss.

Rev. R. G. Lord, of Robinsonville, Miss., writes: "All goes well with us on this work. The good people have made it very pleasant for us."

We acknowledge the receipt of $2 from Mrs. W. W. Paine, Jackson, La., for the China Famine Fund. The amount was promptly turned over to the proper authorities.

Rev. Lastie N. Hoffpauir, our pastor at Amite, La., preached the commencement sermon for the high school at that place on May 8, and he will render a like service for the high school at Chestbreau on May 22.

A note from the pastor, Rev. H. H. Wallace, informs us that the Pleasant Hill charge, North Mississippi Conference, is making fine progress in spiritual things. The prayer meeting is a great means of grace to the community.

A destructive hail storm struck Naborton, La., Sunday afternoon, May 8, damaging most of the houses in the town. The windows of the Methodist church were badly damaged by the large hailstones. We get this information from Rev. G. D. Purcell, our pastor at that place.

According to an exchange, announcement has been made of the engagement and approaching marriage of Miss Eva Estelle Rhodes, of Shelbyville, Tenn., to Bishop James Atkins. The wedding will take place in June. The Advocate extends all good wishes in advance of the happy event.

Mrs. Laura M. White, in charge of the work of the MacDonell Wesley Community House at Houma, La., an institution of our Board of Missions, was elected secretary of the recent French Mission District Conference, held at Houma. That she filled that important position well, goes without saying.

Bishop M. C. Harris, of the Methodist Episcopal Church, died in Japan on Sunday, May 8, in the seventy-fifth year of his age. He was elected bishop for Japan and Korea in 1904, and had devoted himself to extending the work of his church in that great field ever since. On account of his age, he retired from the administrative duties of his office in 1916.

The College of Bishops has announced the delegates from our church to the Ecumenical Conference, to be held in London, England, within a few months. Among the delegates are the following: W. M. Buie, Jackson, Miss.; Dr. I. W. Cooper, Brookhaven, Miss.; Rev. V. C. Curtis, Greenwood, Miss.; R. M. Weaver, Corinth, Miss.; Dr. S. H. Werlein, Alexandria, La. Among the reserve delegates appears the name of Rev. Briscoe Carter, Minden, La.

A telegram from Rev. Waldo W. Moore, received just before the Advocate went to press, brought the good news that the foundation of the Back Bay Methodist Church has been laid, and that the framing is going up rapidly. Brother Moore is taking great interest in this missionary enterprise, and we congratulate him upon the success that is attending his labors.

Dr. T. E. Sharp, presiding elder of the Memphis District, died suddenly at the Tulane Hotel, in Nashville, Tenn., on the night of May 5. He was in attendance upon the meeting of the Board of Missions, of which he was a member, and was apparently in good health when he retired for the night. He was one of the strong men of the church, and his loss will be keenly felt.

The announcement for the third round of quarterly conferences in the Baton Rouge District, Rev. J. W. Lee, presiding elder, reached us too late for insertion in the Advocate this week. The following are the first dates on the list: Zachary, at Zachary, May 29, a.m.; Ponchatoula, May 29, p.m.; Baker, at Bethel, June 5, a.m.; Istrouma, June 5, p.m. The list will appear in full next week.

The editor of the Advocate had the privilege of preaching the commencement sermon for the Vancleave (Miss.) Consolidated High School on last Sunday. The congregation was large and attentive, and the occasion was altogether delightful to the preacher. He especially enjoyed the hospitality of Rev. and Mrs. J. H. Grice and their two splendid children, Inez and James. Other friends, too, showed highly appreciated favors.

Dr. John A. Rice, of Southern Methodist University, one of our great educational leaders, preached at Rayne Memorial Church, this city, last Sunday morning. His message was an inspiring call to seize the opportunities presented to us in the Christian Education Movement. Dr. Rice is held in high esteem in New Orleans, having served Rayne Memorial as pastor for four years.

Rev. and Mrs. W. T. Griffin, of Summit, Miss., announce the marriage of their daughter, Laura Desoto, to Mr. Israel N. Gorza, on Wednesday evening, May 18, at Holding Institute, Laredo, Texas. Miss Desoto is one of our Orphans' Home girls, who taught in an orphanage, and is now teaching Mexican children in this Institute of the Woman's Board. The groom is an earnest Christian product of our mission on the border.

The Annual Sunday School Meeting of the New Orleans District will be held at Parker Memorial Church next Sunday afternoon, from 3 o'clock to 5 o'clock. An interesting program has been prepared and a large attendance is expected. Rev. Alonzo Early, Louisiana Conference Sunday School Field Secretary, and Miss Caroline Hess, of the Elementary Department, will be present and take part in the meeting.

The Sunday school of First Church, Shreveport, La., is engaged in an attendance contest with the other schools of the church which registered an attendance of at least one thousand on Easter Sunday. Great interest is being manifested in the contest, and diligent effort is being made to increase the enrollment and attendance of this already great school. Mrs. R. H. Wynn is in charge of the Woman's Class—which is a guarantee that it will do its part toward gaining the victory.

Dr. Franklin N. Parker, Dean of the Candler School of Theology, Emory University, Atlanta, Ga., will preach the Commencement sermon at Millsaps College, Jackson, Miss., in the College Chapel, at 11 o'clock, Sunday morning, June 5, and Dr. Fitzgerald S. Parker, General Secretary of the Epworth League, Nashvile, Tenn., will deliver the baccalaureate address in the College Chapel on Tuesday morning, June 7, at 11 o'clock. A great treat is in store for those who have the privilege of hearing these distinguished servants of the church.

A telegram from Dr. J. S. Chadwick received just before the Advocate went to press, announced that several places throughout the connection have already "gone over the top" in the amount of subscriptions for the Christian Education Movement. Among the places mentioned are Greenville, S. C., Mills, Tenn., Shelbyville, Tenn., Abingdon, Va. Highland Park and First Church, Dallas, Texas, went twenty per cent over on the first day. The faculty and students of Hendrix College pledged $15,000, and the girls of Martha Washington College pledged $6,000.

We acknowledge the honor of an invitation to be present at the commencement exercises of the New Iberia (La.) High School, on Friday evening, May 20, received from Miss Iris Fern Hebert, a member of the graduating class. Miss Hebert is the daughter of Rev. Martin Hebert, presiding elder of the French Mission District. Brother Hebert believes in giving his children the best possible educational advantages, and he is a strong supporter of our church schools. His eldest son, Lee Beverly, will receive his degree at Millsaps College in June, another son, Guy K., is also a student at Millsaps and will enter the Sophomore class next September, and his daughter, Miss Vera Mildred, will receive her diploma at Mansfield this year. We imagine Brother Hebert has had a pretty strenuous time in carrying out this rather

extensive educational program—but he is making the finest possible investment.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Miss Madge C. Stuart, Meridian, Miss., 2; Rev. W. W. Bruner, Victoria, Miss., 2; Rev. R. H. Clegg, Raleigh, Miss., 3; Rev. H. J. Moore, Ellisville, Miss., 2; Rev. L. N. Hoffpauir, Amite, La., 2; Rev. M. B. Sharbrough, Biloxi, Miss., 6; Rev. C. A. Parks, Tunica, Miss., 10; Rev. E. M. Shaw, Houston, Miss., 2; Rev. John W. Chisholm, Forest, Miss., 4.

A SUPERANNUATE AGAIN IN SADNESS.

By Rev. T. W. Adams.

News of the passing away of my friend, Herbert Watkins, reached me at Allison's Wells, where I was seeking health. While not unexpected, yet the news shocked me indeed. My heart was filled with sadness. In a little more than two years death has three times invaded my innermost circle of Conference intimates. Every time sadness increased. First, my dear son; then, my dear old life-long friend, Tom Holloman; and now, my gifted young friend, Herbert Watkins. I think of them by day and by night. I keenly feel the loss of their fellowship here, but their leaving has increased and strengthened the heavenly ties. All three of these choice spirits were with me in district work, and their fellowship and co-operation added to my joy in the service. I'll see them no more here, but bye-and-bye the reunion will come. Thank God for that joyous hope!

When Herbert Watkins brought his young wife to the Meridian Conference in 1893, I took him into the Natchez District and had him appointed to Harriston circuit. Within the bounds of this circuit he was born and reared until he was fourteen years of age. He served the friends of his early boyhood and his many relatives with great satisfaction and success. All welcomed him and made every day of his service a pleasure and joy to him. They all loved him and delighted in giving evidences of it.

When on the Brookhaven District, I brought him to Hazlehurst, and he happily filled a pressing need in that important station, and in four years' service developed it into a very choice charge.

When I was appointed to the Port Gibson District, I found him closing his first year at Jefferson Street, Natchez. His service of four years marked an epoch in the history of that historic church. He was greatly loved by all the people, and his name will be held precious by them in the years to come.

In these three pastoral charges I served as his presiding elder. I spent much time in his hospitable home, and found therein as choice fellowship as one could have. He was a kind and thoughtful host. His love and tenderness for his wife and children were remarkable. Their pleasure and happiness seemed to be the burden of his heart. As a pastor, he was thoughtful and tender to his people in their homes; and while he always preached a gospel of cheer and tender persuasiveness, yet when occasion required he was ready to meet issues and deliver himself without compromise.

In all my service as a presiding elder, I never had a preacher in my district more responsive and trustful of my leadership than he was. His co-operation was helpful to me as his leader. He was intelligent, thoroughly prepared in the schools, and of a working spirit. These made him invaluable as a helper. He loved the church with all of its machinery, and worked diligently to perfect himself in every line of service. I had fondly hoped to see him on some important district, in which service he would have honored himself and blessed the church. But that hope is not to be realized. Good-bye, Herbert! Just for a little while. It won't be long till I join you and Tom Holloman and my precious son in that good world where there will be no parting.

Brookhaven, Miss.

EPISCOPAL ASSIGNMENTS.

First District—Bishop E. R. Hendrix. Western Virginia Conference, Williamson, W. Va., August 31, 1921; Virginia Conference, Petersburg, Va., October 19, 1921; Baltimore Conference, April 5, 1922.

We associate with Bishop Hendrix, in the superintendency of the Western Virginia Conference, Bishop Collins Denny, and in the superintendency of the Virginia Conference, Bishop W. F. McMurry, and in the superintendency of the Baltimore Conference, Bishop U. V. W. Darlington.

Second District—Bishop W. A. Candler. North Georgia Conference, Augusta, Ga., November 9, 1921; South Georgia Conference, Tifton, Ga., November 23, 1921; Florida Conference, Orlando, Fla., December 7, 1921.

Third District—Bishop James Atkins. Tennessee Conference, Springfield, Tenn., October 12, 1921; Memphis Conference, McKenzie, Tenn., November 16, 1921; Cuba Mission Conference, February 15, 1922; Europe.

We associate with Bishop Atkins, in the superintendency of the European work, Bishops Darlington, McMurry and Ainsworth.

Fourth District—Bishop Collins Denny. Illinois Conference, Petoka, Ill., August 18, 1921; Kentucky Conference, Somerset, September 7, 1921; Louisville Conference, Scottsville, September 21, 1921; Holston Conference, Morristown, Tenn., October 5, 1921.

Fifth District—Bishop W. B. Murrah. Denver Conference, Walsenburg, Col., August 18, 1921; Missouri Conference, Hannibal, Mo., August 31, 1921; Southwest Missouri Conference, Windsor, Mo., September 14, 1921; St. Louis Conference, Kennett, Mo., September 28, 1921.

Sixth District—Bishop W. R. Lambuth. Siberia-Manchuria mission, Harbin, July 27, 1921; Japan mission, Arima, Japan, August 31, 1921; Korea Conference, Seoul, Korea, September 14, 1921; China Conference, Soochow, China, October 19, 1921; Congo mission, Wembo Nyama, Africa, October 12, 1921.

Seventh District—Bishop Edwin D. Mouzon. Indian Mission, Salt Creek Church, near Holdenville, Okla., September 9, 1921; East Oklahoma Conference, Tulsa, Okla., Centenary, October 20, 1921; West Oklahoma Conference, Mangum, Okla., November 3, 1921; North Arkansas Conference, Fort Smith, Ark., November 24, 1921; Little Rock Conference, Pine Bluff, Ark., November 17, 1921.

Eighth District—Bishop John M. Moore. Brazil Conference, Catagauzes, Brazil, August 3, 1921; Central Brazil Conference, Piracicaba, Brazil, August 10, 1921; South Brazil Conference, Passo Fundo, Brazil, September 29, 1921.

Ninth District—Bishop W. F. McMurry. Northwest Texas Conference, Amarillo, Texas, October 5, 1921; Louisiana Conference, Alexandria, La., November 9, 1921; North Mississippi Conference, Amory, Miss., November 16, 1921; Mississippi Conference, Jackson, Miss., Capitol Street, November 30, 1921.

Tenth District—Bishop U. V. W. Darlington. Western North Carolina Conference, High Point, N. C., October 19, 1921; Upper South Carolina Conference, Lancaster, S. C., November 2, 1921; North Carolina Conference, Elizabeth City, N. C., November 16, 1921; South Carolina Conference, St. George, S. C., November 30, 1921.

Eleventh District—Bishop H. M. DuBose. Northwest Conference, Portland, Ore., August 31, 1921; New Mexico Conference, Artesia, N. M., September 28, 1921; Pacific Conference, Stockton, Cal., October 12, 1921; Los Angeles Conference, Phoenix, Ariz., October, 1921.

Twelfth District—Bishop W. N. Ainsworth. West Texas Conference, San Antonio, Texas, October 12, 1921; North Texas Conference, Kaufman, Texas, October 19, 1921; Central Texas Conference, Cisco, Texas, November 9, 1921; Texas Conference, Beaumont, Texas, November 17, 1921.

Thirteenth District—Bishop James Cannon, Jr. North Alabama Conference, November 9, 1921, Alabama Conference, Greenville, Ala., November 30, 1921; Western Mexican Mission, El Paso, Texas; Texas Mexican Mission, San Antonio, Texas; Mexico Mission Conference, Allende, Coah, Mexico.

Bishop John C. Kilgo is relieved of the presidency of the Conferences because of the condition of his health, but is associated with Bishop W. F. McMurry in the work of the Ninth Episcopal District, to do such work as his physical condition will allow.

TO THE PRESIDING ELDERS, PASTORS, AND CENTENARY TREASURERS, MISSISSIPPI CONFERENCE.

Dear Co-Laborers in the Big Task: The Centenary record is on my desk, showing the standing of the various Conferences April 30, 1921; and it shows our Conference to be in the eighth place. This is a loss within the last two months of from the fifth to the eighth place, and I know this is as distressing to you as it is to me.

I am appealing to you to let's pull together to regain our lost place and climb still higher.

Let's strive to make our collections as large as possible, and remit promptly, so we may go up the ladder for the month of May, rather than down.

Yours for service,

W. D. HAWKINS,
Conference Centenary Treasurer

WHITWORTH COLLEGE COMMENCEMENT PROGRAM, MAY 20-24, 1921.

Friday evening, 7 to 9, Art exhibit.

Saturday evening, 8 o'clock, Annual Concert.

Sunday morning, 11 o'clock, sermon by Bishop W. F. McMurry, D.D.

Sunday evening, 8 o'clock, sermon to Y. W. C. A. by Rev. H. M. Ellis.

Monday morning, 10 o'clock, Trustees' meeting.

Monday morning, 11 o'clock, Alumnae program.

Monday morning and afternoon, Domestic Science exhibit.

Monday evening, 8 to 9:30, Gymnasium exhibit.

Tuesday morning, 11 o'clock, Studio recital.

Tuesday afternoon, 5:15 o'clock, Class Day exercises.

Tuesday evening, 8 o'clock, graduating exercises. Literary Address by Rev. W. G. Henry, Ph.D.

COMMENCEMENT PROGRAM.

Centenary College, May 29-31, 1921.

Sunday, 11 a.m., Commencement Sermon, Dr. Charles Wesley Webdell, pastor First Methodist Church, Memphis, Tenn.

Sunday, 8 p.m., Sermon before Y. M. C. A., Dr. Webdell.

Monday, 8 p.m., Oratorical Contest.

Tuesday, 10 a.m., Meeting Board of Trustees.

Tuesday, 1 p.m., Campus Dinner.

Tuesday, 3 p.m., Athletic Meet, Baseball game.

Tuesday, 8 p.m., Graduating Exercises.

We are closing a gracious and successful session. All of our friends are invited to attend our closing exercises.

R. E. SMITH,
Acting President

POINTS FOR PREACHERS.

1. Don't yell it, but tell it.
2. Don't sing it, but say it.
3. Better give a psalm than a slam.
4. Deal gently with sleepers. Your train of thought will go over them.
5. A smile is better than a frown, whether the work is up or down.
6. Don't scold or nag, or you'll pack your bag.
7. Christ's work will go better and faster, if you remember you are the servant and he is your Master.—Watchman-Examiner.

Christ showed his greatness by his humility. But few of those who knew him thought of his greatness. He did not separate himself from men. He came with the message of heaven, but he told it in the language of earth. Not one word did he say of the flower of Paradise. He talked of the "lilies of the field" that all his hearers had seen. If a multitude was ever present at such an exhibition of his power, it was a multitude of peasants. Born a peasant and reared a carpenter, he remained to the last in his lowly station, and he showed us that a man may be poor, unlettered, unhonored, and yet be a king and a son of God.—Selected.

We are none of us wise enough or large-hearted enough to see religion in all its possible aspects, and different aspects of it are natural to different temperaments; and to argue contemptuously and acridly about other people's beliefs may reduce your opponents to silence, but cannot possibly convert them; indeed, it can only leave in their minds a deep suspicion of the quality of the faith which shows itself in contempt and disdain.—A. C. Benson.

Obituaries

On December 17, 1920, the spirit of BLUFORD D. GODBOLD was carried away by the death angel to the home of the saved; and on the following Sunday his body was laid to rest by his loved ones and a host of warm and appreciative friends. The funeral services were conducted by Rev. C. W. Grafton, the honored pastor of Union Church, and long-standing friend of the family. Brother J. S. Decell made a very touching talk, and others, with the writer, took part in this service, which was conducted at the home of the deceased. Brother Godbold was born October 8, 1839, near Meadville, in Franklin County, Mississippi, and joined the Methodist Church (Old Wright's Church) when about 17 years old. On Nov. 13, 1856, he was married to Miss Fredonia Gilmer. To them were born ten children, six girls and four boys, and these, as far as the writer knows, have turned their faces toward that heavenly city. Brother Godbold's life was lived doing the will of His Lord as best he could. He was an officer of the church for more than seventy years, and died in harness in Bethel church, Scotland charge. A consistent Christian, a devoted husband, a loving father, and worthy friend was he. He leaves a dear companion of more than sixty years, eight children, and a host of friends to mourn his departure. A Friend,

R. A. ALLUMS.

MRS. MABEL AGNES HOWIE, wife of Robert J. Howie and daughter of the late Rev. D. C. Langford, was born in Wilkinson County, March 10, 1876, and died December 12, 1920. She graduated in East Mississippi Female College at Meridian, Miss., in 1895. She was married to Robert J. Howie, in the Methodist parsonage at Trenton, Miss., September 4, 1901, her father, Rev. D. C. Langford, officiating. Her husband preceded her by nearly four years to the Better Land. To them were born nine children, eight of whom she leaves to mourn her departure. She was buried in Zion Cemetery, December 13, 1920, near Trenton, Miss., Rev. A. M. Broadfoot conducting the funeral service. Sister Howie was a life-long Methodist, a strong supporter of the church, and a devoted Christian. She was a woman of sturdy character and of sterling worth. She commanded the highest respect of all who knew her. Of her life we can say, in the Master's own words, "She was among us as one who served." "She hath done what she could." Back of Sister Howie's bright, smiling countenance was the indwelling Christ, and from His life within emanated the light that shone in her face. Sister Howie was one of those noble "mothers in Israel" who are rearing a noble Christian family. Their devotion to her was touchingly beautiful and they will ever "rise up and call her blessed." Her home was the preacher's home, and she counted nothing too good or too costly for the servants of God. The writer counts it one of the greatest privileges of his life to have been her pastor for five years, and recalls many a profitable and delightful visit to her home where he enjoyed the rarest Christian fellowship and felt always the stronger for the visit. Sister Howie, though ascended to her reward, will live long in the memory of her friends and in the lives of her children, who are striving to follow in the path she led. Praise God for such a function of the gospel as was exemplified in her radiant life! Such exponents of holiness point to the intimacy of heaven and earth, the mystic confluence of divine and human currents into one clear, holy stream of life.

Her former pastor,

T. B. WINSTEAD.

Our church and community have suffered a distinct loss in the death of Sister BERDIE BROWN CURTIS, who died Tuesday evening, April 26, 1921, following a brief illness. Sister Curtis' girlhood was spent in Monroe, La., where she has a host of relatives and friends. She was reared in a Christian home, and united with the Methodist Church in early life. She knew the Methodist Church and loved its doctrines and lived by them. Her marriage to Brother W. W. Curtis was of short duration, but happy indeed. Her home was a delightful place in which to visit. Our hearts are made sad when we witness the going of such a beautiful life, but our mourning is not like one not having hope. I believe she was ready to meet God, and to me that's a great comfort. Sister Curtis' remains were shipped to Monroe, and interment was made in the Faulk Cemetery, the funeral services being conducted by Rev. H. W. Ledbetter, of West Monroe. Sister Curtis left to mourn her departure her husband, mother, two sisters, two brothers, other relatives, and a host of friends. May God's richest blessings, in the form of a Father's love and tender mercy, come into the hearts and minds of these loved ones, is the prayer of her pastor,

J. M. BOYKIN.

S. EDGAR SHEPARD, son of Mr. and Mrs. F. A. Shepard, was born at Anna, Miss., Walnut Grove Plantation, December 25, 1875, and died March 6, 1921, at Cannonsburg, Miss. He was baptized by Rev. J. Perry Drake at Locust Grove Church. He united with the church early in life. He was married to Miss Katherine Marsh, of Washington, Miss., November 14, 1907. Brother Shepard was perfectly resigned to the Master's will, and after protracted illness he was desirous to go, saying, "There is nothing in my way; pray that I may go now." The church has lost a good man, and the community a useful citizen. He hated to leave his sweet home and loving and devoted wife, but, as he was conscious that God was calling, he felt that he was going to a heavenly home. Sympathy is extended to his bereaved wife and faithful mother, and his brothers and sisters.

His Pastor,

E. D. SIMPSON.

FROM STANDARD, LA.

Dear Brother Carley: On the 24th of April we began a meeting at Standard, with Rev. R. A. Bozeman to do the preaching, his wife to play the piano, and Mr. Templeton to lead the singing.

We can truly say that it was the best meeting ever held in Standard. It was a genuine revival of old-time religion.

There were 17 accessions to the church on profession of faith, with several to follow by certificate as soon as letters can be obtained. This makes a total of 42 accessions since Conference, with one meeting yet to be held.

The Epworth Leagues at Olla and Standard are the largest in the State in comparison with church membership. Our Sunday schools are in a flourishing condition.

The salaries of the pastor and presiding elder are paid on the first of each month.

Good beginnings have been made on several of the objects included in the Conference budget.

H. B. THOMASON, P. C.

The trumpet of fame assembles more foes than friends.—Selected.

RESOLUTIONS OF RESPECT TO SISTER R. V. FULTON.

Whereas God, in his infinite wisdom, has seen best to call from our midst Lillie C. Boyd Fulton, wife of the pastor in charge, and whereas Sister Fulton, by her bright and cheerful Christian disposition, had endeared herself to the members of the Ladies' Aid Society of Farmerville M. E. Church, South, and to all her associates; therefore, be it

Resolved, That the members of said society do hereby extend to the bereaved husband and children our heartfelt sympathy in this hour of grief.

Resolved, That, while we feel keenly our loss, we know it is her gain, for our Savior said, "I am the resurrection and the life," and "I go to prepare a place, that where I am there ye may be also."

Resolved, That a copy of these resolutions be spread on the records of our society and copies sent to each member of her family, to our local newspaper, and the New Orleans Christian Advocate.

Signed: Mrs. W. R. Whitaker, Chairman; Mrs. H. G. Fields, Miss Ellse Guehring.

TO THE MEMORY OF SISTER LILLIE C. FULTON.

Good-by, dear friend, with your cheerful smile;
We loved you here but a little while;
God called you home to the realms above,
Where all is joy, and God is love.

Good-by, dear friend, we miss you here—
Your loving, tender words of cheer;
But we know you've gone to the land that's fair,
Where peace abides, and God is there.

Good-by, dear friend; the tie will still bind
Your life to those who are left be hind;
To live in Christ is not in vain,
And we, too, hope to live again.

So we mourn not for your gain,
But the loss to those who must remain
To do the work God bids us do;
Then we'll come home to God and you

MRS. W. R. WHITAKER.

CHRISTIAN EDUCATION—DOES IT PAY?

A young Chinese student by the name of D. G. Cin came to this country seven years ago to prepare for Christian service among his countrymen. He holds the following degrees: A. B. from Wesleyan, B. D. from Drew, and Ph.D. from Columbia. Just before preparing to leave for his native land he wrote to Bishop Keeney, who was about to take up his work in China, as follows: "You will probably recall that a Chinese young man introduced by Dr. Ward came to see you in New York. I was indeed very glad to know that you are going to China to supervise the work and to meet you in this country. After I left New York, I came to this place (Perth Amboy, N. J.) to find work to earn money to return home. Having had so much chemistry in college, I went to the chemical plant to look for a job. I had a long interview with the superintendent, telling him that I had inorganic and organic chemistry, qualitative and quantitative analysis and physical chemistry. He wanted to place me in the research department with a salary of $8,000 a year, on condition that I stay with the company and grow with the business for not less than fifteen years. I well know that my education is not my own. It belongs to God and the church. Finding I had no right to stay in America to make money, I told the superintendent that I had a very important work in China. He smiled, and I took up another job. I hope to earn money enough to go back by October. I may have to stay longer, but I earnestly hope to see you in Foochow Conference."

Now the sequel to all this, as given in the New York Christian Advocate, is stold by Bishop Keeney: "Our brother Cin, who had the offer of eight thousand dollars to remain in America, is assigned as Director of Religious Education and Social Service in two districts at thirty dollars a month. He started away happy for his work. He was seized, bound and beaten on the way, but I secured his release last Sunday. * * * I am going to use him to help lift up new standards in a very important part of the Conference about eighty or ninety miles from Foochow."

Does it pay? How this incident thrills us and makes us long to have some stock in those Christian institutions, such as this young Chinese attended, which help in such a vital way to produce the highest Christian character.

In an educational address several years ago, Bishop Candler related this incident: "Years ago I was college president. I attended a certain district conference. There was present a colonel—a sure enough colonel. I was speaking for Emory College. The colonel interrupted me and said: 'My father gave $5,000 to Emory College before the war. I would like to know what has become of it.' That gave me my chance. I said to him, 'I'll tell you what became of it. The trustees were very wise. They made such an investment of that fund that they have it still. It is in such men as L. Q. C. Lamar, Atticus G. Haygood, Young J. Allen, and a host of others who have helped to make this country great and their fellow men strong and happy. What has become of that money which your father invested in Negroes before the war? It is all gone. Emory's five thousand is still ours.'" Does it pay?

H. H. SMITH.

Atlee, Va.

THE BRAVEST BATTLE.

The bravest battle that was over fought
Shall I tell you where and when?
On the maps of the world you will find it not—
'Twas fought by the Mothers of Men.

Nay, not with cannon or battle shot,
With sword, or nobler pen;
Nay, not with eloquent word or thought,
From mouths of wonderful men.

But deep in a walled-up woman's heart,
Of woman that would not yield;
But bravely, silently bore her part,
Lo—there is that battlefield.

No marshalling troop, no bivouac song,
No banners to gleam and wave;
But oh—these battles, they last so long,
From babyhood to the grave.

Yet faithful still as a bridge of stars,
She fights in her walled-up town;
Fights on—and on—in the endless wars
Then silent—unseen—goes down.

Oh, ye with banners and battle shot,
And soldiers to shout and praise,
I tell you the kingliest victories fought,
Are fought in these silent ways.

—Author Unknown.

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Fine reports come from Drew as a result of observing Children's Week. We all have a great deal to look after, but not too much to give some thought to our own children.

Orders for Sunday School Day programs are still coming in. Only a few schools are neglecting to give the children an opportunity to receive the training the day offers.

Every class in the New Albany school is full. The attendance is nearly equal to the church membership. Some of the teachers, in fact most of them, have received training. You can build up the Kingdom of God when you train teachers and leaders.

Would you like to have help in increasing the membership of your school? Ought we not have as many people in attendance upon the school as we have members of the church? In other words, ought we obey the command of our Lord when he said, "Feed my lambs, feed my sheep?" Literature on getting the people and winning them will be supplied for the asking.

Interest in the Educational Campaign is growing where the information has been given sympathetically, constantly, prayerfully. Our people are as true and loyal as any on earth. They are still following their leaders. Every man is leading to the heights or in the brush.

If you have neglected the organization of your classes above the Junior, this is a good time to look after that. Many of our classes are learning how power can be directed through an organized class to accomplish any task. Let every class in the school know about the federation of all the Bible classes to be held in Grenada, June 20. Miss Lucy Foreman, of Nashville, will give instruction to the young people, Mr. E. E. French to the intermediates, and Mrs. Wyatt to the adults.

Class work will begin Monday morning at 8 o'clock at Grenada College—Monday, June 20. If you reach Grenada Monday afternoon, you miss the first two lessons. The time is limited to six days, so it is necessary to put in every hour of every day to do the work. The teachers will be on hand to begin the work of instruction; if any student gets in late, something is lost that cannot be made up.

MISSISSIPPI CONFERENCE NOTES.

The work during the past week has been in district institutes.

Rev. W. C. Owen came to us at Meridian for Sunday. We had a very profitable meeting there, and representatives of the Wesley Bible Classes organized a City-wide Wesley Bible Class Federation. They have officers in each church and appointed the fifth Sunday for their regular meeting. They adopted a program of work for the next meeting: to place a copy of the Standard in each class room, to make their annual report, and for all classes to organize and enroll. This will mean a forward step in many respects. The work at Meridian, I believe, was very profitable and helpful.

Tuesday we held the District Institute at Topisaw. Twenty-two out of twenty-three charges were represented. Sixty-eight delegates were present, and two hundred people were in attendance. The percentage of this district was 95 per cent.

The following officers were elected: V. G. Clifford, Bogue Chitto, Secretary; S. D. McMullin, Brookhaven, Y. P. A. W. B. C.; J. A. Rodgers, McComb City, Int. Sen. W. B. C.; J. E. Carruth, Summit, Teacher training; Z. Z. Linton, Fernwood, Missions; Mrs. J. E. J. Ferguson, Wesson, Elem. Supt.; Mrs. W. T. Denman, McComb, Home Dept.

Wednesday, the Jackson District Institute was held in Brandon, Miss. Twenty-five out of twenty-five charges were represented. Eighty delegates were present and two hundred attended. This district was a 100 per cent district. The following officers were elected:

Mrs. J. W. Marley, Jackson, Secretary; Mrs. D. C. Cox, Braxton, Missions; Mrs. J. C. Turner, Canton, Elementary Supt.; J. A. Lindsey, Brandon, Teacher Training; O. H. Wingfield, Jackson, Y. P. A. W. B. C.; I. H. Sells, Harrisville, Int. Sen. W. B. C.

Thursday, the Vicksburg District Institute was held at Utica, Miss. Twenty-three out of twenty-three charges were represented. Fifty delegates were present, and seventy-five people were in attendance. This district was a 100 per cent district.

The following officers were elected: H. H. Crisler, Port Gibson, Secretary; Mrs. Z. M. Davis, Vicksburg, Elem. Supt.; J. B. Cain, Oak Ridge, Teacher Training; H. H. Crisler, Jr., Port Gibson, Int. Sen. W. B. C.; Rev. M. K. Miller, Holly Bluff, Y. P. A. W. B. C.; Miss Louise Preston, Vicksburg, Missions.

The district officers are functioning. I think this is evident in the attendance in the district institutes, and I speak to each and every one, asking that they support their officers and help them to do a better piece of work than they have done.

Eighty-eight Sunday schools were reached in this series of institutes.

The Sunday School Day offerings are coming in slowly. I trust that each one will observe the day and send their offering to Mr. Garner M. Lester, Jackson, Miss.

The Conference Standard Training School will be held in Jackson, Miss., June 7-14. Your railroad fare and $10 will meet all expenses. Plan to come!

J. H. Reeves, superintendent of the Norfield Sunday school, reports an increase of 100 per cent in the efficiency of his Sunday school and an organized class of fifty. Hurrah for Norfield!

Mrs. D. C. Cox, Braxton, Miss., reports her school 100 per cent. Fine for Braxton!

The Hattlesburg District Institute will be held at Collins, Miss., Wednesday, May 25.

JOHN C. CHAMBERS.

LOUISIANA CONFERENCE NOTES.

The Monroe-Ruston District Sunday School Institute in the district conference was a good meeting in that we had a good time talking about our Sunday schools and making reports of the work done. The presiding elder, Rev. K. W. Dodson, was a pleasant and agreeable presiding officer. Strong resolutions commending the Methodist Sunday school work for the Conference was adopted. The following district officers were elected:

District Secretary, E. L. Walker, Jonesboro; Elementary Superintendent, Miss R. Lane, Tallulah; Intermediate-Senior, W. L. Mills, Ruston; Young People and Adult, Mrs. M. E.

(Continued on Next Page)

Gilbert, Gilbert; Teacher Training, Mrs. A. B. Holloway, Mer Rouge; Missionary Education, Miss Calhoun, Rayville.

The Houma District now has a district Sunday school organization, and the personnel of the officers is excellent. The officers as elected are as follows:

District Secretary, B. E. Reed, St. Martinsville; Elementary Superintendent, Miss Ella Hooper, Houma; Intermediate-Senior, Mrs. Grace Shoemaker, Port Barre; Young People and Adult, Miss Annette Brunett, Houma; Teacher Training, Mrs. Joe Pullen, Houma; Missionary Education, Mrs. E. J. Shaw, Houma.

The Houma District Conference was full of the Spirit, and Brother Hebert showed himself a good presiding officer. He is much loved by his people.

All the Sunday school workers in the New Orleans District will please make note of the district Sunday school meeting to be held at Parker Memorial Church, Sunday afternoon, May 22. A full delegation from each school is desired. The district Sunday school meeting for the Baton Rouge District will be held at Amite City, Wednesday morning, May 25.

The Mansfield Standard Training School will be held June 15-22, and all students are requested to be present for the morning session on the 15th. The faculty and courses of instruction will be as follows: Bible, Dr. Thomas Carter, Nashville, Tenn.; Pupil, Prof. D. B. Raulins, Shreveport; Intermediate-Senior, Harry Denman, Birmingham, Ala.; Junior, Miss Nell Richardson, Baton Rouge; Primary, Miss Caroline Hess, Alexandria.

Presiding elders, pastors, and Sunday school superintendents are requested to see that suitable persons are enrolled at once with the Field Secretary. ALONZO EARLY.

Only the hungry heart can taste the bread of life.—Selected.

TREASURER'S REPORT, NORTH MISSISSIPPI CONFERENCE S. S. BOARD.

Sunday School Day Receipts.

Coldwater	$9.05
Shaw	14.70
Drew	20.00
Pontotoc	7.50
Holly Springs	29.40
Durant	18.81
Ackerman	11.09
Pickens	11.95
Brooksville	15.04
Houlka	4.75
Grenada	32.83
Sardis	30.00
Oxford	15.00
Sessums	9.19

We are in great need of funds now. Where checks are sent, receipts will not be furnished unless asked for, as your returned check will serve as your receipt.

J. E. STEPHENS, Treasurer.
New Albany, Miss.

North Mississippi Adult Bible Classes.

Become a charter member of the Wesley Bible Class Federation to be organized at Grenada, Miss., on June 20. To do this you have only to send a representative—let it be your best—to take part in organizing and launching the Federation.

Some class must furnish this new Federation a president. Why not yours?

You are one of the alert, progressive Bible classes of the Conference. Then prove it a second time, by sending a wide-awake delegate to take the "Adult Methods" course offered in the Teacher-Training School at Grenada College, June 19 to 25. One member, if necessary, can represent your class in both these important phases of up-to-date Sunday school work. Have that representation on hand, on time, for full-time attendance. Make your contribution to the common good. Receive and take home a blessing of inspiration and information for more fruitful Christian service.

Yours for the promotion of the Adult Bible Class movement.

MRS. J. M. WYATT,
North Miss. Conference Superintendent of Adult and Y. P. Classes.
Shelby, Miss.

THEY STAND ON THEIR RECORD OF SERVICE.

The schools of Southern Methodism have served every interest of Methodism and every enterprise of the Kingdom. And this they have done without the resources needed for their work. For the first time in the history of the Methodist Episcopal Church, South, we have undertaken an educational movement of church-wide proportions; we propose to give to each school of the church what its present needs demand.

These schools are before the church on their record of service. They ask only for some small return for their contributions to the church's growth and prosperity. Will we refuse to give what our own institutions ask? If so, we are not worthy of the service they have given through the years.

WHAT THEY ASK.

Just keep in mind the fact that the schools of the church are asking of Southern Methodism three dollars per member a year for a period of five years. It is true that many who are enrolled as members of the Methodist Episcopal Church, South, will not make a contribution to this enterprise, and there are some who will not be able to give the three dollars a year. But if as a church we are not able or willing to give to Christian education the average named, let's surrender our commission and give over our responsibilities to others.

THE SUMMER SCHOOL FOR CITY WORKERS.

Every city worker, every presiding elder on a city district, every one interested in the modern city, should be in Conway, Ark., June 7-17.

Congregations should send their pastors, city boards should send their workers.

This is the first school of this kind we have ever undertaken. Men and women of rare ability have been secured to teach. On to Conway!

O. E. GODDARD.

DIRECTORY OF SHREVEPORT METHODIST PREACHERS.

Rev. R. H. Wynn, presiding elder; residence, 823 Monrovia Street; telephone 3339; P. O. Box 823.

Rev. Geo. S. Sexton, First Church; residence, 2222 Fairfield Avenue; telephone, office, 128.

Rev. W. Winans Drake, Noel Memorial; residence, 543 Egan Street; telephone, 2884.

Rev. R. S. Walton, Texas Avenue; residence, 1601 Fair Place; telephone, 1531.

Rev. W. A. Mangum, Queensborough; residence, 2816 Judson Street.

Rev. H. B. Hines, Cedar Grove; residence, 66th Street, Cedar Grove.

Rev. J. M. Boykin, Bossier City; residence, Bossier City.

Rev. A. W. Turner, Superintendent Anti-Saloon League; residence, 2639 Greenwood Road; telephone, residence 1779; office, Commercial National Bank Building.

Rev. A. S. Lutz, Conference Educational Secretary; residence, 1063 Sheridan Avenue.

Rev. R. E. Smith, Centenary College.

Rev. Roy Moore, Centenary College.

Rev. D. B. Raulins, Centenary College.

Rev. B. C. Taylor, Centenary College.

Rev. R. L. Armstrong, Centenary College.

Rev. J. B. Grambling, Centenary College.

Rev. W. F. Henderson, Sr., Cedar Grove, La., Superannuate.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Third Round.
(In Part)

Greenwood, at Flournoy, Sunday, May 22, a.m.
Ida and Hosston, at Munnerlyn's Chapel, Sunday, May 29, a.m.
Belcher, Sunday, May 29, p.m.
Homer, Wednesday, June 1, p.m.
Cotton Valley, Sunday, June 5, a.m.
Spring Hill, Sunday, June 5, p.m.

Mansfield, Wednesday, June 8, p.m.
Noel Memorial, Sunday, June 12, a.m.
Naborton, Sunday, June 12, p.m.

R. H. WYNN, P. E.

MISSISIPPI CONFERENCE.

Newton Dist.—Second Round.

Shiloh, at Clear Creek, May 21, 22.
Newton, at Newton, May 25, 7:30 p.m.
Bay Springs, at G. F. Camps, May 28, 29.
Raleigh, at Boykin Church, June 4, 5.
Chunky, at Suqualena, June 11, 12.
District Sunday school institute at Philadelphia, Tuesday, May 3, 10 o'clock, a.m.

Jackson Dist.—Second Round.

Eden, May 20.
Sharon, at Lone Pine, May 21, 22.
Lintonia, May 24.
Camden, at Soule's Chapel, May 28, 29.

M. L. BURTON, P. E.

Hattiesburg Dist.—Second Round.

District Conference, at Collins, May 24, 27.
New Augusta, at Beaumont, May 29.
Williamsburg, at Goodhope, June 1, 11 a.m.
Avera, at Grafton, June 5, 11 a.m.
Lucedale, June 5, 7:30 p.m.
Leakesville, at Pine Grove, June 7, 11 a.m.
Eucutta, at New Hope, June 11, 11 a.m.
Heidelberg, at Sandersville, June 12.

W. W. GRAVES, P. E.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

TO THE WOMENS', YOUNG PEOPLE'S AND CHILDREN'S AUXILIARIES OF GREENWOOD DISTRICT.

The district meeting of the Woman's Missionary Society, Greenwood District, will convene at Tutwiler, Miss., June 2. Morning session will be devoted to the Junior work and afternoon to the Adults.

The "Young People's Rally" will be held at Drew, Miss., June 3.

Interesting programs are being prepared. The auxiliaries at Tutwiler and Drew have assured us of a most cordial welcome and all auxiliaries are urged to send representatives. All superintendents of Young People's Societies are especially urged to attend the Young People's Rally.

In the meantime, let us pray earnestly for the presence and leadership of the Holy Spirit in these meetings.

Mrs. BESSIE F. WHITEHEAD,
Dist. Sec'y, Greenwood Dist.

FROM MRS. J. H. McCOY'S REPORT

The Christian Education Movement.

The Christian Education Movement which was adopted at the General Conference of 1918 as the program of the church following the Centenary has a very definite relationship to the work of Home Missions, not only through the departments of life service, Christian stewardship, and intercession, but in the actual listing of five of the educational institutions of the Woman's Missionary Council for financial benefit, aggregating in the total of $425,000. In the interest of this Movement the Secretary has attended eight of the Annual Conferences of the church, as follows: Holston, Western North Carolina, North Mississippi, North Texas, Virginia, South Carolina, Alabama, and North Alabama. At each of these Conferences, in presenting the Movement, its relation to the cause of missions was emphasized. The Secretary has also addressed more than a dozen congregations and other gatherings.—Council Bulletin.

Christian Education Movement.

Dr. Henry Snyder appeared before the Council in behalf of the Christian Education Movement in a telling address. He held the attention of his audience from his first to his closing word. His passionate words, no less than his rare passages of humor, made a profound appeal. The women of the Council were privileged in hearing Dr. Snyder. A few thoughts from his well-sustained and illustrated argument are given the readers of the Bulletin.

"The disturbed conditions of to-day make us think. Men are thinking as never before, if they have anything to think with. They are thinking out big things. We do not want to stay on the surface of things any more. We are trying to get down to bed-rock foundations. You cannot build on anything to last unless you build on the Rock of Ages.

"This old world has been mighty homesick and is coming home, back to the church. The aisles of the churches are crowded. It is not so much who is doing the preaching—it is answering the hunger of the heart.

"We hear very often that our church was born in a revival. I want to tell you that while this is true, if it ever dies it will die by the embers of a dead revival. We cannot change things to-day with evangelistic efforts—and this is not said to discredit them. We want to put into our educative processes more religion and more and better educative processes into our religion. A man who has reached mature years said of the Christian Education Movement: 'I am in this thing for my grandchildren. I don't want their eyes to see what mine have.'

"Somehow it must be of God in order to meet conditions. Men are saying that somehow, in this gray and haggard hour, the call of God is in it. Sometimes it seems that the tides of the Spirit that once flowed in on us are stale and stagnant. But the hopeful sign is that they are fluid, not fixed. No hour can be too black to command God's power to do anything He calls us to do.

"The youth of the world saved the world yesterday. We asked them to save a tottering world they did not make. The call of your church to-day is that you shall make possible a Christian Education that will make a better world."

COUNCIL MEETING AT RICHMOND, VA., APRIL 13-20.

Snapshots From The Floor.

Bishop Moore, recently returned from Brazil, said that four years ago, the Council had twenty-six women missionaries in Brazil; to-day there are only fourteen, among 10,500 communicants.

Bishop Lambuth said there are 35,000 women employed in the mines of Japan; 200,000 work in the mills many of whom are taken off the farms.

Bishop Lambuth also said that the Chinese women are the most moral of all the pagan women, very industrious and capable of almost anything. The medical and health center at West Gate, a union institution, should by all means be enlarged and the work extended, as there is opportunity to reach at least one hundred thousand Chinese women and train them for work among their own peoples.

The new Wesley House in San Francisco has become a reality, at a cost of one hundred thousand dollars. This new work will have an opportunity to reach a community of more than one hundred thousand people. There are only one hundred and twenty Protestant churches in all of San Francisco, the average congregation being forty persons.

The Roman Catholic Church selected two cities in the United States as their strongholds, Baltimore and New Orleans. In the latter city of 400,000 people, there are about thirty thousand Protestants. The Roman Catholics have an educated leadership but an ignorant following.

Miss Claiborne, from McTyeire School in Shanghai, said with great emphasis: "Shanghai has one million people, representing every nation of the earth. Its people are crowding into the schools, and for more than twenty years, McTyeire has had no room for all the students wishing to enter. Ambassadors from some of the great countries of the world have married the girls from McTyeire. A volunteer band in McTyeire supports and staffs a school in the Unang province, with a population of thirty thousand."

Miss Lochie Rankin, with her experience of forty-three years in China, said of her district, "We need everything."

Miss Ruth Brittain, of the Bible School in Nanking, said their work is training the natives in a knowledge of the Bible, and graduates from other schools come to take intensive courses of Bible study. One native teacher had been the means of leading sixty souls to Christ, and the large number of volunteers come through the native Christians who were trained in Nanking Bible School.

Miss Bennett made the astounding statement that the Methodist Episcopal Church has two thousand deaconesses, five hundred of whom are serving in Europe. The Southern Methodist Church has only fifty-five deaconesses for appointment this year. Miss Bennett urged the women to speak out through their Conferences, through the schools and colleges, to the young people on Life Enlistment.

The missionary should have salary sufficient so that she shall feel a freedom of the pocket-book beyond living expenses.

"I'd like to have some books and a victrola," said Miss Gist.

"Somehow I don't feel comfortable to sit down to these delicious luncheons when 15,000,000 starve in China."—Miss Davies.

"Eighty-six out of ninety-nine Scarritt girls meet the standards for mission work, the best record in any Missionary Training School."—Dr. Cook.

"I haven't heard a word about hard times here."—Dr. Snyder.

"What the South will be to-morrow depends upon what the Southern Methodists and Southern Baptists make it, due to their numbers."—Dr. Snyder.

"Folks can't get away from us when we are true to Methodist organizations."—Dr. Snyder.

"Courtesy in advance of slaughter." Apropos of what?

Council Pledge for 1922.

Adults	$804,423.00
Young People	58,955.00
Children	57,615.00
Grand total	$920,993.00
Increase	70,178.00

From the rate of "pledge" per capita by conferences for adults, we quote the following:

North Mississippi	$5.43
Louisiana	5.42
Mississippi	3.78

The conference ranking in its gifts per capita is the South Georgia, $8.55.

MOTHERS' DAY AT GREENVILLE, MISS.

Mothers' Day in Greenville was strictly in the hands of the Big Brothers. They had 1[illegible] men present and raised over $1[illegible] to build them a home. Their tent is too small. They had charge of the 11 o'clock service, and it was a service never-to-be-forgotten. Seven grown people joined the church at the conclusion of the service. At the evening hour the Epworth League presented a missionary pageant to a great congregation. It was indeed a red letter day for Methodism.

E. S. LEWIS.

Pay more attention to your inner life and less to outer difficulties.—Selected.

ON TO CONWAY.

The two great schools, one for urban and the other for rural workers, to be held in Conway, Arkansas, June 7-17, offers most unusual advantages. No other summer schools, institutes, or standard training schools have ever been undertaken on such a scale, nor was there ever a more carefully prepared course of study offered. The Home Department of the Board of Missions is sparing no time, labor or expense to bring to rural and urban workers the best helps that this continent affords. Churches are urged to provide the traveling and boarding expenses of their pastors. Presiding elders can often get this done. Laymen and women who are able to send their pastors are requested to make this small investment for increased efficiency in their pastors. Some Conference Boards of Missions are planning to help some of their worth-while missionaries to get to these schools. Meet us in Conway, June 7-17.

R. L. RUSSELL,
O. E. GODDARD.

Epworth League.

A LIVE LEAGUE AT FRANKLINTON, LA.

Dear Brother Carley: A splendid League rally was held here on the 23d and 24th of April. The Leaguers from Fisher joined the Franklinton Leaguers at every meeting. The first service was held on the evening of the 23d, at the parsonage. This was in the form of a social. A part of the evening, however, was spent in planning and talking over the League work for the new year.

Brother Jas. B. Grambling, our Louisiana Conference Epworth League President and Field Worker, was with us. He gave a very interesting talk on the Epworth League in a business sense, standards, etc. Brother Grambling spoke to the church at large on Sunday at the morning service hour. Then again in the evening at the League hour he gave a lecture, with the pictures, "The Young People's Work." There was a splendid attendance at all meetings, and altogether I think, we had a very successful meeting.

Our pastor, Brother L. W. Cain, is thoroughly a young people's man, and we are expecting big things through our League in the new League year. We are hoping to send a number of delegates to our State Assembly at Mansfield, June 7-14.

VANDA BURRIS, Sec'y.
SELMA RICHARDSON, Sup't.

ALL ABOARD FOR MANSFIELD!

Epworth Leaguers from the Southern portion of Louisiana are invited to meet Monday, June 6, at 7 p.m., with the New Orleans District Leaguers in the Texas and Pacific station. A special Pullman has been provided. Be sure to secure reservations in advance. Come prepared for a jolly good time with the "Jiggs Family." ROBINA VAUGHT,
District Corresponding Sec'y.

MEDICAL WORK IN AFRICA.

Upon returning from America, I took charge of the medical work definitely on Nov. 15, succeeding Miss Kathron Wilson, who has carried on the the work of this department since Feb., 1918. The most prominent feature of this department, as it appeared to me just arrived from the homeland, was the careful work that had been done in the past two and a half years by Miss Wilson and those of the missionaries who had had time and ability to assist her. The best criterion of her splendid success as a missionary was the strong hold she had upon the hearts of the people whom she had served while she was here and the great regret that they displayed when she left in December for a rest in America. The department is well equipped in drugs with the exception of three or four essentials, which, however, are ordered and should be here within three or four months. Surgical appliances are, in general, sufficient for the work to be done, though we are in need of better means of sterilizing instruments and dressings. The completion of a building for sterilizing these necessities will overcome this handicap and enable the department to do better work the next quarter. This building has been erected by the Industrial Department and will be occupied some time in January of the coming year. We are greatly in need of buildings for the care of sleeping sickness, leprosy and other patients who should not be kept with the usual occupants of a hospital. As to the location of a lazaret for these people, it is difficult to speak conclusively. The region close to the Mission is not very suitable, especially for the sleeping sickness patients, as the forests are rather close and streams abound, suitable harbors for the transmitting tsetse fly. The difficulty, however, must be met somehow or other, and these unfortunate victims given all the care that is possible. Many of them who will come to us or will be brought to us cannot be helped as to curing, but they can be taken away from people who oftentimes do not treat them with consideration, and they can be watched so as not to become a menace to their healthy neighbors.—D. L. Mumpower, in Centenary Bulletin.

HILLSBORO, TEXAS, SAYS IT CAN BE DONE.

Hillsboro, Texas, is in the black land cotton district of the Southwest, and, like all the towns of the cotton country, "hard hit" by reason of low prices of farm products and the general depression in business. Some six weeks ago a leading member of the board of stewards of our First Church, Hillsboro, introduced a resolution at a meeting of the board declaring that it would be utterly impossible for the church, with a heavy indebtedness on its property and with practically its entire membership having lost heavily during the financial depression, to accept any quota in the Christian Education Movement. It was generally agreed that it was useless to try to carry through the program of the Movement.

But on April 11 this church reported $21,000 pledged on a quota of $14,000. How was it done? A real revival came to Hillsboro, the pastor, Rev. J. W. Fort, having with him in the meeting Dr. C. C. Selecman, of First Church, Dallas. While the meeting was in progress the pastor and Dr. Selecman placed before a group of thirty laymen the proposition that First Church, Hillsboro, make an effort to reach its quota in the Christian Education Movement. These laymen made pledges totaling $10,500. Two days later the matter was presented to the entire congregation, and the subscription was carried to $21,000, much of this being in cash and Liberty Bonds. And there is more to follow.

The layman who served as charge financial director wired his presiding elder some months ago: "The campaign is a tremendous mistake, and one that the business laymen of the church, from whom the most of the money must come, will not at this time endorse." On April 16 he wired: "Needless to say I am ashamed of that telegram. May the good Lord forgive me for my lack of vision and faith. * * * A praying church made it possible to do in two days what we did not believe we could do in two months."

The example of First Church, Hillsboro, should inspire every discouraged and doubting pastor and layman to go forward to victory. It can be done if only we give ourselves to the task.

THE CHURCH AND LEISURE TIME ACTIVITIES.

Should the church take an active and intelligent interest in the leisure occupations of its members?

"In the high school years," says Dr. John E. Stout, "the spirit of play is still dominant and must be recognized in any system of education that is comprehensive enough to care for the whole ongoing of youth."

We face the fact that great moral issues are involved growing out of the way boys and girls are taught to use their leisure time. Play activities are not confined to the period of childhood but are carried over into adulthood. The lessons learned during the formative years when character is being moulded through certain kinds of activities tend to affect the whole of life.

The future of our country depends to a great extent upon the way youth spends its leisure.

A discussion of this most important subject will not be undertaken at this time, but attention is called to the fact that a movement is now on foot of unusual significance and interest to the churches.

The Joint Educational Commission of the Sunday School Council and the International Sunday School Association, at its meeting at Buffalo, April 28, 1921, authorized a Commission to prepare a comprehensive program for adolescent boys and girls to be used primarily by the churches. This Committee on Character Tests and Programs will endeavor to provide a well balanced program of recreational activities to meet the physical, mental, social and religious needs of boys and girls from the standpoint of the church. The Commission is now at work organizing material and outlining the programs for the various age groups. Dr. Norman E. Richardson, of Northwestern University, is chairman and the Commission will be in session for six weeks at Northwestern University, Evanston, Illinois. Rev. E. R. Stanford, Superintendent of Intermediate-Senior Work, has been invited to sit with the Commission as a representative of the General Sunday School Board. He is now at Northwestern and will work with the Commission until June 1.

It is not enough to begin well. Manasseh and Paul began ill, but ended well; Judas and Demas began well, but ended ill.—Selected.

W. H. P. FAUNCE

WHAT SOME FAMOUS EDUCATORS SAY

GEORGE A. COE

The Christian Education Movement deserves and will have the united support of the great Methodist Episcopal Church, South. In the last analysis the progress of the Kingdom depends absolutely on the education of the people. Jesus of Nazareth was not an orator, not a preacher, in our sense of the word, but a teacher, who gathered around Him little groups of men and trained them to think as He thought, to see the world through His own eyes, and to absorb His life purpose. Christian Schools are pursuing the very methods He employed in Palestine. On their equipment and success the future of the Kingdom absolutely depends.

W. H. P. FAUNCE

President of Brown University

It gives me pleasure to express my appreciation of the Christian Education Movement. Not only is Christian Education one of the first essentials in a program for Christianizing America and the world, and not only is this part of the Church's duty most seriously neglected, but the success of the campaign will put into operation some of the most statesmanlike and far-seeing denominational policies that have come to my attention. I refer particularly to the linking together of all the educational agencies, from Sunday school to theological seminary, in the definite and continuous task of providing trained workers, lay and clerical, for the entire Church.

GEORGE A. COE

Professor of Religious Education in Columbia University

I think it is practically impossible to exaggerate the importance of a forward movement on the part of our Churches for Christian Education. Very much larger resources are needed for our privately maintained schools and colleges, if our Christian young people are to get the education they ought to have in these critical times. I believe most thoroughly, therefore, in the Christian Education Movement of the Methodist Episcopal Church, South, and trust that it may prove a triumphant success.

HENRY CHURCHILL KING

President of Oberlin College

I am very glad to again express my very emphatic approval of the great work which you have begun in the Methodist Episcopal Church, South, in the interest of education. There is no more important work which can possibly engage your interest and efforts at this time. You will be doing a great service, not only to your Church, but through your Church to the country and the world.

J. G. HIBBEN

President of Princeton University

HENRY CHURCHILL KING

J. G. HIBBEN

Christian Education Movement

M·E·Church South

Nashville, Tenn.

BY THIS SIGN EDUCATE
CHRISTIAN EDUCATION MOVEMENT
M.E. CHURCH, SOUTH

T·A·W

NEW ORLEANS
CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MAY 26, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

COURAGE AND FAITH.

This is the last issue of the Advocate before the financial campaign for the Christian Education Movement begins next Sunday. As we face the momentous issue of providing adequate resources for our educational institutions, too much is at stake for us to undertake the work faint-heartedly and in doubt. If there ever was a cause that deserved the support of all our people, this one does, and we ought to present it without apology and in the strongest way possible. We here and now have the opportunity of making a permanent contribution to the Christian civilization of the world—and we must not refuse to make it. If we go at the work with courage enough to appeal confidently to every member in every church, and with supreme faith in the righteousness of the cause and in the ability and willingness of our people to meet an urgent need that has been made so plain, victory is assured. Courage and faith—let these be our watchwords as we enter the final stage in this greatest movement in the history of the church!

WILL METHODISTS DO AS WELL?

The Baptists of the cities contributed more than fifteen per cent of the total amount pledged during the "$75,000,000 Campaign" of their church. This estimate is based on reports from eight cities which together furnished approximately $6,500,000, or about seven per cent of the total amount pledged. Twenty or more cities not named in the following list doubtless pledged more than the eight here named: Richmond, $1,665,797; Atlanta, $1,341,518; Memphis, $995,488; Louisville, $980,088; Birmingham, $672,015; Nashville, $123,710; Little Rock, $326,000; Oklahoma City, $192,211. Will Methodists of the cities of the South accept the challenge of the city Baptists? Of course they can claim credit on their "quota" Centenary pledges, and after giving themselves credit for that amount see what amount is needed to reach the Baptist figures. If they cannot reach those figures, they can stand aside and let the people who can do big things have a clear field for their activities.

WHAT A CHANCE!

Southern Methodism faces now the biggest opportunity that has come to her during the present generation, if not during all her history. It is the opportunity to do a hard thing, to carry through an enterprise that will draw on the reserve strength and resources of the church. It calls for courage, faith, consecration. And if we have not these reserve resources, what is the use of living anyhow? What right have we to live? God has given us a wonderful opportunity in the coming of the every-member canvass at a time when it will really cost us something to reach the financial objective and go on beyond the $33,000,000. And what are we in the world for except to do hard tasks, to carry through enterprises that seem impossible? With such a chance as this, let us thank God as we go forth to victory.

THE BUSINESS OF EVERY METHODIST.

The carrying through of the Christian Education Movement program rests now, as from the beginning, with the Methodist people in the home churches. The bishops and connectional officers, the field workers, the church papers, the Conference secretaries, the presiding elders and pastors, the leaders among the laymen—all these have had places of responsibility and have helped to carry through the cultural program. But they have understood that, after all, the success of the enterprise, the future of the church, was in the hands of the men, women and children in our churches. It rests with them whether their church go forward. In view of this fact, can any Methodist refuse to have a share in the giving of the $33,000,000?

A MESSAGE FROM BISHOP McMURRY.

I am closing my work in Louisiana and Mississippi in the interest of the Christian Education Movement. I sincerely regret the impossibility of answering all calls. The interest in the Movement has steadily increased from the beginning. Many assurances of full success are being received from the preachers and laymen. I know of no preacher who has been faithful and diligent in carrying out the program, who is expecting to fail. We must not fail. With this task fully accomplished, there is a better day at hand for our church in Louisiana and Mississippi. I appeal with all earnestness to preachers and laymen for a supreme effort in these closing days of the Campaign. W. F. McMURRY.

New Orleans, La., May 21, 1921.

BY THIS YOU WILL BE JUDGED.

The Centenary Campaign was an undertaking worth while, and in the good record made all rejoice. Some of our churches and some of our Methodist people went to their limit in giving to this enterprise, but for the church as a whole this surplus giving did not in 1919 represent a tithe of its increased income. By our giving to the Christian Education Movement, more than to any other enterprise until now, will we be judged. More than the future of our schools is to be determined within the next few days. What will be the record of your church? What will be your own record?

IS IT THE LORD'S PROGRAM?

The Christian Education Movement has made a contribution worth while to the life of the church and to the building of the kingdom. Its emphasis, first of all, was on prayer and the reading of the Word, and there are today many thousands of Methodists who are stronger in faith and more efficient in service because they have answered the call of God, through the Christian Education Movement, to daily prayer, Bible reading, and family prayer. The Movement has sounded the call for Christian life service volunteers, and more than four thousand of our choicest young men and women have answered the call of God. The stewardship of money has been emphasized, and there are additional thousands who have signed the tithing covenant. It is plain that God has led us until now, and his blessings have been upon our efforts. Do we question whether it is his will that we carry through the program of the Christian Education Movement? And if it is his will, can we stop short of the goal and hold what we have gained in the following of his leadership until now?

WORK THE PLAN.

Again we appeal to pastors and all who will have part in the activities of the local church during the every-member canvass to follow the suggestions and directions of the Method Book. It is the church's plan, and the time for amendments and changes is gone. If we give it a fair trial, follow it to the letter, then fail, the fault is not ours. If we turn to some other plan and fail, as the chances are we shall fail, then the failure is our responsibility. And it is a responsibility no man can afford to carry.

THE COUNTRY HAS MOST AT STAKE.

Nearly seventy per cent of the student enrollment in our Methodist schools is from the rural districts. The circuits, therefore, have more at stake in the Christian Education Movement than have the city charges, and, since they have received more from the church schools, their obligations are the greater. Methodists of the rural districts and of the small towns cannot, with these facts before them, declare that it is the obligation of the city churches to take care of the Christian Education Movement.

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AN ADDRESS.

We, the Bishops, assembled in Annual Meeting in Louisville, Kentucky, acknowledge the courtesy of an official communication from Rev. E. B. Chappell, D.D., General Secretary of the Sunday School Board; and as a means of expressing our appreciation and endorsement of the long and monumentally successful service which Dr. Chappell has rendered as the director of our Sunday school interests, and for the purpose of calling the general attention of the church to this service, and to the most excellent results obtained through it, send this address to our people through the medium of the church press.

The Christian nurture and training of our children and youth we accept as the first and greatest obligation imposed by the Master in His commission to the early disciples. That this should be planned for and carried out with the strictest regard to the demands of the truth and needs of the mind and soul life of Christian youthhood is a doctrine which we also cordially accept and approve. It is to us an occasion for joy and renewal of confidence for the future that these considerations have so long and so constantly influenced the activities of our Sunday School Department; so that there has been developed through the wise direction of our own Sunday school leaders a well approved method and order of teaching, and a corresponding literature of such excellence and adaptation as to provoke the admiration and secure the recognition of fellow workers in the wider fields of Sunday school effort.

We rejoice greatly to learn that our representatives in this field have insisted on the doctrine of regeneration as the fundamental truth in the Christian nurture and training of our children and youth. We are thus building in strict relation to the pattern given us at the beginning. Our Sunday school workers should always be teaching evangelists, and should be charged that the end of their work is the winning of souls. Beyond expression, we are cheered by the report that the earnest appeal of the Sunday School Department to this standard of testimony and teaching largely accounts for the coming into the membership of the church last year of more than 88,000 young people from the classes of our Sunday schools. This was an increase of more than 32,000 over the past year. The significance of these figures can hardly be expressed in words. And the lively efforts of our Sunday school directors look to the careful training of these multiplying thousands in Christian experience and service. The fruits of this training are evidenced in the increasing numbers of young people to offer themselves for the fields at home and abroad.

We advert more particularly to the literature which is being prepared to meet the enlarged program of teaching in the Sunday school. The periodical publications of the Board naturally have first consideration; and we are pleased to note that the periodicals, both for scholars and teachers, are not only at once interesting in their contents and instructive in their summaries, but that they are purposeful in that they are designed to promote spiritual nurture, to be practical guides in conduct, and to supply general religious information to their readers.

The adaptation to our Sunday school classes of Graded Courses has marked the most distinct and significant advance in modern Sunday school methods. It announces the entrance of the church school into the realm of a true interpretative and educational treatment of those subjects which it is to teach. It lays the whole field of the church's missionary and home activities, its history, its sacraments and its doctrines open to orderly and logical study in the Sunday school, thus bringing our youth in susceptible years into familiar touch with our church's life, faith and administration. The Graded Courses are an expansion of the ideal of the old-time church catechism to the measure of the religious needs of this present time. They are worth the attention of the parents and the Kingdom builders of our Methodism. The Sunday school is basic in church life and vital to the home and commonwealth.

That these constantly enlarging ideals of Sunday school work and teaching should call for heightened standards of efficiency in the Sunday school teacher is but natural and logical; and it gives us satisfaction to note that plans for the training of teachers are now as thoroughly a settled method of our Sunday school work as is the instruction of the young. The standard training school for Sunday school teachers is an approved means of securing efficiency and effectiveness in the instruction of our Sunday school classes of every grade. The ideal of the training school is "the helping of our superintendents and teachers to realize the large and sacred significance of their work and to fit them intellectually and spiritually for the responsibility which it involves." About 70 of these schools have been held during the current year, and a much larger number is in prospect for the coming year. We earnestly exhort Sunday school teachers and workers to take advantage of these sessions so happily provided to their hands.

We have considered with much interest the reference made in this report to the plan of organization followed by the Board in covering the field; to the instructions and rules under which the field secretaries of the Board operate; to the intensive direction of the machinery of the Board to the problems and needs of our missionary work, and to the interdependent relations which have been recognized as subsisting between the home and the Sunday school, and the means for making these relations more intimate and vital. We have only words of commendation for the way in which a special literature relating to missions and the Home Department has been worked out by this Board, and we gratefully acknowledge the value of the use of this literature as seen in the liberality and loyalty of the membership of our Sunday schools everywhere.

The thought of putting the courses of our Sunday schools in usable relation with the courses of our high schools, colleges and universities is significant of the real advance which has been made in Christian pedagogy. The end of the Christian Education Movement is the unifying of our ideals of Christian instruction. The Sunday school is a real vantage from which to begin the realization of this ideal. While we are seeking from the great secular universities recognition of particular Bible courses to be taught by us, might we not ask our own institutions of learning to recognize and credit certain of the higher courses put out by our Sunday School Board? The answer is with ourselves.

As a final emphasis we appeal the matters discussed in this address to the living conscience and spirit-quickened thought of the whole church and entreat our pastors and their associates and helpers in every department of Christian teaching to remember those all but last earthly spoken words of our Lord—"Feed my lambs."

Signed by: E. R. Hendrix, W. A. Candler, Henry C. Morrison, James Atkins, Collins Denny, John Carlisle Kilgo, William B. Murrah, Walter R. Lambuth, Richard G. Waterhouse, Edwin D. Mouzon, John M. Moore, William F. McMurry, U. V. W. Darlington, Horace M. DuBose, William N. Ainsworth, James Cannon, Jr.

CHURCH LOYALTY.

By Rev. C. E. Fike.

We have heard much during the past years about loyalty to our country, and from the pulpit we have been exhorted to be loyal to Christ. The former entreaty is good, the latter better; but perhaps we have not stressed as we should—church loyalty.

My observation has convinced me that when you find a loyal member of one of our evangelical churches, you usually find a good man or woman. As Methodist people we have been afraid of being called narrow. As preachers, after sermonizing on the great doctrines of our church, we have been too much disposed to apologize.

Personally, I do not think we have anything to be ashamed of. We are one of the youngest, yet the largest, Christian denominations in America. I do not know where to put the blame, but I have found people who have their names on our church registers who take the position that one church is just as good as another. As a consequence of this idea, they will send their children to Presbyterian and Baptist Sunday schools; yet they tell you that they want them to join the Methodist Church. Such people should learn these lines—

"What kind of a church would my church be,
If all the members were just like me?"

I have just taken up a little country church at the request of our presiding elder. The Apostolics, Unknown Tongues, Gospel Trumpeters, Baptists, and perhaps others, have been holding services there. The Baptist brethren tried to organize a Sunday school, but failed. They went further and tried to organize a Baptist church in our church building. The people of the community are Methodists, and have been for a generation. The building and grounds belong to the M. E. Church, South.

In view of such conditions, it seems to me that we have shown and talked liberality long enough. We have lost immensely by being unduly liberal. The quicker our people stop running after and supporting all kinds of spasmodic religious organizations and interdenominational programs, the better it will be for us as a church.

It is certain that when we unite with the church, we become an asset or a liability. It is also true that we do not need any more dead weights. We need an aggressive, progressive and loyal church membership. Some mistake the word "progress" to mean breaking away from the organized church, which is the pillar and ground of the truth. Real denominational progress means, not digressing from, but going back to the teachings of our great church.

The church is God's institution. The Methodist Church is a great part of God's church. As Methodist people, we are under obligation to the church that has cared for us and has meant so much to the world. I believe that the Lord is doing his work largely through the organized church. I have absolutely no faith in or patience with religious tramps going through the country denouncing the church. I doubt your finding one good out of a hundred. They won't do to tie to. Two such fellows came to our prayer meeting last year and attempted to berate the church. They held a tabernacle meeting in our town. One was ordered to leave town, and he did so at night. The other had the reputation of separating a man and his wife.

We cannot estimate the possibilities for good of a well organized Sunday school, Epworth League, Woman's Missionary Society, and prayer meeting. If the fathers and mothers of Methodism will be loyal to the vows of their church and bring their children to the preaching services, we will stand a chance to reach them with the Gospel.

It will take loyalty to put over this Educational Campaign. The need is great and our people have the money. Loyalty on the part of the

preachers and church membership means success in this great undertaking. Our boys and girls need the atmosphere and ideals of a Christian college. Our fathers and mothers of Methodism need it in saving their children for the church.

I am not a pessimist regarding the future of our church. It is growing and, I believe, will continue to grow. I am thoroughly convinced, however, that we need more church loyalty among the rank and file of our membership. A leading Baptist preacher told me, not long ago, that he stressed church loyalty all the time—in their Sunday school literature, in their church papers, in their prayer meetings, in their preaching services and in their associations they give great emphasis to their church doctrines. It is certain that they are more than holding their own in many sections.

I do not exhort our people to take the Baptists as examples so far as a model Christian is concerned; but if we were like them in being "churchy" we would be better off. They are devoted to their doctrines, the Catholics to their church; and while Methodism is holding to the wonderful truths of the Gospel of Jesus Christ, may we also be loyal to the great church to which we belong.

Let us "reprove, rebuke, and exhort with all long-suffering and doctrine." We should ever keep in mind that our teachings of sin, conviction, repentance, justification, regeneration, faith and sanctification are based on and gotten from the teachings of God's Word. Paul was right when he said all Scripture was profitable for doctrine as well as other things.

We have a goodly number of Methodist people in De Ridder. Our church has a splendid future.

De Ridder, La.

GRENADA COLLEGE.

On May 23, Grenada College closed what has been its best year in point of attendance and character of religious and academic work. The total enrollment has reached 250, and the strenuous financial condition of the country has forced economy on parents and students. This has brought a seriousness and earnestness of purpose to the student body that has not been equaled in my observation. Beyond doubt, money spent by students is usually in inverse ratio to benefits received. Waste of money brings also waste of time and opportunity, cultivates a bad habit and promotes snobbery. Parents, take notice!

Early in the session a gracious revival was conducted by Dr. S. S. McKenney. All students not members of a church joined, many pledged themselves for tithing and part time service. Ten signed up for life service. Four of the present senior class are student volunteers. One will enter Scarritt Bible and Training School next fall. The others will teach next year. Thirteen are being graduated with the A.B. degree, two in piano, one in expression and one in home economics. Three of these will continue their studies and the others will teach. All are Christians and all give promise of large usefulness.

Two members will be added to the faculty for next session—a man for the chair of Religious Education and a woman for physical training.

If our people could realize the needs of Grenada College and its value to the North Mississippi Conference, along with our other educational institutions, the financial campaign would result in a large excess over the sum asked for.

J. R. COUNTISS, President.

ALUMNAE MEETING AND COMMENCEMENT AT PORT GIBSON FEMALE COLLEGE.

The recent Alumnae meeting at Port Gibson Female College was a thrilling and inspiring one. Invitations had been sent to the presidents of all the Methodist institutions within the bounds of the Mississippi Conference and to their students, as far as known, within the bounds of the Vicksburg District. Each institution had student representation except the Seashore school. Dr. Watkins, President of Millsaps, came and delivered one of the chief addresses. Dr. Bourne enriched the occasion by an impressive address. There were nearly a hundred present who had attended Port Gibson Female College sometime in the past years. Of course, students of the present session attended in a body. The Alumnae Association of the Port Gibson Female College provided an enjoyable banquet, and there was not a dull moment from start to finish. At times the situation was really thrilling. The vitality of the institution was impressively illustrated by the presence of Mrs. Mary Reagan, who entered here seventy-seven years ago and graduated seventy-three years ago; also by the presence of Mrs. Reagan's great-granddaughter, Miss Roberta Lum, who is the fourth generation in that family who has attended the college. Mrs. Reagan's daughter, Mrs. Laura Lum, of the second generation, was also present. Miss May Russell, who is known by her W. C. T. U. work throughout the nation, called attention to the fact that the silver fork used by Mrs. Reagan at the banquet, was the same that she used as a girl in school. During the Civil War that fork was taken from the Reagan home by a Federal soldier who kept it for more than thirty years. Space forbids giving the interesting details of the return of the fork; and we must pass unnoticed many items of equal interest. I doubt that there has ever been any Alumni meeting of as charming character as the one at Port Gibson.

The commencement exercises just closed were of superior order. The sermon was preached by the Rev. C. P. Jones, pastor of the Methodist Church at Fayette, Miss., and the annual address was delivered by the Rev. Dr. H. F. Tolle, pastor of the Capitol Street Methodist Church, Jackson, Miss. Both the sermon and the address were practical and impressive. Other exercises reflected great credit upon faculty and students.

The fact that Port Gibson Female College has been enabled to serve so many years while other institutions were dying, and accomplish such marvelous results with so few contributing to its success, suggests the vast possibilities of a great future ushered in by the approaching financial campaign and constant support by the concerted action of the brethren of the Conference. Financial conditions in the western section of Mississippi are not at the present juncture up to normal, but it is difficult to overestimate the extraordinary resources of the remarkably fertile section extending from Baton Rouge, La., up to Memphis, Tenn., served by a trunk line of the Y. & M. V. Railroad, running through Port Gibson. This great section, together with a part of Louisiana and Arkansas, is our natural territory. With ample grounds, buildings, and equipment, why should not Port Gibson Female College gather from this great territory hundreds of the most promising girls and young women of the land? Our success is to be limited only by the accommodations placed at our command.

I had thought of directing my future service into other channels, but our trustees and local citizens urged me to continue in my present relations and I have consented to do so. After all, it is difficult to render more important service than that of educating the girlhood and young womanhood of the country. It is certain that the home, the school, the nation, and the church of God, can not rise above the level of girlhood, womanhood, and motherhood.

We owe it to the past and to the future to make ample provision for Port Gibson Female College.

ROLFE HUNT, President.

LAKE CHARLES DISTRICT CONFERENCE.

The Lake Charles District Conference convened in the progressive little city of Rayne, La., on April 26. Rev. C. A. Battle, the newly appointed elder, presided. The good people of Rayne entertained the conference royally and the elder proved to be a splendid presiding officer. J. H. Cain, of De Ridder, was elected secretary.

The Memorial Home in New Orleans, the Epworth League Assembly in Mansfield, the Sunday school training course and the Educational Movement claimed prominent places on the program.

Great interest was shown in the Educational Movement by the preachers and by a number of leading laymen who were present. Enthusiasm was much in evidence at the close of an address by Dr. Geo. S. Sexton, of Shreveport, on what he termed, "The Third Battle Line." A testimony meeting relative to Christian education followed.

The preaching was done in a very commendable way by F. M. Freeman, of Crowley, and J. B. Williams, of Many. The devotional exercises were conducted by C. A. Battle, S. D. Howard, Briscoe Carter and W. L. Doss.

The following brethren visited the Conference: Alonzo Early, Sunday School Field Secretary of the Louisiana Conference, Briscoe Carter, of Minden; R. W. Vaughan, of our Orphanage at Ruston; J. B. Grambling, Epworth League State President; W. L. Doss, presiding elder of the Alexandria District; J. G. Snelling, presiding elder of the New Orleans District; Martin Hebert, presiding elder of the French Mission District, G. S. Sexton, of Shreveport, and S. S. Thomas, the Centenary man.

R. P. Howell was re-elected District Lay Leader.

The following delegates were elected to the Annual Conference: Mrs. Crow Girard, Mrs. E. C. Gunn, Mrs. C. E. Fike, J. H. Cain, R. J. Wilson, A. M. Mayo, J. J. Davidson, and H. N. Pharr.

The reports of the preachers were encouraging; several splendid revivals have been held, and many more are planned.

Several of the preachers have been looking for and some have found, missionary territory. The prospects bid fair for a splendid year in the Lake Charles District. A good spirit is prevailing on the part of the preachers and laymen of the district.

The presiding elder exhorted the preachers to circulate the New Orleans Advocate and other church literature.

It was noted that 10 local preachers reside within the district.

The next district conference goes to the historic town of Opelousas. Here was the starting of the Louisiana Annual Conference.

We feel sure that we will not be entertained any better there than we were by the splendid people of Rayne.

J. H. CAIN, Secretary.

VICKSBURG DISTRICT CONFERENCE.

The Vicksburg District Conference of the Mississippi Annual Conference was held in the beautiful town of Utica, Miss., May 10-12, 1921. Rev. Rob't Selby preached the opening sermon at 8 p.m., May 10, captivating his audience with his eloquence of oratory and profundity of thought. This sermon was followed by the Sacrament of the Lord's Supper, administered by Brothers W. H. Saunders and C. A. Schultz. Others who occupied the pulpit were J. W. Broom, Conference Financial Director for the Educational Campaign; Dr. Rolfe Hunt, President of Port Gibson Female College; J. O. Ware and N. B. Harmon. All preached to the edifying of those who heard, and that means that many were edified, for large congregations attended these services.

The first business session was convened at 9 a.m., May 11, and from that hour to the close of the conference there was not a dull moment, for every hour was crowded to the fringes with interesting addresses, inspiring sermons, or minute business.

The reports from the several pastoral charges were encouraging. They showed that the Sunday schools and Epworth Leagues are being unusually well attended, and that the work being done by them is high class. Several revival meetings have been held, and about three hundred have been added to the church this Conference year, while a goodly number of familiy altars have been erected.

Hon. M. M. Satterfield, of Port Gibson, was elected Lay Leader for the district.

Rev. Rolfe Hunt, local elder; M. M. Satterfield, S. W. Sharbrough, H. G. Flowers, Mrs. Pauline Sharbrough, W. A. Price, and R. L. Davis were elected lay delegates to the Annual Conference.

Rev. Bruner M. Hunt, a very capable young local preacher, son of Dr. Rolfe Hunt, who will graduate from Millsaps College in June, was recommended to the Annual Conference for admission on trial in the traveling connection.

Official visitors to the conference were: Rev. J. M. Morse, Conference Educational Secretary; Rev. J. W. Broom, Conference Educational Financial Director; Mr. W. D. Hawkins, Conference Missionary Secretary; Mrs. B. F. Lewis, representing the Orphans' Home; Prof. G. L. Harrell, Conference Lay Leader; Rev. G. S. Harmon, Commissioner for the Mississippi Methodist Hospital at Hattiesburg; Rev. J. C. Chambers, Sunday School Field Secretary; Mr. H. L. Clark, Assistant Sunday School Field Secretary, and Rev. W. C. Owens, Superintendent of the Young People's Department of Sunday School Work, all of whom were given respectful hearing.

Ira B. Robertson and W. W. Cammack, honored superannuates, several local preachers, a large number of lay delegates, and all the pastors of the district except J. A. Wells, who was at Hot Springs, Arkansas, attending his sick wife, were present.

Rev. J. R. Jones, P. E., presided over all the sessions of the conference. The skill and ease with which he directs the affairs of the church entrusted to him, the manner in which he dispatches the business of the conference, and the esteem in which he is held by the pastors and laymen of the district, because of his fatherly counsels, godly life, and inspiring sermons, evidences the wisdom of his appointment to the responsible position he occupies.

With the adoption of resolutions of thanks to the pastor of the Utica Methodist Church, Brother W. B. Alsworth, who proved himself an ideal host, and to the good people of Utica for their royal entertainment of the conference, which, though well written and beautifully phrased, very inadequately express the appreciation of the conference for the many courtesies and genuine hospitality and brotherly kindness received, late Thursday afternoon, May 12, the business and the pleasure of the conference closed, and the preachers and delegates reluctantly took leave of their kind hosts, to meet next year in Anguilla.

T. J. O'NEIL, Secretary.

BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference convened in the church at Topisaw Camp Ground, 8:30 a.m., May 11. After worship conducted by Rev. W. H. Lewis, the conference was called to order by the presiding elder, Rev. H. M. Ellis. C. F. Emery was elected secretary. The proceedings of the Sunday School Institute held the preceding evening were ordered incorporated into the minutes.

The attendance throughout the session was unusually large. All the preachers in the district were present except two, who were detained by sickness.

A resolution was adopted expressing regret at the absence of Rev. T. W. Adams on account of ill health and tendering him the sympathy and love of his brethren. A large number of the delegates and many of the local preachers were present.

The business of the conference was dispatched with ease and celerity and there was not a dull moment during the entire session.

The host of the conference, Rev. H. E. Raley, spared no pains in looking after the comfort of his guests, and judging from the bountiful spread of good things supplied by the splendid people of this community there was no suggestion of "hard times."

The cause of Christian Education was ably represented by Rev. J. M. Morse, Dr. I. W. Cooper, Dr. J. R. Linn, Rev. W. H. Lewis, Rev. G. H. Thompson.

The preaching was done by Revs. V. C. Clifford, A. M. Broadfoot and H. M. Ellis.

Three young people offered themselves for life service.

Every item of business was given due consideration by the committees and on the floor of the conference. The interest of the Orphanage at Jackson was efficiently represented by Rev. B. F. Lewis. Rev. W. C. Childress represented the Memorial Home in New Orleans. W. D. Hawkins, our efficient representative of the Educational Centenary Movement, on Wednesday night gave a lecture with new pictures illustrating this great interest of the church.

The result of all the addresses upon this momentous issue before the church was a practically unanimous expression upon the part of all the preachers and delegates as being ready to spare no effort to make the Educational Campaign a perfect success. The utmost enthusiasm prevailed and not a single discouraging note was sounded.

Erric Hendricks was recommended for admission on trial to the Annual Conference, and W. L. Spinks and E. C. Terry were recommended for admission in elder's orders.

Mrs. Henry Myer addressed the conference on the work of the Woman's Missionary society.

The following were elected delegates to the Annual Conference: T. W. Sullivan, Mrs. Henry Myer, Dr. Henry Flowers, W. W. Godbold, S. C. Sample, H. B. Renfroe and L. E. Grice. Alternates: C. W. Boggs, M. G. Felder, W. T. Denman and L. S. Felder.

Mrs. Jerome Ford was elected agent for the Memorial Home in New Orleans. Centenary, McComb, was selected as the place for holding the next session of the conference. J. E. Carruth was elected lay leader. Ad interim committee: I. W. Cooper, W. H. Lewis, W. B. Jones, G. H. Thompson.

A resolution of thanks was adopted by a rising vote, thanking the host of the conference and the good people of Topisaw for their generous hospitality, the presiding elder for his courteous and tactful conduct of business, and also the secretary.

A large number of preachers and delegates pledged themselves to observe Friday, May 27, as a day of fasting and prayer for the success of the Educational Campaign.

The hour for adjournment having arrived, the presiding elder, Rev. H. M. Ellis, made an earnest and eloquent appeal for faith and courage in order to successfully meet the great enterprises of the church.

Conference adjourned sine die with the singing of the Doxology and benediction by Rev. J. E. Raley.

C. F. EMERY.

A MESSAGE TO THE CHURCH.

I hurriedly dispatch this note from New York City, where I have spent a day in the interest of the Christian Education Movement. On every hand throughout the church there is a hopeful note. The culture work has been well done. But complete victory has not been won, and will not be until in the Every Member Canvass the workers present the cause to every member so forcibly that all will contribute in proportion to means.

Many a battle has been lost by a lack of courage or zeal in the last critical hours of the struggle. The time for hesitation or doubt is passed, and the time for action is at hand. The results now largely depend upon the faithfulness, zeal, and enthusiasm with which pastors, presiding elders, directors, and members of teams present the financial appeal. May God grant that when such big issues of Christian civilization are involved, no one may falter, but that all may go forward with a faith and courage born of God!

Let every official do his full duty, every member make a real sacrificial offering, and no church fall below its quota.

J. H. REYNOLDS, Director General.

SPLENDID RESPONSE TO THE LIFE SERVICE CALL—THE FIVE THOUSAND ASKED FOR WILL PROBABLY BE REACHED.

The response of our young people to the Life Service call has been splendid. From all quarters of the church they come. The tramp of a mighty host is heard from the mountains to the sea.

Our bishops, presiding elders, editors and secretaries have carried the summons far and wide. Our pastors have had the burden on their hearts. Our college faculties have sounded out the call to responding students. In congregation, Sunday school, Missionary Society and Epworth League the note has been voiced. Parents have offered their children for earth's noblest service, and the children have answered, "Here am I, send me."

It is a new day in church volunteering. We have received in our office some four thousand names, and they are still coming in by every mail, about fifty a day. It looks as if we will reach the five thousand set as the objective. It is a day for devout thanksgiving.

But it is also a day for a still louder and more irresistible call, and that is the overwhelming demand that these five thousand young people make upon us to enlarge and equip our colleges in order to educate them. Five thousand of our children were turned away from our Methodist schools last fall for lack of room. Here are five thousand more saying, "Here am I. Equip me to do the work to which God calls me." Can any one hesitate for a moment to vow a mighty vow, "It shall be done?" Not to educate them would brand us with an abiding disgrace throughout the ages. If they can say, "Here am I, send me," surely the rest of us can say, "Here's my check, send it."

And what a summons there is in these five thousand enlistments to the rest of us to give the Million Dollar Aid Fund to help them through college! They are writing by hundreds, "If I go to college, can I get any help to meet my expenses?" Of course we must give it to them. Brethren, come down hard on this fact in your speeches and sermons.

It would do your heart good to look over these names—most of them fine young people in the prime of life, and also in the throng some few dear children who refuse to be denied the privilege of enlisting in the holy crusade. Then there is one card from a sister seventy years old. Bless her heart! If she just had a body equal to her spirit, what might she not do? To what field shall we assign her? Maybe she is getting ready without knowing it, for a missionary trip in a few years to the North Star or the Pleiades or the Milky Way or Betelgeuse.

Send in your list, brother, if you have not done so. We need them all.

Let us praise God, and then gird ourselves anew for the raising of the money to train these five thousand young officers in the Lord's army. If ever the world needed them, it does right now, rocking and quivering on its very foundations. "Thou art come to the Kingdom for such a time as this."

R. H. BENNETT, Secretary,
Life Service Dept., Christian Education Movement.

EDUCATIONAL MEETING AT SCOOBA, MISS.

The setting-up meeting was opened by Rev. P. D. Hardin, the presiding elder of the Meridian District, who conducted the religious services. Rev. M. L. White led in prayer.

Mr. J. C. Watts, of Meridian, told in a short, but very forceful way, what this educational movement is, and introduced the speakers.

Rev. J. M. Morse, the Conference Secretary, gave an interesting address, telling how we Methodists spend our money now, and how we must spend it in the future, if we do our duty in this great work that we are going to do. He believes that this campaign is going to be a success.

Rev. J. W. Broome, the assistant to the State Superintendent, told in a most interesting way what Christian education will do for our country, and what the results will be if education and Christianity be left out.

Rev. M. L. White, of DeKalb, Miss., told of the plans he has made for the drive, and he is believing that it will be a success on his charge.

Rev. J. L. Snelgrove, of Moscow, Miss., says his people seem to be anxious to enter this great campaign.

Rev. D. E. Vickers, of Meridian, says that his people will do their part in this drive when the time comes.

Rev. T. H. King, of Scooba, has his work partly

organized and will have everything completed by the 29th of May.

Rev. W. H. Lane, of Lauderdale, says the seed has been sown, and he believes his people will do their part. His people want their subscription to go to a certain school.

Rev. J. N. Broadway, of Porterville, believes his people will do their bit in the cause.

Rev. J. W. Broome told how to put the drive on.

On motion of Rev. P. D. Hardin, presiding elder, the district setting-up meeting requested the board of education to move the Montrose Training School from Montrose to Meridian, Miss. The meeting adjourned with prayer by Rev. J. N. Broadway.

MRS. R. W. HARE,
Secretary.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Ever and anon, as I walked the Way of Life, the Spirit of Wisdom, whose eyes were as clear as the springing day and deep as its source of light, and whose feet stumbled never and whose voice like the sound of far-off silver bells, low and sweet, would join me—and I was glad.

"What are yonder men doing with that radiant light, that shines so bright and full, the great, burnished lamp, flashing a glory and splendor clearer than the sun, fairer than the stars—would they hide its life and splendor?"

The face of Wisdom shone with the beauty of the light, and his voice answered: "This is the lamp of Truth lighted by the Master of life, yet some have eyes and see not. And some would hide its light, yet the ages are its own, it burns through all covering, having immortal grace and strength, and cannot be quenched."

"But see some dark shadows fall on the way and darken it for wayfarrers—what means these shadows, for Truth shines for all?"

With tones of sadness, Wisdom said: "Those who face the light catch its glory and know its grace; the gloom and shadows are upon them who walk away."

I turned and looked and all the backward way was dark, and the many stumbled in doubt and fear; others cast stones and mocked at the glory of the light, yet its beams shone on, undimmed, concerning which I was glad again.

* * *

The great Educational Campaign of the church grows apace. The schools are receiving greater attention from churchmen than ever before in all history. Men are coming to the knowledge, after so many weary years of teaching, and so many tragic failures, that mental training must be inseparably joined with moral training, in the right development of character and efficiency. In other words, they are discovering the soul or spirit, and are endeavoring to repair the ghastly failures of the past. Meteorologists tell us that the sun's heat causes vast spaces of the atmosphere to become so rarefied that huge vacuums are formed and that the inward rush of cooler airs generate the resistless sweep of the hurricane. Yet the formative force of sunlight and heat, while storing the cause of the cyclone's wrath, was as noiseless and quiet as the summer sky. So with the shock and storm of the recent world war and its attendant ruin and sorrow. Back of all were those silent yet tremendous formative forces which built characters fit for deeds of cruelty. Right education is life, wrong education is death. The one fits youth for deeds of noble, honest worth and daring; the other fits him for "treason, spoils and strategems." We are learning, and I hope not too late, that after all that is said and done, character and character building is what counts in the ultimate sum of things. The thoughts that are stored, the lessons of integrity, right, and truth that are stamped upon the impressionable mind, live and linger as long as the heart has life and passion. In short, right education is the expression of life in worthy, wholesome conduct.

* * *

The church press is saying but little concerning its power and influence as a factor in Christian education. Great bundles of literature are sent to us long-suffering and patient pastors, for distribution among the churches, in which figures and facts are packed and jammed anent the manifold interests of our universities, colleges, and academies; yet the greatest educative influence in all the world—the press—is scarcely if ever mentioned. Arise, ye men of tripod and typewriter, and tell them, while seats of learning have their thousands, you have your tens of thousands, and you turn none away. Moreover, that your curriculum is as broad as the need of the race, and mightier in its results than the thought of kings. The Alpine avalanche is formed by the faint falling of crystal snowflakes, gentle as the breath of dawn, light as the touch of baby fingers. Yet when formed and unloosed from its mountain fastness, ruin and destruction follow its resistless rush. Its mighty momentum is a symbol and lesson of the cumulative, silent results of repeated and continuous heaping of silent thought. If money is as potent as some would have us believe, then let part of the $33,000,000 stream be turned toward a better equipment of the Christian press.

Grand Cane, La.

DIVINITY SCHOOL RATES, ETC.

I am able to publish the following rates for entertainment at Biloxi during the ten days of the Divinity School:

White House: The White House makes a flat rate of $2.50 per day for preachers and their wives, American plan. This is about half-price and is not conditioned on numbers. It is a good place to stay, as all know who have tried it.

Floyd Hotel: The Floyd Hotel makes a rate of $15.00 per week for singles, and $12.50 each per week, two in a room. This is a good rate, considering the fare, and he hopes by making this rate to have quite a number. I know this to be a good place, as I stayed there during the school last year. It is right on the beach, and at the street car terminal in Biloxi. This is quite a concession in price.

Keller Lodge: Keller Lodge, with its cafe, will be in operation, but I am not prepared to quote rates.

Cottages: Mrs. A. M. Haygood, 1525 Clio Street, New Orleans, can accommodate ten, if two to the room; price not stated. Write her if interested.

Mrs. M. E. Donaldson, 1427 Calhoun Street, New Orleans, has three rooms to rent; two of them have double beds, and one a single. For the rooms with double beds she wants $1.00 per day, and 50c per day for the single. Write her.

Rev. S. H. Werlein, Alexandria, La., would rent all of his nice cottage but one room. There are six or eight bedrooms, with kitchen, dining room, and all conveniences (not screened). Write Dr. Werlein.

Pearl Cottage: Mrs. Zable will rent three rooms, double beds, for the ten days of Divinity School, for $45.00. If six preachers would rent these apartments together, their lodging would cost them only $7.50 for the term of the school. Write Miss Belle Pennington, on Camp Ground.

Kannawha: Kannawha Cottage can be rented for the term of the school, for $15.00. It has four bedrooms and a kitchen, all well screened, even the porch, with nice modern furnishings. Write Miss Belle Pennington, on Camp Ground.

Mrs. J. A. Harris, 515 Audubon Street, New Orleans, will sell or rent her daughter's cottage. She will rent it out if it has not been sold by June 1. I don't know number, name, or location of cottage, or price. It has eight bedrooms, two dining rooms, two kitchens, and all modern conveniences. This is a nice proposition for any one who might wish to keep boarders. Sale price only $500.00. Write Mrs. Harris, if interested.

I have decided not to publish names of those wanting to rent cottages.

Our president, Rev. H. M. Ellis, Brookhaven, Miss., will be on the ground several days in advance, and will be able to take care of you. Hunt him when you arrive. And let nothing prevent your going.

D. F. ELLISOR.

IMPORTANT NOTICE TO LOUISIANA PASTORS.

Rev. A. S. Lutz, Louisiana Conference Secretary of Education, requests us to say that if any charge or church in the Conference has not received an ample supply of Pledge Cards for the financial campaign of the Christian Education Movement beginning next Sunday, he should be communicated with immediately, that a supply may be furnished. His address is 1063 Sheridan Avenue, Shreveport, La.

PASTORS, TAKE NOTICE.

We are mailing to you a directory of our General Evangelists and Evangelistic singers. Save it for future reference.

Enclosed with this directory is a sample leaflet "Conversation Circles on Winning Others to Christ." We have a limited supply which we will furnish gratuitously on request.

O. E. GODDARD.

THE BOY WHO FORGOT.

How strange, a boy who forgot! Did you ever hear of such a boy—a boy who goes around dreaming, and forgets everything he is told to do? Freddie forgot so many things!

One day when Freddie was in the garden with his father, his father said to him, "Freddie, please take my purse in to mother."

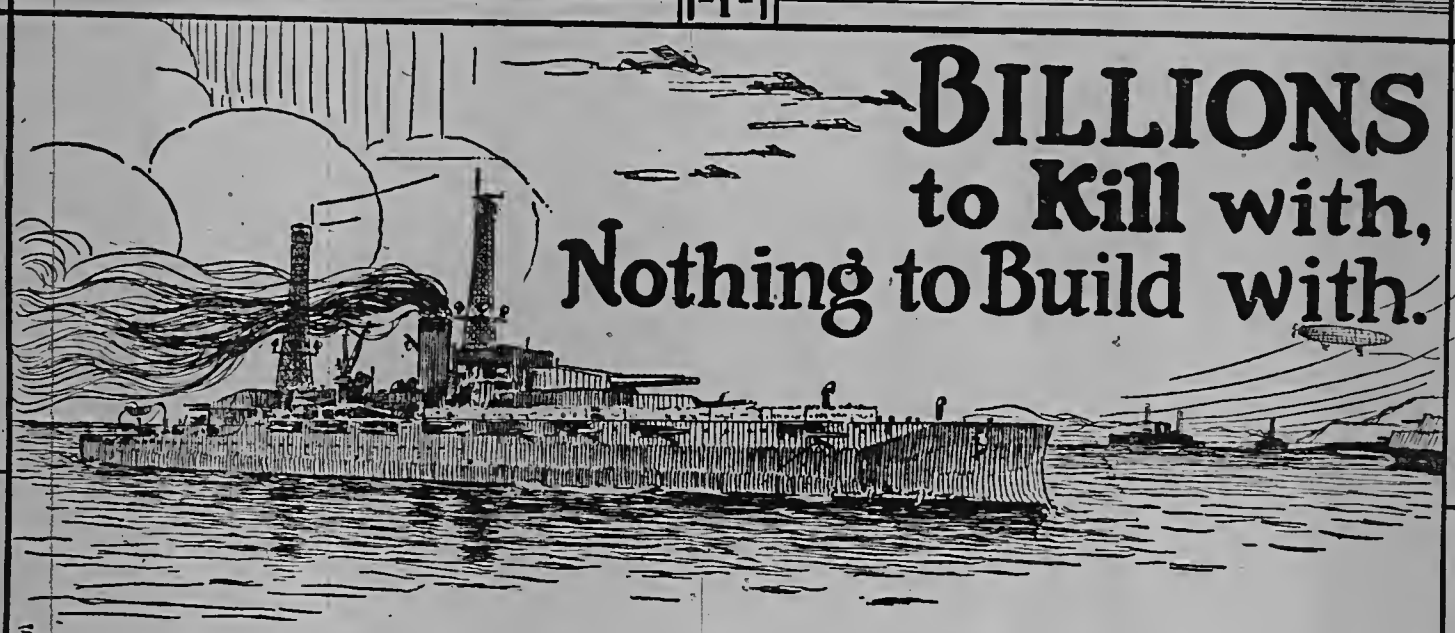
Freddie started for the house, swinging the purse carelessly in his hand, and thinking—what was he thinking about? Perhaps he was thinking so hard of the ice cream his mother was to make that afternoon that he forgot he had any fingers. He had forgotten all about the purse before he reached the house; it had dropped out of his hand into the tall grass and was lost. Such a time as his father had before he found it! There was over forty dollars in the purse, and his father was a poor man.

Such a strange thing happened to Freddie once when he forgot. Freddie lived in a very old New England house. One day his father made over the cellar stairs so that they would come up into the kitchen instead of into another room. He intended to nail up the door that had opened into the stairway before it was changed, but it was so late that he left it until morning.

What do you suppose forgetful Freddie did the next morning? He started to go down the cellar in the same old place. He went down in the same old place, but not in the same old way. No, he had a great fall, ker-whack! on the cellar floor, but because the floor was of soft dirt instead of hard cement, he was but little hurt. One finger was badly skinned by the old door-latch, but that was all. After this accident, Freddie always remembered the new way down cellar, and many other things besides!—George W. Tuttle, in The Christian Register.

Let us use our past mistakes and failures as building material for future success.—Selected.

He who has conferred a kindness should be silent; he who has received one should speak of it.—Selected.



BILLIONS to Kill with, Nothing to Build with.

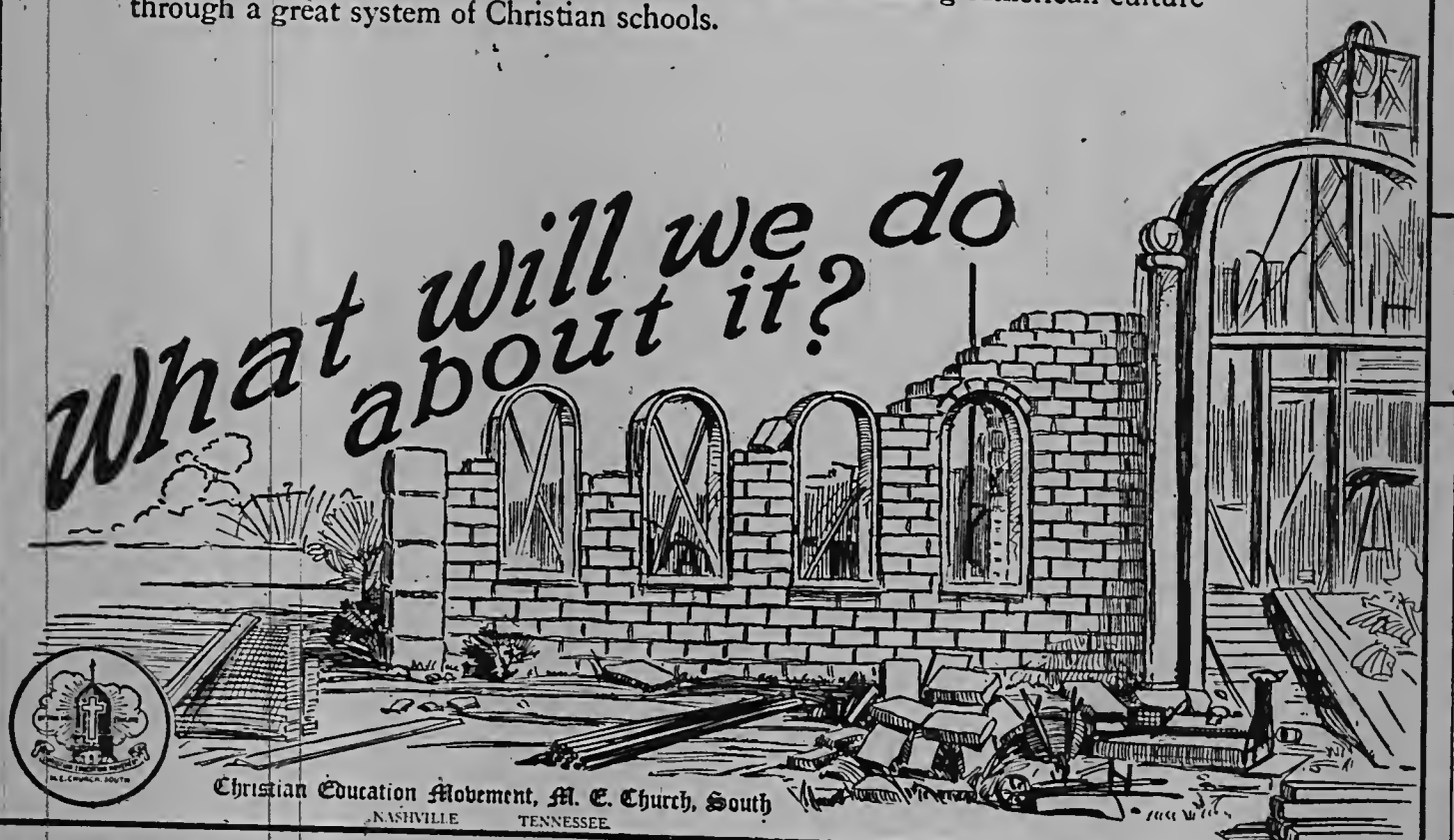
A BIG business man in accepting a responsible position in the Christian Education Movement said that we boasted during the war that we could finance the war twenty years; now we are saying we can't finance peace. Is it possible, said he, that only yesterday we had billions to kill with, and now have nothing to build with? If so, said he, moral bankruptcy preceded financial failure. We could not stand prosperity.

Then he added, it is time we were changing our investments and putting some of our wealth in spiritual forces.

The real poverty of the world is spiritual and moral; not financial or political. If business men and statesmen want to make permanent our free institutions and business stability, let them invest largely in the spiritual forces of our civilization. These will give stability to our institutions. Otherwise, their children will see our property and civil liberties go up in the smoke of red revolution or be destroyed in another great war.

Mankind has been investing billions to kill with all through history. It has proven a failure. Is it not time that we turned our millions to the constructive forces of our civilization—Christian religion and Christian education?

The Christian Education Movement stands for Christianizing American culture through a great system of Christian schools.



Christian Education Movement, M. E. Church, South
NASHVILLE TENNESSEE

The Home Circle

THE FIRST HAIR CUT.

Jimmy's had a hair cut!
  How the folks all stare!
It's so short you see his skin
  Showing through his hair.
'Twasn't what he had before,
  Cut all round a bowl;
It was in that barber store
  By the candy pole.

Jimmy's had a hair cut!
  We were there to see,
Looking through the window pane—
  All the boys with me.
He was worried there alone,
  Trying hard to grin,
On a kind of great big throne,
  Wrapped up to his chin.

Jimmy's had a hair cut!
  'Course it scared him some.
All those shears and cups and things
  Sort of struck him dumb.
Jimmy's mother saved a curl—
  She feels bad, I know,
That he wasn't born a girl,
  And could let them grow.

Jimmy's had a hair cut—
  My! It made him proud,
Walking out, while all of us
  Followed in a crowd!
He got pretty rich that day,
  'Fore he went to bed;
He made every fellow pay
  Just to smell his head.

—Burges Johnson, in The Youth's Companion.

HOW GRANDMA USED TO PLAY SCHOOL.

By Gertrude Fisher Scott.

It was raining hard, so grandma knew she would find the children up in the playroom. She wanted to ask Ethel where she had put her scissors that she had borrowed that morning and had forgotten to return.

She did not go to the playroom often as it was on the third floor and it was hard for her to walk up so many stairs. But she needed the scissors so badly just then that she made the effort and after several rests along the way, finally reached the playroom door and knocked loudly enough for the children to hear her.

When they opened the door and discovered who their visitor was they were delighted, for they loved her dearly and she always entered into whatever they were doing as if she were as young as they. And she could tell such wonderful stories, mostly about when she was a little girl up on a big farm in Vermont, that the children never tired of hearing them and always begged for just one more.

"What are you doing, my dears, playing school?" asked grandma after she had glanced around and had seen the dolls arranged in front of tables. "My, what fortunate little girls you are to have so many dolls and playthings! I'm afraid you wouldn't have enjoyed playing school the way I used to do when I was your age. But I had good times and I guess I was just as happy as you are, for it was my favorite game, and I played whenever I had a chance."

"Oh, grandma, please tell us a story about it," begged Ethel as she led grandma to a chair. "But I thought everybody played school in the same way."

"Yes, I guess they do as far as a teacher and scholars are concerned—but they don't always have the same things to play with. You have so much and we had so little. You have everything and we had nothing. That's the difference. I wonder how you'd like to play school if you had no big playroom all to yourselves, no beautiful dolls, no desks and tables, no story-books, and only a slate and pencil."

"Why, how could you play school without any of those things?" asked Rosalie. "I shouldn't think it would be any fun."

"Oh, it was the make-believe things that helped us out, I guess. And then, besides, we didn't know anything about the things that you have to-day, so we didn't miss them."

"But what did you have, grandma, that made you like it so?"

"Well, I guess it was what we called our dolls, but they were not much like yours, my dears. You see, my father's farm was 'way up in the hills, a long way from the cities and so we didn't have many things that came from the stores. Father didn't go to town often, and besides, there wasn't much money to be spent on us children, so we had to get along with what was made at home."

"But who could make dolls for you at home?" asked Rosalie, who had never had a doll that was not bought at the store.

"Your great-grandmother made the first one I ever had, a little rag doll, something like your Raggedy Ann. Later on I made some for myself, and then your great-grandfather made the ones I liked best of all and the ones I am going to tell you about that I played school with."

"Were they all rag dolls that you had?" and Ethel looked rather pityingly at her grandmother as she thought of her own collection of beautiful dolls.

"No, Ethel, there was only one rag doll for each of us girls and they soon were the worse for wear with much handling, and mother didn't have time to make us any more. Mothers on farms were very busy those days."

"Well, what was the kind you made yourself?"

"Wooden dolls—but I don't suppose you would call them dolls at all, for they were only sticks of wood. You see, there were always great piles of split wood in the yard all summer, waiting to be stacked in the woodshed for the winter. I used to spend days looking them over and picking out the pieces that were thin and crooked, with knobs at the end that looked like heads. After I had found a half dozen or so that satisfied me, I used to carry them down to my favorite apple tree in the south orchard and there I played school day after day and was as happy as any little girl in Vermont."

"But I shouldn't think pieces of wood would have looked anything like dolls," said Ethel in a tone that showed she was anxious to hear more of the story.

"Well, they didn't exactly, at least not like one of your dainty dolls. But you see one of my older brothers, who was very clever with his knife, cut eyes and a nose and a mouth in the head of each piece of wood and I put pieces of cloth round them for dresses and gave each one of them a name, and they made the best kind of scholars you ever saw. And there on the green grass under the blue sky we sang our multiplication tables and our geography lessons over and over all through the long summer."

"What were the dolls' names?" asked Rosalie.

"Oh, I don't believe I can remember them all, it was such a long time ago. But my two favorites were always Mehitable Ann and Roxanna Rose Ann, named after my favorite aunts.

"Now there was only one trouble with these dolls and that was that they wouldn't stand up unless I propped them against the trunk of the apple tree. I never said anything about this to anybody, but my father must have noticed it when he went by the tree so often and saw me playing school there, for before the summer was over he made me some dolls that would stand alone. And what do you suppose he used to make them of?"

"Oh, tell us quickly!" said Ethel. "I know we could never guess."

"Well, it was an old bedstead that he found up in the attic."

"But, grandma, how could he possibly make dolls from a bedstead? That sounds even funnier than your sticks of wood."

"Yes, I suppose it does, dear, but let me explain a little more. The old bedstead in its day had been a very beautiful one and its four slender posts were hand carved, each with a top shaped like a pineapple.

"Now without telling any one what he was doing, my father one day carefully sawed off these posts about ten inches from the top. You see that gave plenty of length for the bodies, the narrow part for the necks, and the heads on top. These he painted and polished out in his workroom in the barn, and one morning when I went down to the apple tree to play school I could hardly believe my eyes when I saw the four lovely new dolls standing there as straight as I could have stood myself. There was no word of explanation and if I had believed in fairies I should have said they had left the dolls there in the night.

"I'm sure that never, until I was grown up, anyway, did anything give me so much happiness as did those pineappletop dolls. I played with them as long as ever I played school and even until I was a big girl I kept them in my room and played with them once in a while. And if you'll believe it, when I was married I took one of them to my new home and my first little girl played with it."

"But how did you ever find out who made the dolls for you?"

"Well, it was by accident. A day or two after I discovered them I happened to hear father and mother talking together out in the milkroom. First mother said, 'But why in the world did you ever spoil a perfectly good bedstead to make silly dolls for little Sarah Jane?' And father answered softly, 'Well, the old bed wasn't good for anything and we weren't using it and I knew what fine dolls the tops would make. And I'd do most anything for little Sarah Jane. She does love dolls so and plays school so contentedly with them down in the orchard! Why, she'll be teaching a real school before we know it. She's a born teacher if ever I saw one.'"

"And did you teach a real school, grandma?" asked Rosalie.

"Yes, dear, until your grandfather persuaded me to give it up and go to live with him."

"Oh, tell us about your real school, please," begged Ethel.

"Not to-day. We'll save that for another story. I have some sewing downstairs to finish. And you will want to go on with your school. There's your mother calling me now."

So Ethel and Rosalie helped grandma down the stairs and then went back to the playroom and started playing school again. But they didn't get very far, for they spent the rest of the morning talking over what grandma had told them and they decided they were very fortunate little girls to have so many real dolls instead of just wooden "make-believes."—Zion's Herald.

"TIME OUT."

Mean!

Wife (at breakfast): "Could I have a little money for shopping to-day, dear?"

Husband: "Certainly. Would you rather have an old five or a new one?"

Wife: "A new one, of course."

Husband: "Here's the one—and I'm four dollars to the good!"—Exchange.

——— But Soon!

Father had been cleaning the bedroom windows outside, when little Muriel came in from the garden, and said, "Mother, did you hear the ladder fall down just now?"

"No," replied the mother.

"Well," said the child, "it fell down and broke three flower pots. I told daddy you'd be cross."

"Oh, dear," said mother; "I hope your daddy hasn't hurt himself?"

"I don't think he has yet," said little Muriel; "he's still clinging to the window-sill."—Exchange.

The greatest duty every father owes his children is to walk where it will be safe for them to follow.—Selected.

Christ stands before the judgment throne of every soul, and the final question of our lives, whether we will or no, becomes, "What shall I do with Jesus?"—Selected.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE APPEAL OF OUR OWN SCHOOLS.

With the Methodists of our own territory is the future of the schools we call our own. If we fail them in this hour, there are no other people to whom they can look. During the next ten days we shall give the verdict concerning each of our own schools—shall declare either that they will live and grow, or that we are not concerned as regards their future. They face a new day, and they are not equal to the tasks of the future except we give them now what they ask. The Methodist people, not the Methodist schools, of our territory are on trial—the question at issue is, whether we are worthy of the service these schools have given.

MILLSAPS COLLEGE. This is the institution that will, in large measure, type the Methodism of Mississippi for the coming years. To Millsaps the Mississippi and North Mississippi Conferences must look for their supply of preachers, and the institution is to furnish a large share of the loyal laymen who will carry forward the work of the church in their home communities. It has served well the church and the State, and on its record has a right to ask of its own people the money needed that it may continue to serve. Millsaps asks for $805,000—of this amount $475,000 for endowment and $330,000 for buildings. In the giving of this amount and more, Mississippi Methodism will prove itself worthy to live and grow; to fail to answer this call is to turn from opportunity and duty in a day when great issues are at stake, when the future growth of the church in this territory is involved.

GRENADA COLLEGE. To the North Mississippi Conference Grenada College looks for its support and for the guarantee of its life and growth. It must have what it asks of its own people. Not able now to care for all who would come, it faces the future unable to do the larger work to which it has been called unless its own people speak the word. That word is to be spoken in the response of North Mississippi Methodism to Grenada's call for $350,000. Of this amount $200,000 is for endowment, $150,000 for buildings and the payment of its debt. With such an opportunity for growth and enlargement, it is unthinkable that North Mississippi Methodism will decree the waning influence of their own school. Their failure to answer its call will so declare.

WHITWORTH COLLEGE. A Christian college, an institution that holds the confidence of its own people and the leaders in educational work, Whitworth asks that it be strengthened for the greater work that is ahead. The institution can serve other hundreds of young women if given what it asks; it cannot hold its own if Mississippi Conference Methodists refuse to give. Of its askings of $350,000, there is provided $200,000 of additional endowment and $150,000 for buildings. In this is the opportunity to build at Brookhaven a great college for women. And in this service to the church of the future every Methodist of the Mississippi Conference should have a share.

PORT GIBSON FEMALE COLLEGE. For more than sixty years this institution has been making its contribution of cultured Christian womanhood, and the great value of such a school cannot be overestimated. It must continue to live, and in its day of need the alumnae of the old college and the Methodists of Mississippi should come to its help. Its askings of $210,000 will provide an endowment of $90,000 and buildings and equipment to the value of $120,000. This represents but a small amount for the Mississippi Conference, but it means the saving of the old college. It has right to live and serve.

The MISSISSIPPI CONFERENCE TRAINING SCHOOL and the SEASHORE CAMP GROUND SCHOOL. Our church has pursued a wise policy in the establishment and maintenance of training schools and academies. From no class or grade of educational institutions have come larger returns to the church. They furnish many recruits for the ministry and other Christian life service, and open doors of opportunity to hundreds of young people who otherwise would be denied their chance. Mississippi Conference Training School asks for $105,000; the Seashore Camp Ground School for $94,500, the Mississippi Conference to share with Louisiana and Alabama in providing this amount.

CENTENARY COLLEGE. Centenary offers to Louisiana Methodists their best chance until now to build a greater Methodism in this territory and to make a larger contribution to the building of the Kingdom of Christ. The college, with more than eighty years of honorable history, with a record of service unsurpassed by any small college, has come to where it must be enlarged and strengthened if it is to meet the responsibilities of the new day. It will be equipped for this greater work if Louisiana Methodists answer the call of duty. There is no way open to a church that would answer the call of God except to build upon surer foundations its educational work. Centenary in its askings of $560,000 gives Louisiana Methodism an opportunity worth while. Shreveport will do its part in this program, and what Shreveport gives will be in the faith that the Methodists of other sections of the State will not fail of their duty.

MANSFIELD FEMALE COLLEGE. With an enrollment of more than two hundred, Mansfield has before it an open door. If it enters upon its larger service, its own people must give what it now asks. Of its askings of $350,000, every dollar is now needed to guarantee that it shall live. There is pressing need for additional buildings and the endowment of $200,000 is a necessity. Let every Methodist of the Louisiana Conference have some share in the service the institution shall give during the coming years.

CONSIDER THESE FACTS.

Last year the Methodist Episcopal Church, South, was 1,048 preachers short; this year it is 1,130.

* * *

The demand for educated preachers grows steadily. The only source for educated preachers is our own schools and colleges.

* * *

Of our educated preachers, 85 per cent come from our own schools.

* * *

In fifty years' time one large State university, with 1,000 Methodist students enrolled and 3,000 students of other Protestant denominations and with an alumni body of 8,000, has produced 20 preachers for all denominations.

* * *

Many of our colleges will close their doors next fall if the church does not give them financial support. The president of one of our leading colleges states publicly that his institution will not be able to open without this relief. This college in its history has produced 900 Methodist preachers.

* * *

Of the 283 missionaries in our mission fields since 1910, 236 came from our own schools.

* * *

During 32 years the University of Virginia contributed 3 preachers to the Virginia Conference, while in the same period Randolph-Macon contributed 240 preachers. Also the University of Alabama in 32 years has contributed 5 preachers to the North Alabama Conference, while old Southern University and present Birmingham-Southern College contributed 100.

* * *

Other denominations are providing for their colleges. The Southern Presbyterians are raising $11,000,000. Their membership is 356,000. On a per capita basis equal to that, we would be raising $69,000,000.

* * *

The Northern Methodists have recently raised $35,000,000 for their schools. The last General Conference (May, 1920) authorized an additional campaign for $138,000,000 for these schools. They are now engaged in this campaign.

* * *

The Southern Baptists have raised $28,000,000 for their colleges. The Northern Baptists have raised $33,000,000 for theirs.

* * *

The Southern Methodists rank second in membership among the American Protestant Churches. They rank fifth in educational facilities.

* * *

One Northern Methodist college is now in a campaign for a $25,000,000 endowment—Northwestern University, Evanston, Ill. This is equal to the total assets of all our schools and colleges.

* * *

Our mission fields could use every man now enrolled in our theological seminaries without leaving a single man for our own pulpits in this country.

* * *

Last year our Southern Methodist schools turned away 5,000 boys and girls from their gates because of lack of room.

* * *

The moral progress of man has not kept pace with his material progress for the last 100 years. It is estimated that during the last 75 years mankind has produced more wealth than during the entire history of the race prior to 1850. There has been no corresponding moral progress.

* * *

The General Conference, composed equally of laymen and ministers, ordered both the Centenary and the Christian Education Movement in May, 1918, in the darkest days of the Great War. Surely we will carry out in times of peace a spiritual program planned in the blackest hours of human history.

* * *

The financial plan of the Christian Education Movement is not a cash proposition but a five-year program.

* * *

Dr. P. P. Claxton, United States Commissioner of Education, says that the American people spent last year more for luxuries than they have spent in their entire history on education, the figures being $22,700,000,000 for luxuries in 1920, and $16,645,000,000 for education since 1789.

* * *

Is it not high time for the Methodist Episcopal Church, South, to invest not less than $33,000,000 in Christian education?

PERSONAL AND OTHER NOTES.

Investigation shows that there has not been a death in Port Gibson Female College since 1879. Such a record is marvellous.

The editor of the Advocate has been honored with an invitation to preach the sermon before the Y. M. C. A. and the Y. W. C. A. of Millsaps College, at Galloway Memorial Church, Jackson, Miss., on Sunday evening, June 5.

A note from Rev. Spencer J. McLean, of Calhoun, La., gives an encouraging report of the work on that charge.

Rev. and Mrs. J. B. Grambling, of Shreveport, La., announce the birth of a son, Robert Franklin, on Tuesday, May 10. Blessings upon the little one!

Rev. H. L. Norton, of Logtown, Miss., paid the Advocate office an appreciated call on Monday morning of this week. It was easy to see that he is happy in his work.

Rev. W. L. Broome, pastor of our University Church, Norman, Oklahoma, formerly of the North Mississippi Conference, keeps in touch with his old friends through the Advocate.

Dr. John R. Nelson, pastor of Grace Church, Houston, Texas, has been appointed presiding elder of the Memphis District, to take the place of Dr. T. E. Sharp, who died recently.

A meeting of the Book Committee has been announced for June 22, the purpose of the meeting being the election of a Book Editor and Editor of the Review, to succeed the late Dr. F. M. Thomas.

An optimistic note comes to us from the Jackson District, Mississippi Conference. The preachers are at work and hopeful, and the laymen share in a large degree their faith. Rev. M. L. Burton is the presiding elder.

"Missionary News" is the name of an interesting monthly publication issued by Rev. Marion Browning, in charge of our Mary Werlein Mission, this city, who is also engaged in work among the Spanish-speaking population.

President Harding has appointed Dr. John James Tigert as United States Commissioner of Education. Dr. Tigert is the son of the late Bishop J. J. Tigert. He has achieved distinction in the field of education, to which he has devoted his life.

Rev. J. W. Burton, a local elder, of Emelle, Ala., has been a subscriber to the Advocate since 1868. He is still vigorous and active in the work, and would be glad to help any of the brethren who may desire his services in meetings during the summer.

The Bulletin of the First Methodist Church of Laurel, Miss., Rev. O. S. Lewis, pastor, calls special attention to the Conference and the General organs in its issue of May 15, and urges the membership of the church to subscribe for them. Good!

We have received the following amounts recently for the China Relief Fund, and applied them promptly to that urgent need: Big Rock Sunday school, Waynesboro, Miss., by L. McCulley, superintendent, $4.59; Mrs. J. K. Chappell, Columbus, Miss., $4.

Rev. D. F. Ellisor, publicity agent of the Seashore Divinity School, requests us to state that the rates at the Keller Lodge this year will be as follows: where only one person occupies a bed, $1 a day; where two persons occupy a bed, 75 cents a day. The rates at the restaurant are not given.

A note from Rev. W. L. Blackwell, of Vaughan, Miss., informs us that Sunday, May 22, was a good day with him. A fine sermon was preached by Rev. Charles W. Wesley, a member of this year's graduating class at Millsaps College, and a "boosting" Sunday school service was held by representatives from the Bible Class of Yazoo City.

Rev. C. F. Emery, of Tylertown, Miss., reports that the work is moving along smoothly on his charge. Senior and Junior Epworth Leagues and a Young People's Missionary Society have recently been organized and are actively at work. The attendance on public worship is increasing, and plans are being made for a great revival soon. Brother Emery claims one of the best Woman's Missionary Societies in the Mississippi Conference.

Rev. John H. Stafford, pastor of the Pearl River circuit, Louisiana Conference, is planning for the first protracted meeting of the year at St. Tammany, beginning on May 28 and continuing through June 5. The preaching will be done by the pastor, although he expects the assistance of Brother J. K. Mann during the meeting. The work on the Pearl River charge is prospering, all the departments of the church being well organized and active.

We take the following from the Southern Christian Advocate of May 12: "Bishop Kilgo's South Carolina friends will be much gratified to learn that his condition is now greatly improved, and will join in earnest prayer that this gifted servant of the church may be restored to many years of faithful service." This will be good news to the many friends of the Bishop in Louisiana and Mississippi, and they will join in the prayers for his complete restoration to health.

We hope every member of the church will read and heed the message of Bishop McMurry, which appears on the first page of this week's Advocate. The Bishop has been untiring in his work in the Christian Education Movement, and his heart is in the cause. His visit to New Orleans last week was a great help to all our churches.

The New Orleans District Sunday School meeting at Parker Memorial last Sunday afternoon was well attended, and a fine program was given. Rev. Alonzo Early and Miss Hess, the faithful and efficient Conference workers, gave fine service in the meeting.

Our attention has been called to a most deserving and industrious girl, attending one of our church schools in Louisiana this year, preparing herself for missionary work, who desires to secure some kind of employment during the summer that would enable her to discharge some financial obligations by the opening of the next session, or about that time. If any of our readers know of any position that she might fill, they are requested to communicate with Rev. P. O. Lowrey, Indian Bayou, La. Brother Lowrey is also desirous of securing summer employment for a capable young man who is now in college.

A note from Rev. A. M. Shaw, of Trout, La., calls our attention to the fact that the author of the beautiful little poem, "The Bravest Battle," published in the Advocate of May 19, is Joaquin Miller, "the poet of the Sierras." The poem came to us as "fugitive verse," and as we could not place the authorship, we marked it, "author unknown." We are glad Brother Shaw has identified it, for we agree with him that it is a pity for the name of so fine an author to get separated from so fine a production. Brother Shaw writes that he would be glad to know the name of the author of the poem beginning,

"Tell me, ye winged winds,
That 'round my pathway roar."

Perhaps some reader of this note can give him the desired information.

QUOTAS IN NEW ORLEANS DISTRICT, CHRISTIAN EDUCATION MOVEMENT.

Rayne Memorial	$28,000
First Church	16,000
Carrollton Avenue	10,000
Parker Memorial	10,000
Second Church	4,500
Felicity	6,500
Louisiana Avenue	6,000
Algiers	5,000
McDonoghville	2,500
Epworth	3,000
Mary Werlein	500
St. Mark's	1,000
Bogalusa station	10,000
Bogalusa circuit	2,500
Pearl River circuit	1,500
Plaquemine circuit	3,000
Donaldsonville circuit	2,500
Covington circuit	2,500
Slidell	4,000

"I WILL GO OVER TO SIBERIA."

The Board of Missions, at its Annual Meeting in May, 1920, authorized the establishment of the Manchuria Siberian Mission, and in the summer of last year, Dr. W. G. Cram and Rev. J. S. Ryang were appointed to make an exploratory visit. This resulted in the opening of work in Northern Manchuria and the sending of Rev. Chung Chai Duk to Kirin, from which point he was to work out as a center and minister to the scattered groups of Koreans not reached by any other agency. Let us keep him in our prayers.

The accompanying letter, in its quaint, oriental style, tells its own thrilling story. No man is truly a hero who is conscious of it. This Korean brother in his self-abandonment, simple faith, and sacrificial spirit is a hero— every inch of him. He has felt the piercing bite of the icy winter, fallen among thieves, experienced the ravages of famine, the perils of lonely journeyings and the hostility of those who could not appreciate his motive. How apostolic it all sounds: "My coming to Manchuria is like Paul's coming to Macedonia for Lydia's prayer. I am planning to charge this work to Choi Mok Sa and will go over to Siberia."

W. R. LAMBUTH.

Report of the Manchuria Siberian Mission.

By Chung Chai Duk, Jan. 24, 1921.

I am going to write a report of my work in Kirin during the past four months.

Traveling.

I am staying in a Korean inn and I can meet many Koreans who come from everywhere. So I preached to them in this inn many times and I visited the neighbors. The first Sunday since I came, I worshipped with five young men in this inn and the next Sunday fifteen men came and worshipped. And now much progress has been made. We rented a house from a Chinese and about twenty members are coming and worshiping God every Sunday. We selected leaders and organized a church. The inn keeper has been selected as a leader of the members. I will tell you about my visit to the country.

1. I went to Syn An Chon with a young man whose name is Pak No Il. This country is ninety li from Kirin. There, we awakened the old believers who were sleeping, gathered the scattered believers and got new believrs. So we worshiped on Sunday with thirty-one members. I saw them welcome us with great joy as hungry lambs met their master.

2. We went to Soo Deung Huh and discovered three olden believers and worshiped with them on Sunday. After this we went to Syn An Chon. We examined probationers and taught the Bible. We examined their faith and baptized them, and selected leaders and organized church. We named this church Syn An Chon Church. We relieved the believers in the famine. We decided to encourage education and help the school and to ask some money from home church for this purpose.

3. We went to a country called Ak Mok Hyun. This village is about 360 li from this city. There are many Koreans in the surrounding villages (from this village about 100 li in every direction) and this village is the center of this district. I started from Kirin for this village on December 9 riding on a wagon. In this traveling I endured many sufferings from the bad roads. One time I fell down into the water from a bridge, for the construction of the bridge was very faulty. After I traveled about one week enduring these sufferings and severe cold, I reached this country and met my beloved brothers Ryu and Rhee. I stayed with them about one week and traveled in the surrounding villages, about 20 or 10 li from Ak Mok Hyun. During this time I suffered from thieves but much with the new believers. I got 50 new believers there. I charged Brother Ryu Choon Je with this church and left for Kirin by an ox-cart under great protection of Brother Kim Pok Tong. In this traveling we passed great forest about 100 li and walked about 100 li on the ice of Song Kwa River. We walked before the morning about 40 li every day, for we did not know the Chinese custom. We had no time to sleep. It was very cold in the morning and I warmed by my fur coat but my nose felt very cold and frozen. The Chinese said that I am a small country people and insulted much. After eight days we arrived in Kirin and there I met pastor Choi Soo Yung. I was very glad for we met far from our own country. Then we had conversations about our church. I have been in a great danger and great sufferings, but I am comforted and rejoiced in mind by the love from the Heavenly Father.

4. I traveled in the Syn An Chon with Pastor Choi. These people of this country are in a great famine. I had written to Dr. Cram and churches in our country and I received some money from Dr. Cram and churches. So we bought 200 measures of millet and salt and gave them each 3 measures and some 1½ measures of millet and one pound of salt. We taught the Bible during some days and baptized them. We got over 10 new believers. They were filled with joy and said that they relieved both in spirit and body.

Special Things.

Brother Um Myung-kil in Syn An Chon, an old man, is an earnest believer. And he said that he worshiped every Sunday and prayed for a preacher. He said that my coming to Manchuria is just like Paul's coming to Macedonia for Lydia's prayer. So I glory to God and thank the Board of Missions and the churches in my country for their prayers. I am planning to charge this work to Choi Mok Sa and will go over to Siberia. I am hoping that all of you will pray for this work.

CHUNG CHIA DUK.

January 24, 1921.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. A. S. Byrd, Collins, Miss., 2; Rev. W. W. Nelson, Foxworth, Miss., 3; Rev. J. L. Frazier, Springfield, La., 2; Rev. L. E. Crooks, Greensburg, La., 2; Rev. M. B. Sharbrough, Biloxi, Miss., 2; Rev. H. J. Maddox, Silver Creek, Miss., 2.

Obituaries

The subject of this sketch, MRS. LILLIE BOYD FULTON, was born near Homer, La., May 18, 1871. Her parents, Mr. and Mrs. L. M. Boyd, were among the substantial builders of our North Louisiana citizenship, and both were devoutly religious. She was married in 1897 to Rev. R. V. Fulton, and died May 9, 1921, at Farmersville, La. She was a beautiful Christian character, having been converted in early childhood. She shared the lot of an itinerant Methodist preacher with true devotion to God, her husband, and those whom they served. Many beautiful floral wreaths attested the affection of those whom she and her husband had served here and over the State. She was called hence very suddenly, but was found watching and faithful. She was laid to rest at Davis Springs cemetery by the writer, May 11, 1921. A large number of her friends of youthful days were with her loved ones at the funeral. There was much weeping over their loss, and shouts of victory over her triumphs. She leaves her preacher-husband in lonesomeness and sadness. Two children preceded her into the other world and three survive her—Mrs. S. E. Richardson, Wilmer, and R. V., Jr. She also leaves five brothers and five sisters. We commend her example of faithfulness to her loved ones, and pray God, our Father, to comfort them, and to give to each grace sufficient for every need.

HENRY T. YOUNG.

MRS. EVELINE HESTER COURTNEY (nee Thompson) was born at Opelousas, La., May 24, 1860, and died at Bayou Chicot, March 27, 1921. Sister Courtney is survived by her husband, Mr. H. D. Courtney (to whom she was married April 21, 1880), by three brothers, and Miss Syda Thompson, her only sister, and by her nine children. To speak what sheer justice requires of this estimable woman would seem the merest flattery. She was a woman of rare culture and refinement, and possessed those social gifts and graces that mark the truly elevated life. Her home life was one of peculiar beauty and charm. How ardently she loved her husband and her children! To raise her children to be honored and esteemed, to live above reproach, but above all to live religiously, was the paramount wish of this Christian mother, and she saw her hopes fulfilled, for (I think) all her children are members of the church of her choice, and there is not one that would not be a credit to any family. Sister Courtney was a devoted Christian. She loved her church and was loyal to her pastor, but above all, she was faithful to her Lord. Her health had been feeble for a long time. She was ready for the end when it came. Her sufferings are over, and she is forever with the Lord.

Her former pastor,

H. B. THOMASON.

NATCHITOCHES METHODIST CHURCH FACTS AND NEEDS.

Our church here at Natchitoches, La., occupies a unique place in our Conference, so far as its mission is concerned. It must not only serve a local congregation, but, in a sense, must serve the whole State. There are students here attending the State Normal School from almost every section of Louisiana. Our Conference has rightfully recognized these facts for several years and has supplemented the pastors' salary in order that they may make effort to look as much as possible to the spiritual needs of the Normal students. So much, so good. But we owe it to ourselves and the youth of our State to do even more.

1. We must adequately equip our church building so as to meet the demands that are upon us. Our splendid church building, made possible by assistance from our Conference and General Church Extension Boards, is still without furnishings. If we ever needed the building, and we did, then it is the height of folly, after having spent as much money as we did on the building, not to place proper furnishings in it. For about ten years we have had this splendid modern building, presenting its bare interior to the leadership of our State, and so impressing them with our beloved Methodism. We must put an end to such procedure.

Some one suggests, so I imagine, "Let the local congregation look to it." To some this seems both plausible and reasonable. There is no people in our Conference more liberal or loyal, and were it a matter of caring for a building sufficient for their own needs, they could do that, but to provide for both themselves and our share of a student body of five hundred to fifteen hundred, they are unable. From some source outside of our local congregation must come funds to equip our plant.

2. We must realize the magnitude of the Louisiana State Normal School in the life of our church and State, and make effort to furnish dormitory facilities for our Methodist boys and girls who, in large numbers, attend school here. Such effort would go a long way toward solving, in our State, the matter of State education.

We have a great school here, and for the most part, a faculty that would adorn any denominational school. Our President, Dr. Roy, is doing his best in every way to give proper protection to the youth of the State committed to him. Since the school is great and permanent, let's build dormitory facilities sufficient to care for the boys and girls of our church who come here.

HENRY T. YOUNG, Pastor.

OUR FAITH PLEDGED TO THIS.

The General Conference of 1918 spoke for the church when it pledged the faith of Southern Methodism to the carrying through of a great program for the present quadrennium. For two years the full power of the church was to be delivered in a new movement for missions; for two years the church was to give itself to the Christian Education Movement. It was not to be two separate and distinct programs, but two phases of the one program for the quadrennium.

Each Annual Conference of the church has given its pledge to the carrying through of the program. We must keep faith with our own high purposes and with One who has led us until now.

REV. C. M. DUNAWAY AT JACKSON, MISS.

Rev. C. M. Dunaway of Decatur, Ala., assisted the pastor, Dr. H. F. Toile, in a three weeks' revival campaign at Capitol Street Methodist Church, Jackson, Miss., during the month of April. The song service was under the direction of Prof. C. E. Edwards, of Bariow, Ky.

This series of services proved to be a great blessing to the church and also to the city of Jackson. Many church members were reclaimed and a great many made stronger in the faith and a great many Family Altar League and several Life Service cards were signed and seventy members added to the church.

Brother Dunaway's preaching was not to get men and women to join the church, but he preached the old-time gospel of Jesus Christ as a savior from sin, and appealed to all classes to get right with God. A large percentage of the conversions were young men and young women and old men and women.

We do not feel that the revival closed with the last service of the series, but that our church will continue to be a soul saving station and that eternity alone will be able to reveal the results of the good done by the preaching by Brother Dunaway.

Prof. Edwards proved himself to be a great blessing in the song service. He has the happy faculty of being able to get others to sing, and his special songs were very uplifting and soul-stirring. We do not hesitate in recommending these servants of God to any church desiring Spirit-filled men to assist them.

G. E. ALLAN,
Lay Leader.

HELP HEARTEN THE PUBLIC.

What is the church's duty in a time of depression such as this? Is it to fall in line with those who cry calamity, and thus add to the general demoralization of the country, or is it the church's business to hearten the people and thus help to create a spirit of optimism and faith?

For the Methodist Episcopal Church, South, to carry through the Christian Education Movement, to pledge $33,000,000 and more, would help much in bringing about better conditions in the business world. It would be an indication that the country, after all, was not drifting toward bankruptcy; that the people of Southern Methodism had faith in the early recuperation of business. The country needs a message such as the pledge of millions for a great enterprise will bring. And it is the church's duty to serve the nation as well as its own interests. Let's make a contribution to the future prosperity of the country.

GREAT REVIVAL AT HOUSTON, MISS.

Friday night, April 29, closed the greatest revival that Houston has had for a long time. Rev. W. A. Wilson, our Conference evangelist, came to us April 17, with a heart full of love for God and lost souls. He preached Christ, and the people gladly heard him. Eternity only will reveal the results. There were twenty-one received at the close on profession of faith and two since. A number have joined the other churches.

All denominations took part and showed a most brotherly spirit, for which we are grateful.

The singing was by local talent, but was equal to the very best. For a month prior to the meeting the ladies had been holding cottage prayer meetings and praying for a revival. These prayer meetings are continued. There are four of them. And a business men's prayer meeting at the Court House is well attended. They all meet on Tuesday afternoons. The men have recently painted the church and the ladies are now making much improvement on the inside. The young ladies have chosen as their part the parlor at the parsonage and have it looking new.

We entertain the district conference, June 14, 15, 16, and hope to have the honor of your presence, Brother Carley. Yours and His,

E. M. SHAW.

DR. CLARK HONORED.

Dr. Elmer T. Clark, secretary of the Department of Publicity of the Christian Education Movement, has been invited to address the Associated Advertising Clubs of the World at the Annual National Convention to be held in Atlanta next month. He has been asked to make a display at that convention of all the literature and publicity material issued by the Christian Education Commission.

Only the hungry heart can taste the bread of life.—Selected.

REPORT OF THE COMMITTEE ON EVANGELISM, MAY, 1921.

Your Committee on Evangelism is happy to report that we seem to be at the beginning of a real religious awakening. We held fifty-six meetings in our church schools this year. There were more than one thousand professions of faith, several hundred young men acknowledged their call to the ministry, and several hundred young men and women volunteered for missionary work at home or abroad. It is our purpose to offer to all our church schools revival meetings next year at the expense of this Board.

The plan for church-wide revival which your Committee gave to the church last year has proven by actual test to be practicable, workable, and efficient. The gross increase in membership last year was the largest in our history, as was also the net increase. The plan having stood the pragmatic test, is no longer looked upon with fear or suspicion, and all objectors are put to silence. Reports coming into our office now indicate that this year's campaign will be far more fruitful than last year's. The pre-Easter meetings this year were the best in our history. Your Committee is now preparing to give special attention to the revival campaign in the rural districts during the coming summer season. If we can get the rural pastors to follow the plan as the city pastors are following it, we shall no doubt witness the same awakening in the country we now see in the city. Your Committee will bring to the rural pastors all possible help during the summer.

Our city churches everywhere report unprecedented attendance at the church services. Let us hope and pray that the ingathering during the year 1921 may outstrip that of 1920 as much as 1920 outstripped all other years in our history.

Our thirty-eight evangelists report a good year. It is estimated that more than twenty thousand people were brought into the church under their ministry during the past year. Our evangelists are loyal to the church and support faithfully all the great forward movements of the church. These general and Conference evangelists are under law just as are the pastors and presiding elders and other regular preachers. The unauthorized local preacher who roams at large is not under law and we have no way of controlling him. The day for the unauthorized evangelist in Methodist churches should cease. The man who cannot get the endorsement of his Conference should not evangelize in his Conference, and the man who cannot get the endorsement of the General Committee should not roam over the church as an evangelist.

Signed: U. V. W. DARLINGTON,
Chairman.
O. E. GODDARD,
Secretary.

BLUE RIDGE MISSIONARY CONFERENCE—AN INVITATION.

By C. G. Hounshell.

Our Board of Missions is greatly interested in the Missionary Education Conference to be held at Blue Ridge, North Carolina, June 24 to July 4, and is extending a cordial invitation to all our people to attend. This is an annual meeting heretofore held under the auspices of the Missionary Education Movement, but which has now been taken over by the Mission Boards of the great Southern churches.

This Conference draws the best from all denominations, and is able therefore to offer the strongest possible program. In addition to the great platform addresses by outstanding missionary leaders of our own and other churches, there will be classes in all the new mission study books. Among many noted speakers and leaders may be mentioned Dr. W. W. Pinson, Dr. H. H. Horn, Dr. W. D. Weatherford, Dr. O. E. Brown, Mrs. J. H. McCoy, Mrs. Hume R. Steele, Rev. John Little, Dr. H. F. Williams, and Mrs. E. C. Cronk.

As a meeting for inspiration and training in missionary principles and methods, the Blue Ridge Conference affords a unique opportunity. Add to this the privilege of coming in contact with the outstanding leaders of other denominations, the inspiring spiritual atmosphere of the Blue Ridge assembly and the rare charm of the physical surroundings, and you have a combination of attractions that no one who can possibly attend can afford to overlook.

It should be said that the Blue Ridge Conference in no way conflicts with our own General Missionary Conference, to be held at Lake Junaluska, July 29 to August 7. On this point Dr. Pinson, the General Secretary of our Board of Missions, says: "The Blue Ridge Conference meets June 24, the Junaluska Conference July 29. The first is interdenominational, the second Methodist. Both have in view the training of missionary leaders. They are in no sense in conflict or rivalry. They supplement each other. Those who can should attend both." The Blue Ridge Conference was also given the endorsement of our Board of Missions at its Annual Meeting in Nashville a few days ago.

There are no age limits. All who desire to know more about missions are invited. Registrations are already coming in. Delegates have been appointed from many churches. Those wishing reservations should register at once. For full information write the Educational Department, Board of Missions, Box 510, Nashville, Tennessee, or Missionary Education Conference, Blue Ridge, North Carolina.

A NEW CONSCIENCE ON THE SUBJECT OF MONEY.

In the Centenary and Christian Education Movements, the doctrine of Christian stewardship and the duty of acknowledging God's ownership by the payment of at least the tithe, have been given an emphasis not known before in the church. More and more, the truth of Christian stewardship and its importance from a spiritual as well as financial viewpoint, is changing the attitude of the church toward the question of property; 75,000 tithing pledge cards have been received at the central office; 3,500 have been received since the 1st of March, and it is conservatively estimated that at least 30,000 more cards have been signed that never reached headquarters.

In addition to those who have signed the pledge, many thousands have become tithers in acknowledgment of their stewardship, who, for one reason or another, have never signed a card, and a great many others have been brought to a new realization of God's ownership and their trusteeship, who have not joined the ranks of tithers.

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Brother W. C. Owen completed his tour at Laurel. We had a fine meeting at Capitol Street Church, Jackson, Miss., on Friday night for the Wesley Bible Classes. Brother Owen made a fine presentation of the work and much interest was manifested.

Sunday was spent at Laurel. All three churches were reached. A Wesley Bible Class Meeting was held in the afternoon with a large representation attending from all the churches. They decided to meet again on the fifth Sunday and perfect their organization. Brother J. B. Bridges was elected temporary chairman.

Wednesday and Thursday were spent at Decatur. We had a good meeting at Decatur. They agreed to emphasize the Evangelistic Campaign, Sabbath observance, and to improve their system of records.

Have you observed Sunday School Day? If you have, send your offering in. If you have not, please observe the day at your earliest convenience and send in your offering.

The Conference Standard Training School, Jackson, Miss., June 7-14. Don't fail to have your school represented.

Mrs. Murrah, the Superintendent of the Beginners' Department of Capitol Street Church, Jackson, reports her Department to First Rank. We were mighty glad to get this cheering information.

Pray for the work and the workers. God bless and keep you.

Your friend and brother,
JOHN C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

The Greenwood District Conference appointed a committee to secure a place for holding a Standard Training School early in the autumn. When we have one trained teacher in each school, this teacher can train all the others. Our goal is a trained teacher for every class in the Conference.

All who heard Dr. Sam Steel preach at the session of the district conference at Lambert were glad the Louisiana Conference superannuated him. We were made to sit together in heavenly places as this great preacher unveiled the face of our Lord to us. We shall not hear anything like Dr. Steel again soon.

How many people realize that the Sunday school is the one and only institution that proposes to give Christian education to all the people? The work will be done well in proportion as we train teachers. Our first objective is to lead the soul to know God; the second is to train the soul in the worship of God; and the third is to train in the service of God. The teacher who knows her business is doing all these things constantly.

Why do the Masons have a Grand Lodge in the State? Why do the clubs have a federation? For the same reason we mean to organize our Bible classes into a federation. Many classes are being organized this month and after the federation we will organize double the number we have. Just look around you and see what these great classes are doing for the kingdom of God.

One of the first things we will do when we meet at Grenada, June 20, will be to elect a president, vice president, secretary, and treasurer of the federation. This will put us in a position to do bigger things next year.

It cheers a fellow wonderfully to see the interest the preachers are manifesting in our Training School. They are behind this enterprise and are lending a helping hand. It will be a big help to write a short notice to the county paper and give the name of those who expect to attend the Training School. If you have not the time to do this, get some one else to do it.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The District Sunday school meeting at Oakdale was held in the district conference. Rev. W. L. Doss, the presiding elder, was careful to see that full time, two hours, was given to the Sunday school work. The program was carried out as printed and we believe that much good was accomplished. The following officers were elected:

District Secretary, C. V. Breithaupt, Alexandria; Elementary Supt., Mrs. B. E. Early, Alexandria; Intermediate-Senior Supt., A. W. Bryan, Alexandria; Young People and Adult Supt., R. H. Cook, Natchitoches; Supt. Teacher Training, Dr. R. A. Cummins, Natchitoches; Supt. Missionary Education, Mrs. H. G. Owen, LeCompte.

The address on Religious Pedagogy, by Dr. Robert A. Cummins, of the State Normal at Natchitoches, was an able presentation of the subject, and we hope to see Dr. Cummins made an approved teacher in our Standard Training schools for the whole church.

The annual meeting of the New Orleans District Sunday schools will be held at Parker Memorial Church, Sunday afternoon from 3 to 5 of May 22. We are expecting at least 500 Methodists from the schools of the city and district to be present.

The annual Sunday school meeting of the Baton Rouge District will be held at Amite City May 25, which is Wednesday, from 10 a.m. to 12 m. A full delegation is expected.

Mansfield Standard Training School from June 15 to 22. The Faculty is chosen and comes selected.

Pastors, you come. Dr. Thomas Carter will give a Bible course of 12 lessons—six in Mark's Gospel and six in Romans. This course will be given when no other classes are assembled, to give the whole school the benefit of the course. Send in your names and enroll at once.

Leaders of Boys and Girls, come. Harry Denman is a leader of leaders in teen age work and teachers and superintendents of teen ages should come for this course. You will know how to handle those teen age boys and girls after this school. Enroll at once.

Leaders of children, come. Two courses are given for those who teach children. Miss Nell Richardson will teach Junior methods, and Miss Caroline Hess will teach Primary methods.

Those who want foundation course will take "Pupil Study," under Prof. D. B. Raulins.

All these courses are credit courses in Standard Training courses of M. E. Church, South.

Write your name on postal card, or any piece of paper and mail to me and I'll enroll you. Write me for information.

ALONZO EARLY,
Sunday School Field Sec'y, and
Director of School.

SUNDAY SCHOOL DAY.

Rev. J. E. Stephens, Treasurer of our Sunday School Board, North Mississippi Conference, reports that Sunday School Day money is coming in very slowly. Let me urge that in all the charges and in all the churches of all the charges, services be held and the people be given an opportunity to make an offering for our Sunday school work. Last year in the Aberdeen District eighteen out of the twenty charges reported something for Sunday School Day. In the Columbus District twelve out of nineteen charges reported. In the Corinth District seventeen charges out of twenty-seven made a report. In the Durant District fourteen charges out of twenty-three observed the day. Fourteen charges out of eighteen in Greenville District reported. Holly Springs swung fifteen of her charges out of a total of twenty-three into the line of support. Sardis had eighteen charges in line out of twenty-one, and Winona fifteen out of nineteen.

The cause is worthy and the program is good. Let the whole line advance.

E. S. LEWIS,
Chairman S. S. Board.

Greenville, Miss., May 16, 1921.

ADULT CLASS FEDERATION.

On June 20 and 21, the afternoons and evenings will be given to a consideration of the questions which have to do with the work and purpose of our adult classes in the Sunday schools of North Mississippi. We speak of this meeting as a Federation of Bible Classes. All adult classes ought to be organized, and all organized classes ought to send one or two of its picked men or women to this Federation to be held at Grenada College on the date mentioned above. Winona, and Greenwood, and West Point, and Amory, and Greenville, and the other strong schools are looked to for a big attendance. Work for the program. Get in the game and find out what the other class is doing. See how they do their work. We need your co-operation to make this a great meeting, and your class needs the Federation.

E. S. LEWIS.

TRAINING SCHOOL AT GRENADA COLLEGE.

We are expecting that June 19-25 will be a history-making period at Grenada College. Fully 200 or more of our fine Sunday school workers from North Mississippi will be in attendance for the Training School. You had better write Rev. J. R. Countiss, at Grenada, and ask him to reserve a room for you. Your expenses while at Grenada will be $1 per day for board and lodging.

The Sunday School Board of the North Mississippi Conference feels that fifty or sixty of the preachers of the Conference ought to be there, and in all probability will be there.

We have a fine faculty selected. Make your plans to take one of the eight courses offered; notify Brother Gladney what subject you want to study and it will save time and trouble.

Be sure to reach Grenada Saturday afternoon, or night of June 18.

E. S. LEWIS,
Chairman Sunday School Board.
Greenville, Miss., May 16, 1921.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Third Round.

Corinth, First Church, May 22, 11 a.m.; Q. C., May 23, night.
Corinth, South Side, May 22, night; Q. C., May 27, night.
Booneville sta., May 29, 11 a.m.; Q. C., May 30, 9 a.m.
Sherman ct., at Belden, June 4, 5; Dedicate new church, June 5, at 11 a.m.
New Albany sta., June 5, night; Q. C., June 6, 9 a.m.
Wheeler ct., at Lebannon, June 11, 12.
Guntown and Baldwyn, at Pleasant Valley, Tuesday, June 14.
New Albany ct., at Well's Chapel, Wednesday, June 15.
Dumas ct., at Mt. Zion, Thursday, June 16.
Corinth ct., at Shady Grove, June 18; Gaines Chapel, Sunday, June 19.
J. B. RANDOLPH, P. E.

Greenwood Dist.—Third Round.

Greenwood, June 6, p.m.
Black Hawk, at Bowling Green, June 18, 19.
Acona, June 19, p.m.
Webb, at Sumner, June 26.
Belzoni, June 27, p.m.
Itta Bena, June 28, p.m.
Dublin, at Dublin, July 3.
Carrollton, at Marvin, July 9, 10.
Colla, at Poplar Springs, July 16, 17.
Sidon and Cruger, at Sidon, July 24, a.m.
Tchula, July 24, p.m.
Indianola, July 25, p.m.
Swift Town, at Lotus, July 31.
Moorehead, Aug. 1, p.m.
Ruleville, at Ruleville, Aug. 7, a.m.
Inverness, at Inverness, Aug. 7, p.m.
Drew, at Sandy Bayou, Aug. 14, a.m.
Tutwiler, at Tutwiler, Aug. 14, p.m.
Schlater, at Schlater, Aug. 17, p.m.
Sunflower, at ———, Aug. 21.
Phillipp, at Phillipp, Aug. 24, p.m.
Lambert, at Belen, Aug. 28.
Minter City, Sept. 4.
S. L. POPE, P. E.

Grenada Dist.—Third Round.

Holly Springs, May 29, 30.
Water Valley, First Church, June 3, 5.
Water Valley, Main St. and Taylor, at Forest Hill, June 4.
Grenada, June 12, 13.
Oxford sta., June 17, 19.
Oxford ct., at Midway, June 18.
Abbeville ct., at Union Hill, June 19, 20.
Durant, June 26, a.m., and 27 p.m., June 26, 27.
Lexington, June 26, p.m. and 27 a.m., June 26, 27.
Vaiden ct., at Hebron, July 2, 3.
Winona sta., July 3, 4.
Ebenezer ct., at Thornton, July 9, 10.
Pickens ct., at Richland, July 10, 11.
Coffeeville ct., at Goshen, July 16.
Paris ct., at Pine Valley, July 17, 18.
Tie Plant ct., at Bethel, July 23.
Holcomb ct., at Sparta, July 24, 25.
Duck Hill ct., at Gore Spgs., July 27.
Winona ct., at Bethesda, July 29.
Poplar Creek ct., at Shiloh, July 30, 31.
Sallis ct., at Shrock, Aug. 6, 7.
Waterford ct., at Asbury, Aug. 11.
Ashland ct, at Wesley Chapel, Aug. 12.
Lamar ct., at Harris Chapel, Aug. 13, 14.
R. A. TUCKER, P. E.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Third Round.

Zachary, at Zachary, May 29, a.m.
Ponchatoula, May 29, p.m.
Baker, at Bethel, June 5, a.m.
Istrouma, June 5, p.m.
Baton Rouge, First Church, June 6, p.m., and June 26, a.m.
Clinton, at Beauteville, June 8, a.m.
Jackson, at Gurley, June 9, a.m.
Hammond, June 12, a.m. and p.m.
Keener Memorial, July 3, a.m.
Gonzales, at Carpenter's, July 3, p.m.
Kentwood, at Mt. Hermon, July 10, a.m.
Greensburg, at Tabernacle, July 12, a.m.
Amite, July 13, p.m.
Springfield, at Red Oak, July 17, a.m.
Franklinton, July 24, a.m.
Franklinton ct., at Zona, July 24, p.m.
Natalbany, at Lee's Landing, July 31, p.m., and Wesley, a.m.
Denham Springs, at Live Oak, Aug. 6, 7, a.m.
St. Francisville, at New Hope, Aug. 14, a.m.
Olive Branch, at Camp Ground, Aug. 17, p.m.
Pine Grove, at Camp Ground, Aug. 17, p.m.
J. W. LEE P. E.

Shreveport Dist.—Third Round.

Ida and Hosston, at Munnerlyn's Chapel, Sunday, May 29, a.m.
Belcher, Sunday, May 29, p.m.
Homer, Wednesday, June 1, p.m.
Cotton Valley, Sunday, June 5, a.m.
Spring Hill, Sunday, June 5, p.m.
Mansfield, Wednesday, June 8, p.m.
Noel Memorial, Sunday, June 12, a.m.
Naborton, Sunday, June 12, p.m.
Longstreet, at Belle Bower, Sunday, June 26.
Texas Ave., Tuesday, June 28, p.m.
Mooringsport, Wed., June 29, p.m.
Oil City, Thurs., June 30, p.m.
Gibsland, at Oak Grove, Sat., July 2.
Athens, at Wesley Chapel, Sunday, July 3.
Haughton, Wednesday, July 6.
Arcadia, Thursday, July 7.
Logansport and Bethel, Sunday July 10.
Vivian, Wednesday, July 13, p.m.
Bayou La Chute, Sunday, July 17, a.m.
Lake End, Sunday, July 17, p.m.
Grand Cane, at Keithville, Wednesday, July 20.
Wesley, at Holly Springs, Saturday, July 23.
Coushatta, Sunday, July 24.
Cedar Grove, Wednesday, July 27.
First Church, Shreveport, Fri., July 29.
Sibley, at Pine Grove, Sat., July 30.
Minden, Sunday, July 31.
R. H. WYNN, P. E.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Third Round.

Fannin, at Andrews Chapel, June 11, 12.
Rankin St., at Rankin St., June 12, 8 p.m.
Terry, at Byrum, June 25, 26.
Millsaps Memorial, June 26, 8 p.m.
Canton, July 3, 11 a.m..
Flora, at Flora, July 3, 8 p.m.
Bolton, at Raymond, July 10, 11 a.m.
Edwards, at Reeves Chapel, July 10, 3 p.m.
Capitol St., July 17, 11 a.m.
Galloway Memorial, July 17, 8 p.m.
Harrisville, at Wesleyanna, July 24, 11 a.m.
Florence and Braxton, at Florence, July 24, 8 p.m.
M. L. BURTON, P. E.

Vicksburg Dist.—Third Round.

Roxie, at Knoxville, June 5.
Hermanville, at Sarepta, June 12.
Harriston, at Harriston, 11 a.m., June 26.
Fayette, 8 p.m., June 26.
Centreville, at Stephenson, July 3.
Woodville, July 10.
Woodville cir., at Percy Creek, July 11.
Gloster and Liberty, at Woodland, July 12.
Vicksburg, Gibson Memorial, and Crawford St., Union Qr. Conf., at Gibson Memorial, 8 p.m., July 14.
Washington, July 24.
Natchez, 8 p.m., July 24.
Utica, at Burdenton, July 27.
Louise and Holly Bluff, at Holly Bluff, Aug. 7.
Silver City, at Midnight, 8 p.m., Aug. 7, 8.
Mt. Vernon, at Mt. Olive, Aug. 10.
Nebo, at ———, Aug. 11.
Rolling Fork, Aug. 14.
Anguilla, at Sunflower Chapel, Aug. 15.
Oak Ridge, at Porter's Chapel, Aug. 17.
Vicksburg, Crawford St., 11 a.m., Aug. 21.
Vicksburg, Gibson Memorial, 8 p.m., Aug. 21.
Rocky Springs, at ——— Aug. 24.
Port Gibson, 5:30 p.m., Aug. 24.
Mayersville at, Fitler, Aug. 28.
Port Gibson, 11 a.m., Sept. 4.
J. R. JONES, P. E.

Meridian Dist.—Third Round.

Meridian, Poplar Springs, June 5.
Meridian, Fifth Street, p.m., June 5.
Meridian, Hawkins Memorial, June 12.
Meridian, Seventh Avenue, at Lost Gap, p.m., June 12.
Buccatunna, at Winchester, June 19.
Scooba, at Wahalak, July 10.
Lauderdale, at Electric Mills, p.m., July 10.
Porterville, at Briggs Chapel, July 16, 17.
Daleville, at Bethel, July 20.
Quitman, July 24.
Shubuta, p.m., July 24.
Meridian, East End, July 31.
Meridian, Herbert Watkins Memorial, p.m., July 31.
Enterprise, at Concord, Aug. 7.
DeSoto, at Hopewell, Aug. 8.
Matherville, at Theadville, Aug. 9.
Moscow, at Hopewell, Aug. 12.
DeKalb, at Pleasant Ridge, Aug. 13, 14.
Pachuta, at Orange, Aug. 20, 21.
Vimville, at ———, Aug. 24.
Waynesboro, Aug. 28.
Waynesboro circuit, at ———, Aug. 29.
PAUL D. HARDIN, P. E.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

WOMEN AND WORLD PEACE—DISARMAMENT WEEK, MAY 22-29.

The Women's Committee for World Disarmament is asking the women of the nation to speak as a unit urging President Harding to take the lead in calling an international conference on disarmament and asking Congress to curtail military appropriations until such conference has been held. To this end they have set aside May 22-29 as Disarmament Week for this concerted effort.

The letter sent to women who are to act as State chairmen says in part:

"The time is here for women to act together for what women as individuals believe on the question of taking steps to make war less possible. In order that the widespread sentiment for an international conference looking towards disarmament may be focused upon President Harding and Congress, we are calling upon the women of the United States to express themselves during the last week of May, to be known as Disarmament Week.

"This is an emergency. Upon our willingness to meet it to the best of our vision and ability may depend the economic and moral salvation of our country and the civilization of the world. The women of other lands look to us to help stay this tide of militarism and world bankruptcy. In one united effort we can at least make the voice of women heard."

It is expected that Congressmen will be flooded with letters from women in their districts representing every large women's organization in the country as well as the small groups who are seldom heard from.

The Board of Missions Adopts Resolutions on Disarmament.

The following resolutions were adopted unanimously by the Board of Missions of the Methodist Episcopal Church, South, in session May 4-6:

Be it resolved by the Board of Missions of the Methodist Episcopal Church, South, in Annual Session assembled:

1. That it is the sense of this body that the providential hour has arrived in the history of the nations for the curtailment of armaments, looking to the permanent preservation of peace.
2. That we believe the United States of America is in position from every standpoint, both of opportunity and of obligation, to take the lead in such a movement.
3. That we therefore request President Harding to call at an early date an international congress, looking toward progressive disarmament; and
4. That we call also upon Congress to lend all possible aid to this movement.

E. H. RAWLINGS,
W. B. BEAUCHAMP,
J. W. PERRY.

IMPORTANT COUNCIL ITEM.

Resolution Concerning the Council.

Believing that the work of the Woman's Missionary Council has been marvelously blessed of God; and,

Believing, further, that in His providence and under His guidance there remain great tasks which are peculiarly the work of this organization; therefore be it

Resolved, That this body put to record in this session the fact that it would deplore any legislation by the General Conference which would lessen its present powers to direct and operate its work during the coming quadrennium.

LOUISIANA CONFERENCE.

New Orleans Epworth Church, Mission and Bible Study.

Having completed the study of our book, it was suggested that we review the entire work in one evening; accordingly each member of the class prepared a chapter lesson, and we met at the church, Tuesday, May 9, at 3 p. m.

The lessons given were interesting and inspiring, and while we do not presume to say we found all "the pearls lying in the depths," we realize that we found many helpful messages, which strengthened our missionary spirit.

Helen B. Montgomery in her book, "The Bible and Missions" has so beautifully portrayed the missionary example of our Lord and Savior, and the study of her splendid work has touched a dormant chord in the hearts of her readers; we feel that this book should prove a sweet reference for study in our leisure moments.

We hope to have a large class in the fall and will look forward with pleasure to the renewal of our stury.

Miss G. CARTY, Secretary.

MISSISSIPPI CONFERENCE.

Newton District Meeting.

The Newton District meeting will be held at Newton, June 1-3. How about your coming? Yes, you are all busy women, but not too busy to lay aside other thing for this occasion of much importance to you and the work you wish to do. There will be interesting study and infromation, and the best of good fellowship. Come, we will be expecting a good representation from each society. Mrs. W. L. HUNTER,
District Secretary.

NORTH MISSISSIPPI CONFERENCE

Greenville District Meeting.

The district meeting was held at Lula, May 12 and 13. I never saw a more interested, enthusiastic meeting and the attendance was most unusual —140 delegates, visitors and ministers were present. On Friday a lovely luncheon and fish fry was given us by the hospitable people at their beautiful Moon Lake.

The program, except for the much regretted absence of Mrs. Neblett, seemed to be just what our women needed. Mrs. G. B. Taylor, of Cleveland Juniors, presented the work for Mrs. Neblett. Mrs. J. M. Wyatt, of Shelby, conducted a round table on missionary problems and how to solve them, which will prove wonderfully helpful. Mrs. Fant brought a splendid message from the Council, telling us the very things we most needed to know. The Clarksdale auxiliary gave an excellent program on "Christian Education."

A beautiful spirit pervaded the whole meeting, the presence of God was with us and I am convinced that each one present departed with a vision and a higher conception of individual responsibility. We are full of hope for our work this year. The slogan adopted by our presiding elder, Brother Felts, "Greenville District knows no retreat," means that our work will go forward. Greenville invited us to meet there next year.

Our Young People's Rally will be at Hollandale, June 9 and 10. Nothing that made for our pleasure and comfort was left undone by our hostesses, Mrs. Rhodes, president of Lula Auxiliary, assisted by Mrs. Harris Riley, chairman of entertainment and her committees, as well as Brother Brown, our pastor host.

Mrs. B. P. WOOLLARD,
District Secretary.

FROM BYHALIA, MISS.

Dear Brother Carley: We have just closed one of the best meetings that have been held in Byhalia in many years. Rev. W. A. Wilson, our Conference evangelist, did the preaching, and all who have had this man of God in a meeting know he did it well. Brother Wilson is a power. He is a man of great faith in God, coupled with a determination that knows no defeat. He is a sweet-spirited man, but he has moral courage to face the devil anywhere. The meeting was one of the old-time type where men and women came to the altar and professed faith in their Lord. I think the effects of the meeting will be seen and felt for years to come. As a result of the meeting we received fifty-five members into the Methodist Church, and fifty of these were received on profession of faith. This is evidence that God's arm is not shortened and His ear is not heavy, but He is ready to give His children great things when they meet the conditions. Pray for us that we may keep the spiritual fires burning upon the altar of our hearts. Yours and His,

C. T. FLOYD, P. C.

SCHOOLS FOR RURAL PASTORS AND LAY WORKERS.

The program is out. Teachers of the highest grade are on it—university trained, skilled by experience, both in the actual work of the rural task, and in conducting schools on rural life. These men have submitted schedules for their class work and the program has been so arranged that no overlapping will be done.

These schools are a new venture with us and surely have in mind a most wholesome purpose. We are receiving from all sections of the church the most sympathetic support in this movement. The Methodists of city and town, as well as in the rural sections, are interested in the country church. Well they may be: for if the rural church fails, sooner or later, they, too, will fall. There need be no hestitation in giving the widest possible publicity to these schools, for we will live up to our claims. Every pastor on a rural charge should have the privilege of this ten days at Conway, Arkansas, or Lake Junaluska, N. C.

We are competing with no other summer schools or training schools; because no others are attempting the Rural Life Program as we are. We hope every other summer school may be largely attended, but every man who purposes to do work in rural communities—towns of 2500 or under—should deny himself all other privileges and come to one of these schools. Moreover, it would be well for us if he were encouraged to do it. If we imperil the rural church, we hazard the interest of the whole denomination.

If you have not sent in your card for reservations, do it right away.

The bishops and presiding elders have been high in their praises of the movement. We are hoping they will further evidence their interest by urging certain men in their districts to avail themselves of this opportunity for better equipment for their work.

We should be glad to have you, Mr. Editor, to come with us and give us the benefit of your counsel.

R. L. RUSSELL.

Epworth League.

COME TO HATTIESBURG!

Dear Epworthians and Friends: Hattiesburg offers to you, on June 7-10, a very great opportunity for inspiration and instruction along League lines.

Some very excellent speakers have been secured and plans laid for an interesting meeting. The representative from the Central Office is Mr. Garfield Evans, who holds the position of Life Service Superintendent. I am sure that he has in store for us a number of good things. Mrs. F. S. Love, formerly Miss Phala Hawkins of the Central Office, will be in charge of the Junior work of the Conference.

Come! You'll do us good and we'll return the favor. Sincerely,

ERMA M. KILE,
Conference Secretary.

EPWORTH LEAGUE CONFERENCE, NORTH MISSISSIPPI.

Let every charge, and church, send some of their very best young people, as many as will come, to the League Conference to be held at Grenada College.

Program begins on the afternoon of June 9, and closes Saturday morning, June 11. All trains from every direction come in and go out of Grenada at noon. Send your young people whether you have a League, as such, or not. A charge of $2 will be made for meals served in the dining room; 50c per meal for any who may drop in for one or two meals, but no reduction for any meal missed while there for the two days. No charge for rooms. Bring sheets, pillow cases and towels. "All-Aboard" for Grenada.

R. P. NEBLETT, Chairman,
Conference League Board.

TO EPWORTH LEAGUERS AND PASTORS OF NORTH MISSISSIPPI CONFERENCE.

We are to have with us at the League Conference Mr. James E. Ellis, of the Upper South Carolina Conference, and Miss Nell Drake, of Port Gibson, Miss. Miss Drake will have charge of missionary lectures; Mr. Ellis will represent the Central League office and assist in lecture work.

Every League is expected to send delegates to this conference, and also every charge, whether there is a League or not. You will do well to send a group of young people anyway. The board will cost only one dollar per day; however, the delegates are required to bring their own sheets, towels and pillow cases.

We expect to have lectures, addresses, and much helpful discussion on live League subjects. There will be good fellowship, games on the campus; in fact, something every hour for more than two days to interest and instruct.

W. R. LOTT,
President.

SHALL WE USE THE OPPORTUNITY?

Practically without exception, the speakers who have carried to the people the message of the Christian Education Movement report that they have never before noted such interest on the part of the public as in this enterprise of our church. Many pastors have made similar statements concerning the "state of mind" of their own people. It is plain that the people are more ready to hear this message of the church than we believed would be the case when the Movement was launched.

Why this great interest? First of all, there is a quickening conscience concerning education. The people of the South are beginning to see that we have not done for the cause of education what our needs demanded and what our financial ability made possible. On the basis of comparative strength financially, the South has not kept pace with other sections in the matter of investments in education. We are seeing this as we had not in the past.

Then, there is a new understanding of the vital importance of Christian education as related to the coming of the Kingdom of Christ. Our people are seeing this as never before, and with this new understanding of the obligation of the church there has been developed such an interest and such a conscience as the church did not have six months ago. It is the best sign of promise for the church to-day.

If, with this readiness of mind on the part of the people, we fail to go to our limit in the matter of driving home the truth, it will be a real calamity for Southern Methodism. We must not fail. Let no preacher or lay worker fail to use every day and every opportunity yet ours for the doing of this big task.

YOUNG PEOPLE'S CAMP CONFERENCE.

The General Sunday School Board has authorized the holding of the first Camp Conference for Young People from approximately 18 to 24 years of age at Lake Junaluska, North Carolina, August 12-26, 1921.

There will be special courses for leadership, dealing with practical class and department problems. In addition to a devotional study of the Bible and a course in "Training the Devotional Life," the young people will hold devotional meetings under their own leadership. There will also be the opportunity for counsel with trained men and women on all phases of personal religious life. The organized recreation will not only afford a most delightful vacation, but will at the same time present a constructive program of activities to meet this need at home.

The afternoons will be spent in swimming, boating, hiking, picnics and in both formal and informal recreational features.

Bishop Atkins, Chairman of the Sunday School Board, speaking of the camp, said:

"I cannot but urge that as many as possible of our young people shall attend this wholesome recreation camp."

The expenses of the camp are reasonable and the railroads offer a one and one-third rate.

No young man or woman could make a better investment than in this trip; no Sunday school could make a better investment than in sending a young man or woman to this camp conference.

For all details write to Rev. W. C. Owen, Superintendent of Young People's and Adult Work, 810 Broadway, Nashville, Tenn.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania St., telephone, Uptown 1105;; office, 327 Carondelet St., telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence St., telephone, Hemlock 2461.

Rev. C. D. Atkinson, Parker Memorial, residence, 734 Nashville Ave., telephone, Uptown 447.

Rev. H. T. Carley, editor, New Orleans Christian Advocate; residence, 1125 Fern St., telephone, Walnut 1238; office, 512 Camp St., telephone, Main 4373.

Rev. W. C. Childress, Sup't City Missions; residence, 815 Washington Ave., telephone, Uptown 499.

Rev. W. L. Duren, Rayne Memorial; residence, 1421 Constantinople St., telephone, Uptown 1188.

Rev. J. D. Harper, McDonoghville, La.

Rev. R. H. Harper, First Church; residence, 5830 Prytania St., telephone, Uptown 329.

Rev. H. N. Harrison, Felicity; residence, 1818 Chestnut St., telephone, Jackson 1753.

Rev. W. D. Kleinschmidt, Louisiana Avenue; residence, 1110 La. Ave., telephone, Uptown 2805.

Rev. G. V. Romano, Italian preacher; residence, 1319 N. Rampart St., telephone, Hemlock 468.

Rev. Jno. T. Sawyer, superannuate; residence, 1232 St. Mary St., telephone, Jackson 1404.

Rev. J. E. Selfe, Epworth; residence, 438 S. Scott St.

Rev. Ellis Smith, Carrollton Avenue; residence, 1125 Fern St., telephone, Walnut 1238.

Rev. Marion Browning, Mary Werlein Mission; residence, 1026 Tchoupitoulas st.; telephone, Main 247.

Rev. C. C. Wier, Algiers; residence, 236 Olivier st.; telephone, Algiers 138.

Stephen S. Thomas, Conference Centenary Secretary-Treasurer; residence, 1432 Fern st., telephone, Walnut 2899-W; office, 327 Carondelet st., telephone Main 5688.

During the past few months I have come into close touch with the great educational work which you are doing in the South. I saw your great colleges and universities with men of light and leading at the head of them, and the eager-eyed students that throng your institutions. I also saw in your Conferences hundreds of ministers who told me it was the regret of their lives that they had never been able to secure for themselves a college or seminary training. Will you permit me therefore to utter both a hearty congratulation and an earnest challenge? Will the church prove herself adequate to the situation? Only an educated community and ministry can take full advantage of your marvelous opportunities. May God fire your hearts to make the great Methodist Episcopal Church, South, a leader in an educational movement that shall have Christ at the centre of it and thereby supplant a training that is purely selfish by one that will serve and bless the world.

C. L. GOODELL.

Noted Pastor and Evangelist.

I can certainly commend and endorse very heartily the Education Campaign planned by the Methodist Episcopal Church, South, and you may say for me that I am in the most hearty sympathy with such a movement to put into the ministry young men who are thoroughly educated in the highest and best sense of that word. I wish full success to your undertaking.

CHARLES M. SHELDON.

Editor of the Christian Herald; Author of "In His Steps" and other Volumes.

True education is, of necessity, character education. And that means Christian education, without any modern thinning out of that word Christian. Simply to store the mind and put a sharp edge on the mental powers may make a man a menace to society, and worse. There must be true moral standards and judgments instilled, and a moral motive power put in, else the whole thing may thwart the chief objective in education. All our American higher education was begun and fostered by the Christian Church. And that initiative should be most earnestly followed up. Education that is not distinctly Christian is distinctly dangerous, except as it may be affected by unconscious Christian influences. This makes the present effort by Southern Methodism to increase decidedly the efficiency of their whole church school system of first importance.

S. D. GORDON.

Author of the "Quiet Talks" series of books on religion.

What Some Great Preachers Say

I earnestly hope that this great movement which has been started in the Methodist Episcopal Church, South, will reach the goal of all your endeavors and hopes. The experiences of recent months are teaching the world that there can be no stable civilization that does not rest on a religious foundation. Our only hope as a nation is through the right kind of leadership and this means a Christian leadership such as can only be secured through institutions in which the Bible is studied and Christ honored. The great enterprise in which you are engaged of establishing Christian institutions is one of supreme importance and should appeal to every patriotic citizen and to every earnest Christian enlisted in the establishment of the Kingdom of God on earth.

J. ROSS STEVENSON.

President of Princeton Theological Seminary.

Assuredly the campaign of Wesley's spiritual children for our southern people is dictated by necessities which are fully realized by all Christian statesmen and leaders. The emphasis given in this project to educational demands is entirely wise. No church can retain its hold upon the public heart and mind which does not dominate in Christian learning.

S. PARKES CADMAN.

Noted Brooklyn Divine.

The plan of the Methodist Episcopal Church, South, for improvement of its educational facilities has my heartiest approval, and the breadth and liberality with which the plan is conceived excites my admiration. The supreme aim of all wisely ordered education is the elevation of CHARACTER, and this requires not merely knowledge but wisdom, and not merely the wish to be good and to do good, but acquaintance with the proper and most effective ways of carrying out that wish. This makes it impossible to realize the aim of education without giving to the religious nature its due importance in the well-being of man—both the individual and society.

GEORGE TRUMBULL LADD.

Theologian and Yale Lecturer.

Christian Education Movement

M·E·CHURCH · SOUTH NASHVILLE · TENNESSEE

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 68—No. 22. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3356.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 2, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A COMPLETE CANVASS.

Reports already received show that a great many churches and pastoral charges throughout the connection "went over the top" last Sunday in securing their quotas in the Christian Education Movement. This fact is an inspiring proof of the intelligent interest of our people in this great cause and of their loyalty to the church in its efforts to meet the urgent needs of its educational institutions. The mere fact, however, that the quota was not secured on the first day should not mean in any case that the quota is not to be secured at all. It was not expected that every charge would be able to complete its canvass in one day, and the campaign period was made long enough to carry the appeal to every member in the church. There are yet three full days in which to prosecute the work, and it is upon the efforts made during these three days that success or failure will depend. We earnestly appeal for a complete canvass in every charge, so that every member of the church may have the privilege of sharing in the glorious consummation of this noteworthy undertaking. A great task always challenges men to do their very best.

MEMORIAL DAY.

Last Monday, May 30, was Memorial Day, set apart to commemorate the sacrifice of the thousands of young men of America who gave their lives in the carnage of war that the blessings of peace might come to the world. It is a sacred day in the nation's calendar, and its observance should warm every heart with the glow of undefiled patriotism and the fervor of a renewed consecration to the lofty ideal of unselfish service. It is a tragedy that men should have to die for the best things in life; it were a greater tragedy to let these men lie in their graves unhonored and unsung. We pause reverently and bow our heads humbly as we think of the heritage into which we have entered through the death of our heroes; and we pray God that this great country may never lack a multitude of men and women who are willing even to die for the right.

——AND WE DIDN'T KNOW IT!

We always enjoy reading Zion's Herald, and we turn to it confidently each week with the expectation of finding things that are both interesting and inspiring. It is seldom that we are disappointed—and sometimes we are rewarded beyond our fondest hopes. For example: In the issue of May 11, under the caption, "Southern Editors Embarrassed," we learn that two Southern editors, Rev. L. C. Branscomb, D.D., of the Alabama Christian Advocate, and Rev. Henry T. Carley, of the New Orleans Christian Advocate, now find themselves "in a most embarrassing position arising from their criticism of an editorial entitled 'Is the Negro Free,' which appeared a few weeks ago in Zion's Herald." We learn further that the two editors aforementioned, in criticising the editorial in Zion's Herald, "have not only wasted their time and their ink, but have also covered themselves with confusion." We do not know how Dr. Branscomb feels about it; as for ourselves, we cannot find words adequate to express our appreciation of the discovery the erudite editor of Zion's Herald has made concerning us. Here we are, in a most embarrassing position, covered with confusion, wasting time and ink—and we didn't know it! If our intense interest in the psychology of the case were not overcome by our feeling of gratitude to our learned friend for his intimate revelation concerning our state of mind, we should be inclined to "waste" more time and ink in expressing our wonder that we could feel so perfectly calm and wholly unabashed, and at the same time be "in a most embarrassing position," and "covered with confusion." In such predicament without knowing it! Thank you, Dr Hartman, thank you!

We much fear, however, that the wise Dr. Hartman, in his ecstasy over his discovery that we are "in a most embarrassing position," and that we are "covered with confusion," based his revelation upon what he **imagined** we were thinking (and he has a vivid imagination), and not upon what we actually said when we penned our few feeble lines. He makes the following naive statement: "Both these editors assumed when they wrote their criticisms that the only data in the mind of the Herald editor were furnished by the Williams case." This is wonderful! Now, how does he know that? We did not make any such assumption; nothing we wrote implies any such assumption; it was not remotely in our mind to make such assumption—yet this gifted seer calmly assures us that we did make it. Such knowledge is too wonderful for us! How can just one head hold such vast store of information?

In justification of his former pronouncement, that "this whole case (the Williams case) is sickening in its revelations of conditions in the South," the learned editor of Zion's Herald cites a booklet written by Governor Dorsey, of Georgia, in which the Governor charges that there have been numerous cases of barbarous treatment of Negroes in the State, and he takes the statements contained therein as proof of the correctness of his own judgment. If New Orleans were as far from Georgia as Boston is, we might profess to know all about the situation there; since it is not, we shall have to gain our knowledge as best we can at close range. In his acceptance of Governor Dorsey's statements, however, our fair-minded friend, through inadvertence possibly, omits any mention of the fact that other prominent public officials and private citizens of Georgia have, publicly and vigorously, categorically denied the truth of the Governor's statements, and have challenged him to substantiate his charges with the proof. Since "it is a poor rule that won't work both ways" we commend to the editor of Zion's Herald the profound wisdom of the words he so graciously addresses to us: "May we be permitted to say also that nothing ever is gained by ignoring or denying the truth of actual conditions. The ostrich buries its head in the sand and sees nothing wrong, but that bird's action ought not to be accepted as a worthy example to editors."

For the sake of clearness, we restate the substance of our reply to the previous editorial in Zion's Herald, "Is the Negro Free?": The Williams case in Georgia, with all its horrible details, does not justify the conclusion of the editor of Zion's Herald that "the whole case is sickening in its revelations of conditions in the South," because such conditions do not exist generally in the South. That the editor himself realized that his conclusion was too general, we take to be evident from his modified statement in his later utterance of May 11: "A wide reading of reports from Georgia, however, convince the editor that this case did not stand alone, and that it did represent a condition altogether too prevalent in Georgia and **probably** in other sections of the South." (The black-face type is ours.) There is a wide margin between the statements that such and such conditions **do** exist, and they **probably** exist, though in this particular case the second inference is as fallacious as the first. We repeat and stand by the statement we made in the former editorial dealing with this matter: "Only those who are blinded by prejudice, fettered by ignorance, or misled by false statements, believe that the South defends or condones peonage or that it upholds any policy of racial injustice."

New Orleans Christian Advocate

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THOSE WHO WALK WITH US.

The days grow shorter and the nights grow longer:
The headstones thicken along the way:
And life grows sadder, but love grows stronger
For those who walk with us, day by day.

The tear comes quicker, the laugh comes slower:
The courage is less to do and dare:
And the tide of joy in the heart falls lower,
And all true things in the world seem truer.
And the better things of earth seem best,
And friends are dearer, and friends are fewer,
And love is all, as our sun dips west.

Then let us clasp hands, as we walk together,
And let us speak softly, in low, sweet tone:
For no man knoweth, on the morrow, whether
We two pass on—or but one.

—Ella Wheeler Wilcox.

LEAVES FROM THE LIFE OF DR. JOHN W. BOSWELL.

Conference Experiences.

I never had any experiences out of the ordinary at an Annual Conference. It was a wonderful thing to me when quite young to meet great men, to hear them talk and preach. Dr. Jno. B. McFerrin and Dr. R. A. Young were then in their prime. They were great preachers, but not the equals of Bishops Paine and Pierce and Kavanaugh. But, as platform speakers, Drs. McFerrin and Young had no rivals. Each in his own way excelled Saturday night, the time for the Missionary Anniversary, and the occasion of the Annual Conference. No matter who was the speaker, every foot of space was occupied. The people expected something, and were seldom disappointed. If Dr. McFerrin was the speaker, the audience was sure of a rousing time and a big collection. If Dr. Young was the man of the hour, they were treated to a strong, enlightening address, delivered in as chaste and elegant English as ever came from the lips of a Southern orator. And a big collection followed. The reader must understand that the Annual Conference anniversaries were depended on, not to supplement the missionary collection, but to raise the biggest collection of the year. The result was, the preachers were drained of all their cash. We do better in these latter days—we give our money at home—and we carry more to Conference than we did in the old days. My part in these experiences was to look on and give a little money.

Sometimes we boys had a little fun at the expense of our elders. I remember that for chairman of our third or fourth year's class we had the wisest, most easy-going and instructive examiner in the Conference. He was fond of smoking and talking, and the boys kept him doing both at the same time. They supplied his pipe and plied questions, and kept it up until midnight. So it turned out that, if they didn't know the lessons when they came to class, they knew them when they left. May be that wasn't a fair way to learn. The method was efficient. Some of the examiners turned the tables on the youngsters. Said one brother to the class: "The way to get through this business is to look wise, act as though you knew, and ask questions." He tried his tactics on Dr. S——, who, when he asked the first question (and the only one), replied, "Brother G., I didn't come here to answer questions, I came here to ask them." That ended the bluffing game.

My most blessed Annual Conference experiences consisted in fellowship with my brethren—of that I have had a full share. The unpleasant encounters during a fellowship of sixty-two years could be counted on the fingers of one hand.

At General Conferences I have had painful and amusing experiences. My first look on that august body was in 1870 at Memphis. I was young and only a "looker on." I made what I thought was proper preparation for the visit. I carried a brand new broadcloth suit of clothes; but for some reason I did not wear it when I went to the Conference room. By the close of the first day I discovered that I didn't need it. I was fairly well dressed anyhow. Nobody except the home-folks knew me, or paid any attention to me, and my new suit remained in my satchel until I got back to my parsonage.

That General Conference gave me a painful shock. I was a preacher's son and read the church papers as far back as I can remember. There was not a noted man in the church with whose name I was not familiar, and I had imbibed the idea that our noted men were great men. Certainly there was something about them that attracted attention and put them in high places; but all of them were not great. Some of them lacked much of it. As a matter of fact, compared to some of their fellows they were small. I did not lose respect for them, for they were good men, but the idea that they were great vanished forever. On the other hand, a few men less conspicuous in the public eye loomed large and exercised a controlling influence. Among these was Dr. Alpheus W. Wilson, then a young man, who a few years afterwards was elected bishop. Dr. John C. Keener was a little past middle life. The race between him and Dr. James A. Duncan for the Episcopacy was very close. A short speech he made, not more than five minutes in length, a day or two before the election, turned the scales in his favor.

Bishop McTyeire was the most forceful man of the body—the only presiding officer that could keep order. Up to that time I had never seen such a disorderly Conference. I called the attention of one of the delegates to it. His reply was, "No one can keep order in a General Conference." I said: "To-morrow is Bishop McTyeire's turn to preside. He will keep order." "No," said he, "General Conferences make bishops, and they do as they please, paying little attention to the bishops' rulings." The day after Bishop McTyeire occupied the chair, I met that delegate again and said: "What do you think now?" He answered: "He did keep order, but I didn't believe he could." Did Bishop McTyeire ever undertake anything he did not succeed in accomplishing? Some persons thought he was a mighty poor preacher. Two preachers were discussing his merits. One held him in the highest esteem as a preacher. The other thought him mighty dull and indifferent. A third brother was called into consultation: "What do you think of Bishop McTyeire as a preacher?" His answer was, "He is no preacher for fools." A little dampness fell on the conversation. During that first day's presidency of Bishop McTyeire, one of the most prominent members of the body undertook to make a speech, but for some reason the Bishop ruled him out of order. He continued to speak. The Bishop arrested him again. The speaker appealed from the Bishop's decision, but his decision was overwhelmingly sustained. The brother continued to speak. The Bishop interposed and said: "Dr. L., whatever may have been the case heretofore, you are certainly out of order now. Take your seat." And he did. Bishop McTyeire was master of the situation.

At another General Conference I saw and heard things, and had an experience, if not an adventure. During the first week there was preaching every night at the principal church in the city. It was understood among the delegates that every man appointed to preach in that church during that week was "spoken of as a suitable man for bishop." That made him "the observed of all observers." Under such circumstances, very few men could do themselves or the cause justice. Only two did. The others were ill at ease, and plainly showed that they were "preaching trial sermons." It was hard work. How they did attitudinize, and gesticulate, and try to look dignified and wise! And how they did sweat! Only one of the seven or eight that occupied that pulpit reached the goal, and he was one of the two who were thoroughly self-possessed. As I was not in the "eligible" class, I was not uneasy. But I made up my mind that, if appointed to preach anywhere in the city, I would try to be natural and preach just as I was accustomed to before my Arkansas congregation. The second Sunday evening I was appointed to one of the small suburban churches. I spent nearly all day in preparation. I selected what I thought was a suitable subject—Christian Courage. Only a few weeks before this the city had passed through an exciting election, local option being the question at issue. The moral forces of the city were badly beaten. I could not resist the call, stranger though I was, to tell the people why they had been so overwhelmed. The whiskey forces threatened a boycot. Many good people voted the whiskey ticket who otherwise would have voted for local option. By some means I had gotten hold of a statement of the strength of the churches of the city, and used it to the best advantage. I called attention to the fact that Christian sentiment in the city is predominant, that every third man is a Baptist, that the Methodists are strong, and that the Presbyterian and Episcopal Churches are of commanding influence, "and yet," said I, "with all these churches on the side of right, you suffered yourselves to be intimidated by the forces of evil, and went down in defeat." When I concluded, the pastor of the church jumped up, and with his arms flying in every direction, said, as if frightened, "I hope the brother who has just preached will tell the congregation that I had nothing to do in inspiring that sermon." I didn't know what was the matter, but I assured the audience that the pastor was entirely innocent, that I alone was responsible. After dismission he explained: "Just three weeks ago I preached a sermon on that line. It offended many of my members, and they have not been back to church until to-night." That was a bit of experience out of the ordinary.

ANNUAL MEETING OF THE GENERAL BOARD OF FINANCE.

By Luther E. Todd, Secretary.

The Annual Meeting of the General Board of Finance for the year, March 31, 1920-March 31, 1921, was held in St. Louis, Mo., April 25-26. The members of the Board in attendance were: Bishop W. F. McMurry, Mr. Jno. W. Fristoe, Gov. Lon V. Stephens, Dr. C. W. Tadlock, Bishop E. R. Hendrix, Bishop W. N. Ainsworth, Rev. J. A. Smith, Rev. H. E. Draper, Dr. T. N. Ivey, Dr. T. E. Sharp, Dr. S. P. Cresap, Mr. F. M. Jackson, and Luther E. Todd.

The following interesting facts are taken from the Secretary's report:

The total increase of the General Superannuate Endowment Fund for the year was $129,878.41, making the total amount of the General Fund on March 31, 1921, $710,141.30. Of this amount, $104,486.33 is subject to annuity contracts.

The total amount of the General Fund when the Board of Finance took charge, September 2, 1918, was $446,080.25. Therefore, the Board of Finance, during the two and one-half years of its existence, has added to the General Fund $264,061.05. This has been accomplished notwithstanding special campaigns throughout the church for other purposes, and in the face of other great difficulties.

Since the Board of Finance was created the assessment for the immediate support of the Conference Claimants has been increased $159,295. If this increase in the assessment for immediate

support were figured in terms of endowment, it would require $2,654,500 at 6 per cent to earn it.

The several Annual Conferences own 116 superannuate homes, valued at $286,760. The total amount of Conference Superannuate Endowment Funds is $669,952, which amount, added to the value of superannuate homes, makes $956,712 total Conference Superannuate Endowment.

The latest reports show that the church now has 828 superannuates and 1,332 widows. The average amount per capita paid to superannuates the past year was $286, to widows $197. This is equal to $100 per capita increase for superannuates and $72 per capita increase for widows, since the Board of Finance came into existence.

The amount contributed from the 1 per cent assessment on salaries for the General Fund during the past year was $55,369, being more than $10,000 in excess of any amount so paid in the history of the church. On this item the South Georgia Conference leads with $3,346. The Virginia Conference is second with $2,994. The Central Texas Conference is third with $2,970. The North Georgia Conference is fourth with $2,891.

There are 2,019 pastors receiving each, as salary, under $1,000; 1,971 pastors receive each $1,000 and under $1,500; 1,237 pastors receive each $1,500 and under $2,000; 529 pastors receive each $2,000 and under $2,500; 175 pastors receive each $2,500 and under $3,000; 217 pastors receive each $3,000 and under $4,000; and only 61 pastors receive each $4,000 and up.

The Board approved the Secretary's recommendation of a Preachers' Savings Department, wherein the savings of preachers will be accepted on deposit and 5 per cent compound annual interest allowed thereon, subject to certain conditions, which will be fully explained in the Third Annual Bulletin. This is a distinct advance in the work of the Board and it is sure to meet the hearty approval of the preachers throughout the church.

A Special Commission of Seven was appointed to have in hand matters pertaining to the proposed campaign during the next quadrennium, for adequate Superannuate Endowment. The following were appointed members of the Commission: Bishop W. F. McMurry, Bishop W. N. Ainsworth, Dr. T. N. Ivey, Dr. T. E. Sharp, Dr. C. W. Tadlock, Mr. Jno. W. Fristoe and Luther E. Todd.

The Third Annual Bulletin fully covering all of the above items, and a great deal more, will be mailed to every preacher in the church, together with a copy of "When Crossroads Cross Again," on or before July 1, 1921. Any one besides the preachers who would like to be placed on the mailing list for the above named publications is requested to send to the offices the name and address on a postal card.

All claimants who have changed their addresses and who have not notified the Board of said changes are requested to send their present addresses to the Board at once. Otherwise many distribution checks are likely to miscarry. Send all communications to the Board of Finance. 510-13 Security building, St. Louis, Mo.

THE CORINTH DISTRICT CONFERENCE.

The recent conference of the Corinth District, held at Baldwyn, was in fact an unusual one in more than one way. The attendance was like those I have seen twenty years ago. I have not seen such an attendance at a district conference in North Mississippi in my day up here. This is the most important conference in our church in many ways, and we lose when the folk are not there. I think every pastor was there and every charge had a lay representative, and some full representation, and some were represented with several visitors.

The people of Baldwyn were most gracious and liberal in their hospitality. It was a delightful time we spent in that splendid little city. The people of the town came to every service and the house was full all day long.

Our presiding elder, Brother Randolph, presided well. He looked as a veteran at the job. He had every detail well in hand and went through the work without confusion, hurry, or unnecessary delay. We felt proud of our one-year-old elder.

We were treated to some fine deliverances. The address of Senator W. R. Webb was a notable utterance. Dr. W. R. Bourne brought one of the most felicitous educational speeches we have heard. We also heard with pleasure a really great address by Hon. W. M. Cox, who was asked by the conference to speak to us on the subject that was predominant in this Conference. The following brethren did themselves and their subjects credit: B. P. Jaco, G. L. Harrel, J. G. Houston, D. H. Hall, R. M. Weaver. Mrs. S. F. Riley represented the Orphans' Home. Miss Etta Murray presented the work of the W. M. S., and Rev. R. H. B. Gladney represented the Sunday school interest. Besides, the conference heard with patience the sermons of W. M. McIntosh, J. E. Stephens, P. F. Luter, J. W. Ward and O. W. Bradley. The opening sermon was preached by our saintly brother, D. W. Babb.

L. B. Wimberly, C. W. Allen and Roy A. Gresham were licensed to preach. Rev. E. P. Craddock was recommended for admission from the Presbyterian Church. R. C. Nanny, J. C. Nelson, and J. B. Love were recommended for deacon's orders. J. T. Gullett, J. D. Boggs, Edgar Blizzard and S. P. Gresham were recommended for elder's orders. The presiding elder nominated the following Licensing Committee: O. W. Bradley, B. P. Fullilove, A. R. Beasley, J. W. Ward, R. G. A. Carlisle, and W. W. Jones. The following were elected delegates to the Annual Conference: D. H. Hall, R. M. Weaver, E. D. Stephens, W. C. McCay, Miss Corinne Rogers, Miss Etta Murry, Miss Jimmie Caldwell and J. G. Houston; alternates: S. S. Finger, Edgar Blizzard, W. R. Akin, and Mrs. J. M. Augry.

The reports from the district were never better, despite the depression. Finances and revivals are ahead of many years. If we do not go over the top in this campaign for education, I don't think that the blame can be put on Houston, Weaver, the elder, W. T. Rogers, or Hall. And I believe every preacher is doing the very best he can.

The next conference goes to Sherman.

O. W. BRADLEY.

Corinth, Miss.

SARDIS DISTRICT CONFERENCE.

The fifty-first session of the Sardis District Conference was held at Senatobia, May 3-5. The organization was perfected Tuesday night after a sermon by Rev. A. C. McCorkle.

The conference was well attended. Between thirty and forty delegates of the laity answered to their names. These men and women of the laity entered eagerly into the work of the conference and hopefully faced the tasks before the church at this time.

Despite the financial depression, the reports of the preachers were encouraging. Few revivals have been held to date, but a growth in membership was reported throughout the district. Many of the pastors stated that their people intended to pay every pledge made to the church.

The connectional interests were ably represented. Rev. B. P. Jaco presented the status of the Centenary collections. Dr. Bourne, of Centenary College, and Rev. J. H. Holder brought inspiring addresses on the Educational Campaign. Mrs. Riley, of the Orphans' Home, spoke for that institution. Dr. Childress, of New Orleans, told of the work of the Rescue Home for Unfortunate Women. Rev. R. H. B. Gladney urged the pastors to support the Training Schools at Grenada and Junaluska for the training of religious leaders. Brother Bell was present and addressed the conference in behalf of the superannuate preachers.

Dr. C. C. Grimes, of St. John's Church, Memphis, delivered a great sermon Thursday morning. Other sermons were preached by Rev. A. C. McCorkle, Rev. J. T. Lewis, and Rev. Melville Johnson.

The conference recommended Brothers H. H. Wallace and G. C. Gregory for admission on trial into the traveling connection. The Ad Interim Licensing Committee was named as follows: E. G. Mohler, R. O. Brown, A. C. McCorkle, N. G. Augustus.

Dr. L. L. Minor, Memphis, Station G, R. F. D. 5, was re-elected district lay leader.

The Committee on Lay Activities is as follows: J. R. Wilson, Arkabutla; J. B. Carothers, Batesville; G. S. Smart, Byhalia; Warren Stuart, Charleston; C. G. Langston, Cockrum; J. M. Chambly, Coldwater; J. W. Wooten, Como; G. W. Gunn, Pope; W. M. McDade, Crenshaw; T. O. Adams, Oakland; W. F. Wood, Hernando; L. L. Minor, Memphis; J. W. Jennings, Sarah, Route 2; J. M. Coleman, Oakland; J. W. Ivey, Mount Pleasant; V. Denman, Sardis; E. E. Arnold, Sardis; C. O. Pate, Senatobia; M. M. Richards, Courtland; E. H. Rook, Como; W. J. Bailey, Olive Branch; W. A. Williamson, Nesbit.

The following lay delegates were elected to the Annual Conference: N. E. Wilroy, Hernando; Dr. L. L. Minor, Memphis; A. D. Elder, Coldwater; Herbert Holmes, Senatobia; H. H. Wallace, Pleasant Hill; Dr. W. T. Wilkins, Olive Branch; J. E. Birmingham, Olive Branch; J. D. Turly, Coldwater. Reserves: M. S. Childress, Tyro; H. G. Johnston, Hernando; W. C. Sturdivant, Como; E. E. Arnold, Sardis.

The characters of the following local preachers were passed and their licenses renewed: J. H. Arnold, J. A. Chambly, H. H. Wallace, M. H. Weed, M. H. McCall, W. P. Bailey, Marvin White, S. W. White.

Sardis was selected as the place for holding the next conference.

MELVILLE JOHNSON, Secretary.

BESIDE THE SILENT SEA.

By Rev. Elmer C. Gunn, Chaplain Louisiana Department, American Legion.

Again we bow our heads in memory of "the boys who didn't come back," while for a moment the sunshine of our day is shadowed by the cloud that hovers over the pathway of the past. Some of us do not forget the funerals of yesteryear. Let us pause and turn with bared heads and hushed voices to the days when the hearts of the boys whose bodies lie in France, or the ocean, or the homeland, were beating in unison with our own. The "white crosses, row on row," are silent reminders of our solem duty to make worth while the appalling cost of the victory so widely heralded on the wing of the winds of yesterday.

Two years ago I said the simple memorial ceremony over the graves of one hundred and twenty-six of our dead who are buried in the cemetery at Blois, France. On that occasion the mayor of the city said, "It shall be the duty of the citizens of Blois to keep green the graves of these Americans who died for us." Such is a noble sentiment, but this is no local matter. The heroes who died were not simply members of a local family, a neighborhood, or even a nation; they were world citizens and it becomes the business of the world to pause to-day and place flowers of tribute upon their too nearly forgotten graves.

We must keep green the memory of the men who fell in battle not only by placing flowers of tribute upon their graves, but also by carrying on with the burdens which cost them their lives. We must cling to the purposes which placed them in the battle line. America stands or falls according to the disposition of her ideals. This also is a world matter. While our men died to bring about a nobler order of things, it is for us to say whether or not such order shall finally come to be. We should keep steady the flame of purpose for which they gladly gave their lives.

In order to this we must take account of that One who leaves His footprints upon the hilltops of every age. We must remember that those who died for us died fighting His battles against a common foe; His purposes to us are benevolent; His power in us supreme; His love to us secure. On this day of all days in the year, soldiers should lift their faces upward to the Great Father of us all whose will for the world is that it shall be saved in Himself. If we would keep green the memory of our boys, if we would hold the banner of their ideals high, we must look to Him for inspiration and power.

Away in the offing is the ship which carried our "buddies" across the "Silent Sea." Eventually all of us will ride that ship to the other side. For some of us the sails are already set, the anchors beginning to hoist. It remains for each to learn what anchorage the ship will make, what haven will mark the shores of his future home. Let us be able to say to the boys whose hands we have clasped in the sympathy of a common purpose and in the joy of a common good, "Hail, brothers, and farewell; farewell, brothers, and hail."

Rayne, La.

JACKSON DISTRICT CONFERENCE.

The district conference of the Jackson District, Mississippi Annual Conference, met in Brandon, Miss., at the Methodist Episcopal Church, South, at 9:30 a.m., Tuesday, May 10, 1921, and adjourned at 2:30 p.m., Thursday, May 12, 1921. Rev. M. L. Burton, our presiding elder, was present and seemed to keep everything moving, but avoided any rush. There was a spiritual interest running through all the services.

A very helpful Sunday School Institute was held on Wednesday, the 11th, conducted by Brother Burton, assisted by J. C. Chambers and W. C. Owen.

Thomas Jackson Ray, George Elmer Allan, and James Hillman Sharp were licensed to preach.

Enoch Alexander King and Robert T. Hollingsworth were recommended to the Annual Conference for admission on trial. J. A. Lindsay, W. H. Bradley, I. O. Brown, W. M. Buie, Dr. J. M. Sullivan, W. M. Lofton, C. B. Hilton and M. S. Enochs were elected lay delegates to the Annual Conference. Dr. J. M. Sullivan was elected District Lay Leader. On Thursday morning the laymen, under the leadership of Dr. Sullivan, gave some very helpful talks on the different parts of a layman's usefulness.

Rev. J. M. Morse was present and presented the cause of Education on Wednesday night.

The people of Brandon were untiring in their hospitality and efforts to make us feel our welcome. Harrisville was chosen as the meeting place for next year.

S. F. HARKEY, Secretary.

Report of Committee on Evangelism.

The following report was presented by the Committee on Evangelism of the Jackson District Conference, and the conference, in adopting it, asked that the secretary of the conference furnish a copy to the New Orleans Christian Advocate with a request that it publish the same.

S. F. HARKEY, Secretary.

The Report.

The world was never so torn as to-day; it was never so hilariously mad as to-day; it was never so crazed over money as to-day; it was never so jealous as to-day; it was never in so deep mourning as to-day; and we believe there never was a time when there were so many people forgetful of God as to-day. The Bible says, "The wicked shall be turned into hell with all the nations that forget God." Because of these conditions and because of the great number who have forgotten God, we believe there never was a time when we needed to emphasize Evangelism so much as to-day. Men, through education, philosophy, science, legislation, unions, and combinations of all kinds, have tried to put it right and have failed; not only have they failed, but the conditions have grown rapidly worse and more complicated. Human nature is essentially the same as it was when Jesus said, "Ye must be born again." This new life does not and can not come in but one way, namely, through repentance for sin, faith in Jesus Christ, and obedience to his words. Men are not easily aroused from such a condition as we find so universal to-day. One sermon a month, or one a week is not enough hardly to check, much less to turn men towards God. We, therefore, recommend that each pastor first examine his own life, and see where, in his services, he is putting the emphasis, and, if under our ministry men are not finding God, that we wait upon God until we, like the Christians of old, are empowered to lead men from the bondage of sin to the life and liberty that is found only in Jesus Christ. Let us not plan and hold our revival meetings with the thought of getting them off of our hands, but with the express purpose of getting men saved, whether in the church or out of it. This cannot be done by pressure and manipulation of man's planning, but by the Holy Spirit, who operates only through a consecrated ministry and church membership. The gospel has lost none of its power to save; men are as much in need of it as when God gave his Only-begotten Son on the Cross. Let us, therefore, put the emphasis on the salvation of precious souls, many of whom without our faithfulness will be eternally lost. We, therefore, urge that such men be secured as professors in our Methodist schools, as teachers in our Sunday schools, and especially as preachers in our pulpits, as by personal experience and knowledge of the Book of books can act as the salt of the earth; who are not content to serve merely for the loaves and fishes, but whose chief delight is in leading men to the "Lamb of God who alone is able to take away the sins of the world." May we as preachers and laymen set the example in this, the most important work intrusted to the children of men.

(Signed)
H. F. TOLLE,
G. M. LESTER,
C. B. BOYLES.

A LETTER FROM AFRICA.

(At our request, Rev. W. M. Williams, of Purvis, Miss., father of Mrs. Beanland, has given us the privilege of publishing extracts from this letter from his daughter, who, with her husband, Rev. Gayle C. Beanland, is engaged in missionary work in West Africa. We are sure it will be read with much interest by a multitude of friends in Mississippi.—Editor.)

Mission Protestante Americaine
Ebolowa, Cameroun—West Africa
February 18, 1921.

Dearest Everybody: Saturday afternoon, and I'm all ready for a chat with you, after the day's duties, and studying my Sunday school lesson. Will start this and then have to-morrow in which to finish it. To-day hasn't seen much accomplished, and I feel ashamed to offer this day's work to the Master. While we were at breakfast this morning a man came up on the porch with a monkey just like Antionne, and of Antionne's tribe, and of the opposite sex, so after palavering a bit I bought the animal for 90 cents, and then we had to spend an hour or two out by the cage watching the new member get acquainted. He frightened the smaller ones, but Antionne was very ready to make friends, even though the new comer was a bit frightened at our white faces, and advances; this afternoon he seems more satisfied, and grabbed a handful of peanuts and some rose apples from me a few minutes ago! I am glad to get the partner for Antionne, and now that we have two of two different tribes, I am satisfied with our menagerie, and don't want any more. Only wish you could see them. Miss Staley said this morning as we were both trying to see the antics of all four at once: "My, this is worse than a three-ringed circus!"

MRS. GAYLE C. BEANLAND,
Ebolowa, Cameron, West Africa.

Another excitement happened, too, that has interfered with studying or anything else. Two men came in from the beach with loads, and even though we have had orders not to open a load until the road book comes, I looked on a letter from Mr. Adams, the caravan man at Kribi, and saw the box No. 143 was G. C. Beanland's personal box. And even though Mr. Cozzens wrote us that he had read every manifest, and there were no Edison records there for the Beanlands, I couldn't help but believe that that box held the records for which we have been waiting for ages. So "Pandora" gets the screw driver and hatchet and silently opens the big box. (I forgot to say that Gayle is down at Nnyep holding a Communion this week-end!) But, my dears, I wasn't silent for many minutes, for I gave such a yell calling Miss Staley that all the boys came running in from the kitchen and outhouses! For in the box were RECORDS! And oh, how we clawed them out, brushed the excelsior off, and hurried to the sitting room to try them on the Edison. Besides some Edison records there was a Victor attachment and some Victor records that we have enjoyed too. There was one record, "Home Sweet Home," that I thought might make me homesick, so I didn't play it, but the thing that made me weep for my own back-yard was "Mrs. Rastus at the Wedding!" I have played it no less than a dozen times, and have wanted to kiss that REAL, MISSISSIPPI NIGGER, for that she truly is, and even the "Pasture" that "pree-formed" the ceremony came from Tunica! I have spent the time beween windings, explaining to Miss Staley what she means by some of the nigger-ish expressions. Her education has been sadly neglected! I want one more Negro dialect especially, and that is the Edison record, "That Love-Sick Coon." Too many of that kind wouldn't be very palatable, and I really prefer the more substantial ones, but for a change I do love those old Negro ones.

* * *

Did I tell you about the bracelet and necklace that Gayle brought me when he came back from Yebekolle? The necklace weighs 18 pounds, and the bracelet, two! Do I wear them? Hardly, because I could hardly stand up under the weight. They were both worn by the head-wife of a big chief and were molded on her body. Some kind of a contrivance is used to get them off by stretching them, or else the woman's head is cut from her body and the necklace is removed in that way. They are of solid brass, and almost as big around as my arm. And the women like to wear them, if you please!

The other day, we were out looking over our possessions and I saw a pile of stovewood in the back yard that Ze had just cut for the kitchen, and just for curiosity I asked what kind of wood it was, and Gayle told me that it was mahogany! Mahogany stove-wood, please! But it's rotting in the forest, so why not burn it? From where I sit I can see a palm tree which stands in the middle of the path that leads to the Girl's School Town, and against the tree stand about a dozen long sticks of mahogany wood, waiting to be cut into stove-lengths for our kitchen stove. How I'd like to send you every one enough to make you a dressing table, or some other piece of furniture.

School has opened again, and I am honestly glad, for I feel that I accomplish so little when we are having vacation. I have over 50 girls in the dormitory, and 113 in the day school. Such interesting things, and the way they have come! Some of them with baskets strapped to their backs containing pots, books, and rug to sleep on, and an extra bustle, and bananas and peanuts. Others brought themselves, and a pleasant smile: not a book, not a thing to eat, and not even a rug on which to sleep. But they are happy to be here, and all seem so contented. I have set apart every Wednesday night to visit them in the dormitory and to have a social chat with them. And it's so interesting, for they are all busy; some grinding food, some eating from the little iron pots; some dancing in the moonlight, and some combing the

other fellow's hair. I have a scheme up my sleeve now and have written to the Mission Treasurer for money to build a dining room, and have tables, plates and spoons and have cooks appointed for a certain time, and have them all eat at once and from a table like the white man does. I have offered the plan to them and they seem enthused, so if the money is to be had, the dining room will be built within the next few weeks. Then, too, I am going to have a sitting room built on to the dining room, and latticed in, so that they will have a place to sit to sew, read, comb hair, and palaver, for they use the kitchen for that purpose altogether now, and I want them out of the kitchen! Gayle tries to remind me constantly that Rome wasn't built in a day, but somehow I'm just getting enthused over this proposition since I'm getting hold of the language, and I see so many things to do. If Mr. Rundle could just walk into our school, and see so many of his plans and ideas being carried out even in Africa, he'd think that he was having a hand in missionary work, when he educated me! I only wish I had more of his systematic ideas, and his executive ability. But we are improving every day, and yesterday at the girls' first sewing lesson 20 out of 25 learned to thread a needle, and tie the knot as I counted 3!

* * *

Sunday Morning.

It still lacks an hour of Sunday school time and we are up, and my house is in order, and my Sunday school lesson learned, and books ready to pick up and go to work. I only wish it was in my power to teach these children what I feel and that I could use the language I want, to express my feelings, but their language is so inadequate, and their experience so limited that sometimes I feel as though they didn't get anything. Sometimes I wonder just what impressions you have gotten from my hastily written letters of this wonderful, awful, country, and I wonder if you get any sense at all of the world through which I walk in the late afternoons under the tall palm trees, and through rows of little brown huts, every roof smoking with the supper fire; of the people themselves as they pass me on the path, some comely and some repulsive, dirty, patched up here and there with sulphur for their many kinds of skin diseases, deformed, many of them especially as to feet, which have been neglected for years and years. It is hard for me to realize that they are as individual as you or as I, and that they are as dear to God as you and I are. I only wish they were as dear to me. Still, for that I hope, in the future years when one has gotten a clearer understanding, and an insight into their hearts and natures.

And often I think that these people think that we ourselves (who think we are so proper) have been very badly brought up. For they have manners and customs that we disregard, just the same as they do ours. I hope some day to be able to enter and leave a town with the proper ceremony and in due form, for they count all these things against our bringing up, and I don't want my mother's and dad's training to gain disrespect in this far-away land!

Every town in this country is practically built on the same plan, one street, and rows of houses on either side, and every house built exactly alike. Miss McKenzie, in her "Black Sheep," gives such a dandy paragraph describing the towns that I am copying it below, and you may recognize any by this description. She says:

"A town in this neighborhood consists of two rows of houses with a street between. The houses differ very little. They are all low huts of a room each—say, a matter of eighteen feet by seven, with two openings like windows in the center of each long wall. The framework is of sapling poles, the walls of plates of bark which is yellow when newly cut, but which soon tones to a silver brown, as do the leaf mats which form the roof and make a thatch very much like a straw thatch. The eaves project beyond the walls some two feet, and hang very low; it is almost always necessary to stoop in passing under them. Certainly you must stoop to enter the door of the house, and at the same time must step over the sill which will be anywhere from one to two feet from the ground. Inside you will find yourself on a mud floor in an interior persistently brown. For furniture there will be several beds made of split poles laid in rows on two logs which serve as legs. Another log serves as a pillow, and all these are brown and polished with use. From the roof will be hanging mysterious bundles done up in great plantain leaves brown with smoke; gourds, brown by nature, brown baskets for peanuts and corn. On the ground there will be a woman evolving a meal; but there will be no chimney in the roof, which explains a good many things, and why the unseasoned visitor presently makes for the street. An average street will be from 50 to 60 feet wide, perfectly clean and generally barren."

Her descriptive powers so far surpass mine that I had to copy that instead of racking my brain for suitable words to describe a native village. And they are all alike. Miss Staley and I went for a walk Friday down towards Metet through a small village, and stopped at several houses along the path, stuck our heads in at the opening that is used for window, door, and chimney, and gave the woman sitting inside a greeting, and tried to show a friendly interest in what her family was going to have for supper. We heard a woman crying in a house along that path, and stopped to inquire the cause and were told that a carrier coming from the beach had brought the news that her son who had gone with this caravan for loads, was very sick on the path, and that other men had been sent out to get his load. That he was not seriously ill had not occurred to her, for any illness out here is serious, so the minute she heard it she sat down in a heap on the floor and refused to be comforted. She will probably mourn for him for a week, and then will find that he has recovered and has returned to his own. She did rouse herself long enough to run up and down the path until she was utterly exhausted crying at the top of her voice, telling every one within range of her voice that she was mourning because she had just heard bad news. If you want to know all the manner and customs of these people concerning marriage, death, and birth, then read Genesis and Exodus, and the other Old Testament books, for there is very little difference.

We did step into one little hut and found one of our school girls there getting supper. I asked her what she was doing, and what she was cooking, and she showed me a basket full of wiggling, squirmy, fat, slick grubs. She thought she was conferring a great favor on me when she offered me the basket, and asked me to take some home for my supper. But I kindly told her that she didn't have enough to divide, and that she had gone far into the forest to get them so she must keep them and I would go back to my house and see what Atanane had prepared for my supper.

* * *

Write to me, all of you. I didn't intend writing such a lengthy letter this week, but I didn't know when to stop. With much love to each and every one of you, for I love you dearly, dearly, and am counting the days until the half-way line is reached and I start the downward path to you, and HOME! Lovingly,

LILLIAN WILLIAMS BEANLAND.

Mrs. Gayle C. Beanland,
Eboiowa, Cameroun, West Africa, M. P. A.

AU REVOIR.

By Payton A. Sowell.

It is not needful to the preachers of New Orleans and of Louisiana, of the Methodist brotherhood, that I speak a word, but it is an occasion of heart pleasure to say a last word. In speaking it, a company of pleasant faces cluster around my thoughts. I cannot help intuitively living pleasantly again with a number of friends in the (old) Lafayette District; and among them are such preachers as Lutz, Fike, Hebert, Hoffpauir, and others.

My stay has been brightened by a rich fellowship for these months with Snelling, Alford, Atkinson, Childress, Sawyer, Duren, the Harpers, Harrison, Kleinschmidt, Seife, Romano, Smith, Wier, and last—though not least Carley, and a few local Methodists, and the New Orleans Advocate printing outfit.

I will not say an old "Tennessee farewell" to these, as I turn my face toward the hills and mountains from whence Andrew Jackson and his squirrel rifle volunteers came to Chalmette over a hundred years ago, and from whence many pioneer and eloquent Methodist preachers came to preach, and one—Rev. R. J. Harper—was a charter member of the Louisiana Conference; but I will say—"Au Revoir."

THE STORY OF A MISSIONARY OVERCOAT.

By W. E. Towson.

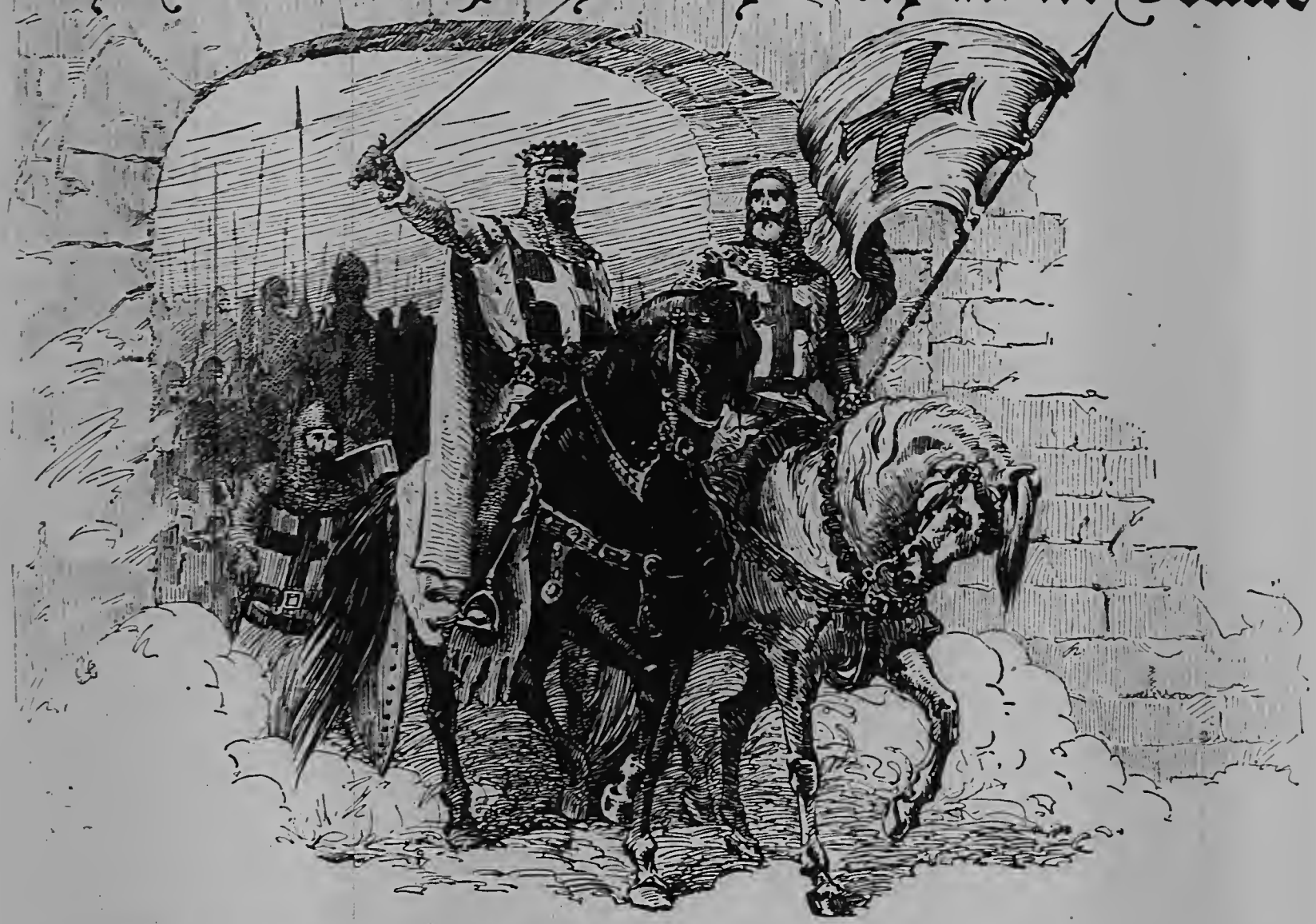
Thirty-one years ago, to be exact, in January, 1890, on reaching Japan and finding the cold very damp and penetrating, I purchased a heavy overcoat. It was of English make, of heavy cloth, and reached almost to my ankles. I found it very serviceable during the severer part of each winter, especially on trips around the district, while travelling on trains, boats and jinrishe. Many were the nights while sleeping on the floors of small Inland Sea boats, or in drafty Japanese hotels, not daring in fireless rooms to undress, but buttoning myself in my long coat and using my blanket and two Japanese quilts, would do the best I could until morning. However, all my precautions did not prevent an attack of broncho-pneumonia, on account of which I was invalided home, and that caused our sojourn in South Georgia and my membership in that Conference.

But to come back to the overcoat. Japanese pastors have small salaries. How some of them manage to live on them I do not know. Tales could be told how, recently, pastors' wives have been forced to sell some of their better clothing in order for the family to live. On leaving Japan I gave the coat to a native pastor who, because of his limited salary, always purchased his suits at a second-hand shop. That was fourteen years ago, after I had used it for sixteen years. I saw my friend, the pastor, last week and, wonderful to relate, he still has the coat, and though it has been in constant use it looks as good as now. He gave me the history of the garment as follows: Being a smaller man than the former owner, he had the coat cut down and then used it for seven winters. He then had it dyed and used it for another sabbath of years. And now, after fourteen years, he has had the coat turned and it looks like it would last for, at least, another term of seven years.

Why have I told the story of this remarkable coat? Certainly not to emphasize its value, for its first cost was less than twenty dollars, or the splendid quality of the cloth of which it was made—but for the missionary interest connected with it. If the Holy Spirit thought that the sentence, "the cloak that I left at Troas with Carpus, when thou comest, bring with thee," in order to protect the worn and waste body of his aged servant, lying in a Roman dungeon, was worthy of inspiration, perhaps the recital of the history of this garment is not out of place even in a missionary record. The man who used it for the past fourteen years is one of God's most faithful and useful servants. He has even been called "the Paul of Japan." Though pastor of a large city church, he spends three and four months of each year in evangelistic work and holds an annual convention in a mountain retreat, for the deepening of the spiritual life. He told me he uses the coat constantly, on his winter evangelistic trips, while travelling on the trains and boats. And everywhere he goes he says he tells the history of the coat and of its wonderful service in the extension of the gospel.

Kyoto, Japan.

The Honor of the Church is at Stake



Methodism has swept around the world in a blaze of glory. Though one of the youngest of Churches, she ranks among the greatest. Her achievements for God and humanity have evoked the commendations of historians, called forth the praise of statesmen, commanded the admiration of all the great, secured the benedictions of the Almighty.

The Church has proved true to every trust reposed in her. She has met every task nobly. No failure mars the bright escutcheon of her record. Over and over again has she proved true her new-found motto: "When two million Methodists go from their knees to any task, it shall be done."

It Is a Time of Testing

The M. E. Church, South, is now in the midst of a strenuous testing time. The success or failure of the Christian Education Movement will determine whether or not we shall be true to our duty, our genius, our history. Whether the onward march of a triumphant faith shall continue. Or whether in the hour of the world's worst need we prove craven and flee the field, leaving the education of our own people to secular, irreligious, and even atheistic agencies.

Shall we put our hand to the plow and then turn back? Shall we fail in the greatest thing we were ever called to do? Shall we prove recreant to our highest and holiest trust? Shall we throw up our hands in despair and slink away to let Christian Education perish from our program?

What Would Failure Mean?

It would mean no trained workers for pulpit and mission field, no linking together of religion and learning, no educated leaders for the future. It would eventually mean a hard-shell Church. It would mean that Methodism, for the first time in history, confessed herself unequal to her task and was content to record a miserable failure.

There Shall Be No Failure

It must not be so. Our people are made of sterner stuff. They will not let the kingdom's most important cause go down to defeat, and then plead in extenuation the purely temporal and secular excuses of hard times, unfavorable conditions, declining markets.

Gird up your loins for a new effort in these last days. Put your Church on the triumphant side at any cost. Let no failure besmirch a record written so brilliantly in the blood of sacrificial consecration. The honor of the Church is at stake.

Christian Education Movement

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The Home Circle

FUNNY NEIGHBOR TOAD.

Old Neighbor Toad so funny
  Stays in his garden home,
So quiet and so sunny,
  And never cares to roam.

With hopping, hopping, hopping,
  He gets from end to end,
Between his hopping, stopping
  To greet his gardener friend.

At home he sits a-thinking,
  His little door beside,
Still blinking, blinking, blinking,
  With eyes so bright and wide.

Ere Winter spreads his garden
  With coverlet of white,
And begging no one's pardon,
  He slips down out of sight.

When Spring returns with laughter,
  To make the brookiets run,
Our neighbor follows after,
  And sits out in the sun.

His last year's coat is rather
  Worn out, but what cares he?
Beneath it there's another,
  As bright as bright can be!

He doffs his old coat rusty,
  And then—he swallows it!
It must taste rather dusty,
  But he eats every bit!

And then he sits a-thinking,
  And watching well for flies,
Still winking, winking, winking,
  And looking, oh, so wise!

—Selected.

HOW ELLIE CHANGED HER MIND.

Ellie Dale stood at the window looking out at the big moving van which had stopped in front of the house next door. She was greatly excited over the arrival of new neighbors. Suddenly she turned to mamma with a little cry.

"Oh, mamma, the awfulest thing! That dreadful boy, the one I tol' you about at school, has moved right next door to us. Oh, dear, it's terrible!"

Mamma looked up from her sewing. "Why, no; maybe it's a chance to make friends."

"Friends? Ugh! He's a horrid boy. He put a hop toad in my desk last week an' scared me mos' to death. I hate boys mos' as much as I hate toads; they're jus' like 'em, always hoppin' around scarin' little girls."

Mamma did not answer, but a few days later Ellie rushed in upon her, breathless and terrified.

"Mamma, that Wilkins boy has got Arabella. Yes, he has. You see, I—— left her in the grape arbor, an' he reached over and got the poor darlin', an' now he says she's a captive, an' he's holding her for a ransom. However am i goin' to make him give her up?"

Mamma considered. "Perhaps you had better try strategy, as you are the weaker enemy," said she.

"Oh, yes," cried the little girl, with breathless interest.

"Well," continued mamma, "there's a pan of freshly baked cookies in the kitchen, the kind with nuts in them. How would they do to begin with?"

Ellie clapped her hands. She knew well there never was a girl, much less a boy, who could resist mamma's cookies, and when they were the kind with nuts in 'em, why, their possibilities were without limit.

"Splendid," she exclaimed. "I'll run and get 'em right away, for I know Arabella's just quakin' and shakin', she's so scared."

She raced downstairs, and, securing a supply of the tempting cakes, hurried to the rescue of her beloved child. Looking over the low fence which separated the two yards, a horrible sight met her eyes. Arabella, her blue eyes brave and smiling, was tied to a stick embedded in the ground, while all about her tin soldiers kept guard and her captor triumphantly pointed a toy pistol at her golden head.

"Ha!" he exclaimed, as he caught sight of Ellie. "She's a spy an' she's to be shot at sundown with her back to the wall."

Peter hesitated no longer as the spicy smell reached him. Kicking aside the soldiers, he seized the captive and thrust her over the fence.

"She ain't hurt any," he said as he bit into a cake. "Gee, but these are good!"

"Mamma makes 'em," returned Ellie with pride. "She makes jus' 'licious things. Does yours?"

Peter stopped eating his cake and a queer look came into his face. "My mother's dead," he said gruffly.

"Oh!" said Ellie. She cuddled Arabella in her arms. "I—I'm real sorry," she murmured, and fled to the house.

Peter put no more toads in Ellie's desk. He looked at her shyly across the room and once he offered her a slate pencil, new and sharp.

Mamma had discovered her new neighbor was a widower with only a housekeeper to look after the boy, and she put an extra supply of fudge and apples in Ellie's lunch basket. "Peter likes my cooking, you know," she said gravely.

Then came the great, exciting event of a dolls' party, to which Arabella was invited. Her little mother washed and ironed her underwear and got out her very best dress, while mamma contributed a new sash. Thus arrayed, Arabella was lovely. Ellie took her downstairs to show Nora; then she rushed back to get dressed.

"It looks like rain," said mamma, and sure enough, just as she was fastening Ellie's hair bow, there came a terrific clap of thunder and a vivid flash of lightning. Another moment and the rain began in torrents. Ellie shrieked, "Oh, mamma, I left Arabella on the porch steps. Nora won't remember her an' she'll be all wet and ruined. Oh, dear; she'll be washed away an' drowned!"

Indeed, the rain was pouring with the violence of a sudden storm. One could scarcely see for the torrents of rain.

"It will probably not last long," said mamma, "but I am afraid Arabella will be spoiled for the party. You should not have left her outside, dear."

Ellie began to cry. She and mamma went downstairs, but when they opened the door the rain rushed in with such violence they had to close it immediately. From the window they saw no sign of Arabella.

"Oh, she's washed away," cried Ellie; "I'll never see her again!"

She was so distressed that she no longer cared for the party.

After a little mamma called, "Come, Ellie, look at the rainbow. How beautiful it is!"

And as they stood looking at the wonderful emblem of hope which God has placed in his heavens, a little figure scrambled on the porch and Peter appeared, carefully carrying Arabella, who was perfectly dry and unharmed.

With a cry of delight, Ellie seized her.

"I saw her sittin' there," explained Peter, "an' I kinder thought sho'd get spoiled, so i hopped over an' grabbed her. I jus' had time to duck under the porch with her, an' we bin waitin' there for the rain to stop."

He turned to go, but Ellie stopped him.

"Oh, wait," she cried. "There's half a lemon pie in the cupboard. You'll let me have it for Peter, won't you, mamma?"

And as Arabella's rescuer disappeared munching happily, Ellie said thoughtfully: "Mamma, I like Peter, even if he is a boy. You see, he can't help being one, an' so I've decided to like him anyhow."

"Good," said mamma, smiling. — Presbyterian Advocate.

"TIME OUT."

Helpful.

Parson—You saw some boys fishing on Sunday? Did you do anything to discourage them?

Tommy—Yes, sir; I stole their bait.—Exchange.

The New Way.

Neighbor (bearer of message, breathlessly)—Yer wife's just presented yer with another rebate off yer income tax.—Punch.

It Had The Marks.

They were looking down into the depths of the Grand Canon.

"Do you know," asked the guide, "that it took millions of years for this great abyss to be carved out?"

"Well, well!" ejaculated the traveler, "I never knew this was a government job."—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THESE ALSO ARE OURS.

Emery University.

This institution stands as the very heart and center of the church's hopes and plans in the territory east of the Mississippi. With assets of $4,100,000, a beginning has been made in the building of a university. In number of students enrolled, it takes rank with the leading institutions of the South. There are six distinct departments, and plans provide for additional departments and for the strengthening of those now in operation. The church is to provide $2,500,000—of this total $1,000,000 for the School of Education, $750,000 for the School of Theology, and $750,000 for the Graduate Department. The Conferences in Georgia will provide $700,000 additional, this amount for the College of Liberal Arts. The South looks to Southern Methodism to build a real university at Atlanta. It is our day of opportunity. We cannot turn from this best chance that has come to any church in the South and make good our claim that we follow the leadership of our Lord.

Southern Methodist University.

This institution has come within six years to an enrollment of more than 1200 students, a faculty of sixty members, property valued at $2,000,000, and practically unlimited possibilities of growth if only the church answers its call. Already it turns away multitudes from its doors; it cannot go forward until the church speaks the word. With the best field of any institution in the Southwest, it is doing its work against tremendous odds. It cannot hold its own except the church make good the pledge given in the establishment of its university for the territory west of the Mississippi. For its strengthening Southern Methodism is to provide $2,500,000, and the Conferences in Texas will add $700,000 for buildings and endowment for the College of Liberal Arts. Until now connectional Methodism, outside Texas, has had little share in the building of the university at Dallas. We will not continue thus to repudiate our obligation to this institution. The church will make good its pledge to Southern Methodist University.

Christian Workers' Aid Fund.

The Christian Education Movement will provide a permanent fund of $1,000,000—a loan fund for young men and women training for specific Christian service. It will be a permanent fund, increasing through the years, and its dividends will be in the thousands of men and women who are to be given a chance to equip themselves for the best possible service. The money will be available for young men and women in any school of the church. Too long we have delayed this matter, for we are far behind other strong churches of the country in making provision for the help of worthy young persons who ask only for a chance to serve. Our small loan fund has helped sixty-four young men, and the original capital has increased nearly twenty-five per cent. The M. E. Church has aided 23,400 students and has a loan fund of more than $2,000,000. Is it not time that we do something worthy of a great church?

Schools of the Woman's Missionary Council.

Five schools of the Woman's Missionary Council are included in the connectional "askings" of the Christian Education Movement. The women of Southern Methodism have cared for these institutions, and how well they have wrought in this field of service is known to Southern Methodism. It is now our privilege to make some small contribution to enterprises that are worthy of far larger amounts than they ask.

Scarritt Bible and Training School, our only school for the training of women who are to serve as missionaries at home and in foreign fields, is to receive $150,000. Brevard Institute and Sue Bennett Memorial School serve the young people of the Appalachian section. Brevard is to be given $75,000 and Sue Bennett Memorial $50,000. Holding Institute, on the Mexican border, a school for the children of Mexican immigrants, is to receive $50,000. Vashti Industrial Institute, a school and home for young girls who are homeless and dependent, will be given $100,000. Not one of these schools that is not now crowded to capacity and is turning away those who seek admission. The church has now its chance to share in the service of the women of Southern Methodism.

THE BATON ROUGE DISTRICT CONFERENCE.

We had the privilege of visiting the Baton Rouge District Conference, held in the beautiful little city of Amite, La., last week. The conference began with a sermon by Rev. N. E. Joyner on Tuesday night, which we did not hear, but of which we heard many good things. Promptly at 9 o'clock Wednesday morning, under the careful and brotherly presidency of Rev. J. W. Lee, the presiding elder, the conference began its business sessions.

The pastor, Rev. Lastie N. Hoffpauir, and as loyal band of Methodists as we have ever seen, made as perfect provision for the entertainment of the conference as could be imagined. The trains were met; twelve automobiles, bearing suitable placards, were at the command of the delegates throughout the conference, and the hospitality in the homes of the people was without a flaw. Brother Hoffpauir would make an ideal Annual Conference host, and the good people of Amite would be not a whit behind him in ministering to its comfort. If the town were just large enough, we would second anybody's nomination of Amite as the place for holding an early session of our annual gathering.

The attendance of delegates, both clerical and lay, was unusually good. Every pastor in the district was present on the first day, and most of the charges had more than one lay delegate present. Several visitors were present, among whom we noted Rev. A. S. Lutz, Rev. R. W. Vaughan, Rev. Alonzo Early, Miss Caroline Hess, Rev. W. C. Childress, Mr. Stephen S. Thomas, Mrs. C. F. Niebergall, and Mrs. R. H. Harper. All of these had messages for the conference, or for the district meeting of the Woman's Missionary Society, which was held on Thursday, and all of them, including the editor of the Advocate, were given generous treatment.

The special occasion of the editor's visit was an invitation to have part in the program in the interest of the Christian Education Movement, on Wednesday evening. A great congregation assembled for the service, and there was enthusiastic interest in the cause presented. We predict that the Baton Rouge District will make a fine showing in the financial support of our educational institutions. A very delightful feature of the evening gathering was a reception tendered the conference at the close of the program.

We shall always be grateful for the delightful hospitality we received in the homes of Mr. and Mrs. Louis F. Lefevre and Mrs. Edwards. Their cordial invitation to "Come again" is treasured in our heart.

WHAT IT MEANS TO LOUISIANA.

We have received the following telegram from Mr. R. T. Moore, Conference Financial Director for the Christian Education Movement in Louisiana:

"Received confirmation, provided and conditioned Louisiana fully meets Christian Education quota, over quarter of a million additional outside money available for use in State. This should electrify and inspire every Methodist and friend of Christian Education to greatest possible endeavor. Shreveport Rotary Club, strongest civic organization in State, membership non-sectarian, to-day pledged its enthusiastic support."

With this splendid sum available provided Louisiana raises her quota in this Movement, every Methodist in the State ought to go to the limit of his ability in securing the full amount. A great educational system under the auspices of the church is within our grasp in this State if we do our duty. Such an opportunity does not often present itself. WE MUST NOT FAIL!

FIRST OVER IN THE NEW ORLEANS DISTRICT.

The Talisheek charge, Rev. H. W. Jamieson, pastor, was the first charge in the New Orleans District to report that it had secured its quota in the Educational Campaign, the full amount being pledged on Thursday of last week. Rev. H. W. Jamieson, who is secretary of the Y. M. C. A. at Tulane University, is serving this charge as supply, and he threw himself vigorously and enthusiastically into the work. Congratulations to him and the fine people of the Talisheek charge!

PERSONAL AND OTHER NOTES.

Announcement has been made that the fall meeting of the College of Bishops will be held in Richmond, Va.

Rev. A. D. Martin paid the Advocate office an appreciated call on Thursday of last week. The editor regrets that he missed seeing him.

A member of our church in O'Neil, Miss., in a business note to the Advocate takes occasion to speak very highly of the pastor at that place, Rev. N. S. Loftus.

Encouraging progress is reported on the Camden charge, Mississippi Conference. The pastor, Rev. C. H. Ellis, is praying and planning for great things this year.

Rev. M. W. Porter, of Avera, Miss., writes encouragingly of his work. He has been especially interested in the Christian Education Movement, and predicted that his charge would "go over the top" in the financial campaign. We trust his faith was amply rewarded.

A note from Sister T. S. Randle informs us that she recently had a very happy visit to Alexandria, La., and Pineville, La., at both of which places she presented the cause that is so dear to her—the support of the superannuated preachers. Sister Randle is grieved because she meets a good many people, preachers included, who do not know the meaning of "C. C. C."—the Conference Claimants' Club—the purpose of which is to increase interest in the support of our superannuate preachers. The motto of the Club is: "Have a heart, lend a hand, and pay a dollar."

The work is in a flourishing condition on the Bienville charge, Louisiana Conference, Rev. P. H. Fontaine, pastor There is a flourishing Sunday school at each church on the charge, and these schools are making substantial growth. The degree of interest in the Christian Education Movement is indicated by the fact that a "test" collection at Strange two weeks before the date for the campaign to begin, resulted in the pledging of more than four times the amount that was subscribed by all the rural appointments on the charge for the Centenary. Fine!

Rev. E. H. Cooley, of Bay Springs, Miss., writes that everything is moving along nicely on his charge.

Dr. John T. Sawyer, one of the early graduates of the Law Department of Tulane University, has recently been honored with a life membership in the Alumni Association of that great institution.

A nation-wide appeal for old clothes for use in the Near East will be made during the first week in June. All bundles should be sent, prepaid, to Near East Relief Warehouse, 549 West 39th St., New York, N. Y.

We greatly appreciate an invitation from Miss Warrena Harlow, a member of the class, to attend the graduating exercises at Centenary College, Shreveport, La. Miss Harlow is a student of unusual ability, and a fine type of young Christian womanhood.

The commencement exercises of Mansfield Female College were held during May 28-31, a fine series of entertainments and exhibitions being given. The baccalaureate sermon was preached by Dr. Fitzgerald S. Parker on Sunday morning, and the commencement address was given by Rev. W. W. Holmes on Tuesday evening. We thank President Bobbitt for an invitation to be present on this delightful occasion.

The Advocate has received $2.56 from Miss Pentecost Humphrey, treasurer of the Sunday school at Varnado, La., for the benefit of the China Famine Fund, and the amount has been applied as designated. We are sure the little children who contributed this money received a blessing in their own lives because of their thoughtfulness of others.

Rev. Standifer Raper, our pastor at Coldwater, Miss., preached the commencement sermon for the high school at that place on Sunday, May 22. The service was held at the Methodist church, and a large congregation was in attendance. The graduating address was delivered on Monday by Superintendent Rundles, of the Grenada High School.

The editor of the Advocate will spend the week, June 6-13, in Montgomery, Ala., teaching the class in Bible at the Conference-Wide Training School of the Alabama Conference. The brotherly willingness of Rev. R. H. Harper, pastor of our First Church, this city, to render editorial assistance makes it possible for the editor to enjoy this privilege.

We acknowledge the honor of an invitation to attend the commencement exercises of Tulane University, sent us by Mr. Calvin N. Joyner, a member of the graduating class this year. Mr. Joyner, a son of Rev. N. E. Joyner, of Baton Rouge, La., is under appointment of the Board of Missions in connection with important building enterprises in China.

The announcements for the third round of quarterly conferences of the Aberdeen District, North Mississippi Conference, reached us too late for insertion in this week's Advocate. We give here, however, the list in part; it will appear in full next week: Okolona, June 5, 6; Amory, June 12, 13; Tupelo, June 17; Verona, at Palmetto, June 18, 19; Shannon, at Pleasant Grove, June 19, 20.

Rev. J. B. Randolph, presiding elder of the Corinth District, North Mississippi Conference, requests us to make the following change in the third round of quarterly conferences: Kossuth circuit, at Pleasant Hill, August 13; at Kossuth, August 14. The request came too late to make the change this week in the regular announcements, as the part of the paper containing them had already gone to press.

A note from Rev. W. J. Wood, of Duck Hill, Miss., brings the sad news that Mrs. Maggie Woods, wife of Mr. J. H. Woods, of Grenada, Miss., died on May 16. The body was laid to rest in Chapel Hill cemetery on the following day, Brother Wood, her pastor, officiating at the service. The Advocate expresses its sincere sympathy for those who are in sorrow because of the going of this good woman.

It now appears that practically every Methodist school and every town in which a Methodist school is located, have gone well beyond their quotas in the Christian Education Movement. Our church in Emory, Va., where Emory and Henry College is located, with a membership of less than 150 and a quota of $4,900, reports more than $51,000. Of this amount, $19,000 was pledged by the faculty and the students of the college.

Since last Monday was a legal holiday, there were no mail deliveries in New Orleans, and it is probable that we failed to receive some announcements that should have found place in this week's Advocate. The paper goes on the press on Monday, and it is only emergency notices we can get in after that time. As we have stated several times, one half of the paper is "made up" on Friday for the following week; hence, it is very important that we receive communications as far in advance of the date of publication as possible.

The following, from the St. Louis Christian Advocate of May 18, will be of interest to the many friends of Brother Black throughout Mississippi: "Dr. M. M. Black, of the Mississippi Conference, has spent several months in St. Louis as Alumni Director for the Christian Education Movement, and, having completed his work in this capacity, he has now returned to his home in Jackson, Miss. He has been a diligent and enthusiastic leader in the interest of our schools in Missouri and Arkansas. His brotherliness and Christian character have impressed themselves on all with whom he has been associated. Missouri school people and the ministers of the Conferences wish him every happiness in his future work."

The work at Bunkie, La., an account of which we gave some weeks ago in an editorial note, is developing wonderfully. This is the place where automobile trucks have been brought into use to convey the people from the surrounding territory to church at Bunkie, and the results of this forward movement have been highly encouraging. The indications now are that the Sunday school will soon outgrow the present facilities for taking care of it—and of course provision will have to be made for the increase. Rev. George Fox is the capable leader under whom this work is being carried forward. In this connection, it will be of great interest to their many friends to know that Miss Emma Causey, of Bunkie, and Brother Fox were married on April 15.

A TELEGRAM FROM HEADQUARTERS.

Just before going to press on Tuesday, we received the following telegram from Dr. J. S. Chadwick, Nashville, Tenn.:

"Reports incomplete, but news from every section of the church is that canvass is being pushed with determination. To Tuesday morning the Conferences leading are New Mexico, West Virginia, Virginia, North Alabama. Victory assured if we keep up the fight through the week."

With victory in sight, we cannot afford to grow slack in our efforts during the few remaining days of the campaign. Too much is at stake for us even to think of anything less than complete success.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. M. A. Massey, Fannin, Miss., 2; Rev. J. G. Sloane, Pelican, La., 4; Rev. M. B. Sharbrough, Biloxi, Miss., 3; Rev. E. L. Cargill, Gibbsland, La., 2; Mrs. Maude Jones, Guntown, Miss., 2; Rev. M. W. Porter, Avera, Miss., 3; Rev. George Fox, Bunkie, La., 2; Rev. E. C. Driskell, Greenwood Springs, Miss., 5; Mrs. B. F. Bremer, Glenmora, La., 2; Rev. H. G. Hawkins, Enterprise, Miss., 2; B. F. Goza, Magnolia, Miss., 3.

THE ABERDEEN DISTRICT CONFERENCE.

The Aberdeen District Conference will be held in Houston, June 14-16, beginning on Tuesday, June 14, at 3 o'clock p.m. A full attendance is expected. Let all who expect to attend the Conference, send their names to the pastor, Rev. E. M. Shaw, so that ample provisions may be made for entertainment.

The following committees are appointed:

License to preach—E. R. Smoot, R. I. Collins, B. F. Bullard.

Recommendation for Admission on Trial— J. E. Cunningham, D. W. Babb, W. B. Baker.

Recommendation for Deacon's and Elder's Orders—H. P. Lewis, J. A. Hall, R. M. Evans.

T. H. DORSEY, P. E.

LISTEN AND LEARN.

Brother Carley: This simple yet most beautiful little poem I have lately found in an English tract entitled "HIS," by B. McCall Barbour, that was sent by an English laddie, a member of the "Boys Brigade" to his mother, who is a stewardess on steamship Asian of the Leyland Line. It is entirely too good to be shut away in a musty pile of booklets. Somebody should have the inspiration of its message. W. G. EVANS.

I owned a little boat awhile ago
And sailed a morning sea without a fear,
And whither any breeze might fairly blow,
I steered my little craft afar and near.
Mine was the boat; and mine the air;
And mine the sea; nor mine a care.

My boat became my place of mighty toil,
I sailed at sunset to the fishing grounds;
At morn the boat was freighted with the spoil
That my all-conquering work and skill had found.
Mine was the boat; and mine the net;
And mine the skill and power to get.

One day there passed along the silent shore,
While I my net was casting in the sea,
A man, who spake as never man before.
I followed Him—new life began in me.
Mine was the boat, but His the voice;
And His the call, yet mine the choice.

O, 'twas a fearful night out on the lake,
And all my skill availed not at the helm,
Till Him asleep I wakened, crying, "Take,
Take thou command, lest water overwhelm."
His was the boat; and His the sea;
And His the peace o'er all and me.

Once from His boat He taught the curious throng,
Then bade me let down nets out in the sea.
I murmured, but obeyed, nor was it long
Before the catch amazed and humbled me.
His was the boat, and His the skill,
And His the catch, and His my will.

—Author Unknown.

A PICTURE OF HEATHENISM.

A writer in the Indian Witness, describing his experience at Puri where the idol Jaganath is kept, draws many repulsive pictures. Puri is a great resort for Holy Men who constitute a sort of side show to the great idol. They sit or lie on spiked beds; they lie with large stones on their stomachs or chests; they sit, smeared with ashes, within a sacred circle of burning cow dung. Some even have their heads buried in the sand. Men and women come up out of the bath to worship these fakirs, bowing the head to the ground before one and placing his feet on their foreheads. Thus they become pure. At the Gate of Heaven the dead are burned and the odor is sickening, especially when a man keeps stirring the fire to speed the burning. When the fire dies down pilgrims dig and scrape about in the ashes, hoping to find a piece of bone to carry home as a charm against disease and evil. Some 200,000 persons visit Puri in the season, and the press at some of the idol functions is so tremendous that numbers are trampled to death.—Review of Christian Work.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

As neither of these godly saints has had an obituary, I will write them jointly. As they were joined in life in hand and heart, so they were permitted to live here together a long while and there was not a long separation in their departures. They were devoted to one another and also the church. They would spend and were spent for the church. Their homes were open to the preacher at all times, and all that they had belonged to the Lord and His work. Besides, they were charitable to the poor and the needy of all classes. Their generosity made for them friends wherever they were known. Knowing that he who would have friends must show himself friendly, they had the knack of this most inestimable gift. Their gain is our loss. The Lord blessed them with nine children, four girls and five boys. All survive to mourn their departure. They were most devoted to the better soul-interest rather than their earthly interest. While those bodies have returned to the dust, the weeping willows hang in sighing pears above their mounds, but still in the children's hearts will forever live a thousand messages of love and devotion. JOHN DAVIDSON was born June 15, 1848, died January 23, 1921; Mrs. ANNA ELIZA DAVIDSON was born October 21, 1844, died December 11, 1920.

C. H. HASTINGS.

RESOLUTIONS.

Whereas, God has called to Himself our friend and co-worker, Mrs. T. E. Ridge, and

Whereas, in her death we have sustained a distinct loss to our Society as well as a personal loss.

Be it resolved, That we bow in obedient submission to His will, who doeth all things well, and thank Him for having given to us for a period so willing and efficient a co-worker, so faithful a member, so dear a friend.

Be it further resolved, That a copy of these resolutions be sent to her family; a copy be printed in the New Orleans Advocate, and a copy be spread upon a full page of our minutes as a memorial to her.

Signed by: Mrs. J. M. Ehlert, Mrs. J. P. Honaker, Mrs. C. W. Lane.

Shreveport, La.

RESOLUTIONS.

Whereas, the Omnipotent Ruler has taken from us a friend and co-laborer upon whom we have ever looked as possessing those traits of character which meet the observer's mental vision as ideal; therefore, be it resolved:

First—That in the death of Mrs. Mary McMormes the Methodist Church of Brooksville, Miss., has lost a member in every respect worthy of rank among the most thoughtful, earnest, prayerful and industrious.

Second—That a good woman has gone from us, and in her going the church, town, and especially the young people have lost a very ardent and strong friend. No good cause ever knocked at her heart's door without finding a hearty welcome, and she, unconsciously, has sown seeds of hope, truth, and love.

Third—That she will be missed not only by our church and Sunday school, but by the large circle of friends she had drawn around her in her lifetime.

Miss Mary is no more in flesh, but still lives in memory of our hearts, in spirit with Jesus, at home with God.

Fourth—That a copy of these resolutions be furnished the local and church papers; a copy sent to the sorrowing husband, loving brother and sister; and a copy be spread upon the minutes of our Society.

Signed by: Mrs. W. W. Hartsfield, Mrs. J. M. Calmes, Mrs. T. C. Hambrick, Committee.

A NOTE FROM REV. W. M. McINTOSH.

These last days have been very busy days with me. I spent last week closing out a great meeting with Brother A. A. Martin, of Pittsboro, Miss. I came home this week to rest, but I have spent most of the time at the district cconference. We had a great time down there at Baldwyn, and the conference was not only an inspiration to the pastors and delegates who attended, but seemed to be a great blessing to the town. The good people of that little city still retain much of the old-time Southern hospitality, and they treated all of us most royally. We had the largest attendance at the conference we have seen in a long time.

Rev. J. B. Randolph presided over his first district conference, and I must say that he presided like a bishop. He was careful to look after all the interests of his district and was very courteous to all members of the conference.

The Educational Campaign was the special feature of the conference, and able addresses were made by such notable speakers as Dr. Webb, ex-United States Senator from Tennessee, Dr. Bourne, of Centenary College, Louisiana, and Judge W. M. Cox, of Baldwyn, Miss. The Educational Campaign is very hopeful. It now looks like the Corinth District is going over the top. So mote it be.

Yours fraternally,

W. M. McINTOSH.

Iuka, Miss., May 20.

A GREAT REVIVAL AT BENOIT.

Dear Brother Carley: We closed here last Sunday night an eight days' meeting, which is conceded by the oldest residents of this place to have been the greatest revival that this place has ever had. Rev. J. W. Robertson, our pastor at Rosedale, did the preaching after Sunday. Robertson preaches the gospel without fear or favor, and the Holy Spirit honors it.

Sin in all its forms was exposed, and many took the preacher's hand and said, 'We have quit it.' There were two accessions on profession of faith, and there will be some to come in by letter. Almost everybody is already a member of some church.

Brother Youngberg, pastor of the Baptist Church here, was with us most of the time and assisted all he could in the meeting.

Also Brother Bennett, a traveling salesman—I think he is from Jackson—remained over Monday and Tuesday, and rendered very helpful service in prayer and exortation. We shall not soon forget him. He is a witness for Christ wherever he goes. God bless him.

W. E. GOODELOCK.

NOTES FROM SENATOBIA, MISS.

Dear Brother Carley: Yesterday there were one hundred and forty-eight men actually present in our Bible class. Considering the population of our town (only about twelve hundred), we challenge any town in the Conference to equal it.

The work prospers in our church here, and the pastor is pleased and happy. Best wishes to you.

R. C. BROWN, P. C.

HERE AND THERE.

On April 24 and 25, Brother Jones was with me for our second quarterly conference occasion. He preached at Mt. Carmel Sunday and held the conference at Gloster Monday following, with representatives from each church. Mt. Carmel people will not soon forget Brother Jones' convincing and profound sermon on the subject of Christian Education. It was just simply great. We had a good quarterly conference: one accession on profession of faith, one infant baptized, more people coming to church, prayer meeting growing (at Gloster), both Sunday schools (at Gloster and Liberty) growing in interest and numbers. Both places had observed Sunday School Day with good programs and good collections. An Epworth League was recently organized at Gloster. It will likely struggle to keep alive through the summer, but live it must, to meet the need. We intend that it shall be represented at Hattiesburg, June 7-10. Let Epworth Leaguers all over the Conference pray hard for us, that we may "fight the good fight of faith," and meet the demand here in Gloster for the salvation and social and spiritual development of the children and young people.

Having one Sunday each month for evangelistic work, I have held two meetings off the circuit—at Bovina and Hot Springs, Ark. The occasion of my going to Hot Springs was for my wife to take the baths longer at the suggestion of the specialists there. While there I assisted Rev. J. W. Thomas, pastor of the Second Methodist Church. We had some grand old-time revival services, when young and old came to the mourners' bench under deep conviction and "prayed through," while the saints shouted aloud the praise of God. Amen! The meeting continued over two weeks. There were thirty-three accessions to the church. Brother Cain said all that he could say about the Bovina meeting, though it was not an entire failure.

We landed back at Gloster May 21. Dr. Rolfe Hunt, financial secretary of the Educational Movement in the Vicksburg District, was with us at Gloster Sunday, May 22. He spoke at Liberty Monday, May 23. He gave me a "lift" in the work of the Educational Movement. He is great. I feel more encouraged relative to the Drive.

Just about to forget! John Chambers was here in April with his slides. The weather was against him, but he did good. He captured our high school students at two chapel services. I am hoping our Sunday schools will be represented at Jackson, April 7-10.

Enough! J. A. WELLS.

A PRESIDING ELDER'S METHOD OF PRESENTING TITHING.

Rev. J. Allison Molloy, presiding elder of the Nashville District, in his third round is stressing tithing. Believing most earnestly in Christian stewardship, and tithing as an acknowledgment of that stewardship, he is giving about fifteen minutes at each quarterly conference on his present round to the presentation of that subject to the officials of his district. He emphasizes its importance from a spiritual standpoint, and calls upon the officials to pay at least the tithe in acknowledment of God's ownership of all that they possess. He lays emphasis upon the effect of their example as officials in the church, and sets forth the fact that tithing will solve the financial problems of any congregation.

In a recent quarterly conference, following the earnest and forceful address of the presiding elder, thirty persons signed the tithing pledge card.

Brother Molloy also states most emphatically that the proper preaching on stewardship and tithing, instead of hindering, vastly helps revival services.

REVIVAL AT SECOND METHODIST CHURCH, BOGALUSA, LA.

We have recently closed a successful series of meetings at the Second Methodist Church of Bogalusa, La., which resulted in 34 conversions and reclamations. The pastor was assisted by Rev. L. R. Sparks (pastor-evangelist), Covington, La., who did the preaching. Brother Sparks possesses evangelistic ability, and did some splendid work.

Bogalusa Second Methodist Church began its work, as a church, January 1, 1921, with 2 members. It now has 46 members, a fine Sunday school, and Woman's Missionary Society.

We "praise God from whom all blessings flow," and are looking forward to greater things.

M. N. HILDEBRAND,
Pastor.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenwood Dist.—Third Round.

Greenwood, June 6, p.m.
Black Hawk, at Bowling Green, June 18, 19.
Acona, June 19, p.m.
Webb, at Sumner, June 26.
Belzoni, June 27, p.m.
Itta Bena, June 28, p.m.
Dublin, at Dublin, July 3.
Carrollton, at Marvin, July 9, 10.
Coila, at Poplar Springs, July 16, 17.
Sidon and Cruger, at Sidon, July 24, a.m.
Tchula, July 24, p.m.
Indianola, July 25, p.m.
Swift Town, at Lotus, July 31.
Moorehead, Aug. 1, p.m.
Ruleville, at Ruleville, Aug. 7, a.m.
Inverness, at Inverness, Aug. 7, p.m.
Drew, at Sandy Bayou, Aug. 14, a.m.
Tutwiler, at Tutwiler, Aug. 14, p.m.
Schlater, at Schlater, Aug. 17, p.m.
Sunflower, at ———, Aug. 21.
Phillipp, at Phillipp, Aug. 24, p.m.
Lambert, at Belen, Aug. 28.
Minter City, Sept. 4.

S. L. POPE, P. E.

Grenada Dist.—Third Round.

Water Valley, Main St. and Taylor, at Forest Hill, June 4.
Grenada, June 12, 13.
Oxford sta., June 17, 19.
Oxford ct., at Midway, June 18.
Abbeville ct., at Union Hill, June 19, 20.
Durant, June 26, a.m., and 27 p.m., June 26, 27.
Lexington, June 26, p.m. and 27 a.m., June 26, 27.
Valden ct., at Hebron, July 2, 3.
Winona sta., July 3, 4.
Ebenezer ct., at Thornton, July 9, 10.
Pickens ct., at Richland, July 10, 11.
Coffeeville ct., at Goshen, July 16.
Paris ct., at Pine Valley, July 17, 18.
Tie Plant ct., at Bethel, July 23.
Holcomb ct., at Sparta, July 24, 25.
Duck Hill ct., at Gore Spgs., July 27.
Winona ct., at Bethesda, July 29.
Poplar Creek ct., at Shiloh, July 30, 31.
Sallis ct., at Shrock, Aug. 6, 7.
Waterford ct., at Asbury, Aug. 11.
Ashland ct, at Wesley Chapel, Aug. 12.
Lamar ct., at Harris Chapel, Aug. 13, 14.

R. A. TUCKER, P. E.

Corinth Dist.—Third Round.

Sherman ct., at Belden, June 4, 5; Dedicate new church, June 5, at 11 a.m.
New Albany sta., June 5, night; Q. C., June 6, 9 a.m.
Wheeler ct., at Lebannon, June 11, 12.
Guntown and Baldwyn, at Pleasant Valley, Tuesday, June 14.
New Albany ct., at Weil's Chapel, Wednesday, June 15.
Dumas ct., at Mt. Zion, Thursday, June 16.
Corinth ct., at Shady Grove, June 18; Gaines Chapel, Sunday, June 19.
Iuka ct., at Harmony, June 25, 26, a.m.
Iuka sta., June 26, night; Q. C., June 27, 9 a.m.
Potts Camp ct., at Bethlehem, Friday, July 1.
Myrtle ct., at Friendship, July 2, 3.
Booneville ct., at Blackland, July 9, 10.
Hickory Flat ct., at Bethel, Friday, July 15.
Blue Mountain ct., at Bethlehem, July 16, 17.
Rienzi ct., at Pisgah, Wednesday, July 20.
Kossuth ct., at Pleasant Hill, Thursday, July 21.
Chalybeate ct., at Mt. Pleasant, July 23, 24.
Ripley sta., July 24, night; Q. C., July 25, 8:15 a.m.
Tishomingo ct., at Paradise, July 30, 31.
Golden ct., at Dennis, July 31, night; Q. C., Aug. 1, 8 a.m.
Burnsville ct., at Jacinto, Saturday, Aug. 6.
Mantachie ct., at Shiloh, Wednesday, Aug. 10.
Marietta ct., at Ozark, Thursday, Aug. 11.
Mooreville ct., at Andrew's Chapel, Friday, Aug. 12.
Silver Springs ct., at Paul's Chapel, Aug. 20, 21.

N. B.—Let Pastors give special attention to Questions 9, 10, 11, and 12; and be prepared to make full reports. No. 9 requires a written report.

J. B. RANDOLPH, P. E.

Sunday School

LESSON FOR JUNE 5.

Topic: Making The Nation Christian.

Scripture Lesson: Psalm 33:12; Proverbs 14:34; Romans 13:1-7.

Golden Text: "Righteousness exalteth a nation: but sin is a reproach to any people." Proverbs 14:34.

Home Readings: Monday, "The Powers That Be," Romans 13:1-10; Tuesday, A Christian Citizen, Acts 22:22-30; Wednesday, A Citizen of Zion, Psalm 48:1-14; Thursday, The Lord of Hosts, Psalm 46:1,11; Friday, The King and the Prophet, Jeremiah 36:21-32; Saturday, Jesus's Love for His Nation, Luke 19:37-48; Sunday, The Righteous Ruler, Isaiah 32:1-8.

Teaching Points.

1. A nation can be—and ought to be—as much Christian as an individual.
2. Some kinds of religion and some kinds of politics will not mix, but pure religion and unselfish patriotism get along splendidly together.
3. Good Christians cannot be satisfied with an unholy nation.
4. Every Christian is under obligation to do all in his power to make the nation what it ought to be.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Advantages of the Wesley Bible Class Federation.

The following is given by Mr. J. M. Way, formerly one of our best Field Secretaries:

"1. Federation stimulates class organization. The annual meetings and the publicity which precedes them call attention to the advantages of class organization.

"2. It makes for permanency and solidity. Since the Federation is composed of enrolled classes, its life and prosperity depend upon the life and prosperity of the constituent classes. Hence it strives to keep its members alive, busy, and growing in numbers and usefulness.

"3. It instructs and inspires class officials. The success of any class may be measured by the efficiency and faithfulness of the officers and committeemen who direct its activities.

"4. It is both a wise and natural step to form a Federation. If each little stream should flow alone from the mountains to the sea, there could be no hydro-electric power plants, no river steamboats. Should each class insist on standing aloof from other classes, the great achievements of united effort would be lost.

"5. It is an entering wedge. In hundreds of Sunday schools the first forward movement is a Wesley Bible Class. The class opens the way for other improvements and trains the leaders, who make it possible to attain the Standard of Efficiency. The same is true on a larger scale with regard to the work of a Federation.

"6. It is a brotherhood. Every true class, every class that lives up to its motto, 'My Brother and I,' is a fraternity. The oldest fraternity in the world binds its lodges together and unifies their work through Grand Lodges. The Federation is the Grand Lodge of our Wesley Bible Classes.

"7. It is a strong arm of the church. This new organization has already defended the church against the attacks of those who claim she has lost her power to achieve."

The following is the program of our Intermediate, Senior, Young Peoples', and Adult classes to be held at Grenada, Monday, June 20. The opening service will be in the College Chapel at 2:30 p.m.

Devotional, Rev. R. A. Tucker.
Welcome, Mr. Bruce D. Newsom.
Response, Mrs. Melville Johnson.
Organization, its Value, Meaning, and Scope, Mrs. J. M. Wyatt.
Federation of Wesley Bible Classes, Mr. E. E. French.
Objectives, in the Class, in the Community, Rev. J. E. Stephens.
The Wesley Bible Class, the Best of Brotherhoods, Dr. R. C. Elmore.
Activities of Intermediate Classes, Miss Lucy Foreman.
The W. B. C. and Teacher-Training, Rev. E. S. Lewis.
The W. B. C. and Missions, Miss Corinne Rogers.
A Program of Activities, Mr. Waddy West.
Program of Social Service for Women, Mrs. L. L. Bankston.
At 8 p.m., addresses by Miss Foreman and Mr. French.
Music furnished by Mrs. E. G. Mohler and the Gladney Sisters, cornetists.

One big feature of the occasion will be reports from representatives of all classes present.

Election of officers will take place at the evening hour.

Mr. French and Miss Foreman, and Mrs. Wyatt will hold departmental meetings for Intermediate, Young Peoples' and Adult classes.

LOUISIANA CONFERENCE NOTES.

The District Sunday School Meeting for the New Orleans District was held last Sunday afternoon, May 22, at Parker Memorial Church. The District Secretary, J. H. Carter, presided over the meeting and made an excellent chairman, and very carefully and successfully carried out the program for the meeting. Many pastors, superintendents and Sunday school workers were present. The following officers were elected to push forward the work of the district: District Secretary, J. H. Carter; Elementary Superintendent, Mrs. R. H. Harper; Intermediate-Senior Superintendent, Miss C. Martinez; Young People and Adult, Edgar Cayard; Teacher Training, Miss Cora Perkins; Missionary Education Superintendent, Mrs. J. G. Snelling.

The Sunday School Field Secretary, and Miss Hess, Elementary Superintendent for the Conference, were present and had a part in the program. The workers took some forward steps; the executive committee was asked to consider the advisability of meeting quarterly to bring about an enthusiastic co-operation of the Methodist Sunday schools of the city and district. It is to be hoped that all schools will get behind this effort and make it a superlative move for the New Orleans Methodism. A request was made by the whole audience that the Field Secretary be asked to make arrangements whereby a Standard Training School may be held in New Orleans in 1922.

Enroll Now for Mansfield Training School.

Five courses are offered. We are asking pastors to enroll for Dr. Thos. Carter's course in Mark and Romans. The special courses are for Primary, Beginners, and Intermediate-Senior workers. Prof. Raulins will give the "Pupil Study" course. Send your name at once to the Field Secretary, who has charge of the enrollment.

ALONZO EARLY,
Field Secretary,
306 Fifteenth St., Alexandria, La.

FROM MENDENHALL, MISS.

Dear Advocate: The work in the bounds of our work is encouraging. The work of this, our third, year on the charge promises to be far in advance of previous years. We are building a beautiful church at D'Lo. It promises to be the most beautiful and best equipped in this section. Plans are being perfected to make our church here at Mendenhall modern in its equipment and beautiful in appearance. We have a fine people to serve, and they are keeping us busy serving. We are in this Educational Movement to do all we can.

Yours faithfully,
JASPER L. SMITH.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Third Round.

Fannin, at Andrews Chapel, June 11, 12.
Rankin St., at Rankin St., June 12, 8 p.m.
Terry, at Byrum, June 25, 26.
Millsaps Memorial, June 26, 8 p.m.
Canton, July 3, 11 a.m.
Flora, at Flora, July 3, 8 p.m.
Bolton, at Raymond, July 10, 11 a.m.
Edwards, at Reeves Chapel, July 10, 3 p.m.
Capitol St., July 17, 11 a.m.
Galloway Memorial, July 17, 8 p.m.
Harrisville, at Wesleyanna, July 24, 11 a.m.
Florence and Braxton, at Florence, July 24, 8 p.m.
Yazoo City, July 31, 11 a.m.
Eden, at Pleasant Hill, July 31, 3 p.m.
Benton, at Zeiglersville, Aug. 6, 7.
Lake City, at Lampkin, Aug. 7, 3 p.m.
Vaughan, at Fletcher's Chapel, Aug. 13, 14, 11 a.m.
Lintonia, Aug. 14, 3 p.m.
Sharon, Aug. 17.
Satartia, at Phoenix, Aug. 20, 21, 11 a.m.
Madison, at Pocahontas, Aug. 21, 8 p.m.; 22, 10 a.m.
Monterey, at Mt. Carmel, Aug. 27, 28, 11 a.m.
Brandon, at Pelahatchie, Aug. 28, 8 p.m.; 29, 10 a.m.
Camden, Aug. 31.
Mendenhall and D'Lo, at Bethany, Sept. 3, 4.

M. L. BURTON, P. E.

LOUISIANA CONFERENCE.

Monroe-Ruston Dist.—Third Round.

Jonesboro, at Jonesboro, June 5, preaching 11 a.m.
Mer Rouge, at Oak Ridge, June 8.
Gilbert, at Magnolia, June 9.
Rayville, preaching, June 12, 11 a.m.
Ruston, preaching, June 12, 8 p.m.
Sicily Island, at Pine Hill, June 16.
Monroe, preaching, June 19, 11 a.m.
Chatham, at Sardis, June 22.
Dubach, at Harmony, June 26.
Bernice, at Summerfield, June 28.
Taliulah, preaching, July 3, 11 a.m.
Winnsboro, at Boeuf Prairie, July 7.
Bastrop, at Humphrey, July 10, preaching 11 a.m.

K. W. DODSON, P. E.

Alexandria Dist.—Third Round.

Bunkie, June 5.
Bunkie, June 5.
Winnfield ct., at Sikes, June 19, p.m.
Standard and Olla, at Standard, June 26.
Trout and Good Pine, at Trout, June 29.
Elizabeth, at Hopewell, July 3, a.m.
Oakdale, July 3, p.m.
Lecompte, at Lecompte (conference), July 6.
Oberlin, at Melder, July 10, a.m.
Glenmora, July 10, p.m.
Pleasant Hill, at Beulah, July 17.

W. L. DOSS, JR., P. E.

(Continued from Page 14.)

deeply interested in the betterment of their race, especially morally and spiritually. We believe in missionaries to Africa as evinced by the wonderful amount given for that purpose—do we not need home missionaries as well?

Mr. and Mrs. A. M. MAYO.

We owe a debt of gratitude to the missionary ladies' of the M. E. Church, South, for the organization of one of the best Community Clubs in the State.

It has done more to bring about a better understanding between the white and the colored races than any other thing in the community.

J. L. HAYES,
Vice President Negro Woman's Community Club, Lake Charles, La.

CHURCH DEDICATION AT CROWLEY, LA.

The dedication of tho First Methodist Church last night was witnessed by a congregation which did more than tax the capacity of the spacious auditorium. Hundreds were unable to obtain even standing room in the sacred edifice. It was most appropriate that Bishop W. F. McMurry, of Louisville, Ky., should preach the sermon—and he did not attempt a discourse, but talked to the people in such a way that men and women of any denomination could take home with them a message which was fraught with profit to their souls.

Beautiful decorations, tenderly expressing the love of the women for their house of worship, made the chancel and altar fragrant with flowers and adorned with palms and other potted plants. The taste displayed was worthy of more than passing notice.

Always excellent because of the care taken in the selection and renditlon of the music, the choir was at its best. Aside from the regular members, Miss Dixie Lyons, whose fine-toned contralto voice has helped in a material way for the quartet of the Crowley High School to win honors, was added to the singers. Miss Lyons has a bright future as a musician.

The services opened with a prayer by Bishop McMurry. It touched the hearts of all, because it rang with the sincerity of a true man of God. The Scripture lesson was read by Rev. C. A. Battle, the young and enthusiastic presiding elder of the Lake Charles District.

R. J. Wilson, who is in charge of the Christian Education Movement in this district, with headquarters in Lake Charles, did not take up much time, but he used every minuto of his opportunity to speak by bringing a message of optimism to the Methodists hereabout. He spoke as a business man who has readily given up his work, so to speak, for the cause of Christ, as expressed in the campaign for education. His talk was full of helpful thoughts, and it was appreciated.

Bishop McMurry is a big man, not alone from a physical standpoint but as genuine leader. He did not attempt to deliver a set sermon, but preferred to talk to the people assembled in such great numbers. It was easy to follow him as he built up the structure of common sense reasoning in making the point that it was proper to speak of the Christian Education Movement at the dedication of a house which is set apart for the worship of God.

The Bishop brought his hearers face to face with facts that were so true that they burned into the heart, and they will find expression in a most liberal response to the call for funds, because, as he said, there was never a more opportune time for educational work in the church than at this period.

So wrapped up in what the Bishop was saying was the congregation, that his explanation of the great movement was all too short, as there were many who would have enjoyed hearing him speak for a much longer time.

When the officers of the church had assembled in front of the altar, E. L. Savoie, chairman of the official board, presented the building to the Bishop, who in turn dedicated it to the services of God. Rev. C. A. Battle gave the benediction.

It was truly a Christian Education day in the Methodist church. At the morning service, Rev. F. M. Freeman, who has established himself as a thoughtful, scholarly servant of God, delivered a sermon which was powerful in its appeal.—Crowley Daily Signal of May 15.

NORTH MISSISSIPPI EPWORTH LEAGUE CONFERENCE.

Dear Epworth Leaguers:

I hope that each of you has received your copy of the program of the North Mississippi Epworth League Conference, which will be held at Grenada College, June 9, 10 and 11. Grenada being centrally located and easily accessible from all points in this Conference, we expect a good attendance and earnestly pray for great results.

We feel so fortunate in having in our department Miss Nell Drake, a returned missionary from China. I hope that every delegate will be inspired by her talks on the missionary work, and when they return to their local chapters impart to them their inspiration.

I have a request to make of every chapter. It is this: Please instruct your delegate to be prepared to participate in the following discussion: "How the Study of Missions is Made Interesting in my Chapter."

Yours for a great conference,
Mrs. V. H. STEPHENSON,
Missionary Supt.

CHURCH DEDICATION AT DE RIDDER, LA.

The Methodist church was filled to its utmost capacity on last Monday evening. The occasion was the dedication of this handsome edifice, which had been begun during the pastorate of Rev. Walter Henry, completed under Rev. Paul M. Brown, and the debt raised under tho pastorate of Rev. C. E. Fike. The special service was under the supervision of the present pastor, Rev. C. E. Fike, and began with a beautiful anthem sung by the choir.

The presiding elder, Rev. C. A. Battle, opened with an impressive prayer, which was followed by the Scripture reading from the twenty-eighth chapter of Genesis by Rev. P. M. Brown.

Mrs. Kreeger sang in her lovely manner "Jesus, the Very Thought of Thee," after which a lesson from the New Testament was given by Rev. Walter S. Henry, former pastor, but now of Leesville; Rev. C. A. Battle gave an interesting talk on dutles of our church, and was followed by Mr. R. J. Wilson, who is Lake Charles District Manager of the Education Campaign which is being put on by the Methodist Church.

The subject of Mr. Wilson's talk was, "The Educational Movement from the Business Man's Standpoint." Bishop W. F. McMurry, of Kentucky, then began an eloquent address. The text of this splendid sermon was, "The Lord Hath Built his House," and in a masterful manner he interwove the two movements, education and dedication, so completely that the one was lost in the other. Upon the conclusion of this wonderful lecture, Bishop McMurry called the official board of the church to the altar and received from their hands the title of this handsome building, closing the evening's program by a most solemn prayer for the protection and upbuilding of the church and its congregation.

Among the visitors for this occasion were: Mr. R. E. Bobbitt, president Mansfield Female College; Rev. L. P. Moreland, of Hornbeck; Rev. D. C. Bennett, of Noble; Rev. C. A. Battle, presiding elder of Lake Charles District, and Rev. Walter S. Henry, of Leesville.—De Ridder Enterprise of May 21.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Third Round.

Ethel circuit, at Zama, June 4, 5.
Mashulaville circuit, at Mt. Hebron, June 11, 12.
West Point, June 19, a.m.
Columbus, First Church, June 19, p.m.
Shuqualak, at Ridgeway, June 25, 26.
Macon station, June 26, p.m.
Macon circuit, at Soule's Chapel, June 28.
Noxapater, at Rocky Hill, July 1.
High Point, at Owen's Chapel, July 2, 3.
Louisville, July 3, p.m.
Ackerman, at Ackerman, July 10, 11.
Starkville, July 10, p.m.
Chester circuit, at South Union, July 22.
Columbus, Central Church, July 31, a.m.
Artesia, July 31, p.m.
Brooksville, at Popo's Chapel, Aug. 6, 7.

A. T. McILWAIN, P. E.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE.

To the Presidents and Social Service Superintendents of our Auxiliaries:

Are you aware of the prominence that was given inter-racial work not only at our own annual meeting but also at the Council meeting? Let me urge you to read this page and act on the suggestions given. Appoint your Inter-racial Committee at your next meeting and organize your Community Club at once. The need is urgent. If I can assist you in any way in your organization let me know. Write me for programs. Sincerely yours,

Mrs. W. W. HOLMES,
Conference Superintendent of Social Service.

From Miss Belle H. Bennett's Message to the Council, Richmond, Va., April 13-20, 1921.

Inter-Racial Commission.

The Inter-Racial Commission appointed at the last annual meeting of the Council has fully justified its appointment in the splendid, Christ-like, fraternal, educational work it has done. Last October a two day's Inter-Racial Conference of a select company of the leading white church women of the South and a small group of the outstanding Negro women, of the same section, was held in Memphis, Tenn. I quote here, with regard to that Conference, an extract from the Quadrennial Report of the Commission on Negro Work of the Federal Council of Churches of Christ in America, made at the meeting of that great Council held in Boston, Mass., December, 1920.

"The Memphis Woman's Inter-Racial Conference in its deliverance will do more to bring the womanhood of the South into active service in behalf of the race than any other yet held. Their findings are worthy of permanent record. * * * As the group of representative women present pledge their hearty approval and support of the Commission on Inter-Racial Co-operation, its alliance appears to your Committee the strongest force yet organized in the nation in behalf of the colored race."

There are ten million or more of the Negro race, our life-long friends and our fellow-citizens, within the bounds of the fifteen Southern States (the natural territory of the Southern Methodist Church) representing about one-third of the population of these States. By every principle of justice, righteousness and mercy, we are debtors to these people. I would therefore urge that at the close of this quadrennium, one year hence, a Secretary of Negro Work be elected, and that this Secretary, in close co-operation with the Inter-Racial Commission, shall administer on all work among Negroes which is established and maintained by the Woman's Missionary Council.

3. That we endorse the action of the Executive Committee of the Woman's Missionary Council in session in Nashville, July 5, 1920, naming the Social Service Department as the channel through which the plans and policy of this Commission shall reach the Auxiliary.

Concerning Co-operation with Other Agencies.

4. In order that the Woman's Missionary Council may co-operate with women's organizations of other denominations and agencies dealing with the race question, we recommend:

(a) That we, the Woman's Missionary Council, endorse the inter-racial program of the Memphis Continuation Committee; and,

(b) That the Chairman of the Inter-Racial Commission represent the Woman's Missionary Council as a member of the Continuation Committee.

Concerning the Work of the Auxiliary.

5. That the following plans submitted by the Continuation Committee be adopted as a basis for working plans of the Auxiliary.

1. That the Social Service Department of each Auxiliary provide an additional Committee to be known as the Inter-Racial Committee, who shall be chosen with regard to their special fitness for this work. It shall be the duty of this Committee:

(a) To seek to know the leaders among the Negro women of the community, that a sympathetic basis of co-operation may be established.

(b) To direct a study of Negro community life in matters of housing, sanitation, neighborhood conditions, and the needs of Negro women and children.

(c) To adopt methods of co-operation with other agencies and with Negro women, that a constructive program of community betterment may be wrought out.

(d) To lead the Auxiliary in a study of Negro achievement in literature, poetry, music, art and other lines of endeavor, that there may be a sympathetic appreciation of the Negro's contribution to American life in these lines.

(e) To represent the Auxiliary in any local co-operative work that may be undertaken in the community and to have membership on Community Inter-Racial Committees when organized.

From Report of Social Service Committee, Annual Meeting, Baton Rouge, La., February 24, 1921.

6. Realizing as never before our duty to the Negro we urge a thorough unprejudiced study of their needs, and a determined effort on the part of our women to better their spiritual, moral and physical condition. For this purpose we urge the organization of Friendship Community Clubs and the use of the splendid programs issued by the Council.

10. We further recommend that we adopt the following recommendations of the Inter-racial Committee of the Woman's Missionary Council and other Christian agencies.

That an additional committee be appointed by the Social Service Superintendent of each Auxiliary, to be known as "The Inter-racial Committee" (preferably three) who shall be chosen because of their fitness for the work. It shall be the duty of this committee to

(a) To seek a knowledge of the Negro leaders among the women of the community, that a sympathetic basis of co-operation may be established.

(b) To direct a study of Negro community life in matters of housing, sanitation, neighborhood conditions, and the needs of Negro women and children.

(c) To adopt methods of co-operation with other agencies and with colored women, so that a constructive program or community betterment may be accomplished.

(d) To lead the society in a study of Negro achievement in literature, poetry, music, art and other lines of endeavor, that there may be a sympathetic appreciation of the Negro's contribution to American life along these lines.

(e) To represent the Society in any local co-operative work that may be undertaken in the community, and to have membership in Community Inter-racial Committees when organized.

Mrs. W. A. DAVIS, Chairman.
Mrs. S. A. MONTGOMERY, Sec'y.

Inter-Racial Committees.

George B. Hines, Field Secretary, White Committee, Lake Charles, La.

May 19, 1921.

My Dear Mrs. Holmes: The Social Service Department of the Woman's Missionary Society is doing a work in our community that can not be estimated in its far-reaching results. For many years it has appeared to me that the good women could do a splendid piece of service by supervising the training of the colored women and children for the work which most of them will do. I feel sure that you are quietly, and yet effectively, solving a problem which to many of us has seemed almost unsolvable. Your efforts to secure playgrounds for the children and to better equip mothers for the duties of the home and the training of girls to do the work which they are going to perform in the community, has given me as much encouragement concerning the relations of the two races as anything which has yet been undertaken. If I, at any time can, be of any service to you in this real Christian service which you are rendering to our city, do not hesitate to command me and I will gladly assist is every way possible and to the fullest extent of my ability.

Very cordially,
G. B. HINES.

Two years ago the Social Service Committee of the Woman's Missionary Society, First M. E. Church, South, called a meeting of the colored women to meet at the C. M. E. Church, an organization known as the "Community Club" was formed and has held monthly meetings since that time.

The programs are inspiring, the devotional exercises are made prominent and are very spiritual. The story hour attracts from one hundred to three hundred little eager black-eyed folk to say nothing of the interested mothers, and the talks and discussions on sanitary conditions, hygiene, homemaking, care of the children and other live topics of to-day are made practical and instructive.

At first the talks were made by the women of the missionary society, then colored teachers and social workers helped and finally business men, doctors and trained nurses became interested and aided in the work.

We are more and more impressed with the importance of this work inaugurated by the Woman's Council of our church.

If there is anything that will overcome the antagonism of the races, it is this spirit of Christian helpfulness. Christ's spirit is always the only true conqueror. It is true that the colored churches represent the best elements of the race, but is not the same true of the white race and do not great movements begin in our churches? The eagerness of these people to learn, their deference and great respect for the women who have gone to them, their enthusiasm for the enterprises undertaken, the children's play grounds, the day nursery, the bureau for help, and other plans, have been very encouraging. The best element of the Negro race are not concerned with social equality; they are

(Concluded on Page 13.)

Epworth League.

SOME FACTS ABOUT THE EPWORTH LEAGUE CONFERENCE, HATTIESBURG, JUNE 7-10.

Special Car: A special car will leave each of several large points so as to arrive in Hattiesburg as early as possible on June 7. Plans are being made to have cars from Vicksburg, Jackson, Meridian, and Gulfport. Probably others will be arranged for later. All who can do so are urged to go on these specials.

Special Rates on Railroads: If a sufficient number of full fares are sold to the delegates, a return rate of one-half will be allowed. Be sure to get a receipt when you buy your ticket. Present this to the secretary upon arrival at the Conference.

Who Should Attend: Every pastor or member of the Mississippi Conference, all Conference officers, all members of the Epworth League Board, and all chapter presidents are members ex-officio of this Conference. In addition to those mentioned, each chapter should elect a delegate for every ten members. Any others who wish to attend are cordially invited. The number is unlimited. If your church has not a chapter, you should select several of your leading young people and send them as delegates. Send names of delegates to Mr. J. H. Weems, Hattiesburg, and entertainment will be provided.

The Banner: The Conference has a banner which it awards each year to the district which is best represented. The chapter in that district which has the largest delegation becomes the custodian of the banner for the year. Capitol Street League, Jackson, is now in possession of the banner.

Recreation: The first night will be devoted largely to a reception provided the delegates by the Leaguers of Hattiesburg. Other features of recreation will be provided.

Sunrise Prayer Meetings: Sunrise prayer meetings will be each morning and it is in these services that a great part of the inspiration comes.

Mission Study Class: A mission study class will be conducted for those who wish to hold classes the following year in their own chapters.

Departmental Meetings: Meetings on methods of the various departments will be held simultaneously. Splendid instructors have been secured for these classes.

Bible Hour: Each morning Rev. M. L. Burton, of Jackson, will conduct a Bible Hour.

The Volunteers: The Volunteers will hold their third annual reunion in the form of a banquet some time during the Conference.

Music: The music of the Conference will be in charge of Dr. B. E. Mitchell, of Millsaps College. He will be assisted by a male quartette.

Registration: Do not fail to register upon arrival at the Conference. This is the only method we have of ascertaining which district should receive the banner.

Speakers' Personelle: The speakers' personelle has not been entirely completed at this time, but already it includes such people as the following: Dr. B. E. Mitchell, Rev. M. L. Burton, Rev. J. Lloyd Decell, Rev. S. F. Harkey, Mrs. F. S. Love (North Carolina) and Mr. Garfield Evans (Central Office Representative).

For Further Information: Address Mr. W. D. Hawkins, President, Meridian, Miss., or Miss Erma M. Kile, Secretary, Jackson, Miss.

ERMA M. KILE,
Conference Secretary.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE, JUNE 7-10.

Mississippi Conference Epworth League will convene in Main Street church, Hattiesburg, June 7, at 7:45 p.m., and will continue in session until the evening of June 10.

Our theme for the Conference is Social Service, and we will have several addresses along this line, and have group meetings on each of the mornings, studying the various departments of League work. Each department is in the hands of an efficient director.

The Bible Periods will be on "The Social Principles of Jesus," conducted by Rev. M. L. Burton.

Mrs. F. S. Love, of Wilson, N. C. (formerly Junior Superintendent in the Central Office), will have charge of the Junior and Intermediate work.

Professor Garfield Evans, of Nashville, will have charge of the missionary work.

Mission Study groups will be taught by efficient directors, using the two books, "Serving the Neighborhood" (Home Book), and "In Wembo Nyama Land" (Foreign Book).

The music will be a feature, under the direction of Dr. B. E. Mitchell, of Millsaps College, assisted by the Millsaps quartette, two local quartettes, and a large choir.

On the morning of the 8th, we will have the communion service at sunrise, conducted by Rev. W. W. Graves, assisted by the other six presiding elders.

The afternoon of the 9th has been given to the local chapters for their automobile ride and picnic supper.

Every pastor, presiding elder, and Epworth League president should attend, with a big delegation from every individual chapter, and where there are no Leagues, two or more young people are cordially invited to attend.

Reduced rates. All of the railroads have granted a one and a half fare, provided there are 350 regular certificates, properly signed, to Conference.

Send the names of your delegates as early as possible to Mr. J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.

This promises to be the greatest religious gathering ever held in the State, and be sure you are there.

Some of the districts have arranged for a special car to take their delegates to Hattiesburg, and other districts are making arrangements for one. Get in touch with your district secretary, and find out about your car.

The program is nearly completed, and will be mailed to all the pastors.

W. D. HAWKINS,
President Mississippi Conference Epworth League.

ON TO THE SOUTHERN ASSEMBLY!

The attention of all our Epworth Leaguers is called to the advantages to be gained by going to Junaluska for the Epworth League Assembly, June 30-July 10.

Those who are looking for a place to spend their vacation can find nothing better than the opportunities afforded here. The railroad fare will be one and one-half fare for the round trip. Identification certificates may be had on application to J. Dale Stentz, Lake Junaluska, N. C. It is necessary to fill out these certificates before the special rate is obtainable. Board and room in the dormitories and cafeteria can be had at $10.50 and $12.50 a week. The hotels will furnish board at from $12.50 to $17.50 per week. You can't spend a cheaper vacation than that anywhere.

The program is of very high type. Just to hear Dr. Christian F. Reiser, New York City, will be worth the trip. He will make several addresses and conduct a group in the discussion of Recreation and Culture. Then there will be Bishops DuBose and Darlington, Dr. F. N. Parker, Rev. J. Marvin Culbreth, Rev. W. B. Hogg, Dr. Bennett, Dr. Few, Dr. McCarthy, C. C. Menzier, J. E. Ellis, W. G. Echols, J. B. Grambling, Mrs. F. S. Love, Mrs. Simeon Shaw, and others. Of the Central Office force, Dr. F. S. Parker, R. E. Nollner, and E. C. Harbin will be present.

And Stunt Night! Well, you just can't afford to miss it.

Then there is the recreation each afternoon. Remember the water baseball game last summer? Remember the baseball game between the girls and boys, when the boys wore girls' clothes? There'll be more fun than ever this year.

There'll be another big pageant and a Fourth of July trip to Eagle's Nest.

There'll be a District Secretaries' Training School in session each day for thirty or forty-five minutes.

There'll be morning prayer hikes.

There'll be ten days of rich fellowship with the finest body of young people in America.

Get up a party from your Conference. Make your plans to go.

You can't afford to miss it.

Methodism Expects Every Man To Do His Duty

It was more than a century ago that the great Nelson faced the combined fleets of France and Spain off Trafalgar. Two giant Armadas were about to engage in a deadly and fateful struggle for supremacy. Tremendous consequences hung upon the issue of that dread conflict.

As the battle joined, Lord Nelson flung from the masthead his immortal pennant: "England expects every man to do his duty."

His comrades caught their commander's patriotic spirit, and they did their duty to a man. Nelson fell but England won. Every man did his duty, and the enemy was shattered. Brittannia ruled the seas.

The Church Has Launched an Offensive

Today Methodism is in the midst of a struggle more momentous than Trafalgar. We seek to Christianize the education of the country---thereby Christianizing a whole generation and making "the kingdom come without observation." We seek to produce a multitude of Christian leaders for the world and workers for pulpit and mission field. We seek to stay the progress of that spirit which would teach our boys and girls that there is no God and that the hope of eternal life is a disordered dream. We seek to build the finest system of Christian schools and colleges in America, and enable them to receive the thousands they now are forced to drive from their doors.

He is a strange order of man who does not see in the Christian Education Movement the hope of Church and home and native land. He has read wrong the history of the past and the signs of the present who does not know that Methodism must educate or die.

Every Man to His Task

The Church expects every man to do his duty---every charge to meet its obligation to the full. There can be no failure if we catch the spirit of Wesley, of Whitefield, of McKendree, of the fathers of our faith. If we do not triumph in this it will be only because our hearts first quailed and lost their spiritual confidence.

What boots it that toil and struggle and unceasing sacrifice is demanded of us? Has it not been the price of all achievement? Why should conditions and exigencies purely temporal stay the onward marching of the King? The most brilliant chapters of our history were written in the face of difficulties a million times more severe.

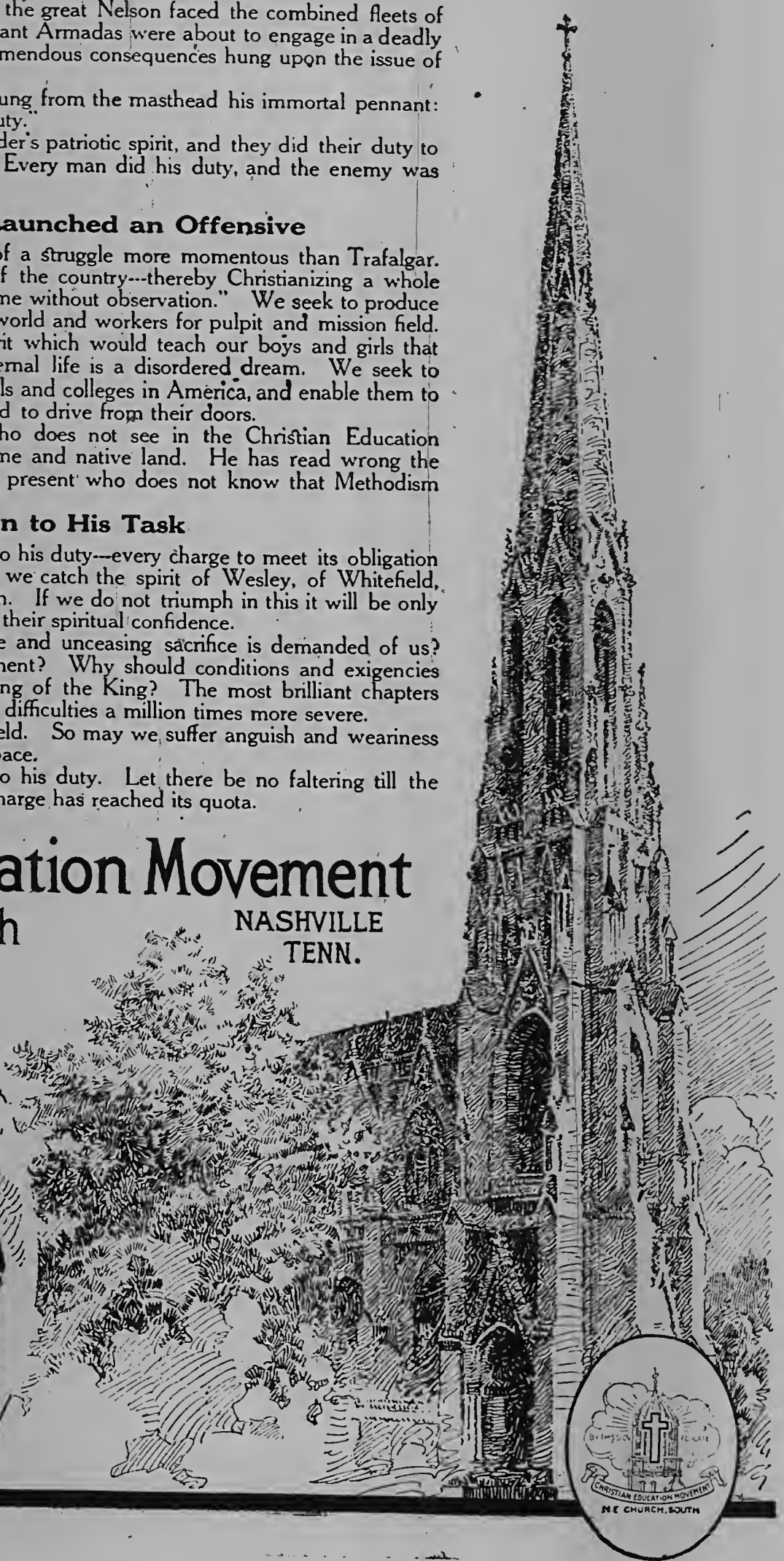
Nelson fell but England held the field. So may we suffer anguish and weariness if through our toil the kingdom grows apace.

Methodism expects every man to do his duty. Let there be no faltering till the task is done. No cessation until every charge has reached its quota.

Christian Education Movement

M·E·Church · South

NASHVILLE
TENN.



NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 68—No. 23. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3357.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 9, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

WE REMEMBER THEM.

Friday, June 3, was observed as Confederate Memorial Day. The banks and public institutions generally were closed, and appropriate services were held in various places in memory of those who gave their lives for the cause in which they believed. Without a trace of the spirit that would exalt sectionalism above the interests of the land we ardently love as a whole, and without a single regret that we have in this country one great government instead of two, we reverently lay a flower upon the graves of those who wore the gray. They knew no other course of right than the one they followed, and we thank God for the men who were willing to die for their convictions in a day when mighty issues were at stake. They loved their country and they gave their lives in its defense. What more can men do? Their children have a rich heritage in the memory of their devotion—a heritage that inspires a patriotism that knows no geographical limits when the interests of their beloved nation are at stake. They are not less, but more loyal because of the heroic deeds of their sires.

SUBMIT THE CONSTITUTION.

There seems to be a very strong sentiment in the Constitutional Convention, now in session in Louisiana, in opposition to submitting the Constitution to the people of the State for adoption. In spite of all that may be said in favor of such a course, we believe there is one consideration in favor of submitting the document which ought to outweigh all arguments against it. In a republican form of government, after the government is set up, the people are content to let their representatives act for them; but since the sovereign authority resides in the people themselves, they certainly have a right to a direct voice concerning the fundamental document through which that authority is delegated. As we see it, the Convention is simply the agent of the people in drawing up for their consideration a Constitution—not clothed with authority to adopt it themselves for the people. To our way of thinking, the Constitution does not and cannot represent the sovereign will of the people unless the people themselves have directly adopted it. Authority under the Constitution can be delegated, but not authority over the Constitution. If an amendment to the Constitution has to be submitted to the people, why should not the Constitution itself be submitted?

A WEEK WITHOUT ACCIDENTS.

We do not use the above caption to suggest that any such week has actually been known, but to emphasize a campaign that is now being waged in New Orleans and throughout the country to lessen the number of casualties by exercising at least a reasonable degree of caution. One has only to watch the traffic for a few minutes on any city street to realize that a great many people apparently leave their minds at home when they go to town. Both pedestrians and drivers of vehicles seem to be afflicted with the mental disease vulgarly known as "nobody home." In New Orleans alone, scores of accidents are reported each month, some of them resulting fatally, upon which the verdict is passed, after due investigation, "unavoidable," meaning, as a rule, just the opposite. It is commonly reported that the lawyer who devised the warning used at railroad crossings, "Stop, Look, Listen," received a large fee for his services in composing such a perfect safety device; he deserved it—but his labor was largely lost so far as the average man is concerned. We suggest the following as a kind of slogan for those who would live to a ripe old age: "A careful fool is likely to live longer than a reckless philosopher."

MORALITY BY AGREEMENT.

We are not sufficiently learned in the technicalities of the law to know whether the proposed clause in the new Constitution of Louisiana to prevent the dissemination of racing news will put horse racing in the State out of business or not; we earnestly hope, however, that the great majority of the members of the Convention who stand for the protection of the people against the evils of gambling will insist upon a measure that is "hog tight, bull strong, and horse high." It is a strange thing that anybody can be found who will publicly oppose an enactment that will put an end to a "sport" that thrives upon gambling, that cannot exist without it, and that sends thousands of people to ruin every year because of it. So far as we have been able to learn, there is not a single argument in favor of racing except the fallacious one that it is a form of entertainment that attracts tourists, who contribute liberally to the welfare of the business community. The whole thing is evil, and that continually, and it ought to be outlawed both by constitutional and legislative enactments. In this connection, the attitude of the New Orleans newspapers would be amusing if it were not so pitifully weak. They agree that the dissemination of racing news is the one means by which the gamblers are enabled to ply their trade, and they agree that the city would be much better off without the operation of the handbooks; but because all will not agree to cease publishing the news, each one claims that it has to publish it in self-defense. In our opinion, if they would stop flinging stones at one another and act upon the simple principle that right is right, those of them which oppose publishing such news would cease to publish it regardless of what the others did. If they cannot promote morality by agreement, they might develop backbone enough to stand for the right even if they do lose a few dollars by loss of circulation. As it is, they present the strange spectacle of good men pleading for the enactment of a law that will force them to do right because they refuse to do it voluntarily. We hope they will get what they want—full measure, shaken together, pressed down, and running over.

MAKING IMPROVEMENTS.

If a man should employ a carpenter to make improvements on his home, he would be considered very foolish if he did not tell the carpenter in just what respect he wanted changes made. The making of a change for the better always implies a knowledge of the things that are not right. Too many of us are striving to "go on to perfection" without knowing the exact points wherein we are weak. It ought to be possible for us, by careful examination, to discover even the little things that need to be changed in our lives in order that we steadily become better, and, having discovered them, it ought to be possible for us to change them, one at a time at least.

HE MEANS BUSINESS.

We know a man who pledged to the Christian Education Movement more than he is able to pay—according to some of his friends. But this man believes in the cause, and he keeps in mind the adage, "Where there's a will, there's a way." So, during the hot summer months he is saving five or ten cents a day on his lunch downtown and putting that amount aside to pay his pledge. We do not yet know the outcome of the educational campaign, but we do know that it is not too late for some people who thought they could not give to it to take stock of their resources and find that they can make a liberal contribution. A great many people could do that without denying themselves anything.

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HOW FARES THE FIGHT?

How fared the fight with thee to-day?
Not well? Ah, nay,
Thou hast not lost; thou canst not lose.

However much they tear and bruise
The panting breast, the straining thews
Which are thy spirit's citadel,
If thou and faith upon the walls
Are comrades still when darkness falls.
Rest now! In sleep thy veins shall swell
With hope's new wine; and like a bell
From valley's deep heard on the height,
Thy leagured soul, throughout the night,
Shall call to thee, "All's well."

It is thyself along that may
Thyself betray.
Arise again; arise and fight;
God's smile is in the morning light;
Lift thou thy banner brave and bright
Above thy spirit's citadel!
What matter if its fall be sure?
The pilgrim soul thy walls immure,
Clinging the wings of Azrael,
In face of all the hordes of hell,
Shall take, full-armed, its homeward flight,
And o'er thy ruins from the height
Shall call to thee, "All's well."

—Selected.

THE HIDDEN LOVE OF GOD.

By William C. Allen.

In western America, near the bases of the mountains, are great gullies—arroyos they are called—in which no moisture is visible, but under which flow streams of living water. Some men built a wall across an arroyo so deeply that the undercurrent was forced to the surface and, from the pool thus created, the life-giving fluid was distributed over the adjacent ground. The desert became prolific, the nearby waste blossomed with the beauty of the rose.

There are rocks hidden from view which we never look upon, there are drops in the depths of the ocean we never see, yet everywhere is the imperishable love of God. Every fragment of the universe, every quiet scene, every seething volcano, the remotest recesses of the creation are receptacles of the everlasting affection of a Divinity of love. We see the exterior of His handiwork—we rejoice in its magnitude and power. Do we pause to consider that deep in the solitudes of Nature where our vision can not reach and our imagination can not follow—beyond all intellectual conceit or understanding—rests concealed the endless mystery and presence of God?

And so, by simple analogy, we determine that beyond our finite comprehension and in depths we can not fathom is the ever-present, ever-exercised carefulness and sympathy of God.

We are glad when we hear of the compassion of Jehovah; we appreciate the wealth of material blessings He oftimes bestows; but when our props fall down, when loneliness is intense, when riches take wings, when will-power diminishes and faith grows cold, we too often relinquish our grasp on the Hand that sustained us and withdraw our confidence in the Eternal Goodness that has upheld our souls. O, the pity of it all! Shall we yield to the temptation of thinking that because prosperity has diminished, God loves us no more? Shall we forget the sufferings of the Savior—the lesson of the Cross? Are not the ways of the Infinite One, of necessity, profound? Truly He who names the heavenly hosts, whose caressing care penetrates the hidden things of earth, loves us too much to permit anything to befall us—body and soul—but what is for our good.

We to-day witness the truculence, the exploiting, the shamefulness, the wounds and the sorrows of many peoples. The world refuses to hear the ancient cry of Jehovah: "Thou hast burdened me with thy sins, thou has wearied me with thy iniquities." It fails to accept the graciousness of the succeeding lines; "I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins." Like the streams submerged in the deserts of America, flows the inexhaustible kindness of God. Some seek to check it with their follies, their passions, their greed—but the higher they build up against it, the more resistlessly it comes to the surface, the more it is revealed in its purity and power. Our errors may have separated us from Jehovah, but his once hidden love will emerge triumphant in the end!

Be still my soul: Jehovah loveth thee;
Fret not, nor murmur at thy weary lot;
Though dark and lone thy journey seems to be,
Be sure that thou art ne'er by Him forgot.
He ever loves; then trust Him, trust Him still;
Let all thy care be this, the doing of His will.

San Jose, Calif.

SOME EMBARRASSING EXPERIENCES.

By Rev. T. W. Adams.

Divers and diverse experiences make up the life of an itinerant Methodist preacher. He has to deal intimately and confidentially with all classes and kinds of people. He frequently sees and hears things that trouble him. Many things that come to him give him real joy. He is always full to overflowing in the knowledge of the triumphs and tragedies in the lives of the people about him. He needs to be "as wise as a serpent and as harmless as a dove." By wisely using this knowledge his ministry becomes a great blessing; indiscretion hurts, if it does not destroy, his influence.

But I do not mean to write a homily on pastoral experiences. I want to narrate a few of mine that were specially embarrassing. My experiences in the main were free from any unpleasantness, and it would give me more pleasure to write of them, but likely as not we get more good out of the ones that were hard to bear.

In January, 1875, my young wife joined me at Osyka to go to our home near Franklinton, my first charge. I borrowed a horse and buggy for two or three days to make the trip. I had to go twenty-one miles, making a round trip of forty-two miles. It took me nearly twenty days to get back. It rained and rained, and kept on raining. It looked like we might have a repetition of the Noah episode. The streams were swollen and would not go down. We spent the time, many days and nights, at the home of a Brother Hardy. It was painfully embarrassing, for he would not charge me, and if he had I did not have the money to pay. I would have had to work it out. In that situation I learned that some plain people could be mighty good. Corroboration of this has come to me many times since.

Then, too, I was greatly embarrassed by not getting the borrowed horse and buggy back on time. There was no possible means of communication with the owner. I had to hold myself down. The rivers and creeks had me shut in. I made an effort to go anyhow, but got horse and buggy almost lost in quick-sand. That scared my wife worse than any other happening of our lives. I got the horse free from his entanglements, hitched him to the back of the buggy and pulled it out. Then we made a more successful try of it. Since that time my wife has had considerable confidence in my ability to pull out of tight places—more, she has had unfaltering faith in God. We learned some useful lessons from that experience.

When quite a young preacher I made two visits during the year to the home of one of my members, an elderly widow. I was embarrassed at both visits. At the first one, after as religious conversation as a green young pastor could hold, I asked for the Bible to hold service. The sister made a vain search for her Bible, and seeing that she was troubled, I said "Never mind." I pulled my Discipline out of my pocket and read a few verses from the funeral ritual, and prayed. At the second visit I called for her Bible. She looked at me and said, "Haven't you got that little book you had before?" She never showed any disposition to entertain me in any way during the entire year—no meals, no lodging. A few years later I read her memoir in the Advocate in which the pastor spoke glowingly of the sanctity of her character, and said that her house was the home of the pastors. I thought when I read that memoir that preachers ought to be careful about their eulogiums of the dead. Memoirs and funeral sermons overtax the veracity of preachers, sometimes. I have been afraid of myself in rendering such service—I wanted to say all the good I could, and it was not easy to keep from saying too much.

I spent one night in an embarrassment that hasn't worn off for forty years. I was most cordially invited to stop at any time I could and stay with a certain family. Later it was quite convenient for me to spend the night there. For supper there was nothing on the table but a blackberry pie. I love blackberry pie, but I was hungry that night, having ridden quite a distance, and I was anxious for some substantial food, and a good cup of coffee. When bed time came I found that there was but one bed on the place. The family slept on pallets, and they gave me the bed. My protests were unavailing. It just had to be that way. That was a distressingly uncomfortable night to me. I never visited that home again.

Another incident proved still more embarrassing. One of the leaders of one of my churches was very anxious for me to spend the night at his home. His brother-in-law, a fine young local preacher, said that if I would go he would accompany me and we would have a good time. With some misgivings I decided to go. There were five adults and about six children of us. We cooked, ate, talked, read, prayed and slept in one room about 18 feet square. There was but one room to the house. My sense of modesty was shocked, and I decided never to go blindly into another such predicament. Since then I have been careful to do some scout work in the daytime to see the lay of the land before venturing at night. It pays to be careful.

I spent one very unpleasant night in one of my church homes. I never suspected that there was any domestic trouble in the home. But at supper it was plain to me that the husband and wife did not speak. It was too entirely delicate a matter for me, a fledgling in the ministry, to touch—I played low until I could get away next morning. With a burdened heart I could only pray that God would help them. But the breach was past healing. I think I was helped by that experience, with all of its embarrassment and sorrow, to prize my own happy home the more. The contrast showed me the wisdom and joy of united hearts and lives at the head of the home.

I was greatly humiliated and distressed by a fuss I had one Sunday with one of my stewards, rather he had a fuss with me. I was just ready to begin the service when he became very angry with me and left the church. I followed him to the door and begged him to be reasonable and come back for service. He advanced on me, when on the steps, with a knife up his sleeve, as I learned afterward. He did not strike me, however. He insolently and wrathfully said, "I'll see you again." I preached on the text, "O, taste and see that the

Lord is good." I don't know that I ever felt more humble in God's hands, and realized more gratefully His goodness than in that service. I won a victory that day that amazed me, and did that church great good. Such things are hard to hear, but God can bring good out of ugly things if we will only let Him.

For several years I was greatly worried with the pastoral "naggers," who were veritable thorns in my flesh. They gave me many vexatious experiences. I talked to them and prayed for them, but nothing seemed to do them any good, and make them mend their ways. They said, "The church is dead," and "The preachers are afraid to preach their convictions, and "The preachers court their rich members," and many other such things. They wouldn't hear to reason. So I decided to change my tactics in dealing with them. I came to feel that it was my duty to them and to the cause to deal very candidly with them. I have told some of the poorer church members, "I have been to see you and the poor you mention as neglected many more times than the richest families in the church." A pastor can shut up the mouths of such croakers if he will only trouble himself to keep a memorandum and show it. "You say the church is dead," I answered. "Who are the dead church? Aren't you one of them?" "You ought to be ashamed to talk that way about the church of God; let us kneel down and pray for you and the rest of them." They can be saved from their "nagging" if we will use rebukes and exhortations in allopathic doses. It is not pleasant to give the medicine, but it needs to be done.

"I was sick and you didn't come to see me," was one of their popular plaints. I have asked them, "Did the doctor come to see you?" The answer would come, "Yes." "How did the doctor know you were sick?" "I sent for him," was answered. "Why didn't you send for me?" The answer, "I was sure you knew I was sick." "Well, I didn't—do you think I am a mind reader?" This line of talk generally brought them to their senses. I carried the matter into the pulpit and gave some wholesome instruction on the duty members owe to their pastors. I am sure we preachers owe a great deal of candor to our parishioners. The most of them mean well—they just don't know what their duty is.

I had a stubborn non-payer in my membership. I had heard the stewards talk about her in their meetings. They said she had paid no quarterage for several years—that there was no use to assess her. They turned her over to me. I had visited her home many times during the year. My last visit was a few days before Conference was to meet. The sister asked me if I were not coming back next year. I answered her very emphatically, "No madame, I am not coming back." "Why?" she asked. I replied, "I have been here all this year preaching and visiting industriously; I have visited you on several times, but you have not paid one dime." A collection proceeded at once.

Brookhaven, Miss.

MONROE-RUSTON DISTRICT CONFERENCE.

The District Conference of the Monroe-Ruston District, Louisiana Conference, was held at Lake Providence, May 3-5.

Rev. K. W. Dodson, the presiding elder, presided with ease and dignity and dispatched the business in a satisfactory manner.

Lake Providence gave the district conference a hearty welcome, which was formally expressed in a few well chosen words by the pastor, Rev. T. J. Warlick, and supplemented in a splendid, appropriate and very much appreciated address by Mrs. A. S. Hill. The committee on entertainment left nothing undone for the comfort and pleasure of the visitors, adding to the pleasure of their guests by auto drives in the afternoons through the town and along the shore of beautiful Lake Providence.

The Educational Campaign was presented by our faithful and beloved Conference Secretary, Rev. A. S. Lutz, who is always welcome to our conferences, our charges, and our homes in this section of the State, having served very acceptably as presiding elder of the Monroe District four years. The afternoon session of the first day and the night service were devoted principally to this cause.

Gloom was cast over the district conference by the announcement that after Rev. R. V. Fulton, pastor at Farmerville, had left home to go to the conference, he received news that his wife had become suddenly ill and died. Fervent prayers were offered for him and his children and a telegram expressing the sympathy of all was sent to him.

The morning session of the second day was devoted to election of delegates to the Annual Conference, selecting the place of meeting for the next session of the district conference, and pastors' reports. The delegates elected to the Annual Conference are: R. O. Randle, Monroe; J. L. Compton, Rayville; C. E. Beard, Lake Providence; E. E. Williamson, Crew Lake; W. L. P. Henry, Willhite; Dr. G. J. Caraway, Oak Grove; R. T. McClendon, Lisbon; J. A. Hughes, Eros. Alternates: F. A. Miles, Delhi; T. I. Watson, Calhoun; W. M. Hunt, West Monroe; Miss Mollie Higginbotham, Mer Rouge.

There was lively interest in the selection of the place for the meeting of the next district conference. Mangham, Rayville, and Crew Lake, all in Richland Parish, and the two latter on the same pastoral charge, Mer Rouge and Eros were placed in nomination. Eros received more votes than any other place, and then, on motion, was made the unanimous choice.

The interests of the Methodist Orphanage at Ruston were presented in a forceful sermon at 11 o'clock by the superintendent, Rev. R. W. Vaughan.

The Sunday school interests were presented at the afternoon session by Rev. Alonzo Early and Miss Hess. The program was good and elicited considerable interest. During this session the district officers were elected as follows: Chairman, Rev. K. W. Dodson; District Secretary, E. L. Walker, Jonesboro; Elementary Superintendent, Miss Ruth Lane, Taliulah; Intermediate-Senior, J. H. Miller, Ruston; Young People-Adult, Mrs. M. E. Gilbert, Gilbert; Missionary Education, Miss La Valle Calhoun, Rayville; Teacher Training Superintendent, Mrs. Addie Holloway, Mer Rouge.

Rev. J. G. Snelling represented the Memorial Home, in New Orleans, at the evening service, which was in charge of Rev. J. B. Grambling, who gave an illustrated talk with stereopticon views in the interest of the Epworth League Assembly to be held at Mansfield Female College in June.

The closing session was that of the morning of the third day. Among other committee reports was one from the committee on boundaries (you see we had a General Conference committee) recommending that at least three new pastoral charges be formed at the next Annual Conference and that sufficient missionary funds be appropriated to man them properly.

Finally, we had one real gospel sermon at 11 o'clock, by Rev. J. M. Alford, who remained over to preach for the pastor that night. Thus the first Monroe-Ruston District Conference came to an end.

A. S. J. NEILL, Secretary.

THE HATTIESBURG DISTRICT CONFERENCE.

The Hattiesburg District Conference convened at Collins, Miss., May 25, at 9 a. m., Rev. W. W. Graves, presiding elder, in the chair. J. H. Jolly was elected secretary and Rev. D. R. Campbell, assistant secretary. A strong and forceful sermon by Rev. J. T. Leggett, of the Main Street Church, Hattiesburg, had been preached the evening before as the opening of the conference. Rev. W. W. Graves, our new presiding elder, presided with grace, dignity and ease, and in that pleasing manner which Brother Graves always maintains. At the opening hour the sacrament of the Lord's Supper was administered by the presiding elder, assisted by Rev. L. Carley and Rev. G. R. Ellis. Besides Brother Leggett's sermon, splendid sermons were preached for the conference by Rev. H. Mellard, of Sumrall, and W. M. Williams, of Purvis.

The preachers of the district were all present except two, P. H. Howse, of Prentiss, and F. B. Ormond, of Richton. A splendid delegation of laymen and laywomen were present, representing the different charges, and all business of the conference was given due consideration and the committees did their work splendidly.

Wednesday afternoon was given over to the Sunday School Institute. Rev. J. C. Chambers, our field secretary, was in charge and rendered a helpful program. Wednesday night was given to the educational interest of the church, Rev. J. M. Morse in charge. Rev. J. W. Broom, financial director of the educational movement for the Mississippi Conference, was the first speaker, who gave us a message full of enthusiasm that showed his faith in the movement and gripped the audience. After this address, we had the stereopticon views of our educational institutions, accompanied by an inspiring message by Brother Morse. Other interests of the church were ably represented by the following men: Conference Hospital at Hattiesburg, Rev. G. S. Harmon; Child's Home Finding Society, and Memorial Home at New Orleans, Rev. John L. Sutton; Millsaps College, Prof. B. E. Mitchell. The following delegates were elected to the Annual Conference: John A. McLeod, Dora Hilburn, W. S. F. Tatum, James Hand, G. W. Holloway, Dr. G. P. Terrel, H. V. Waits, and Mrs. H. McMullan. Alternate delegates: F. L. Matthews, W. F. Corley, J. S. Thompson and D. R. Campbell. K. T. Moore was elected lay leader.

W. D. Hawkins spoke in the interest of the Epworth League work and urged a full attendance at the League Conference. J. T. Leggett, J. E. Williams, C. M. Crossley, and S. C. Moody were appointed as the licensing committee. Main Street, Hattiesburg, was chosen as the place for the next district conference. Our efficient Centenary representative, W. D. Hawkins, presented in a most forceful manner the needs of this great work, and showed pictures illustrating the splendid work being done in the foreign field.

All were praising the good people of Collins for the generous way they entertained the conference. The presiding elder said, "Every one says he has the best home." Rev. W. M. Williams read resolutions of thanks to the people of Collins for their kind hospitality, and to Rev. J. M. Lewis, their pastor, for his untiring efforts to make our stay pleasant. These resolutions were adopted by a rising vote.

J. H. JOLLY, Secretary.

DON'T READ THIS IF YOU ARE BEHIND WITH YOUR CENTENARY PLEDGE.

By R. S. Stewart.

Three years ago a representative body of Southern Methodists advised, and the General Conference authorized, a Missionary Campaign for $35,000,000. This news sent a shock throughout the religious world. The minds of some were stupefied. Such a sum was unheard of in the history of missionary enterprise. But a year later the hopes of the faithful were realized. Without "credits," the vast sum was over-subscribed and an epoch had been marked not only in the history of Methodism, but in church history. The Methodist Centenary and the movements which it inspired in other denominations will be one of the mountain peaks of history as future men look back to count the significant things of progress. Well may Southern Methodism thank God for her high privileges of Christian leadership. She is standing on holy ground. May she give careful heed to God's voice that "no man take her crown."

The news of Southern Methodism's faithfulness to her Centenary responsibilities is the property of the world. We would not detract from the sacrifice of our people; but, "honor to him whom honor is due." There is another Methodist Church which has surpassed us and the world knows nothing about it. Their record is written in heaven. To the Japanese a dollar represents considerably more in value than it does to the American. Notwithstanding this, the Japan Methodist Church has subscribed sixteen dollars and

fifty cents per capita which is fifty cents more than we pay here. I am using as a basis the amount taken in the regular church subscriptions exclusive of 'special' and averaging it among the entire membership.

If we take as a basis of comparison the annual number of subscribers under our two columns respectively, we discover that while Southern Methodism has paid thirty-five dollars Japan Methodism has paid twenty-eight dollars per capita.

But let us consider further that probably the bulk of Japan's subscription has been made in a three-year period, whereas we have made our money upon a basis of five years. Making allowance for this, our average annual subscription has been seven dollars while that of the Japanese has been twenty-eight dollars and fifty cents annually for the first three years, and seven dollars annually for the succeeding two years. Southern Methodism launched her campaign with a great noise, money came in, and many who were not members of church took a deep interest in her financial help. Japanese Methodism launched her campaign amid a great desert of heathen paganism and made the air ring to know in the midst of them.

Southern Methodism exhausted her fund while the greatest prosperity of history aided the liberality of our people. Japanese Methodism made her pledge after the economic crash had brought financial ability to its lowest ebb. She raised her subscriptions during an industrial cyclone when great business firms were crashing into bankruptcy like pine trees uprooted in a forest. She subscribed every dollar of her objective with a ten per cent surplus at a time when thousands of people were out of work, many of whom were her own members.

But how does the comparison run when we talk about collections? The plan of the Japan Church calls for monthly collections. Southern Methodism has paid on her pledge ???. Japan Methodism, five months after her campaign, is keeping up with her schedule and is paid up to date.

There is in Japan a little band of only 20,000 Methodists. The aggregate of their giving has not been large according to our way of thinking. The object of this letter is not to depreciate any of our own Centenary achievements, nor to glorify the record of the Japanese. "We are unprofitable servants. We have done only that which it was our duty to do." But there is a sturdy branch of Methodism in Japan that stands shoulder to shoulder with her American sister. They dwell where Satan's seat is; they hold fast the name of Christ, and they have not denied the faith even when the price of faithfulness is sacrifice and blood.

FOR A MORE ELASTIC SYSTEM.

By Rev. Henry T. Young.

Men differ. Most men are slaves to environment and conditions. If protected, and guided through certain beaten paths, they make useful men, but only so when circumstances are favorable. Gray wrote very beautifully of this class in his "Country Churchyard" or Elegy. We sit at the feet of the favored ones to-day, and weep over the ill-favored.

There is another class, or we might say, "the other class." They rise in spite of ill-fortune, or unfavorable circumstances. Like a Joan of Arc, a Lincoln, or an Edison, they rise; Divinely endowed, they can but express themselves. You will find them often leading in law, surgery, medicine, engineering, etc. They also are found in the ministry. Measured by the standard of book knowledge, they are found wanting, but guaged by the eternal, they are found to bear fruit. Rigid systems of men would debar many of these men; the elastic system of God opens a door for them into a boundless field.

Let's make our conditions for entrance into our traveling connection a little more elastic. When God calls a man to preach, and endows him for the work, we should not make his educational qualification so primary as we do. Other denominations—the most of them do this, but we are different. We are a church of and for the masses.

We have a course of study that develops a man mentally after we take him in, and many of us have gotten a vision of the best of education after we have been received on trial, and have gone on to school. Even Bishop Sam Ward did. Many men are serving as supplies in our church who because of their peculiar gifts and consecration are worthy of a place among us as traveling preachers. They can handle men to good purpose, and effective preaching; and in spite of their lack of school training, are studious and thoroughly abreast of the times. Many of them are more effective, especially in rural sections, than some who have more "book learning," and because of which have been admitted into the traveling connection.

These men serving as supplies are wearing themselves out in service for our Lord in the Methodist church. Because they are not members of our Annual Conferences they are never given such places as we have as traveling preachers to fill. When they are worn out, they drop out, are forgotten, and do not share in our superannuate fund. Such ought not to be. Let's add some more to paragraph 777, Discipline 1910. Let's say, "Provided that where men desire admission on trial who have not met the requirements for Freshman class, mentioned above, but who have the equivalent of a seventh grade education and have served as supply at least two years, and have recommendation from the presiding elder in whose district they have served, setting forth the fact of their peculiar gifts for the ministry, that they may be received by a majority of the votes of those attending the Annual Conference. Provided, further, that all such so admitted shall serve four years on trial, the first two years being assigned them for the purpose of study in the various branches of a common school education."

Natchitoches, La.

SAM P. JONES.

By Rev. Theodore Copeland.

When David mourned for Abner, the son of Ner, and refused to eat bread because of his grief, he said to his servants, "Know ye not that there is a prince and a great man fallen this day in Israel?" That Sam P. Jones was a great man in the ranks of God's distinguished servants, is a verdict which finds response in the hearts of the lofty and the low, while men and women and children repeat with love and veneration the name of Sam P. Jones. If it be true that history is but the lengthened shadows of the world's great men, it is equally true that the shadows of this fallen hero will be projected through the coming years and will afford rest and refreshment to many weary souls, for his memory will linger like a benediction when most of his contemporaries shall have been forgotten.

Since the eighteenth century, when George Whitefield gathered immense audiences and preached with seraphic zeal, and charmed the multitudes with the vehemence and earnestness of his oratory, there has not risen a greater evangelist or a more popular public speaker than Sam Jones. Original, unique, profound, tender as a mother, brave as a plumed knight, he shines in the firmament with a lustre all his own. Apes and imitators he has had in great abundance, but like a star that dwells apart, he remains solitary, and unapproachable.

Sam Jones was a genius. With a marvelous intuition, he threaded every channel of the heart of man. He knew human nature. He was familiar with all the phases of thought and passion and emotion; and with a master's hand, he swept all the keys of that wonderful organ called the human heart.

His unique and unfamiliar methods frequently provoked criticism, and even bitterness; the men of the cloth were often shocked by slang expressions, and his telling anecdotes, and his undignified demeanor. But the common as well as the uncommon people heard him gladly. Multitudes who never attended any place of worship were drawn by the spell and fascination of his remarkable man, and in many instances 'took' [illegible] to God, remained to pray. Thousands from the different walks of life who had never thought much about religion, many men, many times intoxicated, sinners—men and women hardened in crime, voices lost and almost sold out to perdition.

Sam Jones was a master of humanity. No other man of his generation could draw together and hold such immense crowds of people for such weeks and command their continual attention to the end. Mayors, governors, congressmen, millionaires, millionaires and bankrupts were by his words alternately convicted, with laughter and confused with tears. His stern denunciations terrified the wicked and almost drove them to despair; his pathetic appeals and impassioned entreaties subdued every heart. His tender sympathy brought tears to eyes unused to weeping. He was an outstanding illustration of the profound remark that a sinner in this world is a crime and must be expiated. The tribute of veneration and eulogy followed the man wherever he went. Wicked men respected his manhood and admired his character. His enemies asserted that he preached for self and not for love of souls. His whole public life constituted such an indictment like the good Bishop in Victor Hugo's masterpiece, when Sam Jones purse was full he went among the poor. Nothing afforded him greater pleasure than an opportunity to relieve the temporal wants of the destitute and the unfortunate; and his timely aid has often caused the widow's heart to sing for joy.

A braver soul than our lamented brother never walked this earth. He feared God, but was not intimidated by men. He denounced sin in the strongest terms, whether he spoke to respectable, self-conceited sinners or to the dregs of society, and did not fear the face of any man.

In all his ministrations he was prompted by an ardent, passionate love for lost men. His sympathy knew no bounds. The forlorn and abandoned drunkard never sank so low in dissipation and crime that he did not find in Sam Jones a helper and friend. The gambler, the thief, the bum, the social outcast, flocked to hear him preach a gospel which flings the inspiration of hope to every sinner in the world. His scathing denunciations frequently enraged corrupt men in official circles, and fashionable, worldly-minded women were indignant as their sensitive, cultivated ears tingled under his sarcastic speech; but under all his harsh words and his thundering anathemas, men saw a great, loving, sympathetic heart which was yearning for their recovery from sin and its awful consequences.

For over a quarter of a century the name of Sam Jones has been a household word; he moved like a colossal figure across the continent, preaching and lecturing to vast multitudes of listening, admiring men and women, and kindling a new hope in many a heart. He rests from his labors and his work will follow him.

When we shall stand at last in the light of the judgment throne, we shall see a numerous company brought to God through the instrumentality of this great preacher, who have washed their robes and made them white in the blood of the Lamb.

Dallas, Texas.

THE HOUND OF HEAVEN.

Now, there is no man who lives to any depth who will not confess that there is something at the back of things which deals with him in the name of God—what Francis Thompson calls "The Hound of Heaven." It pursues a man, driving him into corners, and there it lies in wait for him. The Bible is full of it. The Psalms are full of it. The Psalms do not call it a thing. They call it a person. So do I. It is, I believe, God. That is the one thing I know. I know that there is a way which this last companion of my soul is urging me to take.—J. A. Hutton.

We have to know a good many people to become well acquainted with ourselves.—Selected.

HISTORY OF THE ALUMNAE ASSOCIATION AND OF PORT GIBSON FEMALE COLLEGE.

By Mrs. Maggie Williams Musgrove.

In the beautiful old town of Port Gibson, Mississippi, there has just occurred an event of very real significance to the community, and, it is to be hoped, to the State at large. Certainly it was an occasion that threw into splendid relief the present effort of the church to promote Christian Education throughout our land. It was a rallying of the alumnae and former students of the Port Gibson Female College, to promote the good, preserve the history, and compile for future generations the records of the historic old pile that has nurtured and sheltered the daughters of our Southland through a century of time.

The Alumnae Association, which was organized a year ago with Mrs. Mary Lum Reagan, of Rocky Springs, Honorary President; Mrs Hattie Willis Galloway, of Jackson, Miss., Honorary Vice President; Mrs. Maud Kennard, Shelby, President; Mrs. Annie McGilvary Heath, Vice-President, and Miss Norine Schillig, Secretary and Treasurer, sent out invitations to all members and former students in the Vicksburg District, as well as to those of the colleges of Millsaps and Brookhaven, Seashore School and Mississippi Conference Training School, to be present at a reunion on Friday, April 22.

In spite of the storm of the night before that made the roads difficult for automobiles, a large crowd assembled at eleven o'clock on that day. The old chapel had been made beautiful by a most artistic arrangement of flowers and plants, and every one was presented with pansies—the college flower, Mrs. Reagan, the student of seventy-seven years, receiving hers from little Laura D. Satterfield, the student of one year. The exercises were opened by a prayer by the Rev. Mr. Harmon of the Methodist Church, which was followed by the singing of "America," and a short address by Mr. M. M. Satterfield, Master of Ceremonies, after which he requested the students of each college to stand as the roll of colleges was called. It was extremely gratifying to Port Gibson when such a number rose from P. G. F. C., and it caused a genuine thrill when, at the request that every one who had been educated at a church school rise, only three in all that assembly remained seated. Dr. A. F. Watkins, President of Millsaps College, was then introduced, and taking for his subject, "What Does the Church Propose To Do for the Colleges, and Why?", delivered the most masterly address heard here in many years. He was followed by Dr. W. R. Bourne, who in happy vein spoke on "What Should the Alumni Do for the Colleges and Church, and Why?", summing it all up in the word "Love!"

Having reached the noon hour, there followed a most delightful lunch served amid a bower of pink roses in the college dining room. Though there were many present both eminent and learned, the place of honor was given to Mrs. Mary Lum Reagan, the oldest living graduate, and quite a diversion was created when Miss May Russel, of the class of 1879, took from Mrs. Reagan the fork she was using and holding it up, told the story of it. It had been brought to P. G. F. C. by Mary Lum when she came, a young girl in 1811, and had been used during her four years' stay. Later, during the Civil War, it had been stolen by a Yankee soldier, and after thirty-three years, through his advertising in a Washington paper had been returned to Mrs. Reagan. Following the luncheon, toasts were given by Mr. Herbert Crisler for Millsaps, Mrs. Roy Wilson of Vicksburg for Brookhaven, Miss Pearl Sartor for Mississippi Conference Training School. They were all apt, interesting and greatly enjoyed.

Adjourning to the chapel, ten-minute talks on the needs of their respective colleges were given by the residents present. So closely had the occasion drawn all together, that the enthusiasm for P. G. F. C. aroused only friendly and amusing comment from the heads of the larger schools. Mr. Hunt, of P. G. F. C., during his talk read a letter from Mrs. Matilda Jones Holloman, of the class of 1862, suggesting that the name of Port Gibson Female College be changed to Port Gibson College. This was enthusiastically received and throughout the remainder of the day no other name was used.

Just here was given a paper on "The Early History of the College," by Miss Norine Schillig, of the class of 1900, and Secretary of the Alumnae Association. This had been placed later on the Alumnae program, but was asked for at this time by those who were compelled to leave on the afternoon train. Mrs. Maud Kennard Shelby, President of the Alumnae Association, then made a short talk, after which she turned the meeting over to the writer as Chairman of the Program Committee. After explaining the work planned and undertaken by the Association, she proceeded to call the roll of classes covering a period of seventy-three years, beginning with the class of 1848, represented by Mrs. Mary Lum Reagan, of Rocky Springs, Miss., and ending with that of 1921, represented by Miss Esta Trapp of Philadelphia, Miss.

Mrs. Reagan, fearing that she would be unable to make herself heard, requested Miss May Russell to speak for her, which Miss Russell did most graciously. After paying a beautiful tribute to the life and character of this dainty, flower-like little representative of "other days that bloomed along the years," she gave Mrs. Reagan's memories of a large class, only two members of which are living: Kate Coleman—Mrs. Judge Henry T. Ellet, of Memphis, Tenn., the daughter of one eminent jurist and the wife of another, both leading members of the bar when the bar of Port Gibson led the State; and Elizabeth Hooper—Mrs. Dr. Winter, of Jackson, Miss. Then followed the most beautiful and striking event of the day, the presentation of an armful of white lilies to Mrs. Reagan, the graduate of 1848, by Esta Trapp, the graduate of this year. On receiving them Mrs. Reagan, her daughter, Mrs. Lum, and her great-granddaughter, Roberta Lum, all stood in acknowledgment. Could the granddaughter, Mrs. Dudley, of Utica, Miss., have been present, four generations of scholars would have been represented within the old college walls.

Then came the roll of later classes, the one at the beginning of the Civil War having been omitted through a misunderstanding. This was unfortunate, for from a historical point of view it was the most important of all, it having been a patriotic gathering, the graduates wearing homespun dresses, and singing the war songs of the Confederacy.

Coming on down the years, class after class was called, and name after name of distinguished and saintly women who had become a part of the history of our country and the world; of Blanche Perkins, afterward Lady Richey, of Winchester, England, who made such a wonderful record in the class of 1864, and who with the splendid courage and self-sacrifice of the English nobility in the late world war, worked in the field at the age of seventy that English soldiers in France might be fed; of Miss May Russell, of the class of 1879, who has given her life and talent as a lecturer in the cause of temperance, and lives to see her heart's desire fulfilled; of Addie Gordon, of the class of 1884, who went out as a missionary to China, married Rev. Wm. Burk, and going with him to the new and untried field of Sung Kiang, left there an impress never to be effaced; of Miss Nell Drake, of the class of 1892, who is erecting in the Sung Kiang of to-day a splendid structure on the foundation laid by Addie Gordon; and of a long line of noble women who have taken the precepts and training of P. G. F. C. into all lands and all parts of our own land and have given gladly and freely of that which was committed to them.

History of Port Gibson Female College.

So much for the day. As for the school itself, it is inconceivable that the Methodist Church should not take advantage of the history and traditions of the college, the beauty and culture of the old town that surrounds it, to build anew in this new day and time. Port Gibson is one of the oldest towns in the State of Mississippi, well on to two hundred years having passed over it, each year adding something to its charm. Saved from the torch in 1863 by General Grant on account of its beauty, it has retained its atmosphere through all the blighting changes that have swept the world since 1914. Rich in the finer graces of life, it is poor soil indeed for Bolshevism, and therefore the place of all others where trust and virtue may be taught.

The early History of the Port Gibson Female College is obscured in the mist of years. The first record we have of it is in the will of Samuel Gibson—for whom Port Gibson is named—where, under date of November 24, 1817, he leaves the property to his wife Rebecca. It passed from her to one Ann Minor in 1822 for the sum of $2,700; then to Mr. T. B. Magruder in 1826; to Horace Clark in 1828, and from him in 1829 to the Trustees of Clinton Academy, as it was called, for $3,100. These were P. A. Van Dorn (father of Earl Van Dorn, the Confederate general), A. C. France, James Nicholls, Dan Greenleaf, Benj. Hughes, Isaac Learing, James Moore, A. B. Wooley, and James Cotton. In 1842 it was bought by Henry T. Ellet (Judge Henry T. Ellet) for the sum of $2,056.43 cash. The school at this time was under the control of the Presbyterians, the Trustees being A. H. Putnam (a grandson of Israel Putnam), Passmore Hoopes, Benj. Hughes, Zebulon Butler and Horatio Spencer; and we find at this time an act providing that the taxes on billiard tables and the money from the sale of estrays should go to the academy. The erection of the main brick building put the Trustees so in debt that a new set of men, chiefly Methodists, took charge, bought the property from Henry T. Ellet for $2,450, and paid off the indebtedness. These men were David G. Humphreys, D. S. Humphreys, Jos. Davenport, Evan S. Jefferies, Nathaniel Jefferies, George H. Humphreys, John S. Chambliss, Elias Bridges, James H. Maury, Sarah L. Barnes, Samuel Coburn (who succeeded to the home of Blennerhasset, about eight miles from town, and made famous by Aaron Burr), Peter Chambliss, P. R. Tallaferro, Alfred Barnes and Benj. G. Humphreys, afterward Governor of Mississippi. That they established the school on a sound financial basis is seen in the following advertisement in the Port Gibson Chronicle of October, 1842:

"Port Gibson Female Academy."

"E. P. Strong, Principal.
"Sarah T. Russel, Assistant.
"E. K. Knauff, Music Teacher.

"Each pupil, bed and board	$60.00
"Tuition, First Class	30.00
"Tuition, Second Class	25.00
"Tuition, Third Class	20.00
"Music	35.00
"Washing	7.50
"Bed and Bedding	7.50

"Bill for board and tuitiago is due in advance, and in all cases must be secured by a note or draft on New Orleans."

In 1849 the property was sold again to John Taylor Moore for $3,000, and in July, 1854, was resold by him and his wife Eloie to the Port Gibson Collegiate Academy, for $2,000. John Taylor Moore was one of the richest and most influential men in Claiborne County at that time, and his wife, Eloie, was a Miss Bowie, the best known members of the family being Resin P. Bowie, inventor of the Bowie knife, and James Bowie, of Alamo fame. The school was finally deeded by D. George Humphreys, President of the Board of Trustees, to the Mississippi Conference of the Methodist Episcopal Church, South, on October 14, 1869, when the name was changed to Port Gibson Female College.

The value of the College to-day, financially, is about $25,000. And from the very first it has gone steadily forward, even the Civil War not interfering. We see in an old letter of Lady Richey's that on November 7, 1864, there were one hundred girls in attendance. After the battle of Port Gibson, May 1, 1863, it was used as a hospital, all the cushions from the various churches being

(Continued on Page 9)

The Home Circle

THE ANIMAL PAINTER.

By William Thompson.

Ten thousand years or more ago,
When birds were white or black,
There lived a wise old Indian,
Whose name was Bung-ga-back.
One day he called the birds to him,
And said, "You will agree
You are not quite so beautiful
As you would like to be."

"You're right," said Robin Red Breast,
"You are a wise old man;
And if you can improve our dress,
Please let us hear your plan."

"'Tis well," replied old Bung-ga-back,
"I'm glad that you agree.
Please call around on Saturday
At quarter after three."

At the appointed time, the birds,
With keen anticipation,
Met their old friend, Chief Bung-ga-back,
With anxious contemplation.

"First, Mr. Peacock I'll adorn
With tints of sunset and the morn.
And whosoever may desire,
I'll paint their wings a flaming fire."
And so the birds came, one by one,
And stole the beauties of the sun.
The artist laid his tools aside,
And all the birds were satisfied.
And if to-day they beauty lack,
It's not the fault of Bung-ga-back.

—In Our Dumb Animals.

RHODA'S FAITH.

By Mrs. Geo. S. Brown.

In these glad days when the gospel of Jesus Christ is preached in every language and tongue, we hardly know what persecution means. We have to take down our histories and read what the Christians had to suffer when they confessed Christ. The disciples knew all about it and although Peter denied his Lord, he more than atoned for it—scourgings and prison bars no longer held any fears for him and he was ready to lay down his life in order to preach the gospel any time.

When Herod killed James, the brother of John, with a sword, it pleased the Jews so much he began to lay plans to kill Peter also. Accordingly, he put him in prison and had him guarded by many soldiers, intending after Easter to give him over to his enemies. James had, no doubt, finished the work given him to do, but God had more for Peter to accomplish, so He kept a better watch over the prison than all the soldiers could keep.

All the church people were praying for Peter and many little children added their prayers to those of the parents, for they all knew and loved Peter. One of these young girls was Rhoda and every morning when she woke, her first question would be, "Mother, is Peter out of prison yet?" One day her father asked her why she always asked that, when he was guarded by four quaternions of soldiers? "Why," she answered, "Isn't that what we are all praying for? What do the soldiers matter if God is there, when He is stronger than all of them?"

Her faith was so implicit she would run to the door every time she heard any kind of commotion in the street, feeling sure Peter was making his escape. She did not know how he was to get out, but she imagined the soldiers were to be overpowered and Peter would come marching through the streets with a procession.

One day Rhoda's mother told her that the good people of the church were going to have a prayer meeting at Mary's house. "O, may I go and pray too?" Rhoda inquired eagerly. "I wouldn't be surprised if there was an earthquake or something of the kind when we are praying, and Peter will join us there." "You must not expect such great things, Rhoda," her mother said. "Of course God answers prayer and if it His will, He will deliver Peter to us, but in His own good time." Rhoda was too dutiful a daughter to argue with her mother, but she did not see why they should pray and then not expect an answer, so she went to Mary's house, confident that Peter would worship with them.

All the while John and Mark and Mary and all the others were praying, Rhoda was listening—she gave attention to the prayers and echoed every word, but she kept her ears open, for she was expecting an answer. After awhile she heard a knock at the door of the gate, and she went to open it, her face lit up with eager anticipation. It was Peter and when he spoke she was so glad she forgot to open the door, but ran back, crying "I knew it—I knew it—our prayers are answered. Peter is here!"

Now, would you believe it? Those people actually doubted it. Here they had been for days praying God to deliver Peter, and when He did so, they said, "It cannot be—it is his spirit." Rhoda kept calling out, "It is—it is Peter," and they told her she was mad—the excitement had proved too much for her. But Peter kept on knocking and great was their astonishment when they opened the door and he walked in.

Rhoda's faith had been rewarded—she had been the first to see him and she felt that she would always love to be a door-keeper in the house of her God. She slid quietly down on a stool in the corner and listened while Peter told them how the Lord had sent an angel while he was bound in chains between two soldiers, and touched him, telling him to rise up quickly. With the implicit faith of Rhoda, he rose, his chains fell off, the soldiers and keepers did not wake, and he noiselessly followed the angel through the prison to the iron gate of the city, which opened of its own accord, and on into the street where the angel left him, and he had come on to Mary's house to tell them of his wonderful escape.

When Rhoda had an opportunity to speak to Peter she asked, "Is not this what the Master meant when he said if we had faith, we could remove mountains? Iron chains and prison doors are like mountains." Peter placed his hand tenderly on the girl's head and said, "Yes, my daughter, and your faith is what He meant when He said, "Except ye be converted and become as little children, ye cannot enter the kingdom of heaven."

JACK'S COURAGE.

Crash! Bang!

Jack's heart nearly stopped beating, and his eyes grew wide with horror; there was mother's best vase on the floor broken into hundreds of pieces.

"People shouldn't put vases on little tables just where a fellow couldn't help bumping into them," muttered Jack. Still, he had been told not to go into the drawing-room in his heavy boots, and he began to feel rather queer. "Oh, well, they'll think it was the cat," he said to himself, and off he went.

Every one had started supper when Jack came in again, and he slipped quietly to his place.

"Where's puss?" he asked.

"Oh, she's in disgrace," answered Margaret; "we've shut her up in the cellar. She knocked over mother's new vase."

"No one seems to know anything about it, so we thought puss must have done it," said mother.

"Oh," said Jack, and nothing more was said about the vase.

Jack took out his lesson books, but somehow he could not study. What was it that new teacher had said, something about courage? Oh, yes! he remembered. "Courage consists not only in bearding a lion or facing a mad bull, but in the quiet performance of unpleasant duties or the cheerful acceptance of deserved censure."

"Acceptance of deserved censure." Yes, that meant taking the blame on yourself; he remembered that.

"Miaow, miaow," came faintly from the cellar, and that settled Jack.

He cleared his throat and began manfully, "I say, mother."

"Yes, Jack," answered mother, softly.

Why would that queer feeling come in a fellow's throat!

"I—I knocked the vase over."

"I'm so glad you told me, son," she smiled back at him. "I don't mind so much about the vase, but I'd hate to think my boy wasn't truthful. Wouldn't you like to let puss in?"

"My, won't I work hard for father in the garden this summer and buy her a new vase!" thought Jack, as he went to the door and called puss.—Lillian Ladyman, in Jewels.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE CAMPAIGN NOT CLOSED.

As was naturally to be expected, a great many churches were not able to complete the every-member canvass in behalf of the Christian Education Movement in one week; and, for various good reasons, others have not yet begun the canvass. For the benefit of these, it has been distinctly understood that the time could be lengthened, and the official announcement is now made that the time has been lengthened, so that there may be no excuse for a failure to present the matter in every charge in the connection.

The reports that have already come in are encouraging, and it is evident that the interest of many of our people in the Movement was not overestimated. Practically without exception, those pastoral charges in which the matter was presented according to the official plan have reported liberal pledges, not a few of them going considerably beyond their assigned quotas.

We do not believe there is a church in the whole of Southern Methodism that does not want to have a part in the great program of promoting Christian education. So much is dependent upon the outcome of this Movement that every member in every church ought to have a part in it. Let no one, therefore, cease his efforts until the entire amount asked for—$33,000,000—has been secured. The reports to be made on Sunday, June 12, should carry the fund even beyond the goal originally set.

PREPARING FOR SERVICE.

It is so well recognized that efficiency in church work depends upon adequate preparation for service, that we will not undertake to emphasize the necessity of such preparation at the present time. We do want to call attention, however, to the fact that just now every possible opportunity is being given those who really desire better to equip themselves for more efficient service in the various organized activities of the church.

In the North Mississippi Conference, the Epworth League Conference is now in session at Grenada, with a program that cannot fail to be exceedingly helpful to those who take advantage of it. The North Mississippi Conference Training School for Sunday school workers and the Wesley Bible Class Federation will meet in Grenada, June 19-25. The courses that will be offered and the teachers who will present them are equal to the best in the church, and hundreds of those who are interested in Sunday school work should take advantage of these splendid opportunities.

In the Mississippi Conference, the Epworth League Conference is also in session at Hattiesburg, and it is offering a most attractive bill of fare to those who are in attendance. The Conference Standard Training School is also in session at Millsaps College, Jackson, and every facility is being afforded those present to increase their efficiency in Sunday school work.

In the Louisiana Conference, the State Epworth League Assembly and Conference is in session at Mansfield Female College, Mansfield, to be followed immediately by the Standard Training School for Sunday school workers, and both of these are offering a feast of good things.

In addition to all these, the Seashore Divinity School will begin its sessions at the Seashore Camp Ground, Biloxi, Miss., on June 14. This School furnishes unusual opportunities for undergraduates in the Conference courses of study to complete their work, and for all pastors to receive such instruction and inspiration as will greatly help them in their ministry. The program this year is unusually rich, both in the faculty and lecturers, and in the subjects that will be discussed.

With these opportunities at our very doors, there is no excuse for our failing to develop within our own territory men and women who will be thoroughly qualified for every good word and work in the various departments of the church. It will always be true that a call to service is a call to get ready for service.

USE THIS OPPORTUNITY.

Some of our churches are including in their annual budgets a definite amount for the Christian Education Movement. This gives opportunity for those members who cannot now see their way clear to make subscriptions to have some share in the Movement, and provides, also, for those members yet to be received.

This is an admirable plan, provided it is safeguarded in the following way: The Board of Stewards to take formal action, providing for a definite amount annually for five years in the regular budget; sign a pledge card certifying that such action has been taken. In cases where the full quota has not been pledged no church should fail to make such provision. And, if desired, the church can direct its pledge. Relate your church to some school—by its gifts to a scholarship or loan fund, or some other definite object. And do this not later than Sunday, June 12.

THE THANK OFFERING.

The Method Book of the Christian Education Movement calls for a thank offering from each congregation at the close of the every-member canvass. This is to be used in taking care of the expense of the Movement, that the schools not be required to carry this expense. The schools of the church provided the funds for expense, with the understanding that these amounts would be returned out of moneys collected later—the churches to provide the funds for such return. Of course it was understood and agreed that such amounts as were not covered by thank offerings would in the end be deducted from the askings for each school.

The full amount asked is needed by our schools. The church should take care of the expense of the campaign and this can easily be done if each congregation makes its offering. If your church did not do this last Sunday, see to it that the opportunity is given next Sunday.

"AFTER ALL, IT IS THE ADVOCATE."

Under the above caption, the Western Christian Advocate recently said some very timely things concerning the value of the circulation of the church paper. Since its words are as applicable to the New Orleans Christian Advocate as they are to the Western, we take the liberty of reproducing them. They are worth considering.

"Yes, after all it is the Advocate. What do we mean? This: If the leaders of the church are going to reach the homes of the membership, they must depend upon the church papers. In a recent meeting held in a Centenary office the question was asked, 'To what extent is the leaflet literature promoting the Centenary read?' This information was sought because there is now being sent out, and has been for that matter, during the past months, almost tons of tracts and leaflet literature promoting the interests of the church. From one pastor after another came the answer to the question, 'The people do not read this kind of literature.' We became interested at once because we are related to all these efforts to carry information concerning the program of the church down to the rank and file of the membership. Could it be possible that these men were right, that when literature is distributed in the church or sent out through the mails, that it is consigned to the waste basket or permitted to lie on the library table until it finally passes into the junk? We questioned the truth of the statement, but were assured by one after another that if our promotion program had to depend upon the leaflet literature produced in its behalf, it would not get even the least support. Here lies a problem that must not be disposed of by a wave of the hand, or a flat and open denial. If it is true, as we are now inclined to believe, it must be acknowledged that the Advocates are more and more the only reliable means by which the membership of the church is to be reached.

"There may be two ways by which the information contained in the pamphlets and leaflets may be gotten to the people, but they cannot be found apart from the personal solicitude and direction of the pastor. An unemphasized or undirected piece of literature of either of the two above named types does not get results commensurate to the cost of their production unless their value is emphasized by the pastor of the church. If he appreciates this medium of dispensing information, he must do one of two things. He must read the pamphlet or sections thereof in his pulpit or prayer meeting and call the attention of the people to the same. Or he may organize Centenary study classes and through them get out to the people information that will enable them to be informed on the greatest movement that has yet come to a body of Christian believers.

"In the midst of this perplexity about just how to reach the members of our churches comes along the Advocate with its weekly visits, regular, steady, and uninterrupted. If it is once known, it is always welcome. If a taste for it is formed, it is always anticipated with pleasure and awaited with enthusiasm. It is the old reliable dispenser of church information and spiritual inspiration. When a pastor promotes the circulation of the Advocate, he is not working for it, but for himself and the interests of the kingdom of Christ. Let those church leaders who are seeking the best means for the distribution of knowledge about world conditions and Centenary objectives remember that the Advocate never fails."

SOME FIGURES OF THE EDUCATION CAMPAIGN.

Only incomplete reports are available at the time of our going to press, but we feel, from the reports that we have, that victory should be in sight in the Education Campaign, provided a supreme effort is made to complete the task. From the meager reports to hand by June 8, we find the results in some of the leading Conferences to be as follows:

Alabama—quota, $1,088,000; pledged, $750,000; North Alabama—quota, $1,342,000; pledged, $713,000; Florida—quota, $774,000; pledged, $728,000; Virginia—quota, $1,978,000; pledged, $1,100,000; Texas—quota, $948,900; pledged, $675,000; Louisiana—quota, $1,027,000; pledged, $774,500.

It will be seen from these figures that Alabama, Florida and Virginia are leading in the campaign, and there seems no doubt that these Conferences will reach their full quotas within a few days.

From individual charges and sections have come fine reports of success. Rev. W. M. Sullivan, presiding elder of the Seashore District, Mississippi

Conference, reports that the campaign is being pushed with great zeal in that district and that some of the charges have already reached their quotas.

A telegram from Lafayette, La., brings the welcome news that the Wesley Baraca Class there, composed largely of young men students of the Southwestern Industrial Institute, a State institution, subscribed $1,330 to the Education Campaign, and that the Lafayette church has gone far beyond its quota.

PERSONAL AND OTHER NOTES.

A good report comes to us of the work at Meadville, Miss., where Rev. Paul H. Grice is pastor.

A note from Rev. W. E. Akin, of Jena, La., brings encouraging news of the work in his charge.

The Board of Education will hold its annual meeting at McKendree Church, Nashville, Tenn., on June 22.

Dr. C. M. Chapman, Poplarville, Miss., called at the Advocate office last Monday. The editor regrets that he was away and did not see him.

We acknowledge the receipt of $10 from Brother W. A. Price, of Carpenter, Miss., for the China Famine Fund. The amount was promptly applied as directed.

The revival meeting at Duck Hill, Miss., Rev. W. J. Wood, pastor, will be held June 15-25. The preaching will be done by Rev. J. A. Wells, of Gloster, Miss.

Rev. Briscoe Carter, our pastor at Minden, La., has received official notification of his appointment as a delegate to the Ecumenical Conference, to be held in London, September 6-16.

At Foxworth, Miss., where Rev. W. W. Nelson is the pastor, the work of painting the church has just been completed. A revival meeting was announced there for the present week.

Brother J. R. Abels, of Ponchatoula, La., paid the Advocate office an appreciated call on Tuesday. He reported that a fine revival was in progress at Ponchatoula, the pastor, Rev. A. J. Coburn, being assisted by Rev. L. I. McCain.

The pastor, Rev. J. H. Jolly, was recently assisted in a good meeting at Heidelberg, Miss., by Rev. A. M. Broadfoot, of Fernwood, Miss. Brother Jolly states that it was the best meeting held at that place during his pastorate.

In sending in three renewals to the Advocate Rev. J. A. McCormack, our pastor at Dubach, La., writes that he and his family have been made happy by the gift to them of a Ford Sedan car. This splendid gift came from Mr. and Mrs. T. L. James.

The Back Bay Church, Seashore District, is nearing completion, according to the report which reached us on Tuesday. The roof was on, the flooring was down, and most of the weatherboarding had been put on. Good! The cornerstone will be laid on June 17. Rev W. W. Moore is the pastor.

All the work of the church at Lumberton, Miss., is moving along nicely, according to the report of the pastor, Rev. J. M. Corley. One splendid sign of interest is the increased attendance at all the services. We thank Brother Corley for an invitation to visit him and preach to "the best people in the land."

Col. J. A. Randolph, chaplain in the U. S. Army, honored the Advocate office with a call on Thursday of last week. He was en route from Atlanta, Ga., to San Antonio, Texas, to attend a reunion of the Second Division, at which he was to deliver the memorial address. Col. Randolph is one of the best known and most efficient chaplains in the service.

Mr. and Mrs. Louis Blaylock, of Dallas, Texas, celebrated their golden wedding on June 1. Brother Blaylock has been for many years the publisher of the Texas Christian Advocate and he is well known and greatly beloved by Texas Methodism. We extend hearty good wishes to this noble Christian couple in connection with this significant event in their lives.

Under date of May 31, Rev. F. J. McCoy, of Houma, La., writes: "We have this morning finished the canvass of the membership of the Educational Campaign, and we go over the top. Our quota is $2,000 for the five years." This achievement at Houma, in the very heart of our French mission territory, ought to inspire every other church in the Conference to do its best.

Rev. J. C. Price, of Bernice, La., wrote recently to President Hunt, of Port Gibson Female College: "I am very much pleased with the improvement in my two daughters since they have been in Port Gibson Female College. I realize more than ever the value of Christian schools." It is this test of experience that demonstrates the necessity of maintaining such schools.

Rev. J. W. Faulk, of Lecompte, La., has secured Prof. D. L. Teekell, of Alexandria, La., to lead the singing in two of his meetings. Prof. Teekell uses the Methodist Hymnal in his song services—a fact which will commend him to a great many of our pastors. He is open for additional engagements after July 15. Brother Faulk states that the work is progressing nicely on his charge.

A note from Rev. C. A. Battle, presiding elder of the Lake Charles District, Louisiana Conference, pays high tribute to the services of Bishop W. F. McMurry in the bounds of the district in promoting the Christian Education Movement. Reports already in show that Lake Charles will secure its quota of $16,000, Crowley its quota of $12,000, and Lafayette its quota of $6,000, and the indications are that the whole district has done well.

During the present semester of this year, that is, since March, the Department of Teacher Training has issued the following awards of the General Sunday School Board for the successful completion of units of the Standard Training Course to a class of 61 young women in Woman's College of Alabama, Montgomery: 350 certificates, 12 diplomas, 44 blue seals, and 16 gold seals. This class has been taught by Prof. C. A. Bowen. There are great opportunities for teacher training in our church colleges.

Under recent date, the Vicksburg Evening Post, in its editorial columns, had the following to say: "When the Rev. Harmon, in Hattiesburg the other day, held a mob at bay at the point of a pistol he taught the citizenship of his State two unforgetable lessons at least. First, that a determined man with an automatic in his hand and the love of God in his heart and not afraid to die, can put the chill of fear into the hearts of men who allow themselves to attempt to take the law in their own hands. Second, that as unthinkable as the crime was, and in spite of the brute who committed it, this man of God was thinking more of protecting the law than he was of giving a thought to the cruel monster who committed the deed. Men like Dr. Harmon, possessed of the Spartan spirit to carry on, always have been and will continue to be the bulwark of American citizenship, and the preservers of our society.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. P. H. Grice, Meadville, Miss., 2; Rev. R. H. Clegg, Raleigh, Miss., 2; Rev. J. A. Poe, Lexington, Miss., 6; Rev. F. J. McCoy, Houma, La., 2; Mrs. W. T. Rehse, Vicksburg, Miss., 4; Rev. W. E. Akin, Jena, La., 4; Rev. J. M. Corley, Lumberton, Miss, 2; Miss Camilla Garlington, Reids, La., 2; G. W. Russell, Paris, Miss., 2; Rev. W. W. Nelson, Foxworth, Miss., 2; F. A. Howell, Lexington, Miss., 2; Rev. W. C. Beasley, 2; New Albany, Miss., 2; Rev. J. A. McCormack, Dubach, La., 3.

AN APPEAL IN BEHALF OF BRAXTON METHODISM.

The Advocate readers will call to mind the fact that on the 26th of last April the town of Braxton, Miss., was visited by a tornado, which left that thriving village in ruins. In almost the twinkling of an eye, stores, shops, churches and dwellings were swept away, only two or three residences being left standing. A number of lives were lost, scores were badly injured, and the people of this sadly stricken community have lost practically everything. The people of Mississippi, especially those living in near-by towns and cities, responded quickly and generously to the call for aid in this emergency, and in spite of many difficulties, the work of rebuilding the town is being prosecuted with vigor. Steps are being taken to rebuild our house of worship, one generous-hearted Methodist layman having offered to donate the lumber needed.

On account of the heavy losses they have sustained, our faithful Methodists at Braxton will not be able to raise the usual amount for pastoral support this year, but in spite of their destitute condition they have heroically pledged $300 on the pastor's salary, and expect to do their best to raise it. This amount needs to be liberally supplemented from the outside in order to save the pastor and his family from embarrassment and hardship. In view of these facts, the Executive Committee of our Conference Board of Missions has decided to issue an appeal to Mississippi Methodists for $300 as a "special" for Braxton, which is a part of the Florence charge. The pastor, Rev. C. H. Strait, has stood by the people nobly in their misfortunes. Let us not fail to come to his relief in this emergency. Who will be the first to respond?

Please send all contributions for this purpose direct to Rev. A. M. Broadfoot, Treasurer Conference Board of Missions, Fernwood, Miss.

M. M. BLACK,
President Board of Missions, Miss. Conference.
Jackson, Miss., May 31, 1921.

NOTICE.

The President of Whitworth College will leave June 11 for Palestine, Egypt, Greece, Italy, France, Belgium, Switzerland, Scotland, England, Holland. He will leave New York June 18 on the Rochambeau, and will sail from Liverpool September 24 on the Carmania for home.

Rev. H. M. Ellis will act as president of the College, and Rev. W. H. Lewis as vice president. Miss Asa Ramsey will have charge of the office, and Miss Lois Cooper will act as dean.

HISTORY OF PORT GIBSON COLLEGE.

(Continued From Page 5)

taken and used as mattresses. The Chapel was built after the war, and the frame building used as a dormitory was erected about 1900. Until the last few years, when it was torn down, there was a small wooden structure just back of the chapel, for many years used for class and music rooms. This little building was the home of Samuel Gibson and it is most unfortunate that it could not have been preserved and used as a museum for relics of the school and of the town in general. Mr. Hunt, the present President, appreciates the value of these things and hopes for a room for this purpose in the new buildings we feel sure the church will provide.

It would take a volume to tell of the many interesting occurrences associated with the College through all these years: of the wedding in the parlor of Elizabeth Allen, one of the teachers, and Dr. Wm. Russell—the parents of Irwin Russell, the dialect poet—and others well worthy of record; but this is enough to give the members of the Methodist Church in Mississippi an idea of how valuable a possession is the Female College at Port Gibson, Miss., and how necessary it is that they perpetuate and extend the efforts of these notable men to send forth in the life of the world women worthy of the church, the College, the town, and the Bible.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

WINSTON PETTUS MOORE was born at Morton, Miss., August 8, 1869, and died May 10, 1921. His parents, Lodawick Robert and Pattie Pettus Moore, moved to Mississippi from Alabama. His mother, now in age and feebleness, lives with her daughter in Jackson, Miss. His father preceded him to the glory land many years. Brother Moore's parents, being devout Christians, gave to the nine children, by precept and example, wholesome training for life. When Pettus was quite a youth he was converted and joined the Methodist Church, having been baptized in infancy. Brother Moore was twice married, the first time to Miss Rosa Moore, of Morton, Miss., who, on the thirteenth marriage anniversary, passed to her eternal reward. On October 13, 1911, he was happily married to Miss Kate Byrne, of Lula, Miss., who, with their nine-year-old daughter, Rosa, survives him. Brother Moore was educated in the public schools at Morton, Miss., and attended the A. & M. College at Starkville, Miss., one year. In 1895 he moved to Lula and entered upon a very successful business career. He was diligent and frugal, and soon took rank as one of the leading citizens of this part of the great Mississippi Delta, always interested in the progressive development of his community interests. For twenty-six continuous years he was an efficient employee of the Y. & M. V. Railroad as agent and operator here. He was engaged extensively in farming, having acquired valuable plantation property. Brother Moore was a conscientious steward in the Methodist Church and met every call the church made upon him with a ready and glad response. He loved the church and her ministers. In his relation to the church he was quiet and reticent but thoroughly dependable. He was charitable and often ministered in his unostentatious way to the needs of others. His remains were laid to rest in Oakdale Cemetery at Clarksdale, Miss., after religious services at the home of his brother, Dr. Oliver Moore, conducted by his pastor. The burial was with Masonic honors. Brother Moore was a good man and true, and will be sadly missed. May the God of all grace comfort and sustain the bereaved ones and sanctify his influence to the good of all his friends. S. A. BROWN.

Mrs. EMMA LAFAYETT WHITWORTH was born August 4, 1834; died May 2, 1921; married to Dr. John S. Whitworth, December 26, 1855; joined the Methodist Church at Soule Chapel, 1861, and remained in the same for sixty years. On June 12, 1868, her husband died, leaving to her care four sons and one daughter whom she raised to become honored citizens and worthy members of Soule Chapel, in which she had lived for sixty years. Her life closed in quiet and peace, lovingly and tenderly cared for by her children. On May 3 she was buried in the Concord cemetery. The large number present and the abundant floral offerings laid upon her grave were a tribute of love and esteem. The cords of love binding us to the past are being broken, and we look to the opening future in joyful satisfaction of the many mansions in the Father's house, where the redeemed of all ages and all lands shall meet to part no more. "Blessed are the dead who die in the Lord; yea saith the Spirit, for they rest from their labors and their works do follow them." C. H. ELLIS.

On July 7, 1920, Brother L. J. GUY left this world. A good man has gone to his reward. Brother Guy suffered many months. The writer was with him several times, and he told me more than once he was not afraid to die. He was always in his place at church. Brother Guy was born August 15, 1850. He joined the Methodist Church in the summer of 1871. His only regret was leaving his family. He leaves a wife and six children to mourn their loss, but they weep not as those that have no hope. On July 8 we laid his body to rest in the family cemetery to await the resurrection morn. His pastor,

ALGIE S. OLIVER.

RESOLUTIONS.

Whereas, the hand of death has entered the home of our much esteemed and greatly beloved friend, Mrs. I. S. Osborn, and so ruthlessly taken her loving and devoted companion from her, herefore be it resolved:

1. That we, the members of the Woman's Missionary Society of Gilbert, La., do hereby extend to Mrs. Osborn and relatives our deepest sympathy and love in this, the darkest portion of their earthly life.

2. That while we must bow in humble submission to the will of our Heavenly Father, at all times acknowledging His supreme power and wisdom, our hearts bleed at the thought of our dear friend's great bereavement.

3. That we pray that this great grief and sorrow may only sweeten and mellow her great heart of love and life of true service, and may the heavenly Father, in whom she so implicitly trusts, guard, guide and keep in sweet peace, this lonely companion and wife.

"Rest comes at length, though life be long and dreary;
The day must dawn, and darksome night be past;
All journeys end in welcome to the weary,
And heaven, the heart's true home, will come at last.

"Angels, sing on! Your faithful watches keeping;
Sing us sweet fragments of the songs above,
Till morning's joy shall end the night of weeping,
And life's long shadows break in cloudless love."

4. Resolved further, That a copy of these resolutions be given to Mrs. Osborn, also a copy placed on our Minutes, and a copy sent to the New Orleans Christian Advocate for publication. Signed:

Mrs. JOHN S. CHENAULT.

RESOLUTIONS.

Death's messenger has again made a silent entry into our quiet little village, his visit being in the parsonage home of Rev. and Mrs. A. D. George, summoning the pure, sweet soul of their beloved infant daughter, Mary Alfreda, to the arms of our Maker. Whereas, God, in His infinite love and wisdom has chosen this angelic flower, in its freshness and purity, to add grace to His heavenly throne; therefore be it resolved:

1. That we, the members of the Woman's Missionary Society of Gilbert, La., extend to her submissive and devoted parents and other loved ones, our heartfelt sympathy, thanking God for His precious promise to comfort and sustain them in bearing the weight of this, their heavy cross.

2. That we, together with her fond parents, bow in humble submission to His will, realizing that God ever moves in a mysterious way His wonders and blessings to perform.

3. That while we sorely miss her bright face and cheery presence, we will cherish the memory of her short life of sweetness and purity, and strive so to live that we shall meet her in our promised home eternal.

"Jesus, while our hearts are bleeding,
O'er the spoils that death hath won;
We would, at this solemn meeting,
Calmly say, 'Thy will be done.'

Though cast down, we're not forsaken;
Though afflicted, not alone:
Thou dids't give, and thou hast taken;
Blessed Lord, 'Thy will be done.'

"Though to-day we're filled with mourning,
Mercy still, is on the throne;
With thy smiles of love returning,
We can sing, 'Thy will be done.'

"By thy hands the boon was given;
Thou hast taken but thine own,
Lord of earth and God of heaven,
Evermore, 'Thy will be done.'

4. Resolved further, That a copy of these resolutions be given to the bereaved family, also be spread upon our Minutes, and a copy sent to the New Orleans Christian Advocate for publication. Signed:

Mrs. JOHN S. CHENAULT.

RESOLUTIONS.

Miss Ella Speeg, of Slaughter, La., died Saturday, May 21, 1921, after a short illness. The following resolutions were unanimously adopted by the members of the Slaughter Methodist Church:

Whereas death has removed from our midst a faithful and beloved member of this Sunday school; therefore be it resolved:

1. That in the death of Miss Ella Speeg, this Sabbath school and this community have sustained the sad loss of one of its truest and most worthy members; that while we bow in submission to the Divine Will, yet we bow in sorrow at our loss.

2. That this Sunday school tenders its most sincere sympathy to the bereaved family, with the prayer that He who tempers the sorrows of life will in His love, give strength to bear their great grief.

3. That a copy of this expression be conveyed to the family, and the New Orleans Christian Advocate.

THE SLAUGHTER S. S.,
By (Miss) Annie Norwood, Sec'y.

DIRECTORY OF SHREVEPORT METHODIST PREACHERS.

Rev. R. H. Wynn, presiding elder; residence, 823 Monrovia Street; telephone 3339; P. O. Box 823.

Rev. Geo. S. Sexton, First Church; residence, 2222 Fairfield Avenue; telephone, office, 128.

Rev. W. Winans Drake, Noel Memorial; residence, 543 Egan Street; telephone, 2884.

Rev. R. S. Walton, Texas Avenue; residence, 1601 Fair Place; telephone, 1531.

Rev. W. A. Mangum, Queensborough; residence, 2816 Judson Street.

Rev. H. B. Hines, Cedar Grove; residence, 66th Street, Cedar Grove.

Rev. J. M. Boykin, Bossier City; residence, Bossier City.

Rev. A. W. Turner, Superintendent Anti-Saloon League; residence, 2639 Greenwood Road; telephone, residence 1779; office, Commercial National Bank Building.

Rev. A. S. Lutz, Conference Educational Secretary; residence, 1063 Sheridan Avenue.

Rev. R. E. Smith, Centenary College.

Rev. Roy Moore, Centenary College.

Rev. D. B. Rawlins, Centenary College.

Rev. B. C. Taylor, Centenary College.

Rev. R. L. Armstrong, Centenary College.

Rev. J. B. Grambling, Centenary College.

Rev. W. F. Henderson, Sr., Cedar Grove, La., Superannuate.

CORNERSTONE LAID.

Dear Brother Carley: Permit me to state through the columns of the Advocate that the cornerstone, or in fact centerstone, of the elegant new Methodist church at West Point was laid last Friday evening at six o'clock by the pastor, Rev. Carroll Varner, with impressive ceremonies, before a large concourse filling the streets adjoining.

The order provided in the ritual of the church was followed, and assisting the pastor there were present, Rev. A. T. McIlwain, P. E.; T. E. Gregory and T. H. Lipscomb, of Columbus, and W. R. Liming, of Cedar Bluff. Very appropriate music was rendered by the choir, and Rev. B. P. Jaco, a member of the General Church Extension Board, delivered an able and inspiring address.

The church is advanced to the placing of the framing for the large Gothic windows, and bids fair to be a model of architectural beauty and appropriateness, retaining the churchly form and yet making every provision needed for the various organizations of a modern church.

We congratulate our West Point pastor and people on their good taste and generosity (it will cost $100,000), and pray that a work so happily begun may rapidly be completed and long stand to the glory of God and the proclamation of his grace to men.

THOS. H. LIPSCOMB.

Columbus, Miss.

FROM COALVILLE, MISS.

Dear Brother Carley: Just a few lines from Coalville. Things are moving along fine with us. I am going in and out amongst our people doing all the good I can. I have baptized forty babies since Conference.

We have just closed a gracious revival meeting at Bethel church. The preaching was done by Rev. Van R. Landrum, of Harieston, Miss. The Holy Spirit was present in each service and many were made to rejoice in the glory of God. Brother Landrum is fine. The preaching was scriptural, logical and powerful, coming from a heart filled with the love of God. His presentation of the claims of Jesus Christ our Lord was such as to deny any excuse for sin.

Most everybody belongs to the church up there, but one little orphan boy joined the church and gave his heart to God. The church was greatly revived, and time only can tell the good that was done.

We are repairing our three churches and expect to paint them. We want God's house to be no more a reproach because of outward appearance.

We expect a great year in the work and ask all the brethren to pray that the kingdom of God may go forward in this part of the vineyard. Pray for us.

Your brother,

L. FAYARD, P. C.

A GREAT DAY AT EDEN.

Last Sunday, May 29, was a big day at Eden, Miss. The Men's Bible class of the Methodist Church at Yazoo City came over to visit the Methodist church and Sunday school at Eden. Their mission was to "put pep and enthusiasm into Sunday school work," and to get men to go to Sunday school.

The day was a very successful and enjoyable one for all concerned. At eleven o'clock, after Sunday school was over, the pastor preached a short sermon on the "Come and Go of the Gospel." After the sermon, a delicious and bountiful dinner, prepared by the ladies of Eden, was served on the church grounds. In the afternoon there was another delightful service, of which the Yazoo City men had charge. Mr. John Bennett, president of the Bible class, acted as chairman. Several speakers were introduced and each one gave a very inspirational message to the attentive audience. The meeting closed with pledging of the Eden men to organize themselves into a Bible class similar to that one at Yazoo City, which is doing such a wonderful work both in Yazoo City and in the surrounding towns which they visit from time to time to help them organize Sunday schools and Bible classes.

B. W. LEWIS.

FROM BERNICE, LA.

Dear Brother Carley: We had a Sunday school rally yesterday at Bernice, consisting of the Sunday schools of Dubach and Bernice charges. There was an effective program for the day, carried out according to schedule time, with some substituted speakers. Brother Early, our Conference Field Sunday School Secretary, was with us and rendered efficient service on the program as substitute. We had a great day. In conclusion, we organized a Bernice and Dubach Charge Sunday School Institute, with A. B. Raily, of Dubach, president, and D. W. Caldwell, of Bernice, secretary and treasurer. The institute is to meet quarterly, rendering an effective program on improved methods of Sunday school work.

Two of the outstanding features of the day were the reports of Harmony Chapel, and Lisbon Sunday school. Rev. J. E. Napper reporting for Harmony Chapel. He stated that their Sunday school had an unbroken succession of thirty years. R. T. McClendon, reporting for Lisbon, stated that their school had been running without vacation since 1870—fifty-one years of unbroken history in Sunday school work. Mr. Editor, I think these events are worthy of comment. I am not surprised when I see and hear of so many good men and women going out from these communities and being a blessing to other neighborhoods.

I would like for this to start a little inquiry throughout our Conference, as to the unbroken succession of our Sunday schools. If any church can beat Harmony Chapel or Lisbon, speak out and let us know who you are and how you did it.

Mr. Editor, I wish you could have been with us, and helped us eat that great dinner. You just ought to have seen Early. The only thing I fear about him is that the General Board will take him away from us. They haven't any one in the general work that can beat him.

J. C. PRICE.

May 30, 1921.

GOD'S PLANS UNFOLD GRADUALLY.

God's plans, like lilies pure and white,
Wo must not tear the close-shut leaves apart—
Time will reveal the calyxes of gold.
And, if through patient toil we reach the land
Where tired feet with sandals loose may rest,
When wo shall clearly know, and understand,
I think that we shall say: "God knows the best."

—Selected.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE.

Jackson Dist.—Third Round.

Fannin, at Andrews Chapel, June 11, 12.
Rankin St., at Rankin St., June 12, 8 p.m.
Terry, at Byrum, June 25, 26.
Millsaps Memorial, June 26, 8 p.m.
Canton, July 3, 11 a.m.
Flora, at Flora, July 3, 8 p.m.
Bolton, at Raymond, July 10, 11 a.m.
Edwards, at Reeves Chapel, July 10, 3 p.m.
Capitol St., July 17, 11 a.m.
Galloway Memorial, July 17, 8 p.m.
Harrisville, at Wesleyanna, July 24, 11 a.m.
Florence and Braxton, at Florence, July 24, 8 p.m.
Yazoo City, July 31, 11 a.m.
Eden, at Pleasant Hill, July 31, 3 p.m.
Benton, at Zeigiersville, Aug. 6, 7.
Lake City, at Lampkin, Aug. 7, 3 p.m.
Vaughan, at Fletcher's Chapel, Aug. 13, 14, 11 a.m.
Lintonia, Aug. 14, 3 p.m.
Sharon, Aug. 17.
Satartia, at Phoenix, Aug. 20, 21, 11 a.m.
Madison, at Pocahontas, Aug. 21, 8 p.m.; 22, 10 a.m.
Monterey, at Mt. Carmel, Aug. 27, 28, 11 a.m.
Brandon, at Pelahatchie, Aug. 28, 8 p.m.; 29, 10 a.m.
Camden, Aug. 31.
Mendenhall and D'Lo, at Bethany, Sept. 3, 4.

M. L. BURTON, P. E.

Vicksburg Dist.—Third Round.

Hermanville, at Sarepta, June 12.
Harriston, at Harriston, 11 a.m., June 26.
Fayette, 8 p.m., June 26.
Centreville, at Stephenson, July 3.
Woodville, July 10.
Woodville cir., at Percy Creek, July 11.
Gloster and Liberty, at Woodland, July 12.
Vicksburg, Gibson Memorial, and Crawford St., Union Qr. Conf., at Gibson Memorial, 8 p.m., July 14.
Washington, July 24.
Natchez, 8 p.m., July 24.
Utica, at Burdenton, July 27.
Louise and Holly Bluff, at Holly Bluff, Aug. 7.
Silver City, at Midnight, 8 p.m., Aug. 7, 8.
Mt. Vernon, at Mt. Olive, Aug. 10.
Nebo, at ———, Aug. 11.
Rolling Fork, Aug. 14.
Anguilla, at Sunflower Chapel, Aug. 15.
Oak Ridge, at Porter's Chapel, Aug. 17.
Vicksburg, Crawford St., 11 a.m., Aug. 21.
Vicksburg, Gibson Memorial, 8 p.m., Aug. 21.
Rocky Springs, at ——— Aug. 24.
Port Gibson, 5:30 p.m., Aug. 24.
Mayersville at, Fitler, Aug. 28.
Port Gibson, 11 a.m., Sept. 4.

J. R. JONES, P. E.

Meridian Dist.—Third Round.

Meridian, Hawkins Memorial, June 12.
Meridian, Seventh Avenue, at Lost Gap, p.m., June 12.
Buccatunna, at Winchester, June 19.
Scooba, at Wahalak, July 10.
Lauderdale, at Electric Mills, p.m., July 10.
Porterville, at Briggs Chapel, July 16, 17.
Daleville, at Bethel, July 20.
Quitman, July 24.
Shubuta, p.m., July 24.
Meridian, East End, July 31.
Meridian, Herbert Watkins Memorial, p.m., July 31.
Enterprise, at Concord, Aug. 7.
DeSoto, at Hopewell, Aug. 8.
Mathersville, at Theadville, Aug. 9.
Moscow, at Hopewell, Aug. 12.
DeKalb, at Pleasant Ridge, Aug. 13, 14.
Vimville, at Pleasant Hill, Aug. 17.
Pachuta, at Orange, Aug. 20, 21.
Waynesboro, Aug. 28.
Waynesboro ct., at Hiwanle, Aug. 29.

PAUL D. HARDIN, P. E.

Sunday School

LESSON FOR JUNE 12.

Lesson Topic: Christian Patriotism and International Brotherhood.

Scripture Lesson: Isaiah 2:2-4; Acts 1:6-9.

Golden Text: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11:9.

Home Readings: Monday, The Coming of the King, Isaiah 11:1-10; Tuesday, The Call to the Nations, Isaiah 55:1-13; Wednesday, The Great Commission, Matt. 28:16-20; Thursday, "That the World May Believe," John 17:18-26; Friday, Beginning at Jerusalem," Acts 1:3-9; Saturday, Salvation Open to All, Romans 10:9-17; Sunday, The New World, Isaiah 65:17-25.

Teaching Points.

1. The prophets look forward to the time when an ideal state of society will exist on earth.
2. This ideal state of society is conditioned upon the perfect doing of the will of God.
3. This must have been one of the thoughts in the mind of Jesus when he spoke of the Kingdom of God.
4. There can be no real international brotherhood until the spirit of Christ rules the hearts of men.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Remember, class work begins Monday morning, June 20. The General Sunday School Board requires six days of study, twelve recitation periods, forty-five minutes each. We cannot afford to lower the standard of work done in these schools.

The Wesley Bible Class Federation will begin at 2:30 p.m., Monday, June 20, and will close at the evening hour. It is to be short, sharp, and to the point every minute of the time allotted. It is not too late to organize your class, enroll it, and send a representative to take part in the first federation of Bible classes in our conference.

When you receive the catalog of the Training School, please pass it on to some one that ought to attend the federation and the training school. We want trained helpers, this is your opportunity to help provide them. All I have to say is, look at the schools in the Conference that have trained teachers.

Last year several churches were wise and generous enough to offer to pay the expenses of the teachers who would attend the school. The teachers who accepted the offer testify that the instruction and high fellowship were far beyond anything they had imagined. Several said, "Why didn't you tell us what a great thing this was to be?" You have to get into it to find out what it means. I can't tell its worth, nor can any one. Once more, permit me to appeal to the men of good business sense, men who love the children, the children who are looking to us to give them the best instruction, to see to it that one or more teachers attend the school at Grenada. The teacher spends time and money in the interest of your children, why not the school spend a little money for the sake of the children?

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The Mansfield Standard Training School is almost here. You will miss a most excellent opportunity to get a course in religious instruction if you fail to enroll. This is the first Methodist Standard School ever held in the State. Please do not get it confused with schools of other sorts. If you have any credits from courses you have taken directly with the Teacher Training Department at Nashville, Tenn., you will not take them again, but select another. We will help you select your course.

Ages to Enroll.

Exceptional cases should not be less than 16 years, and 17 is better. We are anxious to have our most promising young people in this school. Let us have a full eurollment at an early date. Send your name to me at once. Epworth Leaguers in attendance at Assembly can remain over for the additional expense of $12. All pastors and Sunday school superintendents will do wisely to investigate and help secure the extra money to meet expense for Training School.

The Baton Rouge District Sunday School Meeting was held in District Conference at Amite, May 25. The attendance was fine and the department of Sunday schools was presented by the Field Secretary and Elementary Superintendent, Miss Hess. The following district officers were elected: District Secretary, O. H. Cline, Baton Rouge; Elementary Superintendent, Miss Nell Richardson, Baton Rouge; Intermediate-Senior, R. M. McGehee, Hammond; Young People and Adult, J. R. Abels, Ponchatoula; Teacher Training, Mrs. James Moore Slaughter; Missionary Education, Miss Mamye Reams, Kentwood.

All Sunday schools will do well to have a Sunday School Day program and make a great Rally Day. Make returns of your offering to C. V. Breithaupt, Alexandria, at once.

ALONZO EARLY,
Sunday School Field Secretary.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL BOARD.

Last Sunday I was with Rev. Otto Porter at Lone Pine. The three superintendents of the charge were present. We had a great day. They agreed to help create a sentiment for Sabbath observance. The three schools proposed to study the question of Evangelism and inform themselves that they might be able properly to care for the children in their community. Most of the day was headed up in the Educational Campaign.

Sunday night was spent at Madison Station. Brother McClellan received us kindly. Sabbath observance and home religion were the departments emphasized. A hearty response was given and we feel that another school is added to our list to create sentiment for Sabbath observance.

Wednesday it was our pleasure and profit to be at Collins and conduct the District Institute for the Hattiesburg District. Twenty-one out of the twenty-two charges were represented. Eighteen delegates were present and one hundred and fifty in the audience. The district was 95 per cent.

The following officers were elected: Herbert Gillis, Hattiesburg, Secretary; Miss Bernice Watley, Collins, Elementary Superintendent; Rev. J. H. Jolly, Heidelberg, Teacher Training; Rev. D. R. Campbell, Sumrall, Missions; Mr. E. L. Calhoun, Mt. Olive, Y. P. A. W. B. C.; Mr. B. S. Cats, Hattiesburg, Int. Sen. W. B. C.

The Hattiesburg District was very responsive. They agreed to a goal of membership in the Sunday school to equal the church membership.

From reports of the pastors the work in the district seems to be in good shape.

Don't forget the Conference Standard Training School, Jackson, Miss., June 7-14. Board and books $10. Many are registering. Be sure that you are not left out.

Out of the forty schools that have observed Sunday School Day, only seven came under our request for an offering. We appreciate this hearty support.

Rev. O. S. Lewis, Superintendent of the Young People-Adult Wesley Bible classes, gave us a fine lecture at the Hattiesburg District Institute. This was a most profitable occasion.

Pray for the work and the workers. God bless you. Yours in Him.

JOHN C. CHAMBERS.

RECEIPTS, MISSISSIPPI CONFERENCE, SUNDAY SCHOOL DAY.

The following Sunday schools have sent in their offerings for this year. If you have not observed the day, please do so and send your offering in early.

Forty schools so far have sent in their offerings. We are counting on you to help us. If there is a mistake in the list please notify us.

Brookhaven District.

Bogue Chitto	$ 9.79
Brookhaven	12.80
Crystal Springs	15.93
Sandy Hook	8.65
Hazlehurst	16.32
McComb Centenary	35.56
Pleasant Grove	5.00
Tilton	2.00
	$106.05

Hattiesburg District.

Eucutta	$ 6.44
Hattiesburg, Broad Street	8.00
Purvis	13.44
Sanford	2.00
	$ 32.88

Jackson District.

Madison	$ 12.00
Mendenhall	8.00
Sharon	10.00
Yazoo City	38.75
Brandon	15.00
Pelahatchie	7.30
Edwards	12.85
Rankin Street	3.20
	$107.10

Meridian District.

Daleville	$ 4.12
Stonewall	7.54
Lauderdale	8.50
East End, Meridian	15.00
Fayette	18.00
Gloster	14.00
Liberty	9.30

(Concluded on Last Page)

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

FROM THE COUNCIL BULLETIN.

Thought For The Month.

To seek the truth wherever it leads,
To live the life of love whatever it costs,
This is to be the friend and helper of God.

"We talk about the spirit of international righteousness. At the same time it was seriously proposed that we spend five million dollars a day for war purposes.

"Mr. Hoover says that the cost of one modern battleship would save the lives of all the starving children of Europe.

"Of every dollar of revenue received by the United States government last year, it is estimated that ninety-three cents was spent for war purposes—less than one cent being spent for education.

"Meanwhile schoolhouses and churches are being closed by the hundreds for the lack of public money to keep them going. Millions lack food while billions are spent for bullets. The way to stop war is not to prepare for war.

"It is up to the women voters to bring about international disarmament. You are the voters now, and what you have to say will command respect.

"Make it your business to bring the issue before your Representative in Congress. Write to him yourself. Get your friends to write to theirs. Get your women's clubs and church organizations to write. It is not only your privilege, but your duty to yourself, to your family, to your country. But do it!" (Ida Clyde Clarke: Editorial in Pictorial Review.)

NORTH MISSISSIPPI CONFERENCE

Greenville District Meeting.

The following report of district meeting of the Missionary Societies of Greenville District has been sent in by the efficient secretary, Mrs. B. P. Woollard, Cleveland:

The meeting was at Lula, May 12 and 13. I never saw a more interested, enthusiastic meeting and the attendance was most unusual, 140 delegates, visitors and ministers were present. On Friday a lovely luncheon and fish fry was given us by these hospitable people at their beautiful Moon Lake.

The program, except for the much-regretted absence of Mrs. Neblett, was just what our people needed. Mrs. G. B. Taylor, of Cleveland, Juniors, ably presented Mrs. Neblett's work. Mrs. J. M. Wyatt, of Shelby, conducted a round table on missionary problems and how to solve them, which will prove wonderfully helpful. Mrs. Fant brought a splendid message from Council. The Clarksdale Auxiliary gave an excellent program on "Christian Education.

A beautiful spirit pervaded the whole meeting, the presence of God was with us and I am convinced that each person departed with a vision and a higher conception of individual responsibility. I am full of hope for our work for this year. The program adopted by our presiding elder, Brother Felts, "Greenville District knows no retreat," means that our work will go forward. Greenville invited us to meet there next year.

Our Young People's Rally will be at Hollandale, June 9 and 10.

Nothing was left undone by our hostess, Mrs. Rhodes, president of Lula Auxiliary, assisted by Mrs. Harris Riley, chairman Entertainment and her committees, as well as Brother Brown, our pastor host, for our pleasure and benefit.

Mission Study classes should be reported to Mrs. H. R. Steele, Nashville, when organized.

SCHOOL OF MISSIONS AT MONTEAGLE.

"For years at Monteagle, Tenn., a one week School of Missions has been part of the annual program of the Assembly. During this week, mission work in all its phases is emphasized. At 9 a.m. each day there will be a Bible Study Hour. At 10 a Mission Study class for adults. Able speakers will give addresses on missionary themes at the 11 o'clock hour. Study classes for the young people have been arranged for each afternoon at 5. There will be a devotional service each evening at the twilight hour, followed by a pageant and moving pictures to make real the knowledge and need of missions. The date this year for the Mission School will be July 17-22. There is a comfortable and well kept bungalow on the assembly grounds, known as Missionary Home, where missionaries of any denomination in need of rest may come and spend several weeks as guests of the Monteagle Woman's Missionary Association; others who wish to attend the School of Missions can find comfortable accommodation at a reasonable sum."

ANOTHER S. O. S. CALL!

(This message was sent to the Alexandria District Meeting at Rochelle, May 16-18, and by request of this district, has been printed, that all the other districts may also receive the message.)

Dear Women of our Alexandria District:

I wonder how many of you are mothers! However, if you are not mothers, I know that there is some dear little child in your family, in your heart—so I'll just address you, all, as mothers.

And now that school days are fast drawing to a close, you are so anxious over Jack and Mary's grades. How much it means to mother if they pass or fail! I look about me now, at the little books, the same books that are in your home—the old ragged-back Geography—little half-dirty hands have smeared each page and angrily snatched out pieces here and there in a frantic effort to learn, perhaps, that the Amazon River is the widest in the world! How anxious we have been that they should learn, and how we have tried to help them! But this is what I am wondering, friends—there is a Book I know, which tells of "a PURE RIVER of the water of life, proceeding out of the throne of God and of the Lamb"—have we been as anxious each day to help little minds and hearts learn about THIS wonderful river? Has God's dear book in your home a ragged back and worn pages because you have pored over its life-giving message? There is a map in this book of the heavenly home, and many a description of the WAY—was there ever more wonderful geographical knowledge in the world!

And then I see the old battered American History—many of its leaves are gone and, really, one is almost afraid to pick it up for fear of immediate disintegration. Oh, it bears the marks of a fierce battle, greater than any of the conflicts it describes, when Tommie learned to name the skirmishes of the Revolution! Do you remember how brave little eyes were filled with tears over the cruel winter at Valley Forge, when "Faithful-unto-death" soldiers left their bloody foot prints in the snow? Oh, we have been so careful that our little ones learn these things! Let me ask, have we been as careful to teach them of the bloody foot prints of the ONE who trudged up Calvary's Hill and died there that we might live?

Are the pages of His history loose and tear-marked with the stress of constant wear, as we have tried to get some little loving conception of the greatest sacrifice that the world has ever known?

And then I see a little book within our homes with back completely gone—it just will last until the end of the term, so great have been the ravages upon its contents. Oh, it was difficult because everything had to be dead true. There could be "no variableness' neither shadow of turning," 7x5 could only be exactly 35 not a fraction more or less. Great mathematical truths! How we helped "Sonny Boy" to get them into his, at first, bewildered brain! Oh friends, have we been as faithful in our efforts to help our little ones KNOW and UNDERSTAND the One who says, "I AM THE TRUTH?" Have we worn and torn the pages of "God's Arithmetic" in our earnest desire to realize and to help our own precious children realize that,

God's love for a lost world equals the sacrifice of His only Son; that
Salvation equals joy and peace and the only true happiness in this world; that
Salvation equals a heavenly home hereafter.

Dear friends, as you look at the little ragged, worn, leaf-torn school books and remember how glad you were to have had knowledge enough to help a precious little mind master the contents—I ask you, as we turn to God's Wonderful Words of Life, were you as prepared with knowledge of the greatest text books in the world to help a precious little heart understand God's messages?

Have you made the effort there? Are there tear-strained, finger-marked, torn leaves in your copy of God's Word?

Go home and place your Bible by the side of "Sonny Boy's" school books—what is the comparison between them, in effort, and time, and struggle for comprehension? Oh, the

(Concluded on Last Page)

Epworth League.

EPWORTH LEAGUE PLANS BIG CONFERENCE.

The Mississippi Conference Epworth League will hold its Eighteenth Annual Session at Hattiesburg, June 7-10. A delegation of at least five hundred is expected and great preparations are being made for their entertainment. Special cars have been chartered to leave each of the seven districts with the exception of that of Hattiesburg. Should the expected number of delegates attend, a special rate of one and one-half fare will be granted by the certificate plan.

The personnel of the program for this Conference includes some of the very best of the State's speakers, besides some very excellent talent from elsewhere. Some of those prominent on the program are: Hon. V. M. Scanlon, Rev. M. L. Burton, Rev. J. Lloyd Decell, Rev. J. T. Leggett, Rev. G. H. Thompson, Dr. A. F. Watkins, Rev. S. F. Harkey, Mrs. F. S. Love, of Wilson, N. C., and Prof. Garfield Evans, of Nashville, Tenn. Dr. F. S. Parker, General Secretary of the Epworth League, is expected to be present also.

The music of the occasion will be in charge of Dr. B. E. Mitchell of Millsaps College, assisted by the Millsaps quartette and two local quartettes of Hattiesburg.

All Methodist young people and those who are interested in the work of the young people, are cordially invited to attend. If names are sent to Mr. J. H. Weems, Hattiesburg, entertainment will be provided. Don't fail to come.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania St., telephone, Uptown 1105;; office, 327 Carondelet St., telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence St., telephone, Hemlock 2461.

Rev. C. D. Atkinson, Parker Memorial, residence, 734 Nashville Ave., telephone, Uptown 447.

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Rev. G. V. Romano, Italian preacher; residence, 1319 N. Rampart St., telephone, Hemlock 468.

Rev. Jno. T. Sawyer, superannuate; residence, 1232 St. Mary St., telephone, Jackson 1404.

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Rev. Marion Browning, Mary Werlein Mission; residence, 1026 Tchoupitoulas st.; telephone, Main 247.

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Stephen S. Thomas, Conference Centenary Secretary-Treasurer; residence, 1432 Fern st., telephone, Walnut 2899-W; office, 327 Carondelet st., telephone Main 5688.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round.

Okolona, June 5, 6.
Amory, June 12, 13.
Tupelo, June 17.
Verona, at Palmetto, June 18, 19.
Shannon, at Pleasant Grove, June 19, 20.
Houston, June 25, 26.
Pontotoc, June 27.
Prairie and Strong, at Strong, July 1.
Aberdeen, July 3, 4.
Eupora and Mabin, at Eupora, July 10, 11.
Bellefontaine, at South Union, July 12.
Mathiston, at New Hope, July 13.
Vardaman, at Cross Roads, July 15.
Calhoun City, at Big Creek, July 16, 17.
Houlka, at Concord, July 23. 24.
Algoma, at Palestine, July 25.
Nettleton, at Evergreen, July 30, 31.
Smithville, at Smithville, Aug. 6, 7.
Tremont ct., at New Bethel, Aug. 7, 8.
Greenwood Springs, at Pleasant Grove, Aug. 13, 14.
Buena Vista, at Boone's Chapel, Aug. 16.
Woodland, at Palestine, Aug. 18.
Fulton, at Vanburen, Aug. 20, 21.
Salem and Oakdale, Aug. 25.
Toccopola, at Tula, Aug. 26.
Randolph, at Hunter's Chapel, Aug. 27, 28. T. H. DORSEY, P. E.

Greenwood Dist.—Third Round.

Black Hawk, at Bowling Green, June 18, 19.
Acona, June 19, p.m.
Webb, at Sumner, June 26.
Belzoni, June 27, p.m.
Itta Bena, June 28, p.m.
Dublin, at Dublin, July 3.
Carrollton, at Marvin, July 9, 10.
Coila, at Poplar Springs, July 16, 17.
Sidon and Cruger, at Sidon, July 24, a.m.
Tchula, July 24, p.m.
Indianola, July 25, p.m.
Swift Town, at Lotus, July 31.
Moorehead, Aug. 1, p.m.
Ruleville, at Ruleville, Aug. 7, a.m.
Inverness, at Inverness, Aug. 7, p.m.
Drew, at Sandy Bayou, Aug. 14, a.m.
Tutwiler, at Tutwiler, Aug. 14, p.m.
Schlater, at Schlater, Aug. 17, p.m.
Sunflower, at ———, Aug. 21.
Phillipp, at Phillipp, Aug. 24, p.m.
Lambert, at Belen, Aug. 28.
Minter City, Sept. 4.
S. L. POPE, P. E.

Grenada Dist.—Third Round.

Grenada, June 12, 13.
Oxford sta., June 17, 19.
Oxford ct., at Midway, June 18.
Abbeville ct., at Union Hill, June 19, 20.
Durant, June 26, a.m., and 27 p.m., June 26, 27.
Lexington, June 26, p.m. and 27 a.m., June 26, 27.
Vaiden ct., at Hebron, July 2, 3.
Winona sta., July 3, 4.
Ebenezer ct., at Thornton, July 9, 10.
Pickens ct., at Richland, July 10, 11.
Coffeeville ct., at Goshen, July 16.
Paris ct., at Pine Valley, July 17, 18.
Tie Plant ct., at Bethel, July 23.
Holcomb ct., at Sparta, July 24, 25.
Duck Hill ct., at Gore Spgs., July 27.
Winona ct., at Bethesda, July 29.
Poplar Creek ct., at Shiloh, July 30, 31.
Sallis ct., at Shrock, Aug. 6, 7.
Waterford ct., at Asbury, Aug. 11.
Ashland ct, at Wesley Chapel, Aug. 12.
Lamar ct., at Harris Chapel, Aug. 13, 14. R. A. TUCKER, P. E.

Corinth Dist.—Third Round.

Wheeler ct., at Lebannon, June 11, 12.
Guntown and Baldwyn, at Pleasant Valley, Tuesday, June 14.
New Albany ct., at Well's Chapel, Wednesday, June 15.
Dumas ct., at Mt. Zion, Thursday, June 16.
Corinth ct., at Shady Grove, June 18; Gaines Chapel, Sunday, June 19.
Iuka ct., at Harmony, June 25, 26, a.m.
Iuka sta., June 26, night; Q. C., June 27, 9 a.m.
Potts Camp ct., at Bethlehem, Friday, July 1.
Myrtle ct., at Friendship, July 2, 3.
Booneville ct., at Blackland, July 9, 10.
Hickory Flat ct., at Bethel, Friday, July 15.
Blue Mountain ct., at Bethlehem, July 16, 17.
Rienzi ct., at Pisgah, Wednesday, July 20.
Kossuth ct., at Pleasant Hill, Aug. 13; at Kossuth, Aug. 14.
Chalybeate ct., at Mt. Pleasant, July 23, 24.
Ripley sta., July 24, night; Q. C., July 25, 8:15 a.m.
Tishomingo ct., at Paradise, July 30, 31.
Golden ct., at Dennis, July 31, night; Q. C., Aug. 1, 8 a.m.
Bursville ct., at Jacinto, Saturday, Aug. 6.
Mantachie ct., at Shiloh, Wednesday, Aug. 10.
Marietta ct., at Ozark, Thursday, Aug. 11.
Mooreville ct., at Andrew's Chapel, Friday, Aug. 12.
Silver Springs ct., at Paul's Chapel, Aug. 20, 21.

N. B.—Let Pastors give special attention to Questions 9, 10, 11, and 12; and be prepared to make full reports. No. 9 requires a written report.

J. B. RANDOLPH, P. E.

Columbus Dist.—Third Round.

Mashulaville circuit, at Mt. Hebron, June 11, 12.
West Point, June 19, a.m.
Columbus, First Church, June 19, p.m.
Shuqualak, at Ridgeway, June 25, 26.
Macon station, June 26, p.m.
Macon circuit, at Soule's Chapel, June. 28.
Noxapater, at Rocky Hill, July 1.
High Point, at Owen's Chapel, July 2, 3.
Louisville, July 3, p.m.
Ackerman, at Ackerman, July 10, 11.
Starkville, July 10, p.m.
Chester circuit, at South Union, July 22.
Columbus, Central Church, July 31, a.m.
Artesia, July 31, p.m.
Brooksville, at Pope's Chapel, Aug. 6, 7.
Crawford and Shafers, at Crawford, Aug. 7, p.m.
Cedar Bluff, at Pearson's Chapel, Aug. 10.
Mayhew and Sessums, at Kligo, Aug. 11.
Caledonia, at Flint Hill, Aug. 13, 14.
Sturgis, at Pleasant Hill, Aug. 18.
Kosclusko ct., at Marvin's Chapel, Aug. 20, 21.
Kosclusko station, Aug. 21, p.m.
Longview, at ———, Aug. 24.
McCool, at Chapel Hill, Aug. 27.
A. T. McILWAIN, P. E.

Woman's Missionary Society.

(Continued from Page 14).

knowledge of the school books was necessary for the training of the little mind, as it once was for yours, but the knowledge of the Bible is vital to your SOUL and to your CHILD'S SOUL.

Surely—"Render unto Caesar the things that are Caesar's," but do not forget also to "Render unto God the things that are God's." Has the Bible such a place in your life, your home and your auxiliary that the old leather binding, just will last until "the end of the term?" With love and a prayer for a Bible Study class in every Auxiliary.

MRS. V. G. HYAMS,
Assistant Bible Study Supt.

ROMANCE AND OLD CLOTHES.

No movement in the history of our missionary endeavor is more unique than the Polish Relief work. In one week from the time the folder was issued the packages began to come from all directions, in every conceivable shape and size. Tobacco hogsheads, bales, bags, boxes, big and little poured in.

As one looked into the immense warehouse piled high with these gifts, it seemed a sordid, unromantic business to unpack every garment, fold it into a former, bale it in paper and burlap and cord, and tag it for shipment. The task not only seemed uninteresting, but impossible and unending.

The packing had not progressed far, however, before I found an intense human interest developing in the work. Day after day there were revealed the generous hearts of folks who gave more than clothes—a great wealth of love poured forth for the unseen sufferers, as was Mary's ointment of olden time. * * *

Many, many instances I might relate of real heart gifts that I stumbled upon in the busy days and weeks of packing. Each day there was something to invest the work with romance. No names revealed the identity of the senders, but we knew that to each came the reward, "Inasmuch as ye did it unto the least of these, ye did it unto me."—Miss Daisy Davies, in Missionary Voice.

A GOOD PLACE TO LOSE THINGS.

Unfortunately, the idea among many people is that all Mexicans steal, but I do not know of any place where it is as safe to lose things as it is at Laurens Institute, our great school for Mexican boys here in Monterrey. There are many very poor children here, yet last year I lost my penknife out on the playground three times, and each time it was returned at once to the teacher who takes charge of lost articles.

A week or two ago two of the boys who are working their way through school found a five-pesos gold piece when sweeping out the classrooms. They have no money of their own and visions of what that would buy for them must have danced through their heads. No claim had been made for it, but it was at once handed in at the office. A short time before, one of the American boys dropped two one-dollar bills out of his pocket. He never expected to find them again, but when he went at the office the money was already there waiting to be claimed.—Missionary Voice.

RECEIPTS, MISSISSIPPI CONFERENCE, SUNDAY SCHOOL DAY.

(Continued from Page 12)

Natchez	25.00
Oak Ridge	11.00
	$112.46
Newton District.	
Forest	$ 16.00
Morton	8.12
Kingston	8.00
West End	3.75
Philadelphia	12.00
Hopewell	5.83
Finkbine Camp	15.00
Shiloh	12.54
Sebastopol	4.00
	$ 85.24
Seashore District.	
Harleston	$ 3.75
Moss Point	15.85
Poplarville	9.00
	$ 28.60
Grand Total	$471.33

BIBLE STUDY IN OFFICIAL WASHINGTON.

By Annabel Lee.

We are accustomed to think of the nation's capital as a place of political and social activity, a center given over entirely to worldly affairs and marked by a corresponding decadence of religious life. How refreshing then is the assurance that this view of Washington, D. C., is incorrect and that the true spirit of official life is one of hopeful religious tendency. The widening of religious activities was particularly manifest in the official life of the Capital through the efforts of Mrs. Selden Spencer, the wife of the junior Senator from Missouri, who introduced to the official set a "Bible Reading Class" which she has been conducting each week in the ball room of the Willard Hotel, and which has had an attendance well up toward the thousand mark.

Mrs. Spencer is the daughter of Rev. James H. Brooks, D.D., who presided over a Presbyterian flock in the same St. Louis church for forty years. She found in Washington, as elsewhere, that the spirit of the age and the variety of activities inclined even the religiously minded toward mental unrest and had a tendency to keep them outside the church door. She saw that ignorance of the Bible was getting to be a dangerous thing, and she embraced the opportunity to gather into one studious assemblage, the wives of Senators and Representatives.

But the story of this interesting work is best told by the little woman who inaugurated these Lenten services.

"Our Bible Reading Class," Mrs. Spencer explained, "developed from Dr. Charles Wood's inspirational suggestion to me—'Throw out your anchor.' I was entertaining the pastor of the Church of the Covenant and when he asked me how I was enjoying Washington life, I replied: 'I fear I am slipping.'

"'Then why don't you throw out your anchor?' were his next words. 'But what can I do in this vortex of social and political life?' I asked. 'It is so difficult to refuse the social pleasures and so easy to go along the lines of least resistance. What can I do? The only thing I can think of would be to start a Bible reading class, and I don't know just how great a task that may be.'

"Dr. Wood encouraged me by saying that 'rank imposes obligation' and by suggesting that if the wives of our national lawmakers should set the admirable example of studying the Bible, it might have a far-reaching effect when it became known. The next day I had a conference with Mrs. J. I. France, wife of the Senator from Maryland, and we immediately sent out invitations to the wives, daughters and mothers of all Senators and Representatives in Washington to participate in a Bible reading class. We met at first in the home of Mrs. Stephen B. Elkins, who was the daughter of a Senator, the wife of a Senator, and now is the mother of a Senator. Mrs. Elkins gave us the use of her ball room, which was large enough to seat comfortably the few who made up our first audience, and then we had to move to the Washington Club to accommodate the increasing number. Mrs. Elkins assumed the rental and we were quite comfortable in the club house until our membership reached the seven hundred mark, when once more we were forced to look for larger quarters. It was then that Mr. Hight, the manager of the Willard Hotel, offered us the ball room. The attendance is still steadily increasing and the enthusiasm for the work convinces us that all Christian women must have breadth of view, while the union of their sympathies in our scriptural reading is one of the hopeful signs of our efforts. It is the amount of service they give and the spirit with which they give it rather than the creed they profess which widens the religious activities of Washington's official life.

"The members of the class usually do all of the reading and the seriousness of the study is made obvious by the close application to the topic and prompt attention to the hour for the service. There are no stragglers arriving late. There is no music, nothing to distract from the concentration on the lesson at hand.

"While the Lenten season will close the class reading in the Willard for this season, it does not end organized Bible reading among the women in Washington by any means. I am in charge of a Bible class of the Business Women's Council which meets every Friday evening from 6 to 7 o'clock and this instruction goes on during the whole year. There are 1800 members of the Women's Council, of which Miss Ethel Bagley, sister of Mrs. Josephus Daniels, is the head. The work done by this civic organization is indeed praiseworthy. Emphasis on creeds has given place to emphasis on work, and these members are practically applying to daily life the spiritual gain from their close study of the Scriptures."—The Christian Herald.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 68—No. 24. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3358.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 16, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

NEEDS TO BE REGULATED AND MORE.

Lord Byron wrote of the night before Waterloo:

"On with the dance! let joy be unconfined;
No sleep till morn, when Youth and Pleasure meet
To chase the glowing Hours with flying feet."

But an ominous sound broke in upon the revelers. It was the cannon's opening roar! Thus the deadly imminence of things a thousand times more grave cut short the dance at Brussels before the breaking of the morn. Now the women of Atlanta, in a mass meeting of mothers at the women's club, according to press reports of last week, have declared that "fox trotting," beside which the dancing at Brussels a hundred years ago would look very tame, must end promptly at midnight and must be conducted with a chaperone in attendance. This action was taken because in the Georgia capital balls had been lasting until the dancers could see the "morn in russet mantle clad" walking over the dew of the eastern hills. A thing which so easily leads to abuse, and which must be strictly regulated by those who allow it with their children, can not be as harmless as some would have us believe.

VACATION TIME.

We do not wonder that the school children are looking forward with great eagerness to the close of school, when they may enjoy their well-earned vacation. The steady grind of studying lessons by night and reciting them by day has become an irksome procedure, and they are rejoicing over the prospect of a little rest. We older people, too, are thinking that perhaps we shall have a chance to lay aside our usual tasks for a week or so, to enjoy the pleasure of a visit to the country or some quiet spot where we may recuperate to our heart's content. Well and good. But why not plan to make that vacation count in the accumulation of resources that will better equip us for the other work we shall have to do when we settle down again? There is infinitely more rest in a change of occupation than there is in doing nothing, and there are many places where we can improve our minds while we renew our bodies. Maybe some of us have been taking a "do-nothing" vacation all the year—and didn't realize it!

ACCIDENTS DURING NO-ACCIDENT-WEEK.

Comment was made in these columns last week on the campaign put on in New Orleans and elsewhere at the time to emphasize the need of greater caution that the number of accidents may be reduced. It seems like the "irony of fate" that such an effort should have caused or rather provided the occasion for one of the worst accidents this city has known in some time, and one that was due to the carelessness of some who were engaged in giving a lesson of caution to the people. Two large fire trucks, being used in a demonstration on Canal Street in the interest of No-Accident-Week, crashed into each other at Canal and St. Charles Streets, with some loss of life to the firemen and many injuries, while automobiles parked in the street were damaged, and great consternation reigned. This seems a sad commentary upon the frailty of human nature and the fact that the "good we would, we do not." What a necessity is laid upon so to live that we may not fall into the errors of which we warn others, and that men may read a gospel, according to us, that shines true and clear.

VACATIONAL BIBLE SCHOOLS.

One of the objectives of the Education Campaign is to give a larger knowledge of religion to the youth of this and succeeding generations—to bring them, first of all, to the knowledge of God. The lack of religious education among Protestant children at the present time, in comparison, with others, is truly alarming. The Bulletin of Missionary News says: "The startling revelation that one million and six hundred thousand Jewish children in the United States have an average of two hundred and fifty hours of religious instruction annually, and eight million Catholic children receive two hundred hours annually, has aroused and gripped the attention of the thinking men and women of our churches wherever it has been made known. In every urban community within the bounds of Southern Methodism a Daily Bible School Commission should be formed and an earnest Christian teacher or teachers employed." It is time we were taking the above revelations to heart, and the Vacational Bible School is a move in the right direction. Other churches are giving attention to this plan, and we know of two churches in the city of New Orleans that have already successfully conducted such a school for several summers past—our St. Mark's Hall, and Salem Evangelical Church, which has the largest Sunday school in the city. Such a school continues through a month, and three hours a day for five days in the week is the schedule of work. It is easy to see that the vacational school, besides giving our own children more hours of religious instruction, is calculated to keep the church in closer touch with them during the trying summer months, while one great design is to reach other children and other homes in the community. In some cases, it is said, parents who had never been interested in sending their children to the regular Sunday school have sent their children to the vacational school. It is worthy of trial.

ELIJAH AND JEZEBEL.

It has been said more than once that when a woman threatened Elijah he "ignobly fled." So it was not surprising when a prominent man in the church recently took occasion to say to a group of campaign workers, the majority of whom were women, that when a woman got after Elijah he "ran like a scared rabbit." Such a statement is humor at the expense of a grave injustice to Elijah and a reflection upon womankind. No prophet of God would refuse to flee when, as in this case, no principle but only personal safety, was involved. The strange old Tishbite, who came out of the hills of Gilead, from place and parentage of which no man knows, united with great courage a Bedouin caution that served him well. It was this caution which caused him, when he had run for sixteen miles across the plain before the king's chariot, to stop at the "entrance to Jezreel." Elijah was too good to die at the hands of a murderous queen—the chariot of fire was reserved for him. He had indeed the caution of his native hills, but when God commanded, woman, man nor devil could make him run. When we are told that he ran like a scared rabbit from a woman the inference is that Elijah was a coward; and nothing is said of the Carmel tops on which he dared to stand when God commanded. And certainly every woman should want to forget that one woman in history was so infamously cruel that no man's life was safe in her hands.

SEASHORE DIVINITY SCHOOL.

The thirteenth session of the Seashore Divinity School at Biloxi, Mississippi, June 11-23, offers a fine opportunity for recreation and profit to the members of our patronizing Conferences. Rev. G. L. Robinson, Ph. D., preacher, teacher and author, and Bishop William A. Quayle, D.D., LL. D., will each deliver a course of lectures. Bishop W. F. McMurry, D.D., and Bishop James Cannon, Jr., LL. D., are also expected, while the classes for undergraduates will be conducted as usual. This is a good opportunity for boards of stewards to give and provide for a vacation for their pastors. Members of our churches will also find the Seashore Camp Ground at this time an ideal place to enjoy a profitable vacation.

New Orleans Christian Advocate

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TO CONTRIBUTORS.

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THE WATCHER.

She always leaned to watch for us,
Anxious if we were late,
In winter by the window,
In summer by the gate.

And though we mocked her tenderly,
Who had such foolish care,
The long way home would seem more safe
Because she waited there.

Her thoughts were all so full of us—
She never could forget!
And so I think that where she is
She must be watching yet.

Waiting till we come home to her,
Anxious if we are late—
Watching from Heaven's window,
Leaning from Heaven's gate.

—Margaret Widdemer.

ALL RECORDS BROKEN, THANKS TO THE CENTENARY.

Mission Board Appropriations Five Million Dollars.

By Robert B. Eleazer.

In 1918 the General Board of Missions appropriated for the following year a total of $1,112,840 for all phases of its work, at home and abroad. In 1919, the total, thanks to the Centenary, jumped to $3,423,995, and in 1920 to $4,801,154. Astounding as these advances were, a longer step yet was taken at the Board's annual meeting in Nashville a few days ago (May 4-6), when a total of $5,051,401 was appropriated for 1921, as a measure of Southern Methodism's missionary interest. Of this vast sum the Centenary supplied $3,558,514. For the work on our nine great fields abroad (counting Europe as one), there will be expended $3,673,283, and in our vast home field $1,378,118. Of the total, the Department of Woman's Work gets a total of $1,399,751, of which the Centenary supplied $795,020.

All but five of the sixty-odd members of the Board were present and seven crowded sessions were held. Mr. John R. Pepper, the President of the Board, occupied the chair. A distressing feature of the meeting was the sudden death of one of the members, Dr. T. E. Sharpe, of Memphis, which took place on the night of the 5th. A memorial session was held next morning, at which tributes were paid to his life and character.

Gratifying Progress Reported.

The survey of the work, as presented by the secretaries in their reports on the first day, indicated gratifying progress along all lines. From all the foreign fields came reports of revival conditions, rapid extension, and a growing spirit of evangelism and self-support on the part of the native membership. The news from Korea in particular indicated a condition almost Pentecostal, eight thousand new believers having been enrolled since the last Conference, and a hundred and sixty new groups organized. The native church everywhere has responded magnificently to the stimulus of the Centenary, spiritually and financially. At the same time the Centenary building and equipment program has been going on rapidly, especially notable results having been attained so far in Brazil.

The Home Department reported a good beginning toward a well-rounded program of rural work, and a comprehensive rural church policy was adopted by the Board.

Relief for Poland and China.

Miss Daisy Davies, Director of the Polish Relief Mission, reported the collection throughout the church of a million garments, worth $2,000,000 or more, which were promptly forwarded to Poland to clothe the destitute multitudes.

Dr. Pinson reported contributions to China Famine Relief aggregating $220,000. The Board expressed appreciation of the splendid response made by the church to these two appeals.

The report of the Candidate Committee indicated that ninety-four candidates for foreign service had been accepted during the last year, and that most of them had already gone to the field.

Bishop Du Bose made a statement with regard to conditions in Seattle and requested that the Board refer to the Executive Committee the question of re-entering that field, from which we withdrew some years ago.

Eight Thousand Specials.

Dr. Pinson reported for the Bureau of Specials that there are now in effect 8082 assignments of missionaries and other definite objectives to churches, Sunday schools, Leagues and individuals; aggregating $8,418,867. The Board voted cordial appreciation of the work of this Bureau and of its efficient head, Miss Carrie Porter.

Religious Facilities for State Schools.

One of the important matters brought forward was the pressing need of providing religious facilities in connection with the twenty-five or thirty great State educational institutions in the South. It was clearly evident that the Board recognized the necessity that the church take steps to meet this vast need, hitherto largely neglected. It was voted that the matter be taken up jointly by the Boards of Missions, Church Extension, and Education.

"The Standard Year."

Another matter of great interest was a statement concerning the Standard Year, presented by a delegation from the Woman's Missionary Council, the contention of the Council being that the Board should abrogate, in so far as it affected the Council, the Standard Year plan by which all increases in the regular income of any department over the income for 1918 should be counted as Centenary funds and pro rated to the several departments. The matter was referred to a committee composed of Bishop Moore, Dr. O. E. Brown, P. D. Maddin, Miss Belle Bennett, and Mrs J. C. Handy, in the hope that an adjustment might be reached at an early date.

Revival Campaign in Bohemia.

Owing to the phenomenal revival conditions now prevailing in Behemia, it was felt that vigorous steps should be taken to conserve this movement. Dr. O. E. Goddard was therefore asked to go to Bohemia to conduct an intensive evangelistic campaign in July and August. It decided also that one of our outstanding preachers should be sent to Prague for evangelistic work, if a suitable man can be found.

It was voted that a new mission station should be opened in the Congo at Loja, or such other place as may be selected, and that the Board cooperate in providing a home for missionaries on Stanley Pool, where missionaries en route have to await their steamers.

The Board voted approval of a plan to establish a school of high grade at Campinas, Brazil. It also expressed its endorsement of a movement to establish a union theological seminary in Brazil and its readiness to co-operate in such an enterprise as soon as the other denominations are ready to proceed.

International Disarmament Favored.

The following resolutions respecting international disarmament were adopted by unanimous vote, and sent to the President and members of Congress:

"Resolved: 1. That it is the sense of this body that the providential hour has arrived in the history of the nations for the curtailment of armaments, looking to the permanent preservation of peace.

"2. That we believe the United States of America is in position from every standpoint, both of opportunity and of obligation, to take the lead in such a movement.

"3. That we, therefore, request President Harding to call at any early date an international congress looking toward progressive disarmament.

"4. That we call upon Congress to lend all possible aid to this movement."

CHINA: AN INTERPRETATION.

An Appreciation.

By Bishop Walter R. Lambuth.

A truly great book must be the product of a great mind. Great men do not think in a small way; they think in a big way. They move along the circumference of things, not along diameters. In the direction of their lives they illustrate Carlyle's saying, that while we may be working at parts, we must be able to see wholes.

"China: An Interpretation," is a great book. It is the product of a master mind and of a great soul. In giving us this volume, Bishop J. W. Bashford has rendered China and the civilized world a notable service. The Chinese needed an interpreter—one who could both understand and appreciate them at their best, for nations like individuals must be measured by their best and not by their worst. Like Cecil Rhodes, the bishop thought in continents, but thoroughness of detail was never sacrificed for magnitude. Here is no superficial view, nor are these hasty generalizations. His industry in note-taking makes one think of Walter Scott, Darwin or David Livingstone. For the space of twelve years he interviewed hundreds of Europeans, Chinese and Japanese. He filled forty-two notebooks, traveled seventy thousand miles in China and read five hundred volumes on China and the Chinese before he was ready to commit his thoughts and conclusions to paper.

The Human Race at a Crisis.

President Henry Churchill King, after a personal study of post-war conditions on both sides of the Atlantic, has asserted that: "The human race now stands at perhaps the greatest crisis in its history." Western civilization has had a fearful strain put upon it, but he reminds us that chastened and tempered, we must prepare to enter a new age, the characteristics of which will be a growing world solidarity, prodigious increase in resources of wealth and power, forced co-operation on a gigantic scale, "The almost world-wide trend toward democracy and universal education, the establishment of a League of Nations, a steady growing internationalism, and a deepening sense of the necessity of large and more significant goals than humanity yet cherished."

It is a happy thing in this crisis that we have in Asia, a constant and loyal friend, a sister republic whose constitution was fashioned after our own, with enormous natural resources, a national history as honorable as it is ancient, a people four hundred million strong, the most patient, the most industrious and the most frugal on the face of the earth, virile as they were four thousand years ago, always democratic in spirit, always with an ethical basis for education, and always standing for peace rather than for war. What the Chinese now need is a dynamic which can make their ethical standards real and realizable. Christianity possesses that dynamic, and it does not require more of faith than is possible to believe the Chinese attitude of mind is such that they will one day accept Him who is the mainspring and the basis of all ethical and spiritual life.

We can feel the more sure of China after reading the words of Bishop Bashford, who was no less a Christian philosopher than statesman. His was no hasty observation, but the thorough and deliberate investigation of one who took "the measure of the deep main current which reveals the trend of a race and forecasts its goal."

Two years ago, I stood with Dr. H. H. Lowry of Peking before the marble altar of the Temple of Heaven. There arose before me the majestic figure of the Emperor of China's teeming millions, clothed with pontificial robes and prepared to offer burnt offerings and sacrifices on behalf of his people to the Supreme Ruler of the universe. Is there nothing here to touch the imagination and reach the religious sensibilities of thoughtful men? Nay more, are there not suggestions here of a national consciousness of sin and of shortcomings, of aspirations which penetrate the interstellar spaces and unquenchable desires for immortality?

A Seer and Prince Among Men.

The author himself, a seer and prince among men, shall give his own interpretation of the life and character of this wonderful race. "Any profound study of this people reveals, with some marked variations, the same fundamental type of civilization; the same strong craving for fellowship manifested in the desire for home and social life; the same uneasy sense of sin, and the same need of spiritual peace; the same imperious demands of conscience; the same lasting longing for immortality; the same deep desire for a knowledge of and reconciliation with the Creator of the Universe and Preserver of souls which exists in the hearts of the white races. These two principles, therefore, the marked variations in races and in civilizations on the one side, and the fundamental unity of humanity on the other side, should guide us in an interpretation of the Chinese."

Turning to other phases of the author's daily study, we are attracted by his love of nature. Many were the hours spent in the collection and preservation of specimens of Chinese flora. This was one of his favorite diversions. Rare and instructive are his notes, many of these being found in Appendix XIV. The botanical names of 478 species of plants were recorded, including nuts and tubers, which are used for food.

He finds China exceedingly rich in flowering plants—91,000 species—nearly one-half of which are not found in any other country. The discovery by Meyer of a grove of wild apple trees on the borders of Tibet seems to confirm the belief that the apple originated in Asia. The strawberry tree of Szechwan bearing a flattened round red fruit, very juicy, is an interesting find. So is the seedless persimmon, one species of which weighs more than a pound, is non-astringent and can be eaten green. The oil extracted from the persimmon "is much used in varnishing paper umbrellas."

Bamboo for Industry and Food.

The bishop notes the fact that the bamboo is indigenous, the sprouts being used for food, the stem entering into some 600 different articles of domestic and everyday employment, and the inner fiber furnishing such excellent pulp that it could be a valuable addition to the paper supply of the world. He suggests the cultivation of the bamboo in our Gulf States as an article of commercial value.

At a time when famine stalks abroad in five of China's most populous provinces, and foodstuffs are under discussion, his observations on Chinese millet are much to the point. "Panicum miliaceum, or panicled millet, is supposed to be that mentioned by Shennung as cultivated B. C. 2700. Another variety, Sorghum vulgare, Kiaoliang, or the Kaffir corn of Africa, is largely cultivated in North China, stands droughts, grows rapidly after the summer rains, and often reaches a height of ten feet. The leaves are stripped off for fodder, the seeds threshed out for food for both the farmer and his stock, and the coarse stalks converted into fences, thatch and fuel. It is estimated as being next to rice in value." The tragedy of the hour is the total failure of this crop, as well as of wheat, for the past two years, and the consequent absence of both food and fuel during the winter months while 15,000,000 men, women and children face starvation.

Customs of Orient China.

R. K. Douglas is cited as authority for saying that Chinese history is reasonably reliable as far back as B. C. 1766. The Chinese Herbal mentions the use of tea as far back as B. C. 2700, though it did not become common until the sixth century A. D. The iron industry assumed importance eleven hundred years before the Christian era, that metal being used for both tools and money. Silk worms were raised, the fiber spun from the cocoon and clothing made of this material in the time of David and Solomon. Fans were in use then, metal mirrors, flat-irons, umbrellas, chopsticks, lamps and candles made from the oils of certain trees, etc.

In point of vitality and persistence of type they are equally remarkable. Theirs is the oldest continuous civilization on the globe, but there are no signs of serious and permanent degeneration. In brain and brawn they are the peers of any race. A coolie on a diet of rice, fish and beans will carry an eighty pound load thirty miles a day, or push a wheelbarrow the same distance with five times eighty pounds, his only food being Kiaoliang and beans with an occasional mess of pork. In brain power they are not one whit behind. A professor of English in one of our universities remarked that a Chinese student, a young woman in one of his classes, had the brightest intellect he had ever encountered.

As artisans and merchants, farmers and colonists they "have captured industries and trades from the Russians, at Vladivostok and along the Trans-Siberian Railway, and have led in industries and commerce in competition with Japanese, Indians, Arabians, Europeans and Americans in every neutral port in Malaysia. The Chinese probably can labor more continuously under extremes of heat and cold than any other people on earth."

There is much homely philosophy in the proverbs of a people. Here are a few from the author's collection:

"Better go than send."

"Great profits; great risks."

"Without a smiling face do not become a merchant."

"Of all important things, the first is do not cheat conscience."

"The good looking woman needs no paint."

"In the husband fidelity, in the wife obedience."

"Man cannot reach perfection in an hundred years; he can fall in a day with time to spare."

"Just scales and a full measure injure no man."

"Kindness is greater than law."

"It's a little thing to starve to death, it is a serious thing to lose one's virtue."

High Estimate of Chinese Women.

Bishop Bashford has a high estimate of Chinese women. He thinks the domestic employment of the masses, the training in weaving and sewing, the discipline and self-restraint, have given Chinese girls an education in the art of living which helps to account for the long continuance of Chinese civilization. He mentions their fondness for flowers, their politeness and spirit of service, then adds these significant words: "Owing to the Confucian teaching and the rigid practices of the Chinese, the women of China probably are freer from immorality than any other class of pagan women on earth. Indeed, in this fundamental virtue, they surpass the women of some of the Christian nations."

In the remarkable chapter "China and Japan," it is argued that Japan has the choice of two policies—either to conquer and govern China or to treat her as a friend and a neighbor, and reaches the following conclusions:

1. Japan's overlordship of China is not necessary to her own growth.

2. Japan is in no condition for the heavy military expenditure which her exercise of overlordship would demand.

3. The military career demanded by Japan's overlordship means in the end the downfall of Japanese civilization.

4. Other nations will not permit Japan to hold the overlordship of China.

5. China alone will defeat Japan's plans for her conquest by the toughness and strength of her character and civilization and by her powers of assimilation—the Mongol and Manchu conquests are an illustration.

6. The chief positive political consideration is Japan's need of the Chinese to help her secure fair treatment by the white races. Her present treatment of China is suicidal.

7. Japan has a vastly higher and nobler destiny than can possibly arise from the savage program of military conquest. He admits Japan's leadership in the Far East industrially and commercially, and a possible leadership in civilization, humanitarianism and applied Christianity for centuries to come. Will she do it?

China faces the world. Her population doubles every eighty years, her man power is boundless, her coal and iron measures greater probably than those of any other country. She could land pig iron in San Francisco in 1913 at $10.78 per ton against the American product at $21 per ton.

The growth and expansion of this and other Asiatic races prompts the remark: "However great the problems which confront the various members of the white races in Europe to-day and to-morrow, all men of foresight are beginning to recognize the problems which will confront the white and yellow races the day after to-morrow. If the white races attempt to solve the race problem with selfish motives and through military power, we may witness a race war in comparison with which the present European struggle will prove only a skirmish."

In conclusion, the good bishop denies that self-preservation is the first law of nature. He asserts that service is the first law of nature, service prompted and inspired by love—the love of Jesus Christ, the only force that can save China and save the world.—The Christian Advocate (New York).

PRESIDENT HARDING PLEDGES AID IN RENEWED FAMINE APPEAL.

President Harding again showed his deep interest in the effort America is making to save the lives of starving famine victims in China, when, on June 1, he received at the White House forty prominent men from different parts of the country who had volunteered their services in a renewed appeal in behalf of those still destitute.

"I am indeed glad," he said, "to have been of any service to this most appealing and worthy cause, and I mean to do everything in my power to help it."

The members of the delegation addressed by the President were in Washington attending an all-day conference preliminary to a series of speaking tours, under the auspices of the American Committee for China Famine Fund. These tours began the following day in several cities, and will be continued for about a fortnight. They were inspired by the new famine crisis in China resulting from the continuing drought in the province of Chihli, where 2,000,000 men, women and children will remain dependent until August on relief from America.

The above, which comes to us from the China Famine Service, should carry an appeal to all of our people. We should never grow tired of giving, when there are people starving to death.

CONSCIOUSNESS OF MERCY.

And now we beseech of Thee that we may have every day some such sense of the fullness of God's mercy and of the power of God around about us, as we have of the fullness of the light of Heaven before us. Our tapers we trim, and we fear lest the lamp shall go out without oil; but none of us have ever had a thought or a care lest the sun should be emptied, or lest the air should be exhausted. The supply is over-abundant, and the waste is infinitely more than that which we use.—Beecher.

THE NEW IDEA OF LAKE JUNALUSKA.

By Elmer T. Clark.

For several years the laymen of the church have possessed in the mountains of North Carolina a resort and an institution of unusual beauty and merit. To the Southern Assembly have flocked great multitudes of the most loyal people of Methodism, and the various boards of the church have conducted there training schools and conferences which have exerted a far-reaching influence. The history of this Assembly has amply justified all the expenditure, investment, and time that have gone into its development.

Those who have visited Lake Junaluska from time to time, however, must have been impressed with the fact that it had possibilities of usefulness yet undeveloped and depths of service not yet sounded. For one thing, it was not fully accomplishing the real purpose of its founding. While it was of vital value to the boards of the church, it had not been made the center of the activities of the laymen. And yet it was founded and projected under the auspices of the Laymen's Missionary Movement and largely as a lay proposition.

In this field, it was easy to be seen, rested the greatest possibilities of future advancement.

This fact was early grasped by Mr. W. H. Stockham, the great Alabama layman, who has been deeply interested in the Southern Assembly, and who has now become its moving spirit and general manager. The first forward step which he has taken has been in the direction of realizing to the fullest possible extent the original plan and purpose of the institution.

According to the announcement which has recently been made, Lake Junaluska is to become the great rallying ground for the laymen of the church and the center of the new movement which seeks to bring them to a position of greater influence and efficiency in all ecclesiastical affairs, without in any sense limiting the large activities which the various boards have always carried on.

It is significant of the new life and spirit now moving in the very heart of the M. E. Church, South, that this announcement comes at the very time when the place of the laymen is more important than it has ever been before. He is a man with little insight who does not understand that the wonderful advances made by the church in the past few years has been due in a tremendous measure to the work and co-operation of the laymen.

It has been estimated that more than one hundred thousand of them were actually in harness for the church during the Centenary Campaign, and a number equally large have done service in the Christian Education Movement. Certainly these enterprises could not have succeeded without the interest taken by these men and the energy put forth by them. In the Christian Education Movement, the director-general, the associate director, the advisory director, the business manager, and all of the regional field men, with one exception, were laymen.

To-day the position occupied by such men in the church is of the most tremendous importance. Without them the pledges which have been made to these great movements cannot be collected. Without them no similar movement can ever again be put on with success. And without them no local congregation of Methodists can measure up to their fullest responsibility and meet the tremendous issues and problems that face them in such a day as this. We might as well face the fact that the day has come when a vast proportion of the church's work must be shouldered and performed by the men in the pew, and, having faced that fact, we must proceed to act upon it and make our plans accordingly.

In this situation there is an imperative demand for a place or institution where the activities of the laymen can center. We need a place where a man from one section of the church can meet men from every other section. We need a forum where these men from the various sections may air their opinions, voice their sentiments, and add their experience to the experiences of every other man. There is needed an institution where laymen from everywhere may sit down together and discuss between themselves all the various phases of the different problems which they face. And we need a center where these same laymen may perfect the most efficient methods by which these problems may be met and solved.

It is such an institution that Lake Junaluska is now destined to become. Under Mr. Stockham's leadership it is expected that an ever-increasing stream of men will seek the precincts of the Lake for the purposes just enumerated. They will frankly face the situation in which they are placed, and ask themselves the straightforward question, "What are we going to do about it?" And having arrived at some conception of what should be done, they will then proceed to answer the further question, "How shall we do it?" When the "what" and the "how" of the laymen's service has been satisfactorily outlined, there will be a new Methodism in the South.

This new idea of Lake Junaluska will begin to function this year in a period that has been set apart as Laymen's Week. Between the dates of August 8 and 13, these men will gather at Junaluska for a great conference. What the exact program will be has not yet been announced, but it will doubtless be in harmony with the high nature of this new conception. The committee in charge is composed of such men as Mr. Stockham, Mr. Pepper, Bishop Cannon, Bishop Atkins, and Mr. A. C. Marts, the advisory director of both the Centenary and the Christian Education Movement, who has become one of the important laymen of our church. Dr. Beauchamp, secretary of the Laymen's Missionary Movement, is co-operating heartily with this committee. A layman's office, with a secretary and clerical force in charge, has been established at Southern Assembly, and these preliminary preparations preface the great success of the new enterprise.

Those who are interested in enlisting the laymen for a larger degree of service and activity in the church will doubtless hail with delight this new departure. And the laymen themselves will certainly welcome the opportunity which is thus presented to them. For many years it has been their custom to declare their willingness to shoulder as much responsibility as the church would entrust them. They now have an opportunity not only to accept a full measure of such responsibility, but also to prepare themselves for its efficient discharge and to assume the foremost place of leadership in Methodist affairs.

ALEXANDRIA DISTRICT CONFERENCE.

The fifty-first session of the Alexandria District Conference met at Oakdale, La., May 10, at 10:15 a.m., Rev. W. L. Doss, Jr., presiding elder, in the chair.

After devotional service, conducted by the presiding elder, and after some statements made by him; Revs. H. T. Young and W. W. Perry were nominated for secretary, and W. W. Perry was elected.

The roll was then called, announcement of committees made, and the Chairman proceeded to the work of the Conference by calling for reports from the charges. The reports were generally hopeful and progress was noted in the Sunday schools, Epworth Leagues and Missionary societies of the district. Congregations are increasing with the better weather, and some charges have had good revival meetings with numerous accessions to the church, Standard and Olla charge having had 42 accessions, and Alexandria 94, without any special effort.

Emphasis was laid upon the observance of the Lord's Supper and it was discovered that this sacrament is not as regularly attended to as it should be. Prayer meetings were reported from nearly all the charges and it seems that Boyce is the banner charge for the mid-week service.

Reports from the charges showed a healthful condition of the Woman's Missionary Societies throughout the district.

Rev Alonzo Early, the Conference Field Secretary, and Miss Caroline Hess, Elementary Superintendent, had a carefully planned program for the district Sunday School Institute. The larger part of the afternoon of the 11th was devoted to this program and Dr. R. A. Cummins of Natchitoches made the principal address. At the close of the Institute district officers were chosen for next year.

The Christian Education Movement was given much attention during the Conference and we had the pleasure of the presence of Rev. A. S. Lutz, Conference Commissioner of Education, who delivered a strong speech in behalf of this cause.

Rev. R. W. Vaughan represented the orphanage and reported that notwithstanding the financial pressure, the Easter offerings had been very gratifying.

Rev. W. D. Kleinschmit, of New Orleans, spoke in behalf of the Memorial home maintained by the Methodists in that city. The Conference passed a resolution asking the pastors of the different charges to take a collection at the earliest convenience to meet the needs of this institution.

A matter of interest to the district was the selection of a district committee to look after the affairs of the district parsonage and, if at all practicable, to sell the present property and buy or build another home, in a more desirable part of the city, for the convenience of the presiding elder's family.

The Chairman announced as the Ad Interim Licensing Committee: Rev. Alonzo Early, Rev. W. H. Jordan, Rev. J. W. Faulk and Rev. T. L. Edwards.

Delegates to the Annual Conference are as follows: S. M. Abels, R. W. Oglesby, Mrs. W. T. Cunningham, W. G. Banks, M. R. Ernest, T. W. Holloman, and J. T. Sandlin; alternates: Mrs. H. G. Owens, H. H. White, T. L. Edwards, and Mrs. T. L. Owens.

There was no one recommended to the Annual Conference for Admission, but Rev. A. E. Barrett, serving the Elizabeth charge, was recommended for re-admission.

While the attendance at this Conference was not so large as we had hoped it would be, yet it was pleasant and helpful. Our new presiding elder was diligent in attending to all the claims of the church and at all times showed himself ready to help and direct the interests committed to his oversight. He is indeed a fellow-laborer, and insists that first things shall be first. At the close of the Conference, or the evening of the 11th, he made an earnest plea for consecration of all our powers to the interest of the kingdom of God and called upon the congregation to spend sometime upon the knees in meditation and prayer.

The preaching of the first evening was done by Rev. D. B. Boddie, who brought an earnest and helpful message. We were stormed out the second evening, and the service and conference were closed by the benediction by Rev. W. H. Jordan.

The Conference will meet next year at Pineville.

Our duty would not be met if we did not speak of the cordial hospitality of Rev. J. L. Evans, the pastor at Oakdale, and the citizens of that thriving little city. Every courtesy was shown, and more homes were in waiting than there were delegates to enjoy them.

We shall be glad to visit them again.

W. W. PERRY, Secretary.

LITTLE THINGS.

We read this statement the other day: "The automobile of to-day was not possible until men could measure the five-thousandth of an inch as easily as a carpenter does a foot." When we stop to think about it, the five-thousandth of an inch is a mighty little thing—but the automobile industry is one of the greatest business enterprises of the age. It may be that there is some apparently insignificant defect in our lives that is making it impossible for us to develop anything like the power we might possess if the defect were removed. Even a mote in the eye can start some pretty big tears.

THE "DRIVE" IS OVER WHEN THE QUOTA IS PLEDGED.

The report on the results of the every-member canvass of the Christian Education Movement appears elsewhere in this paper. In the face of adverse conditions the church has attempted to carry through an enterprise that is the greatest Southern Methodism has attempted until now. Many congregations and many individuals have made records worth while; many others have failed to use the opportunity given and have failed of their obligation. If our Methodism lives and grows it will be because of the faith and the devotion of the Methodists who answered the call of God in this day of testing.

Let no congregation feel that the "drive" is over until its quota has been reached. First, it is not fair to the congregations that have secured their quotas to have other churches as well able fail to meet their obligations. Then, the amount asked represents the minimum of the needs of our schools; we must provide the $33,000,000 if our schools meet present day demands. We must complete this task, must redeem the pledge made by our church, if the Methodist Episcopal Church, South, shall have the right to be counted among the live churches of to-day.

These are trying times, it is true. But it brings us our opportunity for sacrificial giving—sacrificial, at least, as compared with former giving. It is our opportunity to make a venture of faith—to give what we believe will be ours under the blessing of God. What right have we to ask for a return of prosperity unless we pledge to use it in helping to build the Kingdom of Christ? The times demand men and women of faith if we come out of this period of depression. Lets attempt something worthy of a great church and thus prove our right to live.

If your Conference is over on its quota the record is not clear if your church has failed to meet its obligation. Take up in earnest the task and keep at it until the work is done, until the record of your church is clear. Do not have it written that in the supreme test for Southern Methodism your church failed to make good.

J. S. CHADWICK,
Secretary Religious Press Division,
Education Campaign Commission.

A STIRRING APPEAL.

(The following letter has already gone to our leaders in Louisiana and we feel that its stirring appeal for the completion of the great task in which we have been engaged should reach all the readers of the Advocate.—Editor).

"The M. E. Church, South, is now in the midst of a strenuous testing time. The success or failure of the Christian Education Movement will determine whether or not we shall be true to our duty, our genius, our history.

"Shall we put our hand to the plow and then turn back? Shall we fail in the greatest thing we ever called to do? Shall we prove recreant to our highest and holiest trust? Shall we throw up our hands in despair and slink away to let Christian Education perish from our program?

"It must not be so. Our people are made of sterner stuff. They will not let the Kingdom's most important cause go down to defeat, and then plead in extenuation the purely temporal and secular excesses of hard times, unfavorable conditions, declining markets.

"Gird up your loins for a new effort in these days. Put your church on the triumphant side at any cost. Let no failure besmirch a record written so brilliantly in the blood of sacrificial consecration. The honor of the church is at stake. Methodism expects every man to do his duty. Let there be no faltering until the task is done. No cessation until every charge has reached its quota.

"If you have reported over the top, then go and give the other fellow a lift on his charge. Be sure to make a full report. Yours for Victory,

ALBERT S. LUTZ,
Louisiana Conference Secretary of Education."
Shreveport, La., June 8, 1921.

A NOTABLE VICTORY—THE CAMPAIGN CONTINUES UNTIL ENTIRE QUOTA IS RAISED.

The Christian Education Movement has achieved marvelous results. The church has gone forward on its knees and in faith has subscribed millions. Our people have shown new faith in Christian Education as an essential part of the work of the church and their set purpose to raise the entire thirty-three million dollars. They have done this in the face of the greatest financial depression in history. The people of America have lost thirty billions in the last nine months and the American farmer has received the hardest blow in history.

Many people have felt it unwise in these times to subscribe more than they could pay the first year; they purpose to continue payments each year as circumstances will permit. Many other people, while in deep sympathy with the cause, have conscientiously felt that they could not at this time incur further obligations, but have given assurances that later on they will make liberal contributions. Many churches that have not yet reached their quotas do not know what failure means; they assure us that they will take care of it later on. Leaders all over the church insist that they will "fight it out along this line" until their churches, districts and conferences contribute their full quotas.

Let the whole church, therefore, be assured that a great victory has been won, and that the campaign will be continued, perhaps with rest periods, until the full thirty-three millions are raised. Of course, the every-member canvass should be continued in every church until every member has been given an opportunity to subscribe.

J. H. REYNOLDS,
General Campaign Director.
Nashville, Tenn.

A SPLENDID ACHIEVEMENT.

Dear Advocate: We are glad to report that we raised our quota and more for the Christian Education Movement. We have worked hard to do it but no harder than our hearts desired. We have believed all along that God was in this movement and therefore we have been unafraid to proclaim its needs. You may call it boasting if you please when we tell you that Moorhead was the first charge in the Greenwood District to go "over the top." We do not look upon it as a boast but as a great work on the part of the splendid congregation at this place.

It was an inspiring sight to see the line up on Sunday p.m., as we made ready for the drive that was to reach the very last member in the church together with the friends of the church. There were five teams for the charge and each team was 100 per cent present. After earnest prayer they went forth and came back with 100 per cent of the quota. Some more has been secured since. It has, indeed, been pleasant to carry out the cultural program and to see the steady development in the entire membership who had written on their faces, "Nothing but VICTORY will satisfy."

Our church has been blessed by the movement in more than one way. Of course we know more now about our property as related to Christ. But aside from this we have had forty-five additions to the church here this year, several being upon profession of faith. We are glad to say to our brethren that we are happy in the work and thankful to God who has showered so many blessings upon us.

I earnestly ask the prayers of my brethren upon this splendid people whom we serve on the charge and upon the pastor that he may truly be a spiritual leader here. Fraternally,

J. D. WROTEN, Pastor.
Moorhead, Miss., June 8, 1921.

Dry leaders of Holland have announced that they will make a determined effort to secure the adoption of a local option bill in the next session of the Netherlands parliament.—Exchange.

HOW NOT TO GROW OLD.

Youth is a quality, a spiritual energy, and, properly speaking, there is no "old age," but spiritual decay. "The foot less prompt to meet the morning dew" is no valid evidence of growing old, any more than to lose a leg in battle. Fussy physical activities are not the only tests of youth. That brain of Sophocles which gave us his greatest play at ninety, is more to the point, as also that famous saying recorded of him, in reference to the cooling of the passions with the years, that to grow old was like being set free from service to a band of madmen.

Because we grow wiser and stronger, less selfish, and generally more useful to our fellows with the passage of the years, is not to say that we have lost our youth. It only means that we have learned how to employ it. We do not run in every direction as we did. We know a little better what we are doing, or what we want to do; but the motive force that enables us to do it is that same energy which once drove us to make fools of ourselves at the beginning, and still provides the same "swift means to radiant ends."

Decay, disillusion, weariness: we mean these things when we speak of "growing old" but we fail to realize that these are no necessary accompaniments of the years. We may, unfortunately, inherit them, or acquire them, like bad habits or through neglect of a proper care and exercise of our spiritual selves. Spiritual and intellectual laziness makes most people "old before their time." If we lose interest in life life will soon lose interest in us; and it is just as possible to achieve a precocious senility in the twenties as at any later period of our lives.—Richard Le Gallienne in Harper's Mazagine for April.

BUDDHISM COPIES CHRISTIANITY.

By this time Outlook readers should be fairly familiar with the Daily Vacation Bible Schools. They were started twenty years ago on the East Side of New York to bring together idle children, idle churches, and idle students during the summer vacation. Manual work, organized play, and Bible study have gone on together. From the start the schools have been successful. From one school they have grown to over fourteen hundred. Canada has copied them and now has seven hundred and fifty. During the past two years Japan and China have in turn copied them. Japan has seventeen schools now and China no less than a hundred and forty. The Chinese schools are the result of the efforts of eight hundred native Christian students.

Some students who were not Christians also responded. These were Buddhists. They, too, established daily vacation schools. They followed the call to service in their own fashion. They adopted the general program of the Daily Vacation Bible Schools, but substituted Buddhist ethics for the Gospels.

The rest of the program was too good not to be taken up—the songs, the kindergarten work, the talks on health and calisthenic exercises, the stereopticon story, the manual work such as basketry, hammock-making, and other weaving and sewing, the Red Cross hospital and home work, the first aid and hygiene, and, finally, the afternoon hours devoted to open-air games and excursions.

If service is the real test of religious faith, the Bible Vacation Schools, in spreading the spirit of human service to those who bear another name, have met that test successfully.—The Outlook.

PROGRESS.

Man is not God, but hath God's end to serve,
A master to obey, a course to take,
Somewhere to cast off, somewhat to become.
Grant this, then, man must pass from old to new,
From vain to real, from mistake to fact,
From what once seemed good now proved best,
How could man have progression otherwise?

—Robert Browning.

SOMETIMES A STRAIN.

Sometimes a strain comes floating through one's brain
Of half forgotten music, dimly sweet,
Yet gone before one's lips its notes repeat;
Or some vague line of poetry, uncaught,
Taps at one's mind, then slips away to naught,
Or some faint, wistful fragrance softly blows
Across one's musings, and as swiftly goes,
Vainly through one's disturbed remembrance sought.

Whence come these fragments? Are they flotsam tossed
From depths remote, unfathomed, of one's brain,
Striving their uttermost to make it plain
That beauty lives, though lesser things are lost,
And these frail wraiths of loveliness must be
Reminders of its immortality?

—Charlotte Becker.

TWO WEEKS OF INTENSIVE EVANGELISTIC WORK IN MEXICO.

By Rev. J. H. Fitzgerald.

During my twenty-four years of service as missionary in Mexico the ever-present problem has been, how to reach the people with the message. There are no people on earth more disposed to receive it than the Mexican people, once they are brought face to face with it. But in order to reach them, a wall of prejudice, built through all the period of Catholic domination, must be scaled. A point of contact must be found. For the present at least, the problem is solved, as the following facts will demonstrate:

On the invitation of Rev. L. B. Newberry, I left El Paso the 6th of April with a stereopticon outfit to help him in an evangelistic campaign in the western part of the State of Chihuahua. On the 8th Brothers Newberry, Riseno, Bible colporteur, and I left Chihuahua City in a Ford car. The first town reached was Santa Isabel, a very fanatical place, where there never had been a Protestant preacher. After finding a place to spend the night, we interviewed the Mayor and asked permission to exhibit some religious and educational views for the benefit of the people. The request was granted, and he suggested the outside wall of his office fronting the main plaza as the most appropriate place. Then everybody co-operated in disseminating invitations, so that by the time it was dark the major part of the population was present. A series of pictures on the Life of Christ were placed on the screen, and each one was explained in evangelical terms as it was put on. Everything said was intended to present Christ as the only and all-sufficient Savior of men from sin, the only way to heaven, and the only medium of approach to the Father. Although the service was in the street and the audience composed of all classes, the attention was rapt, and the behavior perfect. A cathedral audience could not have been more solemn, attentive and respectful. After the presentation of the Life of Christ, I put on three temperance pictures. Brother Briseno commented on them and made a telling speech for the cause of prohibition. Then he offered Bibles, portions, Testaments and temperance literature for sale. It all sold like hot cakes to hungry men. I asked Briseno when we got through what he thought of it. His reply was, "Wonderful!" Brother Newberry affirmed that "such a stunt had never been pulled off in Mexico before."

We spent the next night in Cusiniriachic, a considerable mining town, and held preaching service in a private home with a small group of church members, without the pictures. After that we visited the towns of Padernales, Guerrero, Minaca, Bachiniba Cruces and San Buenaventura.

The authorities and people co-operated everywhere lending service gladly without charge. In two places we used private corrals, as there were no suitable auditoriums. In Guerrero we used the casino and the municipality furnished the electric light for the occasion (they had not had light for a month previously) without charge. In Cruces the public school building served. We agreed that a conservative estimate of the audiences would range from three to five hundred. In all of the places visited we did three things, viz: gave the gospel message through the pictures and viva voce, sold Bibles and portions, and taught prohibition.

Brother Newberry was afraid that false impressions might be made by not announcing that we were Protestants. It was, therefore, decided that between the presentation of the two sets of pictures the announcement should be made. If it made any impression at all on the audience, there was no visible manifestation of it.

From San Buenaventura the brethren returned to Chihuahua in the Ford, leaving me to find my way back to El Paso by a different route. I naturally felt tired and lonely, and there were long distances and two days between me and home. I took the road for Casas Grandes in the open Ford that carried the mail. The ride through the sun developed a first-class headache. But after an hour's rest I decided to take the train for Pearson. In conversation with the conductor, I learned that the moving picture man from there was on the train. He was interviewed and permission obtained to use his hall and machine for the night, provided his associates were willing. He would let me know at the telegraph office thirty minutes after arriving. We got there at 7 p.m., found my man, got his permission to use the hall and his promise to operate the machine, leaving me free to take the platform and comment on the pictures. The next thing was to get the audience. I took a turn through the town, down one street and up another, scattering invitations and asking everybody I met to invite everybody else. When I got back to the hall the movie man had opened the doors and turned on the lights and the people were coming. We took the pictures back to the operating room and arranged them in order so there would be no trouble in putting them on. I returned to the front, entered and mounting the platform faced a full house. While the people were still coming I began speaking on the Life of Christ as the pictures were thrown upon the screen. These were followed by a set on the Good Shepherd. I talked for more than an hour and never in my life have I had greater liberty in presenting the Christ, nor a more appreciative audience in receiving the message. The memory of that service will remain with me always. When the service was over the people left as if they were going out from the presence of God. I spoke to many of them as they passed out. As I stepped out I met the movie man with the pictures all arranged and a wonderfully happy smile on his face. I slept in the train and left at 7 o'clock the next morning. A young man on the train who was present and to whom I again preached Christ, said there were at least six or seven hundred people present.

CIRCUIT SUNDAY SCHOOL LEAFLETS AVAILABLE.

There are approximately fourteen thousand superintendents of Methodist circuit Sunday schools. There are about 70,000 teachers associated with these superintendents.

To meet the needs of these workers the General Sunday School Board is giving special attention to the development of a leaflet and pamphlet literature which may be placed in their hands. Through the Department of Circuit Sunday School Work the following free literature has been published and is available. Requests may be sent either to Mr. M. W. Brabham, 810 Broadway, Nashville, Tenn., or to the Conference Sunday School Field Secretary.

A Program of Work for Methodist Circuit Sunday Schools; The Four Times a Year Circuit Sunday School Institute; Report forms and advertising posters for use in connection with the foregoing; The Circuit Sunday School Superintendent; Some Opportunities of the Teacher in the Circuit Sunday School; The Story of Miss Joella; How Some Presiding Elders Have Helped the Country Sunday School to Better Things; Keeping Open All the Year; Keep the Church Fires Burning; The Farmer's Creed; The Country Boy's Creed; What Books Do you Read?; Supplying Some of the Needs of the Circuit Sunday School; Singing in the Circuit Sunday School; Big Enough for a Big Opportunity; Two Kinds of Country Sunday Schools; A Circuit Training Class Plan; The Workers' Council in the Circuit Sunday School; The Standard Program for Circuit Institutes; Preparing the Lesson in the Circuit Sunday School; Manual for Leaders of Organized Classes; Round Table leaflets for discussion in institutes on various subjects, such as: The Organized Bible Class, Sunday School Organization, Training a Leadership, The Home Department and the Cradle Roll, The Sunday School Teacher.

In addition to these there are several other available pamphlets which will be found helpful, such as Elementary Work in the One Room Church, Sunday School Architecture, Grading the Sunday School.

"The Methodist Superintendent and His Helpers" is a twenty-four page monthly publication selling for twenty-five cents a year. This is prepared from the standpoint of practical Sunday school work, and may be ordered from Smith & Lamar.

THE BEATITUDES.

By David Keppel.

It is interesting to inquire what idea our Lord was elaborating in the Beautitudes and the rest of the Sermon on the Mount. And it is even more interesting to find that idea, in the message that both He and John the Baptist had been proclaiming: "Repent, for the kingdom of heaven is at hand."

We believe that the Beautitudes are simply the expansion of this idea; the "poor in spirit," "they that mourn," "the meek," those who "hunger and thirst after righteousness," "the merciful," the "pure in heart," the "peacemakers," are simply people who have taken successive steps in repentance. They are "blessed" in getting into the kingdom of heaven, where they find comfort for their mourning, the "earth," for which in their meekness they will not struggle, given them as an inheritance, their hunger and thirst after righteousness fully satisfied, mercy, and the vision of God, and sonship to God bestowed upon them.

We see then that the Beautitudes, and the same is true of the entire Sermon on the Mount, are the expansion of our Savior's first proclamation, "Repent, for the kingdom of heaven is at hand." The qualities which our Lord pronounces blessed are successive steps in repentance; and the reasons He assigns for that blessedness are stages in the kingdom.

Another noteworthy fact about the Beautitudes is that their teaching is not only ideal but actual. Jesus is not merely telling the qualities men ought to have to enter the kingdom, and the advantages they ought to enjoy; He was talking to men who actually had those qualities, and therefore were in the kingdom, and enjoying its benefits. Peter and James and John and Andrew, urged by their sense of poverty of spirit, had repented and been admitted to the kingdom; they had mourned and were comforted; were meek but had inherited the earth; hungered and thirsted for righteousness, and were being filled; were merciful, and had obtained mercy; were pure in heart, and saw God; peacemakers and were called His sons. In short, these men, having repented, had been admitted to God's kingdom, and were enjoying its privileges.—Christian Advocate (N. Y).

A PLEA.

God grant me these: the strength to do
Some needed service here;
The wisdom to be brave and true;
The gift of vision clear,
That in each task that comes to me
Some purpose I may plainly see.

—Edgar Guest.

The Home Circle

PRAY, GIVE, GO.

Three things the Master hath to do,
And we who serve Him here below,
And long to see His Kingdom come,
May pray, or give, or go.

He needs them all—the open hand,
The willing feet, the asking heart—
To work together and to weave
The threefold cord that shall not part.

Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need

Not all can go; not all can give
To 'quip the others for the fray;
But young or old, or rich or poor,
Or strong or weak—we all can pray.

Pray that the full hands open wide
To speed the message on its way;
That those who hear the call may go,
And—pray that other hearts may pray.

—Sunday School Times.

MR. DOWNY ARRIVES.

By Winthrop Packard.

Mr. Downy came to our house one stormy February day. Where he had been before, no one can tell, but it was evident that wherever it was the menu had been scant and the calls to the dining car few, for if ever bird had the lean and hungry look of Shakespeare's Cassius, he did. He lighted on the trunk of the big ash by the dining room window and searched nervously upward and along the branches, but not a bite did he find. No wonder, the tree had been systematically searched and looted of its good things by a score of birds of half a dozen species before he arrived. Disconsolate, he slanted into the air toward another tree, then whirled sharply and alighted on the suet-holder packed with suet that hung on the lilac bush by the window.

His very feathers were expressive, first of incredulity, then amazement at such a find, and finally of pure joy and satisfaction in the feast, as he bored and bored into the suet and ate and ate until he could hold no more. Then, like a tired child, he just curled up over the top of the suet cage and went to sleep—a dangerous thing to do right out in the open, where hawk or butcher-bird might see him. To be sure, while he slept, he didn't look like a bird. His feathers fluffed out and blew in the breeze, and to the casual glance he was just a fluff of something strange that had blown into the bush and caught there. I have seen a nuthatch, full to repletion, hang himself to a tree by one claw and swing there, head down, asleep, to all the world looking like a browntail moth's nest as he fluttered in the breeze. No winged enemy touched him. I doubt if such could have recognized him as edible.

After that, a dozen times a day, Downy came to the suet and filled up, getting husky and happy in figure and manner. About the middle of May he appeared with another that lacked the red mark on the nape. We suspected a romance immediately, and so it proved. To our joy they chose the dead limb of an elm not far from the house, where they hammered out a nest, and where successive broods of young downies have appeared in due season for several years. The limb is over the highway where autos by the hundred hoot past every day, but that hasn't mattered. We had often wished for woodpecker tenants in our trees, but none had come until we put out the suet. Verily, it pays to advertise!—In Our Dumb Animals.

SNOWFLAKES.

Once upon a time, a little raindrop though it had played long enough up in the clouds, and said it would go down to earth and see what it could do. So it started.

When it was falling, writes Josephine Jarvis, it had to pass through a cloud that was very cold, and this funny little raindrop, instead of shrinking together as we do when we are cold, stretched out and stretched out, until it was not round any more, but was long and thin, and hard like a needle; and that is just what it was—a little ice needle.

As it went on falling, it met another just like itself.

The second said: "Little Ice Needle, where are you going?"

"Down to earth, to see what I can do."

"I'll go, too."

So the second ice needed joined the first, and they fell together.

Pretty soon they met a third, who said: "Little Ice Needles, where are you going?"

"Down to earth, to see what we can do."

"Then I'll go, too."

So it joined the others and they fell together. Then they met another, and another, and another, who all joined them. Then there were six little ice needles, falling together, and they had a new name—"Snowflakes."

Little Snowflakes met others, who asked where it was going. "Down to earth, to see what good I can do."

"We'll go, too. But where shall we go?"

"I know," said one of the little flakes. "Last summer, when I was round and warm, I saw a place where a little boy had planted some seeds, which a kind lady gave him. Let us fall on that place and keep it warm, so that the seeds in the ground may not freeze, and the little boy may have some flowers next summer."

"Oh, so we will," said they all; and they fell faster, so that they might get there all the sooner. Other snowflakes saw them and went too, and the ground was covered with more to keep the seeds from freezing during the winter.

When the weather began to be warm, the snow turned into water and ran down into the earth, and the seeds drank it and swelled until by and by little leaves came out above the ground from each seed. Then other leaves grew, and when summer came little Frank had his flowers again, and all because one little raindrop wanted to do some good in the world.—Exchange.

"TIME OUT."

They Probably (?) Studied.

First Undergrad—What shall we do?

Second Undergrad—I'll spin a coin. If it's head we'll go to the movies, tails we go to the dance, and if it stands on edge we'll study.—London Opinion.

Due Warning.

Judge—And why haven't you a horn on your automobile?

Prisoner at the Bar—Pleesa, Mister Joodga, I don't needa da horn. It says on da front, "Dodge Brothers."—Exchange.

He Loved Music.

The Newly-Riches were seated in their handsome drawing room—Mrs. Newly-Rich at the grand piano, laboriously picking out hymn tunes with one finger. "Hang it all, missus," said Mr. Newly-Rich, impatiently, "If I buy you a piano that size, I expect you to use both fists!"—London Post.

He Wouldn't Guess.

"Well, Bill," said a neighbor, "hear the boss has had a fever. How's his temperature to-day?"

The hired man scratched his head and decided not to commit himself.

"'Taint fer me to say," he replied. "He died last night."—The American Legion Weekly.

His Own Fault.

"I don't like these photos at all," he said. "I look like an ape." The photographer favored him with a glance of lofty disdain. "You should have thought of that before you had them taken," was his reply as he turned back to work.—News Trade Journal.

It Pays to Advertise.

The codfish lays a million eggs,
While the helpful hen lays one;
But the codfish does not cackle
To inform us what she's done.
And so we scorn the codfish coy,
And close to her our eyes;
This indicates to thoughtful minds
That it pays to advertise.

—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

JUSTLY HONORED.

The Advocate has a new editor! This information did not come through the Publishing Committee nor has it yet been confirmed by that committee. It came first through expressions in letters that came into the office, such as "Congratulations," etc. But toward the end of last week all doubts were removed, by a letter which came from Millsaps College. Now we would not have the readers of the Advocate become alarmed over this. For the old editor is the new editor—DOCTOR Henry T. Carley, the degree of D.D. having been conferred upon him last week by Millsaps College, Jackson, Miss.

Now it is not certain that the Editor knows that Millsaps College has thus honored herself in honoring one of the most distinguished of her alumni. The Editor preached the sermon on Sunday night, June 5, for the young people's organizations of Millsaps, but left Jackson before the awarding of degrees. Since leaving Jackson he has been in Montgomery delivering a course of lectures and at the time of this writing has not returned to his office and has not seen the correspondence which has come in during his absence. Therefore he does not know that these lines are being written, and his every-now-and-then unofficial assistant editor, whose instructions for this week's issue of the Advocate from the Editor were: "Do just exactly as you please," takes advantage of the opportunity to tell our readers of this honor so justly bestowed—a thing the Editor himself would fail to do were he here.

Our Editor is held in high esteem by the readers of the Advocate and they will rejoice to know that he has been thus honored. Surely he is eminently worthy of such an honor. He is a man of broad culture and of broad sympathies. His native ability and the thorough training which he has had in the schools and the experience of several years which he has now had as Editor of the New Orleans Christian Advocate fit him for the important position he so ably holds in the church. We consider him one of the great editors of the country. Progressive, yet conservative, the interests of the church are safe in his hands. His broad scholarship and his mastery of good English are evident in the literary finish of the columns he edits, while his editorial work shows that he is alive to all the issues of the day and that his views of the needs of the church are to be trusted. We all will heartily agree that his great services to the church entitle him to the honor which has been conferred upon him.

Millsaps also honored herself in honoring two other distinguished ministers—Rev. J. R. Countiss, president of Grenada Female College, and Rev. Charles W. Crisler, pastor of Galloway Memorial Church, Jackson, Miss. R. H. H.

LORD, INCREASE OUR FAITH

Some one has remarked that we have only the Acts of the Apostles—that their resolutions have not come down to us. And in that stirring book of tremendous activity in the building of the Christian church, there are some intensely human and instructive chapters for the builders of the church to-day.

Take the account of Peter's deliverance from prison. "Herod had stretched forth his hand to vex certain of the church." And he killed James with the sword; and, when he saw that it pleased the Jews, he proceeded to shut Peter in prison. A virile Christianity will ever make enemies and arouse opposition. In a convention which renominated Mr. Cleveland for the presidency an old man from the Middle West arose to speak. He said that the young men of his section honored Mr. Cleveland—that they honored him for the enemies he had made. Mr. Wesley would ask his preachers if they had made anybody mad. It is an evidence of the mightily effective acts of the apostles that "Herod stretched forth his hand to vex certain of the church."

Now when Peter was put in prison "prayer was made without ceasing of the church unto God for him." And on a certain night a prayer meeting was being held in a place where prayer should ever be natural—in a Christian home. And it is evident that the deliverance of Peter was the burden of the prayer. The astonishing thing is that they refused to believe the answer that speedily came.

Peter himself was slow to realize that prayer had been answered. For he stood in the open street like a man in a dream. But when he came to himself and had considered the thing he went to the house of John Mark.

The damsel Rhoda answered the knock, and when she knew Peter's voice, she opened not the gate for gladness, but hastened back to tell the prayer meeting, that their prayers had been answered, in flesh and blood—that Peter stood at the door. And they would not believe it, but said: "Thou art mad." And when the believing maiden insisted that it was even so, they said she had seen a ghost—"It is his angel." "But Peter continued knocking: and when they had opened the door, and saw him, they were astonished." And so they were finally brought to open the door and to let in the answer to their prayer, and still when the answer entered, they were astonished. Is it true that, to-day, we are slow to open the door and admit the answer to our prayer?

Such a lack of faith, it is to be feared, may be found in the church to-day, both as to individual needs and as to the work of the kingdom. Many Christians do not live according to the faith which they profess and do not act according to the things they affirm that they believe.

The church is just ending a campaign which, in its broad vision, is the most comprehensive and constructive the church has ever undertaken. If the final figures show that we have fallen short of the mark it will be a grave reflection upon the faith of our people—at least of those who have not done their part.

For many have taken counsel of their doubts and not of their faith. They have made a compact with their fears and parted with their trust. They have talked of the financial depression. They have spoken of the Lord's great work as they would speak of a doubtful business proposition in which they were asked to invest money. They have spoken as if the present depression would last five years, or forever. They have not dealt with the great cause as men of real faith should deal with a compact which they are asked to enter into with the Lord. Some have said that they were not willing to pledge themselves at all for the future—that it is too uncertain. That can only mean that they were not willing to enter into a compact with the Lord, that they were not willing to trust him. Recently a financial expert, speaking to a large number of business men in New Orleans, said that the great need of the hour is for business men to give their hearts to God. It may be that the remedy for the present depression is in the latent faith of those who profess to be God's people, and that we shall have to bring the tithes into the storehouse that the windows of heaven may again be opened. "Lord, increase our faith." And give us the faith to bring thee what is due, in time, in talents, in material possessions.

"I'LL TRY, SIR!

One of our preachers said that, while he was returning from his mission work in Mexico, he saw at one station a ragged old Indian soldier. Scarlet and gold, if such had ever adorned him, were all bedimmed, and his uniform was in tatters. But as his chief rode by he instantly drew himself up proudly in a military salute—that ragged old Indian soldier of Mexico. And the preacher said there was something in the incident which touched him as being fine and noble. And we'll say that the old Indian drew himself up proudly, for there can be nothing but pride of the right kind, and not a menial thought, in the mind of the man who, in any way, expresses his allegiance to a great cause which he has espoused. We should never forget the story of Captain May in the Mexican War. General Taylor asked him if he could take the Mexican batteries, and he answered: "I'll try, Sir!" With that he and his dragoons charged through a perfect storm of grapeshot, rode over the Mexican batteries and captured the commanding general of the enemy. This is a time which calls for loyalty among the people called Methodists. We should straighten up and salute those who have the leadership among us. There is not a question that the Education Campaign comes with the full authority of our church through the General Conference, a delegated body composed of both ministers and laymen. The delegates to that Conference are elected by all our people in their representative voice in the District Conference and the Annual Conference. Then brother pastor, brother steward, brother member of the church, you will not have expressed your full loyalty to your church, in this crucial hour, until you have carried the Christian Education message to the last man in your church and given him an opportunity to enter into the fellowship of a mighty enterprise. There yet is time to complete this great task.

A CHIP OFF THE OLD BLOCK.

On Wednesday morning, June 8, Mr. Calvin Joyner was graduated from the Tulane University of Louisiana. Announcement had already appeared in the daily press of this city that Mr. Joyner would enter missionary work in China, sailing in the early fall. He will go under the Mission Board of our own church, and no finer spirit ever answered the call to a great service. His fine character is held in great esteem by his friends of the university and of the First Methodist Church of this city, where he holds membership. Mr. Joyner, as many of our readers know, is the son of Rev. N. E. Joyner, our pastor of First Methodist Church, Baton Rouge, La. Mr. Joyner was born in Mexico, while his father was serving there, and it was his ambition and his expectation that he would be appointed to teach in a school only a few blocks from the house in which he was born, but he freely yielded to the call to a great task in distant China. He is a chip off the old block.

EDUCATION CAMPAIGN TO JUNE 10.

We give below a report from the Nashville office of the progress of the Education Campaign to June 10. As to the patronizing conferences, we have reports from the Conference Secretaries of Education which increase the amounts reported below for North Mississippi and Louisiana Conferences. North Mississippi to the above date had raised $381,000, while the last report from the

Louisiana Conference showed that nearly $800,000 had been raised.

Conference—	Quota.	Amount Piedged to June 10.
Alabama	$1,088,000	$750,000
Baltimore	767,000	192,000
Central Texas	1,127,750	474,000
Denver	10,000	.....
East Oklahoma	594,500	246,012
Florida	774,500	784,500
Holston	1,705,000	717,166
Illinois	10,000	3,300
Kentucky	520,000	263,478
Little Rock	1,103,000	418,983
Los Angeles	153,000	21,345
Louisiana	1,027,500	453,000
Louisville	600,000	80,000
Memphis	1,021,500	315,343
Mississippi	1,280,500	500,000
Missouri	771,500	115,773
New Mexico	40,000	30,000
North Alabama	1,342,000	907,032
North Arkansas	879,000	228,000
North Carolina	1,322,700	502,133
North Georgia	1,765,000	700,000
Nortb Mississippi	928,500	375,000
North Texas	1,181,400	510,000
Northwest	80,000	.....
Northwest Texas	566,000	425,000
Pacific	211,000	23,000
St. Louis	792,500	200,000
South Carolina	1,217,000	480,010
South Georgia	1,650,000	847,106
Southwest Missouri	656,000	63,000
Tennessee	860,000	305,780
Texas	948,900	675,000
Upper South Carolina	1,065,000	446,000
Virginia	1,978,000	1,276,007
West Oklahoma	594,500	243,255
West Virginia	600,000	373,000
West Texas	651,750	125,000
W. North Carolina	1,607,300	700,000

PERSONAL AND OTHER NOTES.

Announcement was recently mado that Dr. I. W. Cooper and Miss Jane Howard Drake were to be married in the Washington church, near Natchez, June 11, and would immediately leave for Palestine.

Rev. W. H. Giles, pastor at Slidell, La., was in the city Monday and was present at the luncheon given the Methodist ministers on Monday in the home of the presiding elder, Rev. J. G. Snelling.

Rev. Henry M. Andrews, of Wetumpka, Ala., a member of the Alabama Conference, called at the Advocate office Monday morning, and the Editor regrets not seeing him. Brother Andrews is one of tho instructors of the Seashore Divinity School.

At a recent meeting of the Protestant pastors of Greenville, Miss., the pastor of the Methodist church, Rev. E. S. Lewis, was elected president for the ensuing twelve months. Plans were mado for union evening services in Greenville during July and August.

Rev. R. P. Nebiett, Durant, Miss., writes that the Epworth League Conferenco at Grenada College, June 9-11, was a great success. Rev. S. H. Caffey, Webb, Miss., was elected President for the ensuing year, and Miss Lillie Mullins, Holly Springs, was elected Secretary.

Rev. W. H. Saunders, our pastor at Natchez, Miss., paid tho Advocate office an appreciated call on Tuesday morning of this week. He was on bis way to Biloxi, Miss. He is one of the instructors of the Seashore Divinity School now in session.

The editorial pen beaded Brotber Wroten's letter on another page: "A Splendid Achievement," for such was the fine work done in his charge in the Education Campaign. The full quota for his church was secured on the afternoon of the Sunday on which the drive began, and since that time the quota has been exceeded.

In sending in copy for his third round, Rev. W. W. Graves, presiding elder of the Hattiesburg District, Mississippi Conference, writes that the work of the district is moving along well. Brother Graves considers the recent Epworth League Conference at Hattiesburg the greatest in the history of the Mississippi Conference.

We are in receipt of an announcement by Rev. and Mrs. Lastie N. Hoffpauir, Amite, La., of the marriage of their daughter, Hettie Lue, to Mr. George W. Bankston, Tuesday evening, June 7. May God's blessings be upon these young people who have laid the cornerstone of a home that they may build its walls with joy and love.

The Texas Avenue Churcb, Shreveport, La., is enjoying a very fine growth under the pastorate of Rev. R. S. Walton. Sixty-five members have been added to the church since Conference. Tho Sunday school is in good condition. Since April 1 the attendance has not fallen below two hundred and on one occasion thero were two hundred and seventy present.

Brother F. A. Howell, one of the faithful officials of the church at Durant, Miss., always in attendance at the Annual Conference, and deeply interested in the Advocate, is in the Baptist Sanitarium in Jackson, Miss. He has just had an operation for appendicitis and, despite his advanced age of eighty-one, is doing well. We trust he will soon be perfectly well.

In writing to ask that the address of his Advocate be changed, Rev. R. E. Simpson, who has been at the Southern Methodist University, Dallas, Texas, states that he is going to take charge of our church at Leachville, Arkansas, but that he expects to return to the university to completo his B. D. degree. He writes that the work at the university has been fine and profitable. Threo other Mississippians beside himself have been in the Dallas school this year.

Rev. W. E. Thomas, formerly connected with our city missions as superintendent, who bas been spending some time at his home in Kentucky, recently returned to New Orleans for a few days. He is engaged at present in conducting revival meetings and he expects to continuo in that work until the session of the Louisiana Conference.

Rev. and Mrs. J. G. Snelling entertained the Methodist pastors of New Orleans at a luncheon at their home on Prytania Street, this city, on last Monday. The occasion was a very delightful one.

The Advertiser of Lafayette, La., carries an article about the fine work being done by the Lafayette church under the pastorate of Rev. H. W. Rickey. Comment has been made elsewhere in these pages upon the excellent work done in exceeding the Education Campaign quota. The church has also been active along many lines and the presiding elder of the district, Rev. C. A. Battle, declared the recent quarterly conference of the Lafayette church was an exhibit of a very fine report and astonishing variety of activities on the part of the local church.

The Secretary of the Board of Church Extension, Dr. S. H. C. Burgin, reports additions to the Loan Fund capital as follows: A Loan Fund for $10,000 has been established by John A., George J., and Alice Faucetta, of Hillsboro, N. C.; the Robert Newell and Ann Elizabeth Wright Loan Fund for $300, to be used within the bounds of the Kentucky Conference, has been established by Rev. J. A. Wright and other members of the family, and the R. L. and Julia Jones Loan Fund, previously established for $5,000, has been increased by a bequest of $3,383.31, which has just been paid by tho administrator of Brother Jones' estate at Los Angeles, Cal.

There was a meeting of pastors and church directors in tbe Education Campaign in New Orleans, whicb met at Rayne Memorial Church last Sunday afternoon to consider the results and plan any future action that might be necessary. Reports showed that Louisiana Avenue, Epworth, St. Mark's, and Mary Werlein had raised their full quotas, whilo the other churches of the district, with one or two exceptions, had made a fine showing. It was unanimously agreed by the directors and pastors that the campaign shall be continued with great vigor until July 3, when results will be reported. It is confidently expected that the New Orleans District will complete the raising of its quota by that time.

In the death of Murphy J. Foster Louisiana lost one of her most distinguished citizens. He was formerly governor of the State, then representative of the State in the United States Senate for many years. At the time of his death he was Collector of the Port of New Orleans. Senator Foster will ever be remembered for his service against the Lottery. He ran for governor on the Anti-Lottery ticket, and as "The Man from St. Mary" achieved a notable victory. From that time on he was a power in Louisiana politics. Senator Foster was a member of tho Methodist Church, and the funeral services were conducted by Rev. John F. Foster, our pastor at Franklin, La.

The Times-Picayune of Monday morning devoted much space on the front page to tho sermons of the Baptist and Methodist pastors of Amite, La., last Sunday night. The churches were thronged to hear the pastors preach tho gospel of law and order. Tho murder by several Italians of Dallas Calmes in the course of their attempt to rob the Bank of Independence, La., and the feeling aroused against the Italians in that section provided the occasion for these special sermons. The messages were well received, and there is an evidence of a disposition on the part of the citizens of Tangipahoa to allow the law to take its course in the trial of the Italians now going on. Rev. Lastie N. Hoffpauir is the Methodist pastor at Amite, and it was he who officiated at the funeral of the murdered man.

From Rev. S. L. Pope we learn of the generous action of the stewards of the Greenwood (Miss.) charge to pay all the expenses of their pastor, Rev. V. C. Curtis, to the Ecumenical Conference in London, and to give him quite an extensive tour through Europe. Brother Curtis will have a two months' vacation, beginning about the first of July. Brother Pope writes thus of tho work at Greenwood: "Greenwood church bas never in its history done the work it is now doing. The Sunday school rooms have to be used at the morning services for the overflow congregations. The Sunday school is about three times larger tban ever before, and they have built new rooms to accommodate this increase; the Epworth League has grown from a membership of twelve or fifteen to one hundred and fifty, and Greenwood church has perhaps the greatest choir in the North Mississippi Conference. Brother Curtis is in great favor with his church and with tbe whole city of Greenwood."

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Mrs. R. G. Bullock, Benton, Miss., 2; Mrs. W. T. Rehse, Vicksburg, Miss., 2; Rev. P. M. Caraway, Sicily Island, La., 3; Rev. F. H. McGehee, Tyro, Miss., 2; J. C. Jackson, Campti, La., 2, and Rev. R. I. Collins, Shannon, Miss., 5.

NOTICE.

The brethren of the Mississippi Conference, desiring my help in revival meetings during tbe summer will correspond with me at Newton, Miss.

REV. E. L. ALFORD.

HELP FOR REVIVAL MEETINGS.

My Dear Brother Carley: Please let the brethren who may need help for their revival meetings know that there are three excellent evangelists on the Brookhaven District who may have some open dates yet. They are: Rev. W. T. Griffin, Summit, Miss.; Rev. J. V. Bennett, Brookhaven, Miss.; Rev. W. L. Spinks, Brookhaven, Miss.

I send this reminder because I know the revival season is now opening in full blast.

But let all the preachers attend Seashore Divinity School first—June 14 to 23—and hear Dr. Geo. L. Robinson and Bisbop William A. Quayle.

Yours cordially,

H. M. ELLIS.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

KATHLEEN CHAMBLISS STARNES was born in Jefferson County, Mississippi, July 25, 1903, and died at Natchez, Miss., on February 8, 1921. Her father was William Calvin Starnes of Jefferson County and her mother was Miss Julia Fairman of Crystal Springs. She was received into the Methodist Church at Washington during the spring of 1915 under the ministry of Rev. J. H. Jolly, at the close of a meeting conducted by Rev. H. B. Watkins. It was from this church that the funeral services were conducted by the pastor, Rev. E. D. Simpson, and fittingly so, because to the services of this church she gave the best years of her life. Almost always at church, at Sunday school, or at any other meeting, she gave generously of her strength in order that the church might prosper and go forward. Scarcely more than a child she gave always willingly of her small means to the regular collections of the church, to the Centenary, and the fund for repairing the church, having signed a pledge card to tithe, and was enrolled among the Methodist Million. She was one of the charter members of the League at Washington and its secretary from the first until her death. She attended as a delegate a Centenary group meeting and a Sunday School Institute, both at Fayette in 1919, and was an alternate delegate to the district conference at Vicksburg in 1920, probably being the youngest member of that body. Having suffered long and patiently with some nervous disorder I do not know that she left any special dying testimony but she left that which is better, a useful, happy life in the Master's service. J. B. CAIN.

MRS. CORNELIA KNOX LACY passed to her reward May 20, 1921. Her life on earth extended through nearly sixty-three years. She came to Shreveport with her husband in 1887, where they continued to live until death claimed them, her husband having passed on in 1911. While living in Georgia she was converted and united with the church. She placed her membership, on arriving at Shreveport, with the first Methodist church. When the congregation that is now the Texas Avenue congregation was organized she became a charter member of this church and continued her membership there until she joined the church triumphant. Sister Lacy loved her church and was a regular attendant while in health at the public worship. She was also a devoted mother. God blessed her with two children, Charles and Bessie, who now reside in Shreveport, and to serve them was her joy. She was not unmindful of her fellow man; for the poor, the maimed, the blind found in her a friend. But God has called her. She is now at home with her other loved ones. May her children follow on and be with father and mother after awhile. Peace to her memory.

Her pastor, R. S. WALTON.

On May 15, 1921, the grim angel of death claimed our schoolmate and friend, SUSIE RAY. She was 14 years, 6 months and 21 days of age. At an early age she united with the M. E. Church, South, and was a charter member of Willhite Epworth League. She did her duty towards her friends and God. Schoolmates, parents, and friends, we have a great deal to be thankful for; she shared with us equally our joys and sorrows. In her home there is a vacant chair, in school, a vacant desk, but in Heaven a vacancy has been filled. It is sad to give her up while yet in the very prime of life, but the Heavenly Father doeth all things well, and he has called her from earth to dwell with Christ, and his angels, where no sorrow can enter, and pleasures never die. To the parents, let us say her life's work is ended, she has filled her earthly destiny. Her life was one of blessedness, and to-day you can look beyond this vale of tears towards Heaven's brighter home, and say, "We have a loved one in Heaven to guide us to a brighter home." Then dry your tears, and drive away your fears, for she is in Heaven's great bliss.

Signed by: Bessie Henry, Lucy Henry, Earline Rison, Committee.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania St., telephone, Uptown 1105;; office, 327 Carondelet St., telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence St., telephone, Hemlock 2461.

Rev. C. D. Atkinson, Parker Memorial, residence, 734 Nashville Ave., telephone, Uptown 447.

Rev. H. T. Garley, editor, New Orleans Christian Advocate; residence, 1125 Fern St., telephone, Walnut 1238; office, 512 Camp St., telephone, Main 4373.

Rev. W. C. Childress, Sup't City Missions; residence, 315 Washington Ave., telephone, Uptown 495.

Rev. W. L. Duren, Rayne Memorial; residence, 1421 Constantinople St., telephone, Uptown 1188.

Rev. J. D. Harper, McDonoghville, La.

Rev. R. H. Harper, First Church; residence, 5830 Prytania St., telephone, Uptown 329.

Rev. H. N. Harrison, Felicity; residence, 1818 Chestnut St., telephone, Jackson 1753.

Rev. W. D. Kleinschmidt, Louisiana Avenue; residence, 1110 La. Ave., telephone, Uptown 2805.

Rev. G. V. Romano, Italian preacher; residence, 1319 N. Rampart St., telephone, Hemlock 468.

Rev. Jno. T. Sawyer, superannuate; residence, 1232 St. Mary St., telephone, Jackson 1404.

Rev. J. E. Selfe, Epworth; residence, 438 S. Scott St.

Rev. Ellis Smith, Carrollton Avenue; residence, 1125 Fern St., telephone, Walnut 1238.

Rev. Marion Browning, Mary Werlein Mission; residence, 1026 Tchoupitoulas st.; telephone, Main 247.

Rev. C. C. Wier, Algiers; residence, 236 Olivier st.; telephone, Algiers 138.

Stephen S. Thomas, Conference Centenary Secretary-Treasurer; residence, 1432 Fern st., telephone, Walnut 2899-W; office, 327 Carondelet st., telephone Main 5688.

FROM QUEENSBOROUGH CHURCH, SHREVEPORT, LA.

Dear Brother Carley: The Queensborough church has subscribed its quota to the educational fund. We are also laying the foundation for our new brick building. We hope to have the new building completed by fall.

One hundred and seventy-five new members have been added to the church roll since our last Annual Conference. The Queensborough Church has taken her place among the most progressive churches. Two of our intermediate girls have expressed a desire to be missionaries, and one boy has expressed a desire to enter the ministry. Several other boys and girls have pledged themselves to definite Christian service.

W. A. MANGUM, Pastor.

TWO GREAT MISSIONARY CONFERENCES.

By Robert B. Eleazer.

Our Board of Missions is promoting two great missionary conferences this summer. The first is to be held at Blue Ridge, N. C., June 24-July 4, at the famous Y. M. C. A. summer assembly. It is the same as that which has been held annually for several years at Blue Ridge under the auspices of the Missionary Education Movement, but has now been taken over by the Territorial Committee, representing the several Mission Boards of the South. This Conference is interdenominational and has an annual attendance of five hundred or more. It draws its leaders from the ablest of the several denominations and offers many great platform addresses and also normal training in the new mission study books. Several of our own leaders will be represented on the program. All those who desire to add to their missionary information and increase their usefulness are invited to attend. There are no age limits or other qualifications. Full information may be had from the Educational Department, Board of Missions, Box 110, Nashville.

It is not necessary to say much in recommendation of our own General Missionary Conference at Lake Junaluska, July 29-August 7. That it will be worthy of the series of splendid meetings that have preceded it for a number of years is sufficient. This Conference is always an event of moment in Southern Methodism. In many lives, annually, it marks the beginning of a new era of missionary vision and interest. The program this year will be up to the usual high standard, presenting many of the leading speakers of the country. There will be in connection, also, a School of Missions with a full curriculum and experienced teachers. This, added to the rare physical attractions of Junaluska and the Blue Ridge mountains, should make an unusual appeal to all who can get away for a few days of rest and inspiration. For program and rates write J. Dale Stentz, Lake Junaluska, N. C.

A GREAT DAY AT BELDEN.

Dear Brother Carley: On June 4, Brother Randolph held our third quarterly conference on the Sherman charge at Belden.

The conference was unusually good, the sermon splendid, and each church on the charge well represented.

On Sunday, June 5, Brother Randolph preached one of the finest sermons it has ever been our privilege to listen to, and after the sermon he dedicated our new church, which the people of Benden have succeeded in building this year regardless of many obstacles which had to be overcome.

Belden church stands finished to the least detail and the people, pastor and presiding elder are justly proud of the accomplished fact.

The Sherman charge as a whole, is a splendid place in which to work, the people are fine, fellowship is good and we are doing our very best to build the charge up in every way.

The New Orleans Christian Advocate is being read and enjoyed by quite a number of our people.

Sincerely,

J. L. NABORS.

Sherman, Miss., June 6, 1921.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Third Round.

Hattiesburg, Main St., June 26, 11 a.m.
Hattiesburg, Court St., June 26, 7:30 p.m.
Hattiesburg ct., at Batson, July 3, 11 a.m.
Hattiesburg, Broad St., July 3, 7:30 p.m.
Collins, at Bethel, July 9, 10.
Purvis, at Talawah, July 17.
Ellisville, at Mt. Zion, July 24.
Richton, at Blodgett, July 31.
Oloh, at East Columbia, Aug. 4, 11 a.m.
Sumrall, Aug. 7, 11 a.m., 7:30 p.m.
Silver Creek, at Silver Creek, Aug. 11.
Seminary, at Pleasant Ridge, Aug. 13, 14.
Mt. Olive, at Mt. Olive, Aug. 14, 7:30 p.m.
Prentiss, at Bassfield, Aug. 17, 11 a.m.
Taylorsville and Mize, at Oakohay, Aug. 24, 11 a.m.
Leakesville, at Winburn Chapel, Aug 27, 28.
Lucedale, Aug. 28, 7:30 p.m.
Williamsburg, at ———, Sept. 4, 11 a.m.
New Augusta, at McLain, Sept. 16, 11 a.m.
Avera, at Piave, Sept, 18, 11 a.m., 7:30 p.m.
Heidelberg, at Philadelphia, Sept. 23, 11 a.m.
Eucutta, at Goodwater, Sept. 24, 25.

W. W. GRAVES, P. E.

Newton Dist.—Third Round.

Trenton, at Pine Grove June 18, 19.
Neshoba, at North Bend, June 25.
Union, at Little Rock, June 26, 3 p.m.
Harperville and Lena, at Lena, July 2, 3 p.m.
Forest and Morton, at Forest, July 3, 8 p.m.; July 4, 8 a.m.
Deemer, at Henry's Chapel, July 9, 10 a.m.
Philadelphia, July 10, 8 p.m.; July 11, 8 a.m.
Shiloh, at Finkbine Camps, July 16, 17.
Decatur and Hickory, at Decatur, July 23, 24.
Rose Hill, at Pleasant Grove, July 30.
Newton, at Garlandsville, July 31.
Montrose, at Louin, August 3, 3 p.m. and 8 p.m.
Homewood, at Gasque Chapel, Aug. 6, 7.
Lake, at Eureka, Aug. 10, 3 p.m.
Walnut Grove, at Sebastopol, Aug. 13, 14.
Bay Springs, at Bay Springs, Aug. 17, p.m.
Raleigh, at Trinity, Aug. 20, 21.
Laurel, First Church, Aug. 28, a.m.; Aug. 29, 8 p.m.
Laurel, Kingston, Aug. 28, 3 p.m.
Laurel, West End, Aug. 28, 8 p.m.
Chunky, at ———, Sept. 3, 4.
Carthage, at Singleton Sept. 10, 11.

J. A. MOORE, P. E.

Jackson Dist.—Third Round.

Terry, at Byrum, June 25, 26.
Millsaps Memorial, June 26, 8 p.m.
Canton, July 3, 11 a.m.
Flora, at Flora, July 3, 8 p.m.
Bolton, at Raymond, July 10, 11 a.m.
Edwards, at Reeves Chapel, July 10, 3 p.m.
Capitol St., July 17, 11 a.m.
Galloway Memorial, July 17, 8 p.m.
Harrisville, at Wesleyanna, July 24, 11 a.m.
Florence and Braxton, at Florence, July 24, 8 p.m.
Yazoo City, July 31, 11 a.m.
Eden, at Pleasant Hill, July 31, 3 p.m.
Benton, at Zelgiersville, Aug. 6, 7.
Lake City, at Lampkin, Aug. 7, 3 p.m.
Vaughan, at Fletcher's Chapel, Aug. 13, 14, 11 a.m.
Lintonia, Aug. 14, 3 p.m.
Sharon, Aug. 17.
Satartia, at Phoenix, Aug. 20, 21, 11 a.m.
Madison, at Pocahontas, Aug. 21, 8 p.m.; 22, 10 a.m.
Monterey, at Mt. Carmel, Aug. 27, 28, 11 a.m.
Brandon, at Pelahatchie, Aug. 28, 8 p.m.; 29, 10 a.m.
Camden, Aug. 31.
Mendenhall and D'Lo, at Bethany, Sept. 3, 4.

M. L. BURTON, P. E.

Vicksburg Dist.—Third Round.

Harriston, at Harriston, 11 a.m., June 26.
Fayette, 8 p.m., June 26.
Centreville, at Stephenson, July 3.
Woodville, July 10.
Woodville cir., at Percy Creek, July 11.
Gloster and Liberty, at Woodland, July 12.
Vicksburg, Gibson Memorial, and Crawford St., Union Qr. Conf., at Gibson Memorial, 8 p.m., July 14.
Washington, July 24.
Natchez, 8 p.m., July 24.
Utica, at Burdenton, July 27.
Louise and Holly Bluff, at Holly Bluff, Aug. 7.
Silver City, at Midnight, 8 p.m., Aug. 7, 8.
Mt. Vernon, at Mt. Olive, Aug. 10.
Nebo, at ———, Aug. 11.
Rolling Fork, Aug. 14.
Anguilla, at Sunflower Chapel, Aug. 15.
Oak Ridge, at Porter's Chapel, Aug. 17.
Vicksburg, Crawford St., 11 a.m., Aug. 21.
Vicksburg, Gibson Memorial, 8 p.m., Aug. 21.
Rocky Springs, at ——— Aug. 24.
Port Gibson, 5:30 p.m., Aug. 24.
Mayersville at, Fitler, Aug. 28.
Port Gibson, 11 a.m., Sept. 4.

J. R. JONES, P. E.

Meridian Dist.—Third Round.

Buccatunna, at Winchester, June 19.
Scooba, at Wahalak, July 10.
Lauderdale, at Electric Mills, p.m., July 10.
Portervlle, at Briggs Chapel, July 16, 17.
Daleville, at Bethel, July 20.
Quitman, July 24.
Shubuta, p.m., July 24.
Meridian, East End, July 31.
Meridian, Herbert Watkins Memorial, p.m., July 31.
Enterprise, at Concord, Aug. 7.
DeSoto, at Hopewell, Aug. 8.
Mathervlle, at Theadville, Aug. 9.
Moscow, at Hopewell, Aug. 12.
DeKalb, at Pleasant Ridge, Aug. 13, 14.
Vimville, at Pleasant Hill, Aug. 17.
Pachuta, at Orange, Aug. 20, 21.
Waynesboro, Aug. 28.
Waynesboro ct., at Hiwanie, Aug 29.

PAUL D. HARDIN, P. E.

Sunday School

LESSON FOR JUNE 19.

Lesson Topic: Christianity Transforming the Social Order.

Scripture Lesson: Luke 4:16-21; Matthew 25:34-40.

Golden Text: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

Home Readings: Monday, In the Nazareth Synagogue, Luke 4:16-21; Tuesday, Jesus and Child Life, Matt. 18:1-10; Wednesday, The Baptist and Social Responsibility, Luke 3:9-20; Thursday, The Story of Dorcas, Acts 9:36-43; Friday, The Church at Antioch, Acts 11:27-30; Saturday, Paul and Demetrius, Acts 19:23-34; Sunday, The King's Test, Matt. 25:32-40.

Teaching Points.

1. If the world had been what it ought to have been, it would not have been necessary for Jesus to appear on earth.
2. The mission of Jesus was to save the lost.
3. As those who were lost are reformed—transformed—by the saving power of the gospel, a new force is made operative in the social order.
4. It is this transforming power of the gospel upon which we are dependent for the redemption of society.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The fifth Sunday in May three circuit institutes were conducted. Rev. J. M. Morse, Christian Education Secretary, made the principal address at High Hill for the Homewood charge. I received a good report from this Institute and appreciate the progress made.

Rev. B. F. Lewis represented the Sunday School Board at Wesleyana for the Harrisville charge. I was present at the Institute for the Scotland charge held at Caseyville. The following officers were elected:

Mrs. S. R. Towns, President, Union Church, Miss.; Pink Godbold, Secretary, Union Church, Rt. 2; Mrs. Grady Callender, Treasurer, Wesson, Miss.

They have adopted remarkable goals on this charge and I do not know of a charge that has adopted such definite and specific goals as this one. They are as follows:

1. Enrollment to equal church membership.
2. Average attendance 100 per cent of enrollment.
3. Every person in reach of church a member of Sunday school.
4. A job in the Sunday school for every member.
5. Each class doing some social service work.
6. Something definite toward the development of at least two new teachers.
7. Every teacher bringing at least five to Christ.
8. One young person a volunteer for special service.

I appreciate the effort on the part of these fine workers to meet the situation with which they are dealing and to measure up to the privileges and opportunities that are before them.

The first Sunday in June was spent with Rev. W. W. Hopper on the Montrose charge. I was with him at Louin in the morning and Montrose in the afternoon. Both of these schools agreed to put on a forward movement and I trust that under wise leadership they will succeed.

As I am writing this our Training School is practically finished. It has been very successful in instruction and interest, and I believe that quite a large number will get credit.

Don't forget to observe Sunday School Day and send in your offering to Mr. G. M. Lester, Jackson, Miss., P. O. Box 548.

Pray for the work and the workers. God bless and keep you.

Yours in Him,
JOHN C. CHAMBERS.

A Correction.

In the list of officers sent in from the Hattlesburg District there appears the name of B. S. Cato as Intermediate-Senior Wesley Bible Class Superintendent for the Hattiesburg District. His name appears B. S. Cats. We were sorry to make this mistake.

Yours in Him,
JOHN C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

I have received announcements of training schools in different sections of the church. The one to be held at Grenada will cost the teachers less than any. This is due to the business management of Rev. J. R. Countiss. I am sure no school will fare better than the North Mississippi Conference Training School.

One of the pastors said, "I cannot afford to miss the training I get at the school; for some of my people are going to attend, and I am not going to let them know more about my business than I do." He is right about that.

Mothers attended last year for the sake of their own children. Wise mothers! We need to have some fathers studying the nature and needs of their boys that they may know how to give the boys what they need in the way of companionship and guidance. The church is doing more to save, and to save for intelligent service, than ever in the past. It is cause for gratitude that so many are taking advantage of such training.

More than two hundred pastors attended the school for leaders at Dallas last year. We ought to have as many east of the Mississippi to attend Lake Junaluska in July. The Social Teachings of Jesus to be taught by Dr. Andrew Sledd; a program of Social Service for the Sunday School, by Dr. E. P. St. John; Sunday School Management, by Dr. Wade Barclay; A Methodist Church and its Work, by Prof. A. M. Trawick; Bible and Missions, by Dr. Ed. F. Cook, are some of the subjects pastors want.

North Mississippi has twenty reservations at about fourteen dollars a week. If you would like to secure one of these places write me at once and you will be cared for in the new Sunday school dormitories. If you do not secure a place before going you will have to pay considerably more than the amount mentioned.

When you come to Grenada, if no one is at the station to meet you, make yourself at home and take a car for the College. Some one will meet all trains that arrive in the day time. Come with a smile, come expecting a good time, come with a prayer on your heart that we may have a genuine revival of vital religion, come with the hope of making your life a channel of blessing for others and you will always be glad you did come.

The Federation of Wesley Bible Classes is the big event for Monday, June 20. You will miss a great blessing if you fail to attend, and we shall miss your help more than you think.

REVIVAL AT CHARLESTON.

Dear Advocate: On Monday, June 6, we closed a most satisfactory revival here in Charleston with twenty additions on profession of faith and more to follow.

Rev. W. A. Wilson, Conference Evangelist of North Mississippi Conference, did the preaching. Brother Wilson is a man of deep piety and strong faith in God. His preaching is plain, forceful and convincing. Brother Wilson condemns sin in all its forms and manifestations and makes clear the fact that Jesus, alone, can save one from sin. There is no compromise with sin, even the least of sin, in Brother Wilson's preaching. The fact is made plain that sin, unless repented of, will damn souls eternally in hell, and that God makes no distinction as to big and little sins.

God used Brother Wilson, by the power of the Holy Spirit, to stir Charleston as she has not been stirred for years. It is the belief of the Christians of our city that Brother Wilson's coming to Charleston was of the Holy Spirit.

As Brother Wilson goes on in his work he will have the good wishes and prayers of many here in Charleston who were greatly blessed by his ministry among us.

J. TILLERY LEWIS.
Charleston, Miss., June 11, 1921.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

A LETTER FROM MISS ELIZA ILES.

Africa, Sunday Night, Mar. 6, 1921.

My Dear Friends: This has been a good day with us. There were 403 in Sunday school, 97 in the class for women. Mrs. Mumpower teaches this class, and I assist all that I can, which as yet is not very much, owing to my limited knowledge of the language. You will be glad to know, however, that the language is not as hard as I feared it would be. The natives tell me I am getting it quickly. But for all that, I have much to learn and many struggles to meet. Please pray hard for me, and think of me as trying to do my best for those needy people.

I feel that you want most of all to know about the natives with whom we are working, their customs and characteristics etc. In many ways they are like our own home "niggers." Of course, they are not as cultivated, and that, in many ways, is to our and to their advantage. They are devotion itself to us, and would I truly believe, die for us. Just to serve a white person is their highest ambition. But of course, we and the missionaries who preceeded us are showing them that they must first, last and always want most to tell their own people the story of salvation; and they love to do that. Right here let me add that too much credit cannot be given the missionaries that have gone before us. We readily recognize that even at this early date we are reaping their sowing. It is no task whatever to get any of the Christians to pray in public; and we were told that it was not always thus. Many of them offer beautiful and pathetic prayers.

I have one hundred and two mission boys in charge. They are boys that come in from other villages to stay and go to school and learn to teach and preach that they may return to tell their own people the story of redemption; or go out as evangelists as we send them. They range in age from ten to eighteen years. The appropriation at home provides for eighty boys. But we missionaries are giving part of our tithes to pay for the support of the others. There are four houses of two rooms each in which these 102 boys live. They cook outside. Their beds are made of boards and on each bed is a mat made of split reed. Three and four boys sleep on a bed. I have to inspect their quarters frequently to see that they are decently clean. Have seen many stables at home that looked better for comfort—as I see it. And yet, it is better than anything they have ever had before. Then too, we can't give them too much here and thus suddenly raise them above what they can not possibly get when they return to their own villages. We have an eating house or shed for them, with long tables and seats. We have just finished another house, which we call their club-house. The smaller room has tables and seats and will be used as a reading room for them at night; and the other for a play-room or gymnasium. We have a lantern for each room. We let them enter it one night last week for the first time, and I shall never forget the scene. I was sitting here writing and enjoying their hymns, when they ceased singing hymns, and broke into one of their own weired chants and clapping their hands. Of course, I had to go and see—with some of the other workers. We walked up without their seing us; and there in the light of the two lanterns, in the smaller room were gathered those one hundred and two boys—all jumping up and down and flinging their hands and arms up and out, and keeping perfect time, and chanting at the top of their lungs. Miss Foreman turned to me and said, "O, what does it remind you of?" I quickly replied, "Of the pictures of the imps in Hades." And really, they made just such a picture in that dim light with their half-clad shiny bodies, and their weired chants and wild gestures. But when we could catch sight of their happy shiny faces, the resemblance vanished. They were just genuinely happy, far more so than most of white people ever look to be.

We didn't mean to take so many in this term, but it is so hard to turn them away when they come begging to enter, and they are naked and dirty, and look so pitiful. And we know only too well what they are going back to, if we do not take them in. So this term, I just took them in on faith, and am sure that with the tithe we can pull them through.

We give them two yards of cloth apiece which must last them six months. We give them a tablespoonful of salt every Saturday morning with which to buy the following week's rations. Then we also give them each a small piece of soap with which to wash their clothes every Saturday. Once every two weeks we buy a goat for them to eat. It costs about ten dollars a year to support a boy.

Results are very evident when we chance to pass through a village during vacation and find a mission boy there; he is always so much cleaner and there is just a difference in his looks and his manners. He is always a power for uplift in so far as we can find out, in his own village. Of course some, but only a few, go back and disappoint us. My! but I have written at length about these boys, but I love them and they are really the hope of the mission. Some of them go out to other villages and teach in the afternoons. We only have morning school for them, but most of them remain on the grounds and work.

I could write you just that much about the women and perhaps I shall another time. They go to their fields or gardens very early in the morning, and work there till noon, when they return to pound their millet into flour and cook it, along with greens, and worms, if they have been fortunate enough to find any. The native eats only twice a day, in the morning, sometimes nearly noon, and late in the afternoon. They eat out of a common wooden bowl with their hands.

Most of the men in this village work for the mission—sawing lumber, cleaning grounds, working in carpenter's shop, and building houses. But the non-christian native man does but little in the way of real labor. His wife or wives get the food.

We have an afternoon school for the women. Of course, they have to bring their babies, and that makes for disorder, but we have to bear with it in order to give these poor women an opportunity. A few of them can read now, and they have been having school for seven years.

Now, I'd like to tell you about the girls' Home, where are gathered nineteen little girls for training. Miss Henderson has charge of this Home. It is wonderful how God raises up workers for certain places. Miss Henderson spent most of her childhood in an orphanage, so who could better train and mother these girls? Some of them have been redeemed by the missionaries, but some of them are already bought by men. But their fathers have consented for us to keep them, and we will not let these husbands have them until they are old enough to be wives; and in the meantime, we are trying to win them for Christ and a higher standard of living.

Miss Foreman of Stratford, Texas, is the nurse. She said with a sigh the other day as she came in from the hospital, "Now I understand why Livingstone always referred to Africa as the open sore of the world." There are so many awful cases of syphilis and a few of leprosy, and many many tropical sores and itch, to say nothing of other horrid diseases such as sleeping-sickness and elephantisis and dysentery. Thus far, however, we have escaped dysentery. Miss Foreman and Dr. Mumpower are doing a wonderful work. I am so ashamed of myself that I can no longer stand the sight of blood. I just turn sick and faint at the least sight of it. That is one thing the tropics have done for me.

As regards the natives and the missionaries, as I said before; they are devotion itself to us. Wish you could have seen how carefully thirty men of a caravan, that took Miss Foreman and myself to another village recently, looked after us. Our fathers and brothers could not have watched over

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Woman's Missionary Society.

(Continued From Page 14)

us more carefully. Of course, we do not yet realize all the dangers of Africa; so we wanted to sleep outside rather than in the chief's house that he had vacated for us; but nay, nay, they would not have it so; and then we wanted to leave the doors open, but that wouldn't work either, and two sentries were provided to sit just outside that hut by an open fire all night. It was hard to realize that some of the men of this caravan had eaten human flesh only a few days ago. But it's very hard to get away from these natives. One has to get accustomed to the fact that always or nearly so, the natives have their eyes upon one. I have yet to inquire as to the whereabouts of one of the other missionaries and not find out at once from some native. One gets used to it and there is a kind of a safe feeling in the thought after all. How they love to just stand around and watch us. They are so proud of us when we dress up. No matter what the white person does they do not marvel at it. To them he is a very superior creature and can do anything. So many funny things happen, and I hope I don't forget them before getting home. 'Twould take so long to write them, but they surely help in the day's work.

Do I miss my "ain countree" and all that goes with it? You know I do. Do I ever get lonely? Well, of course; wouldn't you? But there is a quiet and lasting satisfaction in knowing I can serve my Lord here to a needy people and to know that you are praying for me and thus helping and working more than you can yet realize.

It has grown late and I must go to other things. Many of you will go with me in the round of duties that as yet have not become irksome. I want you, too, to know the joy of service. God our Father, bless and keep you in His path.

Faithfully yours.
ELIZA ILES.

FROM LAUDERDALE, MISS.

Mr. Editor, We have such splendid people to work with this year, and we want to tell you of some of the things they have done for us. We never could tell you of all the little acts of kindness shown us since we came here last December. They're acts of kindness not like the old woman's morning dance,—soon over with, but they continue to come. As a token of their love and kindness this week the people of Lauderdale sent us enough groceries to last us some time. Only a Methodist preacher's folks know how to appreciate such acts of kindness. Before we had thanked them, the people of Lockhart sent us a car load of more nice groceries and a nice purse for their pastor.

We are praying every day that we may be able to minister unto them all in spiritual things as they have ministered unto us in material things.

All four of our churches are progressing nicely. We have a good Sunday school in each one. We are especially proud as of all others, of our Sunday school superintendent here at Lauderdale. He has not missed but one Sunday from Sunday school in over sixteen years, and every one loves Brother Naylor. We know there are not many Sunday schools that can say as much for their superintendent.

For several years the parsonage has been without a well. We told the people a few days ago we wanted a well put down. It is almost finished (thanks to them all), especially Mr. Honeycut, and we will have nice good water right at the back door. It will be so convenient for us.

We are planning for a revival meeting at each church. Pray for us that success may attend our efforts.

We will bring up a full report at the end of the year.

W. H. LANE, P. C.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles District—Third Round.

Abbeville Ct., at Abbeville, May 22.
New Iberia, May 29.
Crowley, June 5, a.m.
Lafayette, June 5, p.m.
Merryville, June 12, a.m.
DeRidder, June 12, p.m.
Lake Arthur, June 19, a.m.
Sulphur, June 19, p.m.
Rayne, June 26.
Gueydan Ct., at Iota, June 29, p.m.
Hornbeck Ct., at Holly Grove, July 3, a.m.
Many Ct., at New Hope, July 3, p.m.
Leesville, July 10, a.m.
Zwolle Ct., at Pickering, July 10, p.m.
Noble Ct., at Bayou Scie, July 17, a.m.
Carson Ct., at Longville, July 17, p.m.
Indian Bayou, July 20, p.m.
Patterson and Jeanerette, at Patterson, July 24, a.m.
Branch Ct., at Church Point, July 24, p.m.
Opelousas, July 31, a.m.
Eunice Ct., at Reaves, July 31, p.m.
Morgan City, Aug 7, a.m.
Franklin, Aug. 7, p.m.
Lake Charles, Aug. 14.
C. A. BATTLE, P. E.

Monroe-Ruston Dist.—Third Round.

Jonesboro, at Jonesboro, June 5, preaching 11 a.m.
Mer Rouge, at Oak Ridge, June 8.
Gilbert, at Magnolia, June 9.
Rayville, preaching, June 12, 11 a.m.
Ruston, preaching, June 12, 8 p.m.
Sicily Island, at Pine Hill, June 16.
Monroe, preaching, June 19, 11 a.m.
Chatham, at Sardis, June 22.
Dubach, at Harmony, June 26.
Bernice, at Summerfield, June 28.
Taliulah, preaching, July 3, 11 a.m.
Winnsboro, at Boeuf Prairie, July 7.
Bastrop, at Humphrey, July 10, preaching 11 a.m.
West Monroe, at Community, July 12.
Elmore, at Long Straw, July 14.
Lake Providence, preaching, July 17, 11 a.m.
Midway and Epps, at Midway, July 18.
Calhoun, at Willight, July 22.
Sluisboro, at Salem, July 24, preaching 11 a.m.
Mangham, at Union, July 26.
Bonita, at Bartholomew, July 30, 31.
Farmerville, at Greenville, Aug. 4.
Waterproof, at Wesley, Aug. 6, 7.
Eros, at Douglas, Aug. 9.
Oak Grove, at Pioneer, Aug. 11.
K. W. DODSON, P. E.

Alexandria Dist.—Third Round.

Bunkie, June 5.
Winnfield ct., at Sikes, June 19, p.m.
Standard and Olla, at Standard, June 26.
Trout and Good Pine, at Trout, June 29.
Elizabeth, at Hopewell, July 3, a.m.
Oakdale, July 3, p.m.
Lecompte, at Lecompte (conference), July 6.
Oberlin, at Melder, July 10, a.m.
Glenmora, July 10, p.m.
Pleasant Hill, at Beulah, July 17.
Marksville, at Bay Hill, July 24, a.m.
Lecompte, at Meridian (preaching), July 24, p.m.
Natchitoches, July 31.
Boyce, at Tioga, Aug. 7, a.m.
Pineville, Aug. 7, p.m.
Camptl, at Clarence, Aug. 13, 14, a.m.
Colfax, at Colfax, Aug. 14, p.m.
Provencal, at Provencal, Aug. 16.
Liberty and Oak Grove, at Center Point Camp Ground, Aug. 18.
Columbia, at Boeuf River, Aug. 20, 21.
Alexandria, Aug. 28.
W. L. DOSS, JR., P. E.

Baton Rouge Dist.—Third Round.

Clinton, at Beauteville, June 8, a.m.
Jackson, at Gurley, June 9, a.m.
Hammond, June 12, a.m. and p.m.
Keener Memorial, July 3, a.m.
Gonzales, at Carpenter's, July 3, p.m.
Kentwood, at Mt. Hermon, July 10, a.m.
Greensburg, at Tabernacle, July 12, a.m.
Amite, July 13, p.m.
Springfield, at Red Oak, July 17, a.m.
Franklinton, July 24, a.m.
Franklinton ct., at Zona, July 24, p.m.
Natalbany, at Lee's Landing, July 31, p.m., and Wesley, a.m.
Denham Springs, at Live Oak, Aug. 6, 7, a.m.
St. Francisville, at New Hope, Aug. 14, a.m.
Olive Branch, at Camp Ground, Aug. 17, p.m.
Pine Grove, at Camp Ground, Aug. 17, p.m.
J. W. LEE P. E.

Shreveport Dist.—Third Round.

Longstreet, at Belle Bower, Sunday, June 26.
Texas Ave., Tuesday, June 28, p.m.
Moorlingsport, Wed., June 29, p.m.
Oil City, Thurs., June 30, p.m.
Gibsland, at Oak Grove, Sat., July 2.
Athens, at Wesley Chapel, Sunday, July 3.
Haughton, Wednesday, July 6.
Arcadia, Thursday, July 7.
Logansport and Bethel, Sunday July 10.
Vivian, Wednesday, July 13, p.m.
Bayou La Chute, Sunday, July 17, a.m.
Lake End, Sunday, July 17, p.m.
Grand Cane, at Keithville, Wednesday, July 20.
Wesley, at Holly Springs, Saturday, July 23.
Coushatta, Sunday, July 24.
Cedar Grove, Wednesday, July 27.
First Church, Shreveport, Fri., July 29
Sibley, at Pine Grove, Sat., July 30.
Minden, Sunday, July 31.
R. H. WYNN, P. E.

A LETTER FROM BROTHER SCARBOROUGH.

Dear Brother Carley: It has been a long time since my friends in Mississippi heard from me through the New Orleans Christian Advocate. Through this paper I have kept pretty well up with the affairs of the church back there, since we left our native State nearly nine years ago. We have wondered far from the scenes of early life, but to this day our love for the friends and brethren in the old home conference has not been diminished in the least, by the formation of new friendships and the associations of other good people. I often have a longing to see the brethren of the Mississippi Conference, and I cherish the hope of visiting them at some future session of the Conference. I have noticed, with sadness, from time to time, the passing away of some whom I knew and loved in those other years, but rejoice in the hope I have of meeting them in the better world some glad day.

I had the great pleasure of spending a few hours among former parishioners at Fernwood and South McComb two years ago. How I would appreciate the privilege of mingling for a while among old friends at Hawkins Memorial and Fifth Street churches in Meridian! It would be a real delight to renew friendships in Neshoba County, at Forest, Homewood, and Pulaski. How glad I would be of an opportunity to visit the friends of other days at Fayette, Leakesville, and Court Street, Hattiesburg! Many of my former parishioners in these pastoral charges have crossed over the river since I saw them, but many yet remain who may read these lines in the Advocate. To all of them I wish to say that I am still happy in the work of the Lord, and expect to spend the balance of my life preaching the gospel of Christ, which is the supreme need of this sorrowing troubled world to-day.

When we started west in October, 1912, we kept going till we struck the Pacific Ocean and had to stop. For seven years I was a member of the Los Angeles Conference. The first three years were spent in a most delightful pastorate at Santa Ana, California, where I have many warm friends to-day. My next appointment was the Arizona District, which I served for four years, living during the time in the beautiful, growing city of Phoenix. At the end of my quadrennium as presiding elder, I felt that, an account of certain conditions in our work in the far West, it was best for me to move further back towards the South land. I transferred to the West Texas Conference in October 1919. This is one of our great conferences, and our Methodism is unhampered in this country. The latitude in which we are living is about one hundred miles south of New Orleans, and in my opinion this is the finest country that I have seen in Texas, and I have been pretty well over the state.

We are pleasantly situated here in Victoria, a splendid little city of seven thousand people. It is called "The City of Roses," and is the most beautiful town that I have yet seen in Texas. We have a splendid church building here and our membership is composed of a fine lot of people.

My earnest prayer to-day is that I may be a workman that needeth not to be ashamed, always rightly dividing the word of Truth. In these trying times I want to be a true prophet of God and ever a vigilant watchman upon the walls of Zion. To that end I ask an interest in the prayers of all my friends and brethren in the good old state of Mississippi, the state of my nativity. Yours cordially,

D. SCARBOROUGH.

Victoria, Texas, June 4, 1921.

Mary Garden, world-famed opera and movie star, recently said in regard to prohibition: "I hope the whole world goes dry. Prohibition is a good thing for this country, and it will be a good thing for the world, I mean it."—Exchange.

If you would know God's estimate of gossip and slander, read about it in the Book of James.—Exchange.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round.

Tupelo, June 17.
Verona, at Palmetto, June 18, 19.
Shannon, at Pleasant Grove, June 19, 20.
Houston, June 25, 26.
Pontotoc, June 27.
Prairie and Strong, at Strong, July 1.
Aberdeen, July 3, 4.
Eupora and Mabin, at Eupora, July 10, 11.
Bellefontaine, at South Union, July 12.
Mathiston, at New Hope, July 13.
Vardaman, at Cross Roads, July 15.
Calhoun City, at Big Creek, July 16, 17.
Houlka, at Concord, July 23. 24.
Algoma, at Palestine, July 25.
Nettleton, at Evergreen, July 30, 31.
Smithville, at Smithville, Aug. 6, 7.
Tremont ct., at New Bethel, Aug. 7, 8.
Greenwood Springs, at Pleasant Grove, Aug. 13, 14.
Buena Vista, at Boone's Chapel, Aug. 16.
Woodland, at Palestine, Aug. 18.
Fulton, at Vanburen, Aug. 20, 21.
Salem and Oakdale, Aug. 25.
Toccopola, at Tula, Aug. 26.
Randolph, at Hunter's Chapel, Aug. 27, 28. T. H. DORSEY, P. E.

Greenwood Dist.—Third Round.

Black Hawk, at Bowling Green, June 18, 19.
Acona, June 19, p.m.
Webb, at Sumner, June 26.
Belzonl, June 27, p.m.
Itta Bena, June 28, p.m.
Dublin, at Dublin, July 3.
Carrollton, at Marvin, July 9, 10.
Coila, at Poplar Springs, July 16, 17.
Sidon and Cruger, at Sidon, July 24, a.m.
Tchula, July 24, p.m.
Indlanola, July 25, p.m.
Swift Town, at Lotus, July 31.
Moorehead, Aug. 1, p.m.
Ruleville, at Ruleville, Aug. 7, a.m.
Inverness, at Inverness, Aug. 7, p.m.
Drew, at Sandy Bayou, Aug. 14, a.m.
Tutwiler, at Tutwiler, Aug. 14, p.m.
Schlater, at Schlater, Aug. 17, p.m.
Sunflower, at ———, Aug. 21.
Phillipp, at Phillipp, Aug. 24, p.m.
Lambert, at Belen, Aug. 28.
Minter City, Sept. 4.

S. L. POPE, P. E.

Grenada Dist.—Third Round..

Oxford sta., June 17, 19.
Oxford ct., at Midway, June 18.
Abbeville ct., at Union Hill, June 19, 20.
Durant, June 26, a.m., and 27 p.m., June 26, 27.
Lexington, June 26, p.m. and 27 a.m., June 26, 27.
Vaiden ct., at Hebron, July 2, 3.
Winona sta., July 3, 4.
Ebenezer ct., at Thornton, July 9, 10.
Pickens ct., at Richland, July 10, 11.
Coffeeville ct., at Goshen, July 16.
Paris ct., at Pine Valley, July 17, 18.
Tie Plant ct., at Bethel, July 23.
Holcomb ct., at Sparta, July 24, 25.
Duck Hill ct., at Gore Spgs., July 27.
Winona ct., at Bethesda, July 29.
Poplar Creek ct., at Shiloh, July 30, 31.
Sallis ct., at Shrock, Aug. 6, 7.
Waterford ct., at Asbury, Aug. 11.
Ashland ct, at Wesley Chapel, Aug. 12.
Lamar ct., at Harris Chapel, Aug. 13, 14. R. A. TUCKER, P. E.

Corinth Dist.—Third Round.

Corinth ct., at Shady Grove, June 18; Gaines Chapel, Sunday, June 19.
Iuka ct., at Harmony, June 25, 26, a.m.
Iuka sta., June 26, night; Q. C., June 27, 9 a.m.
Potts Camp ct., at Bethlehem, Friday, July 1.
Myrtle ct., at Friendship, July 2, 3.
Booneville ct., at Blackland, July 9, 10.
Hickory Flat ct., at Bethel, Friday, July 15.
Blue Mountain ct., at Bethlehem, July 16, 17.
Rienzi ct., at Pisgah, Wednesday, July 20.
Kossuth ct., at Pleasant Hill, Aug. 13; at Kossuth, Aug. 14.
Chalybeate ct., at Mt. Pleasant, July 23, 24.
Ripley sta., July 24, night; Q. C., July 25, 8:15 a.m.
Tishomingo ct., at Paradise, July 30, 31.
Golden ct., at Dennis, July 31, night; Q. C., Aug. 1, 8 a.m.
Bursville ct., at Jacinto, Saturday, Aug. 6.
Mantachie ct., at Shiloh, Wednesday, Aug. 10.
Marietta ct., at Ozark, Thursday, Aug. 11.
Mooreville ct., at Andrew's Chapel, Friday, Aug. 12.
Silver Springs ct., at Paul's Chapel, Aug. 20, 21.

N. B.—Let Pastors give special attention to Questions 9, 10, 11, and 12; and be prepared to make full reports. No. 9 requires a written report.

J. B. RANDOLPH, P. E.

Columbus Dist.—Third Round.

West Point, June 19, a.m.
Columbus, First Church, June 19, p.m.
Shuqualak, at Ridgeway, June 25, 26.
Macon station, June 26, p.m.
Macon circuit, at Soule's Chapel, June 28.
Noxapater, at Rocky Hill, July 1.
High Point, at Owen's Chapel, July 2, 3.
Louisville, July 3, p.m.
Ackerman, at Ackerman, July 10, 11.
Starkville, July 10, p.m.
Chester circuit, at South Union, July 22.
Columbus, Central Church, July 31, a.m.
Artesia, July 31, p.m.
Brooksville, at Pope's Chapel, Aug. 6, 7.
Crawford and Shafers, at Crawford, Aug. 7, p.m.
Cedar Bluff, at Pearson's Chapel, Aug. 10.
Mayhew and Sessums, at Kilgo, Aug. 11.
Caledonia, at Flint Hill, Aug. 13, 14.
Sturgis, at Pleasant Hill, Aug. 18.
Kosciusko ct., at Marvin's Chapel, Aug. 20, 21.
Kosciusko station, Aug. 21, p.m.
Longview, at ———, Aug. 24.
McCool, at Chapel Hill, Aug. 27.

A. T. McILWAIN, P. E.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 25. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 2359

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 23, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A BRILLIANT ACHIEVEMENT.

In spite of the fact that the full amount of $33,000,000 has not yet been pledged to the Christian Education Movement, we consider the pledging of practically $20,000,000 to the present time one of the most brilliant achievements in the history of the church. The raising of millions of dollars is no easy task at any time; it is tenfold more difficult when undertaken in the midst of such conditions as confronted us when the active campaign for funds was launched in this great Movement. Business was worse than at a standstill, the whole industrial situation was badly disorganized, and the psychological attitude of the people was not favorable to the prosecution of an intensive campaign for the pledging of a large sum of money to be paid during a period extending over several years. But the logic of the situation was such as to compel the carrying out of the program as originally planned. The leaders of the Movement faced the issue squarely, manifesting a courage that was nothing short of heroic; the people responded to their call with a loyalty and devotion that can be explained only upon the ground of their appreciation of the greatness of the cause and the urgency of the need; and the whole church threw itself into the work of providing adequately for the needs of our educational institutions in a way that was inspiring to the last degree. The ultimate goal has not yet been reached, but there is every reason to believe that the work so nobly begun, so courageously carried forward, and so generously supported will not be laid down until vastly more than $33,000,000 has been secured to make sure the Christian training of our young people for generations to come. The record is glorious in that many of our churches have raised or more than raised the quota allotted them, many others are pressing toward the mark, and among all of them there is a new interest in Christian education that will show itself in substantial contributions for years to come. We would not deceive ourselves into believing that all has been done that must be done for this great cause; but we rejoice in the brilliant achievement that has already demonstrated our determination to make Christian education a possibility for all our sons and daughters through all succeeding generations.

THE FREEDOM OF THE PULPIT.

The recent action of the Pittsburgh Employers' Association in urging the business men of that community to withhold financial support from the Y. W. C. A. and the Federal Council of the Churches of Christ in America because of their industrial programs has produced considerable comment throughout the country as to the function of the church in its mission to society, and as to the right of the pulpit to speak on social and industrial problems. The Pittsburgh Ministerial Union adopted resolutions on the local situation, from which we take the following: "Resolved, That we, the Pittsburgh Ministerial Union, resent this attempt of a commercial organization to prescribe limits within which alone the church and other religious organizations may move; that we reaffirm the historic right and the duty of the church to proclaim the whole truth in Christ as revealed in the Scriptures and as applied under the Holy Spirit to every relationship in life; that we deny to any political, commercial, industrial, or any other group or agency the right to set any restrictions on the freedom of the Christian church or its agencies to apply the spirit and standards of the Kingdom of God to the whole life; that we declare it our solemn duty and purpose to defend the liberty of the Gospel." In our opinion, the declarations contained in the resolutions are clear-cut and in keeping with the responsibility that rests upon the Christian ministry to-day. We do not interpret the resolutions to mean that the pulpit is called upon to take sides on partisan issues; but if ministers are not to have the right to apply the principles of the teachings of Jesus to all possible conditions of life, they might as well surrender their credentials and abdicate the high position to which God has called them. The church is foredoomed when it undertakes to become the mouthpiece of a class or faction, or when it becomes subserviant to the will of any other than God. Especially is it incumbent upon the church to-day to preach with all boldness, though in the spirit of love, the gospel of Christ.

WHY THE DELAY?

On Friday of last week, two young men were hanged in New Orleans for one of the most diabolical crimes in the history of the State, committed more than a year ago. They were arrested immediately after the crime was committed, the evidence against them was overwhelmingly conclusive, and they themselves confessed its commission. The trial was duly held, a verdict carrying the death penalty was returned by the jury—and yet the execution of the sentence was delayed many months. We would not favor any modification of the law which would take away from even the most hardened criminal any of the rights to which he is entitled, but we are strongly in favor of some plan by which evident justice cannot be cheated by an appeal to technicalities pure and simple. We do not hold the lawyers at fault; they must use the legal means at their command in behalf of their clients, but we do find fault with the system which makes it impossible to say whether a criminal will finally be brought to justice or not. The assurance of speedy justice through the courts would go a long way toward discouraging mob violence.

"HOLD FAST THAT WHICH IS GOOD."

That an idea is new is no proof that it is worth while; neither is it a reason for refusing to entertain it. The world progresses by ideas, and the customs growing out of new ideas soon become a part of our everyday life. The following enumeration of new things that have become old may help some of us to keep our minds open for additional light: "Bathing in a bathtub, as late as 1842, was condemned as a corrupting luxury, and denounced by the medical fraternity, air brakes were installed on trains only after the inventor had been called a lunatic when he first suggested the plan to a railroad president. William Harvey, who discovered the circulation of the blood, enjoyed a lucrative practice before he announced his discovery, but thereafter he was called 'crack-brained,' and his practice fell off. The Royal Society of England did not consider Benjamin Franklin's account of his experiments in electricity of sufficient importance to be printed in the Society's transactions. Luigi Galvani, who experimented on frogs and discovered galvanic electricity, was thought to be crazy. Daguerre, inventor of the daguerreotype, was put in an asylum for saying he could transfer the likeness of human beings to a 'tin plate;' the British Royal College of Physicians claimed that railroads would ruin the health of the people because the rapid motion would give the travelers brain disease. Professor Lovering, of Harvard, 'demonstrated mathematically the impossibility of sending a telegram two miles under the ocean' and several journals also 'proved' that the long range gun was an impossibility at the very time Paris was being bombarded; Napoleon refused to consider Fulton's steamboat, and later, when the first steamboat did cross the ocean as a result of Fulton's invention, it carried an essay 'proving' the impossibility of the undertaking. Printers broke the windows of the first plants that installed linotype machines; the introduction of the spinning jenny, the power loom, and other textile machinery in England caused nation-wide riots; farmers built barricades to obstruct automobiles; iron ships were derided a quarter of a century after they came into use."

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THE HEART OF COLLEGE BOYS.

By Rev. Thos. H. Lipscomb.

(There is nothing which the church at large is more concerned, especially at this time, to know than the attitude of the modern college student toward the Christian revelation when presented in its moral and spiritual as well as intellectual appeal, with unqualified emphasis upon it as authoritative and divine. The following symposium is, we believe, an answer from college men themselves; showing, too, that, despite the modern tendency to make Bible study a purely intellectual exercise, the type of teaching which appeals to them is that which emphasizes also its great message to the sensibilities and will, and the momentous issues involved.)

We had been studying the life of Christ together. We had been seeking vividly to portray that wondrous personality upon which the light of heaven shone, from the first intimations of his appearing, on through birth, life, death, and resurrection until he entered again into the glory which he had with the Father before the world was.

Step by step we had followed him, listened to his words beheld his deeds, noted carefully the spirit which was in him under every variety of circumstance—amid applause, opposition, neglect, love, hatred, persecution, peril—and we had seen in him an unsullied purity, a love which even ingratitude could not quench, an unerring discernment of absolute truth, and unflinching loyalty to that truth in the face of blindness and error long dominant and deeply entrenched.

We had seen in him a sublime courage unparalleled on any battlefield in which he walked deliberately, not to a death of glory, but to mockery and a cross of shame. We had seen him bring all this upon himself by uncompromising fidelity to duty and devotion to the will of God, with whom he knew and asserted himself to be One. We had seen him tranquil amid all storms and with power to still all tempests, yet those which gathered around his own devoted head he would not stay. We had seen him calmly go down in seeming defeat before the fury of the blast; with all for which he had stood prostrate about him, with truth now surely forever on the scaffold, with wrong securely enthroned—even his tomb sealed and guarded by imperial power.

But we had seen also things even more wonderful. We had discovered in him resurrection power, triumphant over death itself. We had stood by an empty tomb and had heard angelic voices ask: "Why seek ye the living among the dead?" "He is not here: for he is risen, as he said. Come see the place where the Lord lay." We had looked, and then with wonder and awe had met him in the way; had heard his voice again; had seen his hands and his feet; had even gathered with the eleven upon the mount and seen him ascend again to his Father and our Father, to his God and our God.

And now the year's course was ended and the final examination must be held. The questions testing the students' knowledge of the record given had all been asked. But concerning the effect of it all there was no inquiry, and I could not refrain from adding yet one more—a personal question which I made optional, leaving entirely with the student the answer. This final question was: "What will you do with Jesus which is called Christ—crown him or crucify him?"

They were typical twentieth century American college boys. Two hundred and twenty-two of them, mostly freshmen in government khaki. They were boisterous, full of manly vigor and fun; rather disposed, many of them, to treat lightly and make a "crip" of a Bible course if possible; ready to laugh uproariously at all ignorance of Scripture displayed by the other fellow; yet kindly and respectful at heart. We had had our ups and downs with them: discouraged sometimes by seeming irreverence and indifference, cheered again by earnest, thoughtful looks and serious attention. What would they do with that question? Ignore it, revealing that the course had been to them merely a required unwelcome intellectual exercise, meaning nothing to them spiritually? Or would there be evidence of noble hearts within, and that as Christ had been lifted up they had been drawn unto him?

Personally I was greatly rejoiced to find abounding evidence, as I believed all along, that the heart of youth (when uncorrupted by sophistry and intellectual pride) beats ever true, and is responsive to appeals to the nobler self within. And feeling assured that others also are deeply interested, I give herewith a summary of the answers received, quoting in full as many as the limits of this article will allow. In doing this I shall, of course, betray no confidence, as no names are given and only the spirit of the young men is made apparent. It may be well to add that not to theological students, but to students in the school of liberal arts the course was given and the question asked.

Well, what voluntary answer did two hundred and twenty-two modern college boys make to the question: "What will you do with Jesus which is called Christ—crown him or crucify him?" Of the total, sixty-five made no answer. Eighty-nine answered briefly, "Crown him," with variations as follows:

"Crown him King of Kings and Lord of Lords."

"Crown him Lord of ALL."

"I pray every night that I may crown him."

"I will crown him in all his glory and call him King of Kings."

"I will crown Jesus Lord God of Hosts."

Sixty-eight elaborated more or less on this, evidencing in their answers many varieties of Christian consciousness. The note of humility, so rare these days, was found in quite a number:

"I believe and hope that I have crowned him King of my life."

"Weak and unworthy I know I am, yet it is my fervent desire to crown him. My experience is that unless he is crowned in my life, my life will be useless. To serve him, to work for him, and to follow him manfully is my earnest prayer and plea."

"I have tried to crown him, and yet realize that I have not suffered in his service."

"I have been a very timid student in class, but have got more out of this year's Bible than any other course. I feel that by studying of Christ I want to be closer to him and lead a more Christian life."

"Personally I have endeavored to subject my life and place it in the hands of Jesus that I might in my own feeble way help to glorify him and crown him. Feeling unworthy of my 'sonship' in Jesus I beg that I may grow stronger in courage, deeper in faith and mightier in spirit."

One will be a Christian layman: "Throughout my life I am resolved to try in my feeble and humble way to crown my Lord as King. I do not expect to enter actively into Christian work, but I expect to be 'the man behind the gun.' I am going to try to live a steady and devoted Christian life, but I realize the temptations, and my prayer is that God may help me to withstand them, and that finally I may hear, 'Well done, thou good and faithful servant, enter thou into thy joy!'"

Another commits himself to foreign mission work: "It is my purpose to crown Christ in my life—to make him my Master in spreading his gospel in the far lands of earth."

Another expresses the purpose to go as a medical missionary: "I was converted when I was seven years old and have been trying to serve my God ever since. I have accepted Christ as my Savior and Master and crown him King of Kings. Some day I hope to go to China as a missionary. I have never felt called to the ministry, but I can be a Christian doctor, and help in that way to bear my part in his great work."

The note of personal assurance and gratitude for Christ's redemptive work is heard in others:

"I have already crowned him and made myself his own."

"About a month ago, although I had been a member of the church since a child, being reared in a Christian home, I was genuinely converted, and promised God that if he would forgive my sins I would crown him as Lord and Master of my life. And I know that my sins were forgiven, and since that time there has been a peace and happiness in my life which I had never felt before."

"All of us will crown Christ instead of crucifying him if only we think of what he has done for us."

"What will I do with him who has done everything for me? I will live for him as best I can, and try to show men with whom I come in contact that I am walking with him."

"He died for me, and thus saved me from everlasting death. For this cause I want him to be my Master."

"I can humbly and hopefully say that it is the greatest ambition of my life to crown Jesus which is called Christ as my personal Savior."

The sense of obligation, yet failure; and in a few cases unwillingness to yield appears in some. The following is tragic and pathetic. We may well pray for this young man:

"Shall we in the boxes turn our thumbs down on a Christ who is trying to save us, as the Roman populace was wont to turn down its thumbs and condemn the gladiator in the arena? NO, we should not; but I fear that I cannot say personally I am not. I am putting off my answer, and I know deep down in my heart that I am crucifying him who died to save me. And not until I wake up with a jolt and take a definite stand will I be able to sing without hypocrisy—"Crown him Lord of all."

Another: "I have always believed that to reject Christ was in a sense a crucifixion of him, and although I know I am not what a man who professes Christianity should be, I do believe in Christ and intend to follow him and serve him, despite the many temptations of life, to many of which I too frequently yield."

"There is no need to go into detail about this question. I have tried to crown him, but have fallen down sometimes. I can sincerely and truly say that crowning him will be my dominant purpose in life."

There is a touch of humor in this: "I am trying to crown him, although my exam. doesn't look like it. I just can't think of one or two questions very much."

There is tragic peril in this attitude: "I believe the Bible and in Christ, but because of youth and many things, I can't make him supreme yet, but I hope to some day. 'Those that are not against us are for us.'"

"My ambition in life is to crown Jesus. I have crucified him and am not what I should be now."

"With God's help I will crown Christ instead of crucifying him."

One young man, in more literary vein, quotes the Atlantic Monthly as expressive of his faith, as follows:

"Does he save you from your sins? Call him Savior!

"Does he free you from the slavery of your passions? Call him Redeemer!

"Does he teach you as no one else has taught you? Call him Teacher!

"Does he mold and master your life? Call him Master!

"Does he shine upon the pathway that is dark to you? Call him Guide!

"Does he reveal God to you? Call him the son of God!

"Does he reveal man to you? Call him the son of Man!

"Or, in following Him are your lips silent in your incapacity to define his influence upon you? Call him by no name, but follow him." A parenthesis is added—"(This is his message, not church dogma and creeds about second comings and raisings of the dead.)"

If the parenthesis suggests a skeptical attitude on the part of one, the following affirm the general faith and purpose sure and steadfast: "I will endeavor to crown Christ. I believe that he gave his life to save the world from its sins; that he was crucified, buried, rose again from the dead after three days, ascended, and sitteth at the right hand of God the Father Almighty, whence he shall come to judge the quick and the dead."

"What will I do with Christ? This question, which faces every person at some time in life, cannot go unanswered. I am thankful that I have been able to say I will strive to crown him as King of my life, that I will seek to subject all personal desires to his service; and try to devote this short life in work which will be the greatest blessing to humanity, and worthy service to the Master."

There is earnest purpose in this also: "I shall crown him King of Kings and Lord of Lords; and give what I have of intellect, energy, and talent to making His kingdom supreme in the world in which I live."

Several utter words which it would rejoice the hearts of their parents to hear, this father for instance:

"I shall try to pattern my life after his in every way. If not after him, after my father, and shall crown him king of my life."

"As I have been reared in a Methodist parsonage, taught the truths and reality of a living God, and in my later years have been able to think and come to conclusions of my own, there is but one sensible thing to do, to say the least concerning the matter, and that it—Crown Christ."

Many other clippings lie about me, equally expressive of earnest purpose, gratitude, felt need, and consecration of life to Christ's service; but already we fear we are trespassing on editorial judgment. For these we pray, "Woodman, spare!"

Such is the revelation of the heart of college boys as it came to me at the close of a year of contact with them. It successfully refutes the prevalent theory that college men care nothing for religion, and that Bible instruction must be given in barely intellectual form, else it will not be tolerated. It is my experience both as a student and teacher that Bible study is relished only as its appeal to mind and heart and will alike are all emphasized, and that in transparent sincerity and fidelity to the Word of God as revealed.

I may add that I found scarcely a higher critic among them. Higher critics are made not born; and the artificial stimulant to an already cold heart which produces them is intellectual pride; which sees distinction in advocating the new, often with but superficial inquiry into the profounder questions—the true. "For every one that is of the truth heareth my voice," says Jesus; and "If any man will do his will, he shall know of the doctrine."

Columbus, Miss.

REPORT OF THE MEETING OF THE COLLEGE OF BISHOPS.

Through three days in April the College of Bishops was in session in Louisville, Ky., and, in addition, a meeting was held in Nashville. Except Bishops Morrison and Kilgo, who were detained at home by sickness, and Bishop Waterhouse, who was present only at Nashville, all of the bishops attended these meetings.

Delegates and reserves to the Ecumenical Conference were elected, and the list has already been published.

Two addresses to the church were issued, one referring to the Christian Education Movement and the other to the Sunday school work.

Bishop McMurry was elected chairman of the Committee of Appeals.

In view of the fact that a tablet of Bishop Asbury is to be unveiled in Richmond, Va., October 27, 1921 (the one hundred and fiftieth anniversary of his landing in America), the College of Bishops agreed to hold the fall meeting in Richmond, beginning on the evening of October 26. Bishop Asbury preached his last sermon in Richmond, and the tablet will be placed on the wall of the building occupying the site of the church in which this sermon was preached.

Bishop McMurry and the bishop in charge of the Louisville Conference were asked to look into the practicability of placing a tablet in Louisville, Ky., on the site of the church in which the Methodist Episcopal Church, South, was organized under the Plan of Separation adopted by the General Conference of 1844. If practicable this tablet will be unveiled in 1922 during the time the Board of Church Extension is in session.

J. B. Fishburn, of Roanoke, Va., was elected a member of the Executive Committee of the Ecumenical Conference in place of T. T. Fishburne, deceased, and Bishop Darlington was elected as an alternate to Bishop Denny on the same committee when Bishop Denny cannot act.

The forms of official papers were carefully considered, and such changes in these papers as were found advisable were made. The new forms will be published in the next edition of the Manual of the Discipline. The ordination certificates of our native preachers in foreign fields are to be translated into the language of those preachers, the translation to be made under the supervision of the bishop in charge. The name of the church in these certificates is to be given in the English language.

The bishops who may attend the Ecumenical Conference were authorized to act for the College in filling vacancies and in other matters in which it may be necessary to take action.

In view of the fact that by an oversight the last General Conference failed to provide for our portion of the expenses of the Federal Council of Churches of Christ in America, Bishops Hendrix, Lambuth, Moore, and Cannon were appointed a committee to appeal to the church for contributions, the time and manner of the appeal to be determined by the bishops named.

In paragraph 780, page 313, Discipline of 1918, the words "Manual of Discipline, Fourteenth Edition," are to be changed to "Manual of the Discipline, Last Edition."

The last General Conference directed that a vote should be taken by each Annual Conference to determine whether the Twenty-Third Article of Religion should be changed in the Discipline used in Conferences outside the United States. A number of Annual Conferences have not yet voted on that proposed change, and the vote is to be taken in those Conferences on the next round of the Annual Conferences.

In connection with the course of study for those who apply for a license to preach the College concluded that Paragraph 191, Discipline of 1918, is sufficiently explicit to meet the requirement of the General Conference touching such a course.

For postgraduate reading during the year just beginning Garvie's "The Christian Preacher" and Sheldon's "Sacerdotalism in the Nineteenth Century" were selected.

In connection with the plan of episcopal supervision it was unanimously agreed that the "associated" bishops are to hear equal responsibility in every respect and to have equal authority in all the work of the Conferences, including the making of appointments.

The following resolution was adopted:

"The European war ended earlier than was expected, and the conditions following compelled the modification of our work in Europe and constrained it into some lines which the General Conference did not have in mind when it projected the work. Unsettled conditions have prevailed until the present, so that it has not been possible to fix a definite policy for our European work. But the time has come for settling definitely this important matter, and the General Conference will have a right to expect the most thoughtful counsel when it comes to pass upon this important subject.

"In view of all these considerations, Bishops Atkins, Darlington, McMurry, and Ainsworth were associated in the European work. This will entail little additional expense, inasmuch as the bishops named will attend the Ecumenical Conference in London, and either before or after the conference they may visit the points on the Continent at which our church has work, inspect what has been done, and determine what should be done in the future in the light of all the facts. The expenses of the associated bishops from London to the Continent and back will be paid out of the episcopal funds." COLLINS DENNY,

Secretary to the College of Bishops.

THE CHURCH PAPER ON THE JOB.

By Elmer T. Clark.

Publicity Secretary, Christian Education Commission, Methodist Epipscopal Church, South.

I have been engaged in some sort of propaganda all my life, and always for some religious or social enterprise.

I have been connected with the very smallest and "dinklest" weekly newspaper imaginable, and I have worked for one of the world's greatest dailies.

From the "tank town" in the remote Ozark hills to the mightiest cities of America and Europe I have wandered in search of the material of publicity. I've advertised my little local churches, and I've "played up" the doings of the vastest armies that ever marched on mundane soil.

I've "publicized" to raise $10 to repair a fence, and I've agitated to secure a hundred million for welfare work.

So I modestly assume that I know something about the matter of publicity for social agencies, and I am in duty bound to say that the finest example of loyalty, the highest degree of fidelity, the most unfaltering faithfulness, the most thorough abandon to a task, that I have ever witnessed was displayed by the various Advocates of the M. E. Church, South, in their appeal for the Christian Education Movement, just closing its first phase.

I handled both of the great forward movements of our church, and I know whereof I speak.

Always these papers kept their columns wide open to our organization. And they did more than that; they crammed their pages with excellent material of their own, and they admitted every person who had an additional word to say.

It was magnificent this spirit of unalloyed fidelity to the greatest thing the church ever asked her people to do. And I'd like to have some stars—and some gold—so that I could bejewel the crowns of the editors with the one and place their papers beyond the handicap of need with the other. This is their due. Out of sheer admiration and gratitude I'd like to do it.

The shame of it is that Methodists do not appreciate such a service as this. Think of it! Only ten per cent of our members ever read their own journals: nine out of ten never see an Advocate, unless they borrow it from a neighbor.

So when the church wants to launch a forward enterprise she must spend thousands upon thousands for literature with which to reach these people—and it could all be saved if the rank and file of Methodists displayed one title of the loyalty which characterizes these organs.

These delinquents do not know what they are missing—what values they are leaving out of their lives. Neither do they understand that they are really hindering the Kingdom's progress.

I'm a specialist in propaganda. And I'd welcome a chance to expend some of my energy on the cause of Christian education through the medium of the religious press. I'd like to have the job of awakening and electrifying the religious world with this idea. Perhaps I could in that way adequately express the gratitude I feel toward our church papers and in some measure discharge the church's debt of obligation to them.

HAS IT BEEN WORTH WHILE.

By John S. Chadwick,
Secretary Religious Press Division.

As we "take stock" following the every-member canvass of the Christian Education Movement, we find that the church failed to reach the goal fixed in the financial objective of the Movement. This does not necessarily mean that the goal will not be reached, for opportunity will be given to churches and to individual Methodists to have part later in the enterprise. In some of the Conferences the canvass will be continued without a break. Others will delay until fall the carrying through of the enterprise. But for the present the total will perhaps be below $20,000,000.

To come within easy reach of $20,000,000 is no small achievement, when we compare this with former achievements of our church. This sum to-day means more, on the basis of financial ability, than $200,000,000 would have meant one year ago. It is true that the church would not have given that larger sum twelve months ago, but it could have been given with less of real sacrifice than the giving of the one-tenth in 1921 demanded. In that is a suggestion that our people will do well to consider—if we could lose $200,000,000 and far more within a year and still live and meet our ordinary obligations to the church, on what kind of basis was our giving during the days of prosperity? Have we any right to complain because of our losses? Have we any right to ask for the return of prosperous times?

And it is no small achievement to add within the period of a few weeks more than sixty per cent to the resources of the schools of our church. This we have done; and to the Head of the church we give thanks. It is a beginning in the great task of building an educational program worthy of our inheritance as a church. If we can do this in times such as these, what may not Southern Methodism do if God sees that he can again trust us with prosperity?

Other objectives of the Christian Education Movement were realized in larger measure than we hoped for at the beginning of the cultural period of the Movement. By many thousands the family altar pledges were made. Life service decisions numbered more than five thousand. The number of tithers was increased by a large percentage. Our church will not go back to the old standards of living and giving with pledges such as these on record.

And then we will "think" Christian education as we have not before done. The startling fact was faced that as a church we had not given emphasis to this vital thing. Many preachers and laymen came to see that the church had practically no conscience as touching Christian education, and this awakening on the part of ministry and laity was the best sign of promise that has come to Southern Methodism within a generation. Our people see as they did not one year ago, "What is the place of Christian education in the life of the church, of the nation, and of the world." It will be fatal to Southern Methodism if we fail to press this matter on through the days to come.

Our schools will have henceforth a larger place in the thoughts, affections, and prayers of our people. We see now, in some measure at least, what contributions they have made to all the enterprises of the Kingdom, and also, what heavy burdens the men and women who have given themselves to the work of Christian education have carried for us. This new understanding of their value to the church and the nation will mean more to our schools than the money we now pledge. The Methodist Episcopal Church, South, will strengthen its schools for the larger tasks awaiting them. To fail to do this is to show itself unequal to its future tasks and unworthy to ask for a larger place in the program of world service.

The faith of our people could not at this time see beyond the "hard times." All realized that our church had undertaken a job that called for more of faith, of prayer, of sacrificial giving than in any previous enterprise. We knew that the church had undertaken this at a time when we must look to other sources of help than human agencies. It was our best chance until now. Whatever others may say, I must here declare that I believed my church would carry through this enterprise. I have not surrendered that faith, for I believe that my church has yet a large place in the plans of our Lord for the bringing in of his Kingdom. We must see this through. We gave our pledge that during the last two years of the present quadrennium this program would be carried through; and that pledge was given when we did not expect that financial conditions would be even so favorable as now. We cannot recall that pledge. We must take up the work with the coming of better financial conditions throughout the country. Our schools need the money that we pledged to them. And the church, more than the schools, needs to carry through this undertaking. Our faith is pledged to it, and we cannot consider any other outcome than that the church complete this task.

THE ABERDEEN DISTRICT CONFERENCE.

The fifty-second session of the Aberdeen District Conference was held at Houston, Miss., June 14-16. Thirty laymen, twenty-four of the twenty-six pastors, and one superannuate, Rev. J. M. Massey, answered to roll call.

After proper organization, Rev. T. H. Dorsey, P. E., called for reports from the charges, in which a very optimistic note was sounded. Most of the pastors are hard at work, pushing more efficient organizations in Sunday schools, prayer meetings and other lines of church work. Many good revivals have been held and a number of converts reported. Anticipations for a great revival season throughout the summer are very bright. Two of our rural pastors, Revs. W. B. Baker and B. F. Bullard, will attend the Summer School for Pastors at Lake Junaluska. The determination to stress the Education Movement till we have attained our quota if it takes all summer was very manifest.

The conference recommended three for admission into the Annual Conference, namely, Revs. George Edwin Williams, Tinsley Brock Thrower, and Ernest C. Driskell.

R. H. Furr, Pontotoc, Miss., was chosen District Lay Leader.

Eupora was selected as place for meeting next year.

The following lay delegates to the Annual Conference were elected: W. A. Boone, R. H. Furr, W. L. Atkins, P. W. Shell, C. B. Baker, Mrs. Jeff Buzby, W. T. Reeves, and C. A. Lamb.

The interim licensing committee appointed consists of J. A. Hall, W. B. Baker, R. I. Collins and E. R. Smoot.

Connectional interests were well represented by the presence and addresses of J. H. Holder for Education, B. P. Jaco for Centenary and Dr. J. M. Sullivan for Millsaps College.

The Conference passed strong resolutions in favor of law enforcement and the breaking up of illicit distilleries over the State, a copy of which resolutions is herein enclosed for publication in the Advocate.

The preachers selected to preach before the conference were H. P. Lewis, A. A. Martin, E. R. Smoot, and J. E. Cunningham.

The hospitality of the Houston pastor, E. M. Shaw, and his people was delightful and refreshing. They made the stay of the delegates in their midst a real pleasure.

Taking it all around, your reporter considers this one of the best, most helpful sessions of a district conference he has ever attended.

H. P. LEWIS, Secretary.

Resolutions on Law and Order.

Whereas, the Methodist Episcopal Church, South, has always favored temperance, and, acting in concert with other Christian churches, was largely instrumental in procuring National Prohibition after long and arduous labor, and

Whereas, since the Constitution of the United States has been amended, making National prohibition of the manufacture and sale of intoxicating liquors effective, North Mississippi has been honeycombed with illicit distillers, thus menacing our Christian civilization with lawlessness, drunkenness, and bloodshed, and

Whereas, lately the courts and officers of the law in some sections by their vigilance have succeeded in bringing to justice a number of these distillers, and in Chickasaw County alone nine men were sentenced to the penitentiary in the month of April this year, some convicted by jurors of the best men in the county and some in the pleas of guilty, and

Whereas, in less than two months from the date of their convictions petitions for the pardon of some of them are being circulated and many people are signing same, some through sympathy, and some without thinking of the moral effect of such pardons;

Now, therefore, be it resolved by the Methodist District Conference now assembled at Houston, Miss., That in the name of our Christian citizenship, in the name of our mothers, wives, sisters, and daughters, we most solemnly and earnestly protest against these men or any others connected with these serious offenses against decency and good order being pardoned and turned loose on our long-suffering people. In the name of our Lord and Master, the churches and our civilization, we beg of the State Board of Pardons and our Governor to refuse to pardon these criminals.

Resolved, further, That we call upon other churches and all religious organizations to join us in our appeal to the authorities to let the law take its course.

Resolved, further, That the newspapers be requested to publish these resolutions and that copies hereof be sent the State Pardoning Board and his excellency, Lee Russell, Governor of Mississippi.

H. P. LEWIS, Secretary.

REPORT OF THE COMMITTEE ON RELIGIOUS LITERATURE AT THE HATTIESBURG DISTRICT CONFERENCE, HELD AT COLLINS, MISS., MAY 25-26.

Your committee on Religious Literature beg leave to report as follows:

We have listened attentively to the reports of the pastors and have been led to certain conclusions.

1. There is very little religious literature in circulation among our people.

No Bibles and no other religious books have been distributed in this district by the preachers, or by any one else under their direction. Some of the preachers, but not all, take the Methodist Quarterly Review and the "Nashville" Christian Advocate, the general organ of the church. The Missionary Voice seems to be regarded as a woman's periodical, and not intended, as it claims to be, for the membership of the whole church. Its circulation is very limited and is confined almost exclusively to members of the Woman's Missionary Society.

The number of our own Conference organ, the New Orleans Christian Advocate, taken by our people is lamentably small. Only 453 were reported by the pastors and the time of many of these had evidently expired. It is safe to say that not more than 350 copies of the New Orleans Christian Advocate are taken in the Hattiesburg District. We have a membership in the district of 8,941. Counting one Advocate to every five members as sufficient to supply their needs, we should have at least 1,788 subscribers in the district.

2. Our preachers themselves do not seem to be as thoroughly alive to the importance of distributing religious literature as they should be.

What the pastor encourages usually prospers, and what he neglects dwindles and dies. We would not bring against our brethren "a railing judgment," but, considering the small amount of religious literature in circulation in the district, we must conclude that our preachers and other leaders among us do not have a "realizing sense" of the value of this line of service. What was true in the days of the prophet Hosea when God said, "My people are destroyed for lack of knowledge," may become true in the fields committed to our care. By some people doctrinal papers and books are distributed among our people that are pernicious in their influence. Errors are persis-

tently propagated that are hurtful to Christian life. These effects can probably be counteracted better by the distribution of wholesome Methodist literature than in any other way. We should at least emulate the example of the editors, publishers and preachers of other denominations who are striving to place their papers in the homes of all their people.

3. One hindrance in the way of circulating religious books and periodicals is the lack of a taste for this class of literature.

Some even of our official members are reported as saying that they find nothing in our church papers they care to read. Is this not due to a want of proper spiritual culture? People who are intelligently and genuinely converted naturally become interested in the spread of the kingdom of God among men. And where there is no taste for the church paper, one of two things must be true. Either the church paper does not furnish the spiritual pabulum necessary to Christian culture, or there is a lack of that spiritual experience that enlists them in a desire to know more of the Lord's work in the world. Which is it?

When we consult our oldest, most informed and most spiritual readers of our church papers, they tell us that they are delighted with what is furnished them. It can not be said, therefore, that our religious periodicals do not meet the intellectual and spiritual needs of our membership. Where there is no taste for the church paper, it is very probable that there is no taste for the Bible, Hymnal, etc. What we need, therefore, is to cultivate among our people a taste for religious literature by a deepening of their religious experience. This can be done, and it is time well spent when persistent efforts are made to bring about a genuine relish for religious truth as presented in the church paper.

The best results in the various enterprises of the church can not be expected where the people are not informed; and they must necessarily be uninformed where the church paper is absent from their homes. The Bible, Hymnal, Discipline and other Methodist literature should be found in every Methodist home. Where they are read and studied there will be an intelligent interest in all the enterprises of the kingdom of God.

COMMITTEE.

COMMENDING REV. J. E. STEPHENS.

Whereas, Rev. J. E. Stephens, our beloved pastor, has been tendered and has accepted the chair of Bible and Religious Instruction at Grenada College, and is soon to take leave of this pastorate; and

Whereas, he is held in the highest esteem and love by the membership of this New Albany church; and

Whereas, we desire to make public declaration of our appreciation of the effective work and efforts of our brother in this community, and of his leadership in all forward movements, and to commend him to the considerate attention of those who shall later come under his tutelage:

Now, therefore, be it hereby resolved by the Board of Stewards of the Methodist church at New Albany, That it is with personal regret that we bid leave to our Brother Stephens, and yet at the same time we desire that he shall carry into his new field of labor a great zeal and purpose and usefulness, and we feel that it is fitting that such a man, young, energetic, fearless, and capable, should be called to the work at Grenada College under the program of our Church Educational Movement, and we feel that Grenada College is indeed fortunate in securing his services.

Resolved further, That we call to the attention of our departing brother, and to the attention of our entire Conference, the importance of the work now being undertaken in this movement at Grenada College, believing that Brother Stephens will exert his utmost endeavor to teach the principles of life to our young college girls, and that the Conference will support the college with patronage and funds. We hereby pledge the support and co-operation of the New Albany church to Brother Stephens in his new undertaking.

(Signed) BOARD OF STEWARDS.

CHRISTIAN EDUCATION—NORTH MISSISSIPPI.

The amount raised in North Mississippi [illegible] is about fifty per cent of the [illegible] the condition of the country this is a great [illegible] of work and reveals the faith and [illegible] of our preachers and laymen. There is [illegible] above $5000 that can be counted, only one $[illegible] gift (by Mr. D. H. Holt, New Albany), one $3000, one $2000, one $1500, and several $100 gifts. The unfortunate part of the campaign is that one [illegible] of means have not responded. The $120 [illegible] represent the gifts of the poor and all of the church.

By districts the subscriptions stand as follows June 17:

Greenville District	$115.00
Grenada District	70.000
Corinth District	62.700
Greenwood District	60.000
Columbus District	50.000
Aberdeen District	50.000
Sardis District	20.000
Total	$[illegible]

The campaign is by no means over, nor will it be over until the quota is raised. It is hard to have to make a second canvass, but that is vastly better than to fail. Our preachers are beginning a second canvass where they failed to reach their quotas, in churches where that can be done. We earnestly beg each pastor that has failed to get his quota to begin at once to lay his plan for a second canvass as soon as conditions permit. This is one cause that must not fail, and a cause that will not fail if we as pastors do our duty. It may take persistent work and faith in God, but these two powers will win. This is a testing time of the fidelity and worth of a church. If we cannot do the job, then let us turn the country over to the church that can do it, and acknowledge our failure as a church. We have the cause and we have the people that will respond when the work of cultivation is carefully done. **The church expects every man to do his duty.** Men, don't give up; our faith and courage are being tested.

J. H. HOLDER
Conference Secretary

Holly Springs, Miss., June 17, 1921.

ACHIEVEMENT.

So much has appeared recently in disparagement of university training, with the implication that it made men impracticable, and inefficient in the business world, and that of government, that it is gratifying to read the following from a native Californian:

"F. B. Jewett, chief engineer of the Western Electric Company, who is one of the best known telephone engineers in the United States, has been elected to be a vice-president and director of his company. He will continue his present duties in charge of the technical forces of the great telephone manufacturing industry.

"Dr. Jewett, who was a lieutenant colonel in the Signal Corps during the war, and who was decorated with the Distinguished Service medal, was born in Pasadena, Cal., September 5, 1879. He graduated from the Throop Polytechnic Institute of Pasadena in 1898 with the degree of A. B. in electrical engineering. From 1898 until June, 1892, he was a graduate student in the University of Chicago, receiving the degree of Ph.D. in 1902. The last two years of his post graduate work he was research assistant to Professor Michelson of the department of physics. From 1902 to 1904, Dr. Jewett was instructor of physics and electrical engineering at Massachusetts Institute of Technology."

MERCY NEVER WANES.

Chance and change are busy ever;
Man decays, and ages move;
But His mercy waneth never;
God is wisdom, God is love.

Bowring

REVIVAL CAMPAIGN IN THE ALEXANDRIA DISTRICT

[illegible]

WHY SCATTER PAPERS.

[illegible]

Because Thomas Carlyle [illegible] the privilege of sleeping on [illegible] in a crowded cell to a fellow inmate [illegible] that his wife might visit him daily in prison. Judge Tuttle, in United States District Court in Detroit, pronounced a sentence of only two years on Brown, whose record [illegible] life imprisonment. Brown's [illegible] a slight girl of about twenty and [illegible] mother [illegible] in court and [illegible] with a stranger face as she was [illegible] to the Federal penitentiary at Leavenworth. The pathos of the case could breathe for 10 minutes the court [illegible] to learn the verdict of the jury [illegible] trial. [illegible] honesty [illegible] Judge Tuttle [illegible] done [illegible] a fr[illegible] pity the [illegible] girl. I guess that [illegible] child will be [illegible] turn [illegible] honesty will not buy [illegible]

We have read of a [illegible] wreck who was given [illegible] lead weight in life. [illegible] the window. On [illegible] the graveyard. [illegible] crutch. His mother [illegible] education or the [illegible] not the cemetery. It [illegible]

The Home Circle

AROUND SOUTH AFRICA

By William C. Allen.

There are two outstanding means of determining the temperaments and habits of foreign peoples when visiting them. One is by going to their markets—there you see the people as they are without subterfuge, paint or polish. The other is discovered in the methods of transportation or the sort of railway systems they have. To me the most fascinating part of Cape Town was the fish market. As you stand on the beautiful pier at the foot of Adderley street and look toward land you see in the blue waters beneath you little boats dancing in the vivid sunlight, curious old-fashioned carts submerged to their hubs and pulled by fat little horses out in the quiet sea, beyond them the white, tangled thread of tiny wavelets breaking into bits on the shelving beach. The sands are thronged with men and women bartering fish, among the many fishing boats that are sprawled round them in all directions. Behind is the broad street with shops and houses penetrating into the city toward the background. The background itself consists of the superb Table Mountain and the noble Lion's Head, great masses of rock-tinted, greenish-blue towering against a sky of faultless sapphire. Oh! the fish market of Cape Town is a captivating scene of a golden summer's day.

As to the South African railways: the visitor from America must remember that the country is new and that the war has dealt hardly with them. The trains, excepting a few local ones, seem very, very dirty. The narrow gauge and relatively wide carriages combine to make so great an overhang that the lightly-constructed vehicles rock and sway like little ships in a nasty sea. But the officials are invariably polite and do the best they can with the means at their disposal. The handsome country platforms at wayside stations put to shame the narrow, little wooden stands that profess to serve the small country stopping-places in the sparsely settled parts of America. However uncomfortable may be the South African waiting rooms, the platforms are generous and broad, made of gravel or concrete, with pretty gardens and well-kept shrubbery planted all about, this being on railways where there is hardly any traffic and when only two or three trains halt each day. The sights in these desert country districts are often funny. The jolly natives swathed in gaily colored blankets curl up and talk and laugh and seem to enjoy themselves infinitely more than do the grim-visaged Europeans who do not permit the negroes to ride in the same carriages with them. As for those blankets—how the natives hate them when the days are warm! How quickly they come off when their wearers get a little distance from the stations and then how comfortable look the smooth, shiny chocolate-colored skins in the quivering heat of summer. Civilization can, in some ways at least, become a cruel tyrant to the simple folk of hill and jungle.

When in Cape Town I visited the leper colony, which is on Robben Island, out in the Atlantic, about one hour by steamer from the city wharf. In foreign work I cannot forget these outcasts—my heart goes out in strange pity for them. Few, if any one from the outside visits them—the nature of the disease tends to keep visitors away. In such villages are the sorrowful folk who have been torn from the arms of those who love them and who are necessarily consigned to a fate worse than immediate death. Disfigurement, blindness, distortion, rotting away of their members slowly, come upon them, and unless they are treated at the very beginning there is no hope. Robben Island is, I believe, an exceptionally well-conducted institution. Brother Ackerman, the Dutch chaplain, acted as interpreter for the Dutch patients at the service held in connection with the visit. How thirsty are the afflicted the world over to drink of the consolations of the Gospel—they are very good!

After the meeting a man came up and shook hands with me, announcing that although he had no visible signs of leprosy, he had been diagnosed as being afflicted with it, and that he was unjustly detained on the island. He claimed American citizenship, and besought me to intervene on his behalf. Upon further investigation, I found that the United States consul had his case in charge. Although his lot was hard, there was nothing I could do. The sincerity of his belief as to immunity from the disease seemed beyond dispute. Not infrequently I have met countrymen in distant parts of the world who, often through no direct fault of their own, during their wanderings have fallen into temptations or trials from which they would have been exempted had they remained at home. When young people go abroad they should have, not wander-lust, but a definite object in view, and this re-enforced with Christian principle. They little appreciate the physical or other dangers that lurk on every hand when they tread foreign soil.

One day near Durban, as a friend was conducting me through the matted grass to view a Hindoo Temple, he exclaimed, "Look out for snakes!" Snakes abound everywhere and occasion many deaths. Some are so exceedingly poisonous as to cause collapse in a few minutes. Wild animals are often hunted not many miles from the larger cities. Of late elephants have been the special objective of sportsmen. The elephants of Africa are not tamable as are those of Asia. Herds of them dwell in the bush not far from some of the newer settlements and engage in wild night forays to the great loss and peace of mind of the white people. Hunting them is a dangerous sport. While the hunter must handle his gun at a great disadvantage in the thick underbrush, the enraged animal will easily rush through it at his human foe.

As one travels through the Union of South Africa one is impressed with the hard problems the new settlers are compelled to solve. Around Johannesburg, the gold ore is transported in big Dutch wagons pulled by spans of oxen, often made up of 12 to 16 each. As these ponderous affairs slowly move across the country, it looks as if smaller teams could do the work quite as well. It is to the stranger a novel sight to see these oxen lie down by the dusty roadside to rest a while. How different from the active motor trucks that whisk about the mining centers of America! Comparatively few people live in simple homes that are equipped with labor-saving gas or electric appliances. Although the delightful climate would seem to make possible the growth of an infinite variety of fruits and vegetables, the English-speaking portion of the population generally clings pretty closely to the use of such foods as potatoes, cabbage or turnips to which they had been accustomed in good old England. Securing money for tremendously-needed irrigating schemes is apparently a hard task. During our voyage between Cape Town and Southhampton an address one evening by a professor of South Africa revealed a striking illustration of the indignation of conservative people when a scientist endeavors to arouse them to action for their own good. Some of his hearers did not like his statement that the decreasing rainfall and continued widening of the desert area of the southern end of the continent would surely result in depopulation of their land unless extensive systems of irrigation shall be soon inaugurated. This recalls an address of an eminent citizen of the colony wherein he compared their methods of farming and ways of marketing products in South Africa with the practices that obtain in California. My memory went back to the plaint of some citizens of Australia who declared that the money spent by the Empire one day during the Great War would have been sufficient, if applied to irrigation schemes, to have created happy homes for hundreds of thousands of people in that land.

The Union—made up of Cape Colony, Orange Free State, Natal and The Transvaal—is happy in the possession of two capitols 1000 miles distant from each other. This is said to be a result of the jealousies succeeding the Boer War which time has failed to heal. In the South are the Houses of Parliament, surrounded by pretty gardens, in the center of Cape Town. This constitutes the legislative capitol. In the North are the "Union Buildings," consisting of a splendid modern edifice lifted high on a charming hill-side overlooking the little city of Pretoria with her 30,000 people. The Africanders have reason to be proud of this noble structure. In Pretoria the old and new meet. There still stands the little old house in which lived President Kruger of the Dutch Republic, who, for years, stood off the British before they took the country.

A few men directly or indirectly made much fame or money out of the Boer war. Cecil Rhodes was one of them. His talents and nobler characteristics cannot be questioned. He was a man who thought and acted in terms of imperialism, who acquired enormous wealth, whose zeal for riches led England into a struggle that saddled a burden on the masses of his countrymen which they have suffered from unto this day. A few miles out of Cape Town is his magnificent estate, Groote Schuur. Soon after completing it he died. Now he sleeps in peace in the arms of a country that became politically torn and gold-hungry of his ambitions. Great visions he had, a real yearning to help some of his fellow-men at times possessed him but—when the balance is struck was he profited? We care not to judge but we can wonder!

Some sixty miles distant from Cape Town at Wellington is the home of the late world-honored Andrew Murray. He, too, had visions. How precious to him were the spiritual treasures! How his little devotional books were read and cherished in many lands! How his pen pleaded for the sweetness of the life that rests in Jesus! We wandered through the rooms where he had held communion with God and looked at the little garden heaped up with the sort of summer flowers he had loved so well. His monument is not a peerless memorial of massive stones, his memory is one of loving service for his fellow men. Hard by is Hugenot College, which Dr. Murray founded long ago. Here over 300 young women and girls, and a few young men, receive their education in the most favorable Christian surroundings. The extended influence from this center is admitted to be of the most exalted character. The meetings I addressed there were made up of earnest young people representing the best of the land. The beginnings of the institution were almost romantic. In some way a pamphlet advertising Mt. Holyoke Seminary (United States) fell into his hands and he resolved to start a similar school in South Africa. He wrote to America for a teacher. The reply came back that his correspondents in the United States did not wish to send a young woman by herself to such a far-away land, but they would send two. "There," exclaimed the indefatigable man of faith, "that is the way the Lord answers our prayers—we asked for one teacher, and behold, He gives us two!" The Hugenot College with its spacious grounds, its fine buildings, its staff of Christian instructors is a fitting memorial to Andrew Murray.

GOD'S LOVE IS FOR ALL.

The sun does not shine for a few trees and flowers, but for the wide world's joy. The lowly pine on the mountain-top waves its sombre boughs, and cries, "Thou art my sun;" and the little meadow-violet lifts its cup of blue, and whispers with its perfumed breath, "Thou art my sun;" and the grain on a thousand fields rustles in the wind, and makes answer, "Thou art my sun." So God sits effulgent in heaven, not for a favored few, but for the universe of life; and there is no creature so poor or so low that he may not look up with childlike confidence, and say, "My Father, thou art mine."—Beecher.

PRAYERS AND POTATOES.

An old woman sat in an old arm chair,
With wrinkled visage and disheveled hair,
And hungry, wan features.
For days and for weeks her only fare,
As she sat in her old arm chair,
Had been potatoes.

But now they were gone; of bad and good,
Not one was left for the old woman's food
Of those potatoes.
And she sighed and said: "What shall I do?
Where shall I send, and to whom shall I go
For more potatoes?"

And she thought of the deacon over the way,
The deacon so ready to worship and pray,
Whose cellar was full of potatoes.
And she said: "I will send for the deacon to come,
He'll not much mind to give me some
Of such a store of potatoes."

And the deacon came over as fast as he could,
Thinking to do the old lady some good;
But never once of potatoes.
He asked her at once what was her chief want,
And she, simple soul, expecting a grant,
Immediately answered: "Potatoes."

But the deacon's religion didn't lie that way;
He was more accustomed to preach and pray
Than give his hoarded potatoes,
So not hearing, of course, what the old lady said,
He rose to pray with uncovered head;
But she only thought of potatoes.

He prayed for patience, goodness and grace;
But when he prayed, "Lord, give her peace,"
She said audibly, "potatoes."
And at the end of each prayer which he said,
He heard—or thought he heard in its stead—
That same request for potatoes.

Deacon was troubled, knew not what to do;
'Twas very embarrassing to have her act so,
And about those carnal potatoes.
So ending his prayers, he started for home,
The door closed behind him, he heard a deep groan,
"Oh! give to the hungry potatoes."

And the groan followed him all the way home;
In the midst of the night it haunted his room,
'Oh! give to the hungry potatoes."
He could bear it no longer; arose and dressed,
From his well filled cellar taking in haste
A bag of his best potatoes.

Again he went to the widow's lone hut;
Her sleepless eyes she had not yet shut,
But there she sat in her old arm chair,
With the same wan features, the same wan air,
And entering in, he poured on the floor
A bushel or more, from his goodly store,
Of choice potatoes.

The widow's heart leaped up for joy,
Her face was pale and haggard no more,
"Now," said the deacon, "shall we pray?"
"Yes,' said the widow, "Now you may."
And he knelt him down on the sandy floor,
Where he had poured out his goodly store;
And such a prayer the deacon prayed
As never before his lips essayed.
No longer embarrassed, but free and full,
He poured out the voice of a liberal soul;
And the widow responded a loud—"Amen!"
But said no more of potatoes.

And would you, who hear this simple tale,
Pray for the poor, and, praying, prevail?
Then preface your prayers with alms and good deeds,
Search out the poor and their wants and needs,
Pray for their peace and grace, spiritual food,
For wisdom and guidance—all these are good,
But don't forget the potatoes.

—Author Unknown.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Pope, an Englishman of some poetic fame, has informed us that, "The proper study of mankind is man." I suppose this author of succint and wise proverbs would therewith confine our thought to the principles, being and destiny of the race. If so, he was unfolding to thinking men a volume as vast as the books the loved evangelist said might be written of the things Jesus did and taught.

For the nature of man—human nature—is not a static thing. The great law of growth, development, outward reaching, and inward longing, is continuous like the flight of time. No mariner of the seven seas has ever sailed an ocean more changeful and tempestuous than the vast, far-flung reaches and depths of the heart of man.

Out of it are the issues of life, and no living, pulsing, ever-moving thing can be analyzed and crystallized into finished form. No man in his life, in his thought, in his conduct is a finished product. The formative powers of the yesterdays are realized in the harvest of the to-days. Yet the seedtime and the gathering are only measured by the need of one's years. Sowing, reaping, and ever sowing again in the wide, wide field of human thought and endeavor—that is human nature—the great endless volume you and I are reading.

* * *

The modern picture show is doing untold harm. I do not make a practice of attending them—I have other things to do which, to my way of thinking, are more worthy and important. But a few days since I saw on the bill board that the welcome given Madame Currie, on her arrival in New York, would be portrayed. I went in and was disappointed. Two reels were spun off. One was a caricature of a poor farm, and the other a travesty on the so-called blue laws and a fling at prohibition. Then followed a so-called heart scene—but I had enough. I did not see the discoverer of radium. No wonder there are so many fearful tragedies in our modern life. Men and women commit crimes that are seemingly contrary to nature, and apparently causeless. Satan has a new lease of power and his ways of wrecking lives and damning souls shock and amaze us. My heart is saddened by the fact that so many are disregarding the only means which can save from such fearful tragedies. Religion plays no part in their lives, and evil finds them unarmed and defenseless. The maelstrom of worldliness whirls on and its victims are hurled downward to the black depths of despair and death. Senseless crimes against self and the poor victim's family are so frequent that we sometimes ask, What next? The good men and women who, through faith in the Son of God, know the merciful heart of the Father, are the world's only hope. We would reach out helping hands, but too often, I fear, can not touch or reach them.

* * *

What's the matter with the Jews again? There comes a booklet to me arraigning this people for all manner of crimes great and small. The history of Israel is one of the saddest records of failures ever written. At the same time it is a record of patient suffering and wonderful endurance. Materialism, in one form or another, has ever been the curse of this race. It has produced some of the greatest geniuses of all time. Its sons have also been guilty of black, sordid crimes against God and man. Moral heroism, rare spiritual insight, stand closely related to sins that are red like crimson and dark as Hades. Wonderful people! God's chosen just so long as they chose God. Israel's history is an epitome of world history. It is ever making; it is writing new chapters to-day.

Grand Cane, La.

THE GOD OF THE FIELDS.

God's world is a very beautiful one, and the power to appreciate it is one of the greatest gifts that men possess. To fail to use and cultivate the gift, to go through life as if there were no June mornings or golden sunsets, no rippling sheen on lake and river and no mystery and glory over wood and field is to be a traitor to our own soul's high endowments, and an ingrate to Him who bestows with such a lavish and unrestrained hand. The coming of the summer and the opportunity it gives most of us of seeing more of the great world out-of-doors, should be used to the full in renewing our intimacy with and love for the great world of nature, so beautiful in sight and sound and perfume because it is the outgoing and expression of the thought of God. A fresh touch with nature is one of God's own ways of giving freshness and strength and renewed vitality to life.—Christian Guardian.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Feits, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

"HONOR TO WHOM HONOR IS DUE."

We are sure our readers discovered an unusual excellence in the Advocate last week. That excellence was due to the fact that Rev. R. H. Harper, the brilliant and brotherly pastor of First Methodist Church, this city, had entire charge of the paper for that issue, kindly consenting to assume the responsibility and do the work in order that the editor might answer a call for service in Montgomery, Ala. Brother Harper brought us under great obligations to him by his kindness—and we feel that we conferred a distinct favor upon our readers by giving them the benefit of his genius.

MILLSAPS COLLEGE COMMENCEMENT.

It was not our privilege to be present throughout the commencement exercises of Millsaps College, another engagement making it impossible for us to spend more than one day—Sunday, June 5—in the enjoyment of the program. That gave us the opportunity, however, of hearing the commencement sermon, preached by Dr. Franklin N. Parker, of Emory University, in the College Chapel on Sunday morning. That great utterance gave us a fine appetite for the other fine things on the program, and we regretted that we could not stay to appease it. According to the newspaper accounts, the baccalaureate address by Dr. Fitzgerald S. Parker, of Nashville, Tenn., was as great of its kind as was the sermon by his distinguished brother on the preceding Sunday.

All reports indicate that the session just closed was one of the most prosperous in the history of the college. The freshman class numbered 137, and the college enrollment was 251. A strong college spirit was manifest throughout the session, and the standard of work was unusually high. It is worthy of note that 97.5 per cent of the student body were members of some branch of the Christian church—a fact which lays tremendous emphasis upon the place of the Christian college in our whole scheme of education.

The graduating class this year was a large one, four young ladies being members of it. It was an inspiration to look into the faces of these fine young people who go out into the world with the approving stamp of a Christian institution of learning upon them. Millsaps graduates have already made a fine record for themselves and for their Alma Mater in various walks of life, and there is every reason to believe that these new sons and daughters will make large places for themselves in their chosen vocations. In addition to the academic degrees, three honorary degrees were conferred.

In order to meet the urgent need for additional dormitory space, the Board of Trustees ordered the immediate construction of Murrah Hall, the unit that will complete the present dormitory, which was crowded to capacity during the year. It is expected that the new dormitory will be ready by the opening of the next session.

The absence of the late Rev. T. B. Holloman, D.D., brought a tinge of sadness to the occasion that was made happy for so many years by his genial presence. In recognition of his beautiful character and splendid services the Board of Trustees unanimously adopted the following resolutions:

"Whereas, the Rev. T. B. Holloman, D.D., was for many years a member of the Board of Trustees of Millsaps College; and

"Whereas, he was loyal in his interest, regular in his attendance upon its meetings, and faithful and efficient in the discharge of his dutics as a trustee,

"Resolved 1, That we, the members of the Board of Trustees of Millsaps College, do hereby record our deep appreciation of his long and efficient services, our cordial esteem of him as a man of honor and a Christian minister of distinction.

"2. That we express our sense of loss in his death, which deprives us of his genial fellowship and wise counsels.

"3. That we bow in humble submission to the will of the Father who doeth all things well.

"4. That we extend our most hearty sympathy to his bereaved family."

Announcement was made that Mr. W. S. F. Tatum, of Hattiesburg, Miss., had contributed $100,000 for the establishment of a chair of Christian Education in Millsaps College, and the Board of Trustees adopted the following resolutions in recognition of the munificent gift:

"Whereas, Mr. W. S. F. Tatum, a generous-hearted and devoted Methodist layman of Hattiesburg, Miss., has made a contribution of $100,000 to the endowment fund of Millsaps College for the purpose of establishing a chair of Christian Education therein, same to be known as the Tatum Chair, courses in connection with which are to be offered in the English Bible, Church History, Sunday school work and methods, and the principles of religious education; and

"Whereas, Mr. W. S. F. Tatum is making an additional gift of $12,000 representing interest in advance on said endowment, in order that said chair may be established at once, and an experienced and able instructor may be engaged for the ensuing session of the College; therefore be it

"Resolved, That we, the Trustees of Millsaps College, hereby express to Brother W. S. F. Tatum our grateful and heartfelt appreciation of this generous gift, which will enable Millsaps College to give thorough instruction and training in matters of vital importance to the highest development of Christian manhood and womanhood and to the welfare of church and State, and in the preparation of efficient and consecrated leaders in religious work; and we hereby pledge to Brother Tatum our faithful and hearty co-operation in executing the purposes of his gift."

The close of the twenty-ninth session of Millsaps College marked a history that can but bring pride to the friends of Christian education in Mississippi; and its future is bright with promise. President Watkins and his fine faculty are giving themselves unstintedly to the great work in their charge; the Board of Trustees is careful and business-like in the administration of the affairs of the college; the alumni are increasingly active in promoting its welfare, and the student body is enthusiastic and loyal. With the increased resources that will come as a result of the Christian Education Movement, Millsaps will retain her place as one of the great institutions of the church.

A COWARDLY ATTACK.

From several sources we have received an account of the recent cowardly attack upon Rev. E. G. Mohler, our pastor at Sardis, Miss., as a result of Brother Mohler's denunciation in the local press of the establishment of a public dance hall near Sardis. One of the promoters of the dance hall, meeting him on the street and making inquiry concerning the authorship of the article that had appeared, assaulted him viciously, rendering him unconscious for a considerable time. Feeling against the perpetrator of the assault was intense for awhile, but cooler judgment prevailed, and the assailant was brought before the courts a few days later to answer for his crime. After testimony was taken, the accused was given the limit of the law, the penalties aggregating a $600 fine and seven months' imprisonment. Of course an appeal to a higher court was taken, so the issue is not finally decided.

Brother Mohler was badly injured, but has recovered slowly from the hurt. He has received many letters of sympathy from his brethren throughout Mississippi; and, in a personal note to us, he desires to express through the Advocate his grateful appreciation of these evidences of support in the fight he has made against an impending social evil.

Taking this incident in connection with that other one at Hattiesburg, Miss., where Rev. G. S. Harmon, revolver in hand, held back a mob that was intent upon taking a wounded prisoner who had been brought to the Methodist Hospital for treatment, we have vivid illustrations of the fact that the ministry to-day has in it red-blooded men who will fight evil to the last ditch, even though it be at the expense of life itself. This is no day for a negative ministry. Lawlessness in many respects has become rampant, and the criminal element in our society seems to hesitate at nothing to carry out its nefarious purposes. When the pulpit is facing issues upon which hang the destiny of our sons and daughters, our homes, and society as a whole, it cannot afford to follow the line of least resistance. The ministry has met boldly every crisis in the past when evil was threatening to overthrow righteousness, and we rejoice to know that it is as bold and courageous to-day as it ever was. The violators of the law have "reckoned without the host" if they imagine they can carry on their wicked schemes without determined and vigorous opposition on the part of the ministry of the church. All honor to Mohler and Harmon and those like them who will be true to their convictions at the expense, if necessary, of life itself!

PERSONAL AND OTHER NOTES.

Mrs. Marion Money, of Biloxi, Miss., will be in charge of the restaurant at the Seashore Camp Ground during the summer. The rates for meals will be very reasonable.

Rev. E. B. Troy, a local preacher of Newburn, N. C., formerly an itinerant minister and for one year in charge of the Acadia circuit, Louisiana Conference, called at the Advocate office Monday. Brother Troy was a chaplain during the recent war.

Rev. J. E. Crooks, our pastor at Greensburg, La., has been in this city, since Thursday of last week, with his little boy Paul, who was operated upon for appendicitis on Saturday at the Presbyterian Hospital. We rejoice with the father that the little patient is doing well.

A note from Rev. I. T. Reames, our pastor at Vivian, La., informs us of the death, on June 13, of Mrs. Olivia Browning, one of the elect women of the Vivian Methodist church. The Advocate extends sincere sympathy to those who are in sorrow because of her going.

We acknowledge the honor of an invitation from Mr. and Mrs. W. D. Hawkins to attend the marriage of their daughter, Marjo, to Mr. Albert Sidney Eggerton, at the Hawkins Memorial Church, Meridian, Miss., on June 16, at 11:30 o'clock. Blessings upon the young couple!

Rev. W. T. Griffin, of Summit, Miss., has just closed a good meeting of ten day's duration at Logtown, Miss., where he assisted the pastor, Rev. H. L. Norton. The meeting resulted in reviving the membership and in adding five to the church. Brother Norton and his family are now enjoying a splendid new parsonage.

The honorary degree of Doctor of Laws was conferred upon Bishop W. F. McMurry by three colleges during the commencement season: Centenary College, Shreveport, La.; Kentucky Wesleyan College, Winchester, Ky.; Central College, Fayette, Mo. The commencement sermons of Kentucky Wesleyan and of Central were preached by the Bishop.

Rev W. D. Bennett, of Courtland, Miss., writes that things are moving along fairly well with him.

Dr. Theodore Copeland writes that he is engaged in a great revival meeting at Uvalde, Texas.

Miss L. Pearl Saunders, Director of the School of Art and Applied Design, Nashville, Tenn., will have classes in drawing and painting at Lake Junaluska, N. C., this summer as heretofore.

Dr. R. H. Crossfield, for thirteen years president of Transylvania College, Lexington, Ky., has resigned the presidency of that institution to become one of the secretaries of the Federal Council of the Churches of Christ in America.

Rev. A. G. Shankle, of La Grange, Ga., with his family, is visiting Rev. and Mrs. C. D. Atkinson, this city. Brother Shankle underwent an operation at Touro Infirmary a few days ago, which, while not serious, will keep him indoors for a week or so.

Brother Byron Smith, of Peoria, Miss., in renewing his subscription to the Advocate, addresses the paper as "My Dear old Friend." The Advocate has been a regular visitor to his home since 1874 or 1875—no wonder he speaks of it with affection.

The editor of the Advocate conducted the class in Bible study at the recent Conference-wide Standard Training School of the Alabama Conference, held at Montgomery. He hopes to be able to give some account of that institution in the next issue of the paper.

Centenary College, Shreveport, La., conferred the degree of Doctor of Divinity upon Rev. Briscoe Carter, our pastor at Minden, La., at its recent commencement exercises. The same degree was also conferred upon Rev. C. W. Webdell, who preached the commencement sermon. These honors were worthily bestowed.

The Lake Arthur Camp Meeting, Lake Arthur, La., will be held July 1-10, with Rev. Chas. M. Dunaway, of Atlanta, Ga., as the preacher, and Mr. Allen W. Caley, of Asbury College, Wilmore, Ky., as chorister. We make this announcement at the request of Mr. J. W. Fontenot, of Crowley, La.

Professor W. O. Excell, known throughout the world as a leader of religious song, died recently at his home in Chocago. He was associated with the late Sam P. Jones for many years, and his name was a household word throughout the country. He took part in many revival meetings in the South.

Since the conclusion of the world war, the Business Men's War Council of the Pocket Testament League has given Testaments to about 100,000 working men in the great Philadelphia industrial district. Of these, 17,503 have put "I. A. C." on the cards they signed, signifying, "I accept Christ."

Announcement has been made that Dr. Fitzgerald S. Parker, General Secretary of the Epworth League, has been commissioned by the Board of Missions to visit China, Japan, and Korea in the interest of the Young People's Movement in those countries. He will leave in July, to be gone about four months.

The Advocate has received from Rev. A. R. Beasley, of the Corinth circuit, North Mississippi Conference, $4.10 for the China Famine Relief Fund, and $9.38 for the Near East Relief Fund. These amounts were promptly forwarded to Mr. J. D. Hamilton, Nashville, Tenn., treasurer of our Board of Missions, to be applied as directed.

Rev. H. P. Lewis, our pastor at Pontotoc, Miss., will be assisted in a revival meeting, beginning on July 18, by his brothers, Rev. J. M. Lewis and Rev. O. S. Lewis, both of the Mississippi Conference. Mississippi Methodism owes a great debt to the preachers named Lewis who have served and are now serving it so faithfully and efficiently.

A splendid meeting was recently closed at Grand Cane, La., in which the pastor, Rev. S. J. Davies, was assisted by the well-known Kelly brothers. There were twelve accessions to the Methodist Church, with several to other denominations. Brother Davies is holding a meeting at Keatchie, La., this week, being assisted by Rev. Leland Clegg.

One of the best records we have heard of in connection with the Christian Education Movement was the pledge made by the Wesley Baraca Class at Lafayette, La., composed largely of students at the Southwestern Industrial Institute, the pledge amounting to $1,330. This information came to us through a telegram from Mrs. Crow Girard.

We acknowledge the honor of an invitation from Rev. and Mrs. Geo. H. Thompson to attend the marrage of their daughter, Katie Ruth, to Mr. Robert Spurgeon Mathis, in the Centenary Methodist Church, McComb City, Miss., on Thursday afternoon, June 28 at 4:30 o'clock. The Advocate extends best wishes to the young couple in advance of the happy event.

Rev. R. P. Fikes, formerly of the Mississippi Conference, but now pastor at Biltmore, N. C., writes us a note to the effect that he has recently attended the commencement exercises of Trinity College, Durham, N. C., and the Summer School for Preachers, held there. Both of these were great occasions. Brother Fikes sends his love to the Mississippi brethren.

Under date of June 13, Rev. G. A. Morgan, of Jonesboro, La., writes as follows: "We have just closed a very successful meeting at Jonesboro. The pastor was assisted by Rev. W. A. Hart, pastor, of Castor circuit. Brother Hart preaches the gospel with great power. A number were converted and the church was greatly revived. Four young people joined the church."

Many friends will read with interest the announcement of the marriage of Miss Lafayette Lampton, daughter of Mrs. I. W. Lampton, of Magnolia, Miss., to Mr. E. D. McLean, of Gastonia, N. C., on June 15, at the Methodist church in Magnolia. The ceremony was performed by Rev. C. F. Emery, of Tylertown, Miss., assisted by Rev. J. Early Gray, our pastor at Magnolia.

Gipsy Smith has been secured for a meeting in New Orleans, to begin on January 5, 1922, and continue four weeks. Various denominations in the city are co-operatiing in the arrangements for the meeting, and plans are already under way for a great religious campaign. The laymen of the city are especially active in getting everything ready for the coming of this great evangelist.

Dr. J. B. Gambrell, one of the great leaders of the Southern Baptists, passed to his final reward on June 10. He was born in South Carolina, but came to Mississippi in early childhood, where he spent many years of his eminently useful life. He achieved distinction as a preacher, editor, college president, and leader of the missionary forces of the Baptist Church. He was nearly eighty years of age at his death.

The editor of the Advocate is overwhelmed by the kindness of his friends in congratulating him upon the honor recently conferred upon him by Millsaps College. A ten-days' absence from the office with an attendant accumulation of work, has made it impossible for him thus far to acknowledge the receipt of all the letters he has received. He will do it at the earliest opportunity. In the meantime, he would have these friends know that his appreciation of their kindly expressions is as great as his unworthiness of the honor conferred upon him.

The marriage ceremony of Dr. I. W. Cooper and Miss Janie H. Drake was performed in the Methodist church at Washlington, Miss., on June 11 by Rev. W. H. Lewis, assisted by Rev. J. M. Morse and Rev. W. H. Saunders. Immediately after the ceremony an elegant lunchean was served the bridal party and guests at Duncan's Park, in Natchez. Dr. Cooper and his bride left that evening for New York, whence they sailed for Europe on June 18. They will tour Palestine, getting back to London in time for the Ecumenical Conference in the fall.

The editor had the privilege of officiating at the marriage of his niece, Miss Aileen Kling, to Mr. George Sargent, in the Methodist church at Satartia, Miss., on Tuesday evening, June 21. Miss Kling is the daughter of Mr. and Mrs. Allen B. Kling, who have long been prominently identified with the work of the Methodist Church in Yazoo County. Mr. Sargent is a recent graduate of the Mississippi Agricultural and Mechanical College, where he made a notable record in various school activities. The young couple will make their home in Little Rock, Ark.

Rev. W. L. Spinks, of Brookhaven, Miss., has decided to give himself exclusively to evangelistic work, feeling that that is in line with God's call, and he will be glad to assist any of the brethren who may desire his services. Those who desire references concerning his work are invited to write to Rev. H. M. Ellis, presiding elder of the Brookhaven District, Rev W. H. Lewis, pastor of the First Methodist Church of Brookhaven, and Mr. A. B. Furlow, vice president of the First National Bank of Brookhaven. Brother Spinks has had unusual success in building up a men's Bible class in Brookhaven; beginning with a membership of sixteen, the enrollment has gone to one hundred, and for more than a year the average attendance has been about fifty.

SOME GOOD RECORDS IN THE CHRISTIAN EDUCATION MOVEMENT.

As has been announced the Florida Conference was the first to reach its quota in the Christian Education Movement. On a quota of $774,000 there was reported some days ago $784,000. And in addition to this, citizens of Lakeland and contiguous territory have given $245,000 to Southern College. The Florida Conference total goes beyond $1,000,000, and this total will be increased by churches that have not yet reached their quotas. Florida Methodism thus holds the place of leadership in this greatest enterprise of our church.

In total amount pledged the Virginia Conference holds first place, with $1,302,500 reported to June 15. This is approximately two-thirds of the Conference quota, and when the final returns are in the Virginia Conference will go well beyond the figures named. Conferences that have gone beyond two-thirds of their quotas, according to reports to June 15, are: North Alabama, $907,000; Alabama, $750,000; Louisiana, approximately $700,000; Texas, $675,000; Northwest Texas, $425,000; New Mexico, $32,000. Other Conferences that have made good reports in total amounts pledged are: South Georgia, $879,000; Holston, $810,000; North Georgia, $700,000; Western North Carolina, $700,000. None of the Conferences named have made final reports. The canvass is being continued, as in other Conferences not here named. And it is known at Nashville that in practically no report does the total represent the full amount pledged to date.

Perhaps the best record made by any city is that of Birmingham, with $455,0000 pledged by the churches of the district. Four churches in the city are in another district and are not included in the total named. Birmingham Methodism will likely give more than $500,000, and this does not take into account the amount given to Birmingham-Southern College by citizens other than Methodists.

Many churches made records worthy of special mention. These were in every section of our territory and were in city, town and country. These have shown what can be done in the face of adverse conditions, and they call to other congregations to do likewise.

THANKS TO OUR FRIENDS.

Rev. E. C. Driskell, Greenwood Springs, Miss., 2; Mrs. John Bush, Leland, Miss., 3; Rev. R. H. Clegg, Raleigh, Miss., 2; Rev. C. A. Parks, Tunica, Miss., 2; Rev. W. D. Bennett, Courtland Miss., 2.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

CAPT. JAMES B. ENOCHS.

Captain James B. Enochs, one of Copiah County's splendid citizens, has answered the "roll call of Heaven," and passed to his reward, and as we sit quietly by and mourn his departure and think of his long, useful life, days that were filled with good deeds and loyal service to his country and his God, then it is we feel more keenly the loss we have sustained at his going.

Some one has said, "God buries workmen and carries forth his work," and this may be true; but when men like this die their places in the home, in the church and in the community are never filled.

Captain Enochs was the younger of a family of eleven children, the son of John R. and Polly Enochs. He was born in Rankin County, Miss., April 1, 1835. In early youth he professed faith in Christ, and joined the Methodist Episcopal Church, South, remaining a faithful and active member until he joined the church above.

In 1866, when the bud of youth had bloomed into manhood, he was happily married to Miss Fannie P. Jones, of Copiah County, Mississippi. God blessed this union with twelve children, seven girls and five boys. Five of these, with the wife of his bosom, have preceded him to their eternal reward. Three girls and four sons remain to mourn their loss.

In 1871 he moved from the home of his childhood and early married life, in Rankin County, to Copiah County, near Crystal Springs, Miss., in the Bethesda church community, and it was there with the eldest son, Walter Enochs, he lived until the time of his death.

Some days prior to his death he visited, as he no doubt felt, for the last time, the happy hunting and fishing grounds of his boyhood days, and while there among friends and relatives, in old Rankin, he was stricken with paralysis from which he regained consciousness but partially. The children were speedily summoned to his bedside, and when they knew the end was near, being fully aware that his greatest desire was to make final departure from the old home near the little church he loved so well back in Copiah, they undertook to carry him back, and while on the way aboard the fast rolling wheels of the railroad train, the angel came and his blessed spirit wended its flight to a brighter home above.

In person, Captain Enochs was slender in build, eyes that were blue, and complexion fair. He was graceful in movement and gracious in manner, and all who knew him fully realized that he was worthy of the title he wore as "Captain," for even unto the day of his impotency he was a leader in the community in which he lived.

At the beginning of the war between the States, while not a secessionist at heart, he was among the first to offer his service to the Confederacy; in which he took a leading part in organizing Company A of the Sixth Mississippi Regiment. He went out as one of the officers of that company. In the battle of Shiloh he was wounded four times, two of which were very serious and dangerous wounds. After this battle and upon the reorganization of the Sixth Mississippi, he was made captain of that company, and served throughout the war with the exception of the time lost in regaining health and strength from wounds received.

As a faithful and loyal soldier of his country as well as a true soldier of the Cross, we may well say in the language of another:

"Servant of God, well done,
Thy glorious warfare's past;
The battle's fought the race is run
And thou art crowned at last."

Captain Enochs was the last of the older generations of the Enochs to go home, leaving behind a large company of relatives, among whom are the well known Enochs connection of Jackson and Fernwood, Miss., a people who compose an excellent citizenship.

The spirit of this good man seems to be resting in a double portion on one of his worthy sons, Captain T. M. Enochs, who for a number of years has given his service to his country in the Navy Department, and is commander of that splendid battleship, the "Pennsylvania." And, in fact, all of the children have made useful citizens and to them we would say: In the grief and sorrow at this separation, rely on the goodness of God and His unchanging love; and may the lessons, precepts and holy examples of the father who has died in the Lord be remembered in the years that are to come.

The funeral services were conducted by the pastor, Rev. J. S. Abney, and the writer. A great company of friends and relatives were in attendance. After the service the body was consigned to the tomb in the cemetery near the little church, with Masonic honors. A blanket of beautiful flowers covering the length and breadth of the mound erected there, was gently laid in token of love and friendship. And there we left the body to await the resurrection morn.

"Let faith exalt her joyful voice
And now in triumph sing.
O, Grave, where is thy victory,
And where, O Death, thy sting."

C. A. SCHULTZ.

Mrs. MAGGIE WOODS was born July 3, 1865; married to Mr. J. H. Woods, January 2, 1884; died May 16, 1921. She was happily converted to Christ early in life, and joined the Baptist Church. After her marriage to her husband, who was a Methodist, she joined the Methodist Episcopal Church, South, with her husband at Chapel Hill, near Redding postoffice in Grenada County, Mississippi, where she held her membership the remainder of her life. She was laid to rest in the family lot in the Chapel Hill cemetery, on the 17th, her pastor, Rev. W. J. Wood, conducting the funeral services. She leaves a husband, Mr. J. H. Woods, three sons, J. W. Hamilton, and Steward, three daughters, Mrs. Annie Bell Curl, of Holcomb, Miss., Mrs. Lula Doolittle, of Cateretta, Miss., and Miss Maggie Nell Woods, who was her youngest daughter, with an aged mother, Mrs. Ann Lipe, with several brothers and sister, and a host of friends, as was shown on the day of her burial. The writer never saw more friends attend a funeral. The grave was absolutely covered with flowers, friends showing their appreciation of her clean Christian life. In the departure of Sister Woods from earth to heaven, another sweet and beautiful life has gone home. But she has left us a legacy. No one can look on her well-spent life without feeling and knowing that there is such a life as a God-filled life, for she lived this life. The church, home, and society lose heavily when such a life takes its flight. Her many friends feel that she is the happier and we are all made better in heart, and richer in soul, when we reflect on the blessed life she lived. No one who knew her could help but know that she had found the secret to that happy life. She had a Christian's face and language, a love that melted out all that sounded harsh or cutting. She was indeed a Christian wife, mother, and friend. She had a Christian hope. To her, death was not a door which shut out life, but one which opened into a larger life. It was a clear call to come home, an honorable discharge from labor here, a clasping of hands of loved ones who had gone on before. She lived a beautiful life, and died a triumphant death. Our loss is her gain. Let us all resolve to meet her there in heaven where there are no more sad partings. To the heart-broken husband, children, aged mother, brothers, sisters, and friends, we can but point you to Jesus, the great Burden-Bearer who is ever ready to share your burden with you. May we all meet this good woman in heaven is the prayer of your humble friend and servant, and her pastor.

W. J. WOOD.

Duck Hill, Miss.

Our Heavenly Father saw fit to remove from our midst our beloved sister, Miss WINNIE ST. AMANT, on May 23, 1921, aged fifty-five years. She was a life-long resident of St. Amant, La., and a staunch, loyal member of New River Methodist Church. Hers was the true Christian life. It was a fulfillment of our Savior's exhortation to do good. Looking back, we see her many years ago, taking a mother's place in her home. Youthful pleasures were cast aside that she might assume the responsibility of the household. The care and tenderness which she bestowed upon her younger sister and brothers could hardly have been equaled. To know her was to love her. Children were "at home" in her presence, always, and the aged found comfort in the ministrations from which her loving hands never wearied. She leaves to mourn her departure a sister, eight brothers, three aunts, one uncle and a host of friends. To the Christian, death means a ceasing of pain and sorrow and an entrance into the glorious presence of our blessed Redeemer. Let our grief assuage itself in the thought of a meeting in the Great Beyond. May our lives be so moulded as to emulate the virtues that she so beautifully set forth during her lifetime.

ONE WHO KNEW HER AND LOVED HER.

MOMENT BY MOMENT.

Never a trial that He is not there;
Never a burden that He doth not bear;
Never a sorrow that He doth not share,
Moment by moment I'm under His care.

Never a heart-ache, and never a groan,
Never a tear-drop, and never a moan,
Never a danger but there, on the throne.
Moment by moment, He thinks of his own.

Never a weakness that He doth not feel;
Never a sickness that He cannot heal.
Moment by moment, in woe or in weal,
Jesus, my Savior, abides with me still.

—Daniel W. Whittle.

GOD'S HEALING.

By William C. Allen.

There's healing by the waters,
There's healing in the trees,
There's healing with the blossoms,
There's healing in the breeze,
There's healing on the mountain,
There's healing in the light,
There's healing 'neath the hemlock,
There's healing in the night.
There's healing in the city,
There's healing where 'tis still,
There's healing on the ocean,
There's healing by the rill.
There's healing in the desert,
There's healing in the rain,
There's healing by the fountain,
And in the rustling grain.
There's healing all about us,
In sunshine and in storm;
God heals His weary children,
When they of strength are shorn.
Thank God for all His healings—
For the flutter of the trees!
Thank God for all His healings—
His winds, His flowers, His seas!

GENERAL PERSHING'S TRIBUTE TO THE Y. M. C. A.

There is just one man who can speak officially and with authority concerning the welfare work of the Y. M. C. A. in France during the world war. That man is General Pershing, and he spoke in the straightforward and unequivocal manner which the people have learned to expect from him, at the thirty-fourth annual meeting of the International Committee of the Y. M. C. A. at the Waldorf in New York City. In the presence of a notable gathering of 1200 men and women he paid a rare tribute to the Association, for he had seen its work not only in France but in earlier days among the Army men on the Mexican frontier and in the Phillipines Islands. He made it as plain as positive declaration can make it, that the canteen business was taken over by the Y. M. C. A. by his request at a critical juncture of affairs in France; that the canteen failures were due to lack of transportation for which the Y. M. C. A. was not responsible and could not help; and that criticism for alleged shortcomings in France was unjust, and taken undue advantage of by rival organizations with far less responsibility and covering only special areas. He said this feature of the Y. M. C. A. work deserved great praise instead of criticism, and he expressed his deep appreciation of the results obtained. Received with an ovation when he rose to speak, he was greeted with repeated applause as he made his strong statement regarding an organization which he hoped would have not one million but ten million members. In the grea audience before him were the men of affairs from all sections who had invested their money and themselves as well in the building up of the Y. M. C. A. into an institution of world-wide outreach and helpfulness as a branch of the Christian church set for a specific task.

This was the largest dinner the International Committee has ever given. Since 1917, when we entered the war, there has been no meeting. Features of the work were presented by Arthur Rugh, of the Foreign Department; C. R. Towson, of the Industrial Department; Arthur Cotton, who is doing a remarkable work with high school boys; E. T. Colton; of the Religious Work Department, and David Porter, of the Student Department. Dr. John R. Mott gave a comprehensive view of the aims and scope of the Association, with vision of its wonderful possibilities. He has never presented this work more effectively, and was heard with profound interest. It was a fine preparation for the sincere words of praise that followed.—Bulletin.

WONDER LAKE.

"I think the next thing I wanted to speak of was Wonder Lake," says H. H. Lumpkin, writing of "A Hike in Alaska" in Boys' Life for January. "It is not such a tremendous sheet of water, not nearly so large as many other Alaskan lakes, being some three miles long by a half mile wide. It lies in a sort of depression, its surface about three or four hundred feet above the level of Moose Creek. Its bed was evidently scooped out by glacial action somewhere back in those dim ages they tell us about. You can see, even now, the evidences of the glacial moraines. Some plough, those glaciers!

"Now, here are the things they tell of that lake. One, that it has fish so large that a specimen that a man hooked pulled him out of the boat into the lake. If that isn't a good fish story, then you try to go me one better. Other stories that I think are well authenticated are these. That in winter, under the ice is heard a rumbling, groaning sound. So much so that, although the winter trail lies straight across it, the Indians refuse to travel it, and go all the way round. That in summer there rise periodically great bubbles of gas of some kind, that bubble, and bubble, and finally die away. I talked with those who have seen this phenomenon. Then two things I found for myself. First, the lake is very deep. It is sparkling and clear, and shelves rapidly, a few feet from shore, to an unknown depth. Second, it does teem with fish, because I saw them, although I do not know the variety, for having no proper tackle, we did not catch any. The ones I saw would average two to three pounds. No monsters. But who can say what may inhabit those sparkling depths? Ugh!"

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles District—Third Round.

New Iberia, May 29.
Crowley, June 5, a.m.
Lafayette, June 5, p.m.
Merryville, June 12, a.m.
DeRidder, June 12, p.m.
Lake Arthur, June 19, a.m.
Sulphur, June 19, p.m.
Rayne, June 26.
Gueydan Ct., at Iota, June 29, p.m.
Hornbeck Ct., at Holly Grove, July 3, a.m.
Many Ct., at New Hope, July 3, p.m.
Leesville, July 10, a.m.
Zwolle Ct., at Pickering, July 10, p.m.
Noble Ct., at Bayou Scie, July 17, a.m.
Carson Ct., at Longville, July 17, p.m.
Indian Bayou, July 20, p.m.
Patterson and Jeanerette, at Patterson, July 24, a.m.
Branch Ct., at Church Point, July 24, p.m.
Opelousas, July 31, a.m.
Eunice Ct., at Reaves, July 31, p.m.
Morgan City, Aug 7, a.m.
Franklin, Aug. 7, p.m.
Lake Charles, Aug. 14.

C. A. BATTLE, P. E.

Monroe-Ruston Dist.—Third Round.

Dubach, at Harmony, June 26.
Bernice, at Summerfield, June 28.
Taliulah, preaching, July 3, 11 a.m.
Winnsboro, at Boeuf Prairie, July 7.
Bastrop, at Humphrey, July 10, preaching 11 a.m.
West Monroe, at Community, July 12.
Elmore, at Long Straw, July 14.
Lake Providence, preaching, July 17, 11 a.m.
Midway and Epps, at Midway, July 18.
Calhoun, at Wilhight, July 22.
Simsboro, at Salem, July 24, preaching 11 a.m.
Mangham, at Union, July 26.
Bonita, at Bartholomew, July 30, 31.
Farmerville, at Greenville, Aug. 4.
Waterproof, at Wesley, Aug. 6, 7.
Eros, at Douglas, Aug. 9.
Oak Grove, at Pioneer, Aug. 11.

K. W. DODSON, P. E.

Alexandria Dist.—Third Round.

Standard and Olla, at Standard, June 26.
Trout and Good Pine, at Trout, June 29.
Elizabeth, at Hopowell, July 3, a.m.
Oakdale, July 3, p.m.
Lecompte, at Lecompte (conference), July 6.
Oberlin, at Melder, July 10, a.m.
Glenmora, July 10, p.m.
Pleasant Hill, at Beulah, July 17.
Marksville, at Bay Hill, July 24, a.m.
Lecompte, at Meridian (preaching), July 24, p.m.
Natchitoches, July 31.
Boyce, at Tioga, Aug. 7, a.m.
Pineville, Aug. 7, p.m.
Campti, at Clarence, Aug. 13, 14, a.m.
Colfax, at Colfax, Aug. 14, p.m.
Provencal, at Provencal, Aug. 16.
Liberty and Oak Grove, at Center Point Camp Ground, Aug. 18.
Columbia, at Boeuf River, Aug. 20, 21.
Alexandria, Aug. 28.

W. L. DOSS, JR., P. E.

Baton Rouge Dist.—Third Round.

Keener Memorial, July 3, a.m.
Gonzales, at Carpenter's, July 3, p.m.
Kentwood, at Mt. Hermon, July 10, a.m.
Greensburg, at Tabernacle, July 12, a.m.
Amite, July 13, p.m.
Springfield, at Red Oak, July 17, a.m.
Franklinton, July 24, a.m.
Franklinton ct., at Zona, July 24, p.m.
Natalbany, at Lee's Landing, July 31, p.m., and Wesley, a.m.
Denham Springs, at Live Oak, Aug. 6, 7, a.m.
St. Francisville, at New Hope, Aug. 14, a.m.
Olive Branch, at Camp Ground, Aug. 17, p.m.
Pine Grove, at Camp Ground, Aug. 17, p.m.

J. W. LEE P. E.

Shreveport Dist.—Third Round.

Texas Ave., Tuesday, June 28, p.m.
Mooringsport, Wed., June 29, p.m.
Oil City, Thurs., June 30, p.m.
Gibsland, at Oak Grove, Sat., July 2.
Athens, at Wesley Chapel, Sunday, July 3.
Haughton, Wednesday, July 6.
Arcadia, Thursday, July 7.
Logansport and Bethel, Sunday July 10.
Vivian, Wednesday, July 13, p.m.
Bayou La Chute, Sunday, July 17, a.m.
Lake End, Sunday, July 17, p.m.
Grand Cane, at Keithville, Wednesday, July 20.
Wesley, at Holly Springs, Saturday, July 23.
Coushatta, Sunday, July 24.
Cedar Grove, Wednesday, July 27.
First Church, Shreveport, Fri., July 29.
Sibley, at Pine Grove, Sat., July 30.
Minden, Sunday, July 31.

R. H. WYNN, P. E.

Sunday School

LESSON FOR JUNE 26.

Lesson Topic: Brazil's Need.

Scripture Lesson: Luke 24:36-48.

Golden Text: "Ye are witnesses of these things." Luke 24:48.

Home Readings: Monday, Living with Others, Romans 12:9-21; Tuesday, Working with Others, II Thessalonians 3:6-13; Wednesday, Jesus and Wealth, Mark 10:17-31; Thursday, Jesus and the Sabbath, Luke 6:1-11; Friday, The Christian Home, Colossians 3:14-25; Saturday, Jesus and His Nation, Luke 19:37-48; Sunday, The Great Commission, Luke 28:16-20.

Teaching Points.

1. Jesus died for the redemption of the whole world.
2. As the disciples were to be "witnesses" of his redemptive work, so we, too, must bear testimony to his saving grace.
3. The validity of testimony is conditioned upon personal knowledge—not upon hearsay; we, therefore, first of all need to know in our own lives the power of the gospel.
4. Brazil is one of those countries which need the gospel of Jesus Christ. It is a part of our mission, therefore, to give to Brazil what she so urgently needs and what we possess.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The Conference Training School came to a close Monday. A higher percentage of credits was given than in any school held in our Conference. Those who attended it came for work and applied themselves. The teachers made very fine impressions upon the students. The spirit of the school was exceptionally fine and the student body unanimously voiced their determination for better things in their home school.

Already we are planning for next year. We are praying and trusting for a bigger and better school.

We had the pleasure of being at Capitol Street Sunday morning and at Millsaps Memorial Sunday night. Capitol Street is buying the large lot adjacent to their present building to put up an annex. This will give them an unusually fine piece of property. Brother Ware reported $800 raised in the Educational Campaign from Millsaps Memorial charge. Those of you who are acquainted with the charge will rejoice with him in his success.

Don't forget Sunday School Day. It is never too late to observe the day. We are anxious that you send your offering in as early as possible. If you need more programs let us know.

We have in the office several sets of The American Home Series pamphlets, selling from 15 to 25 cents each and postage. We will be glad to supply you from this office.

Write us about your troubles and your successes. Pray for the work and the workers.

Yours in Him,
JNO. C. CHAMBERS.

FROM OAK RIDGE CHARGE.

Dear Brother Carley: We have completed our campaign with a very modest subscription. With better executive leadership on the part of the pastor much larger results would have been attained. We were indebted for valuable assistance in the campaign to Rev. J. R. Jones, Rev. R. Selby, Dr. Hunt, Prof. Brown, and others. All of these gave themselves without reserve to the movement. It is a great cause. Sincerely,

J. B. CAIN.

"What a happy world this would be if everybody were cheerful."

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Third Round.

Como, preaching, 11 a.m., June 19; quarterly conference, July 12.
Sardis, preaching, 11 a.m., June 26; quarterly conference, July 15.
Hernando, preaching, 8 p.m., June 26; quarterly conference, July 13.
Charleston, 11 a.m., July 3; quarterly conference, July 14.
Oakland, at Enid, 4 p.m., July 3.
Longtown, at Pleasant Grove, July 9.
Senatobia, preaching, 11 a.m., July 10; quarterly conference, July 11.
Coldwater, at Brooks' Chapel, 4 p.m., July 10.
Pleasant Hill, at Baker's Chapel, July 16, 17.
Byhalia, at Fountain Head, July 23, 24.
Cockrum, at Cockrum, July 30.
Shuford, at Eureka, July 31.
Arkabutla, at Sarah, Aug. 6.
Crenshaw, Aug. 7.
Sardis ct., at Terza, Aug. 13.
Tyro, at Emory, Aug. 13.
Mt. Pleasant, at Marshall Institute, Aug. 14.
Courtland, at Chapel Hill, Aug. 20.
Crowder, at Oak Grove, Aug. 21.
Olive Branch, at Mineral Wells, Aug. 27.
Horn Lake, at Eudora, Aug. 28.
Batesville, Sept. 4.

R. A. MEEK, P. E.

Greenville Dist.—Third Round.

Shaw, June 25, 26.
Boyle, June 26, 8 p.m.
Lula and Dundee, July 5, 11 a.m.
Coahoma and L., July 3, 8 p.m.
Duncan and Hillhouse, July 6, 8 p.m.
Shelby, July 10, 11 a.m.
Cleveland, July 10, 8 p.m.
Gunnison, July 17, 11 a.m.
Rosedale, July 17, 8 p.m.
Hollandale and Arcola, July 24, 11 a.m.
Leland, July 24, 8 p.m.
L. and Robinsonville, July 31, 11 a.m.
Tunica, July 31, 8 p.m.
Jonestown and Rich, Aug. 7, 11 a.m.
Merigold and Alligator, Aug. 7, 8 p.m.
Benoit and Beulah, Aug. 14, 11 a.m.
Glen Allen, Aug. 14, 8 p.m.
Greenville at pleasure of charge.

Other conferences of this District have already been held. The Education Movement has reached a place of enthusiasm that provokes from the P. E. but one expression, "It is a great honor to be associated with such men as are found both in the pastorate and in the rank and file of the charges of the Greenville District." Finances better than usual at this time of year. The work of the District is unusually satisfactory. Let the third round continue the good work.

JAMES H. FELTS, P. E.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

FOREIGN ADMINISTRATIVE SECRETARIES SEND LETTER TO PRESIDENT HARDING.

Nashville, Tenn., May 20, 1921.

Honorable Warren H. Harding,
President of the United States of America, Washington, D. C.

Dear Sir:

We view with dismay the present competition of the nations of the earth in making large plans for increase of their armies and navies, and are especially distressed that our American nation should seem to have entered into this rivalry and to be making plans for the increase of its armament, thus setting an example to the world of believing in the settlement of disputes by armed force at this time when the eyes of all nations are upon her for leadership in world peace.

As administrative secretaries of a Board of Missions having work in seven great mission fields, we feel very keenly the menace of such a policy on the part of our nation to the well-being of the world. During recent visits to Oriental and Latin-American countries, we have had the opportunity of seeing at first hand the effect of our nation's attitude and actions upon Japan, stimulating her to a similar war program and thus threatening the peace of the East, and the integrity of China. We also know that the strengthening of our army and navy is creating suspicion of our country's motives in the minds of the people of the Latin-American republics, and is weakening our commercial relations and threatening the ultimate peace of this hemisphere.

We are writing, therefore, to urge upon you, as President of these United States, the great desirability of calling immediately a conference on World Disarmament. We feel that nothing less than this will arouse the attention of our nation to the seriousness of the policy that it is pursuing.

Assuring you of our loyalty to our Government, and our earnest desire to advance the good of our nation and the peace of the world, we are,

MABEL K. HOWELL,
Adminstrative Secretary, Oriental Fields, Woman's Missionary Council.

ESTHER CASE,
Administrative Secretary, Latin-American and African Fields, Woman's Missionary Council.

MISSISSIPPI CONFERENCE

I hope each District Secretary and every Woman's Missionary Society in the bounds of this Conference will take this message as an appeal in behalf of our Young People. I look over the records and find the number of adult Societies in our Conference, and then I see that the number of Young People's Societies is alarmingly few in comparison. Let us put forth renewed effort in this great work so we might hear on that Great Day, "Well done, thou good and faithful servant."

Our Young People are looking to us; let us not fail them, but march forward with this great work that lies so close to the heart of our Lord and Master. The church is calling its Young People to-day as never before, and is also calling in as loud tones for leaders for them. Did you know, friends, the noblest work, the grandest privilege that could be granted to any woman, is that of leading our boys and girls to Christ and helping to implant in their hearts love and service for the Master?

As Conference Superintendent of the Young People, I want you to feel that I am ready to do all I can for you in your home auxiliary to organize the Young People if they are not already organized. Mine is a great task—a task in which I must have your help, prayers and co-operation and the leadership of God's Spirit. I appeal to you as a sister in the work that we do our full duty and see that in our church there is a Y. P. M. S.

MRS. J. M. SMITH,
Mississippi Conference Superintendent of Young People's Work.

District Meetings.

The Monroe-Ruston District meeting was held at Rayville on May 12.

A large number of delegates were present from all over the district. It was a splendid meeting.

The morning session was mostly given over to reports. In the afternoon Mrs. Henry, of Ruston, presented "The Family Altar," in a most wonderful way. Miss Ellison, deaconess from St. Mark's Hall, came with a message, inspiring and instructive, concerning her work in New Orleans.

The ladies of Rayville Auxiliary served luncheon in their new American Legion Hall.

Our new Secretary, Mrs. Darby, is to be congratulated upon the success of her first District Meeting.

MRS. W. D. CARROLL.

The Alexandria Woman's District Conference was held in Rochelle May 16, 17, 18. The members of the Rochelle auxiliary gave a cordial welcome to all, and their serving of coffee the first session and the reception given in the hotel were delightful.

Total Adult Auxiliaries in Dist. 16; Total Adult Members, 444; Total Y. P. Auxiliaries, 1; Total Junior Auxiliaries, 4; Total Baby Divisions, 1.

Nine of the sixteen auxiliaries were represented and brought written reports.

Features of interest were: a message by Mrs. Bobbit, of Mansfield College; two short pageants presented by the young people of Rochelle; an address on Christian Education, by Rev. A. M. Shaw, of Trout, La., and a message from Mrs. Hyams, of Natchitoches, sent and read by Mrs. Cunningham.

We were honored in having Mrs. Cunningham, State Supt. of Mission Study, and Miss Mary Werlein, of Alexandria, with us.

The meeting closed with a precious experience and consecration service. The conference will convene next year at Winnfield.

HOW INDUSTRIAL CONDITIONS AFFECT A BABY'S CHANCE OF LIVING.

How industrial conditions affect a baby's chance of living beyond its first year is described in a report on "Infant Mortality in New Bedford" issued to-day by the Children's Bureau of the U. S. Department of Labor.

Unskilled and semi-skilled occupations predominate in the cotton industry, and at the time the survey was made, wages were low. A low income was accompanied, as in other industrial cities studied by the Bureau, by poor home sanitation, congestion, lack of adequate medical care, and a mother who was overworked, either in the factory or at home.

Over half of the New Bedford babies lived in the river section where the worst living conditions in the city were to be found. There families of from 15 to 18, including lodgers, were in many cases crowded together in 5-room tenements.

Practically all the mothers working in the cotton mills of New Bedford were in families where the father earned less than the amount necessary to maintain a decent standard of living. Almost half of all the mothers were gainfully employed, chiefly in the cotton mills, during the year before the baby was born, and two-fifths during the year following the baby's birth. Most of these mothers worked during both periods. The harmful results of depriving a young baby of it's mother's care and nursing is shown in the fact that among the babies whose mothers left them to go out to work when the baby was less than 4 months old, the mortality was nearly twice the average rate.

The low income group showed a high mortality rate while the group having incomes sufficient to insure proper care and surroundings for the mothers and babies had a low mortality rate. In the low wage group 20 babies out of every hundred born alive, died before the end of the first year. In the highest wage group only 6 out of every hundred babies died.—Bulletin.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania St., telephone, Uptown 1105;; office, 327 Carondelet St., telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence St., telephone, Hemlock 2461.

Rev. C. D. Atkinson, Parker Memorial, residence, 734 Nashville Ave., telephone, Uptown 447.

Rev. H. T. Carley, editor, New Orleans Christian Advocate; residence, 1125 Fern St., telephone, Walnut 1238; office, 512 Camp St., telephone, Main 4373.

Rev. W. C. Childress, Sup't City Missions; residence, 315 Washington Ave., telephone, Uptown 495.

Rev. W. L. Duren, Rayne Memorial; residence, 1421 Constantinople St., telephone, Uptown 1188.

Rev. J. D. Harper, McDonoghville, La.

Rev. R. H. Harper, First Church; residence, 5830 Prytania St., telephone, Uptown 329.

Rev. H. N. Harrison, Felicity; residence, 1818 Chestnut St., telephone, Jackson 1753.

Rev. W. D. Kleinschmidt, Louisiana Avenue; residence, 1110 La. Ave., telephone, Uptown 2805.

Rev. G. V. Romano, Italian preacher; residence, 1319 N. Rampart St., telephone, Hemlock 468.

Rev. Jno. T. Sawyer, superannuate; residence, 1232 St. Mary St., telephone, Jackson 1404.

Rev. J. E. Selfe, Epworth; residence, 438 S. Scott St.

Rev. Ellis Smith, Carrollton Avenue; residence, 1125 Fern St., telephone, Walnut 1238.

Rev. Marion Browning, Mary Werlein Mission; residence, 1026 Tchoupitoulas st.; telephone, Main 247.

Rev. C. C. Wier, Algiers; residence, 236 Olivier st.; telephone, Algiers 138.

Stephen S. Thomas, Conference Centenary Secretary-Treasurer; residence, 1432 Fern st., telephone, Walnut 2899-W; office, 327 Carondelet st., telephone Main 5688.

A FINE MEETING AT ARTESIA, MISS.

Dear Brother Carley: As we have passed through a fine meeting here at Artesia, I am constrained to write you about it. Brother W. M. McIntosh is the man who did the preaching, in his own usual and earnest way. Much was also done by his good helper, Brother Cooper, in song. He is a splendid leader, and is always ready with the song needed to inspire the message. This is a good team.

Artesia is a small town, and our membership is less than one hundred members, and those who know our environments know that there are few communities doing the work of the church so well as Artesia.

We were gladdened in reaping six noble children into our church, and this is a good work; for the fact is, almost all the people are members of some church who live here. I feel sure of a steady advancement from the inspiration which has come to our community on all lines of spiritual development.

We are confident that our reaping has not ceased, and that others will join our ranks who are more mature in years. However, there are but few of them, and they have heard the message before; but somewhere in some way we are hopeful that prayers for them will be answered and knowledge of their release shall come to gladden our hearts. Our hearts are full of joy for our success in our meeting.

H. M. YOUNG, Pastor.

Forbearance cultivates self-respect. —Exchange.

FIVE MILLION BIBLES ISSUED.

A California paper reports that "the American Bible Society issued over 5,000 new Bibles last year, not counting the old one we keep on the desk to throw at irate subscribers when they come in to chew the rag about who wrote that article."

The typesetter must have thought that zeroes didn't amount to anything, for he left off three of them. The figure should have been Five Million instead of five thousand. In addition, the American Bible Society reports that since the war there has been a pronounced increase in the demand for the entire Bible, instead of for the New Testament alone.

The purpose for which most of them are used is probably not the one for which the California editor keeps his. —American Bible Society.

DIRECTORY OF SHREVEPORT METHODIST PREACHERS.

Rev. R. H. Wynn, presiding elder; residence, 823 Monrovia Street; telephone 3339; P. O. Box 823.

Rev. Geo. S. Sexton, First Church; residence, 2222 Fairfield Avenue; telephone, office, 128.

Rev. W. Winans Drake, Noel Memorial; residence, 543 Egan Street; telephone, 2884.

Rev. R. S. Walton, Texas Avenue; residence, 1601 Fair Place; telephone, 1531.

Rev. W. A. Mangum, Queensborough; residence, 2816 Judson Street.

Rev. H. B. Hines, Cedar Grove; residence, 66th Street, Cedar Grove.

Rev. J. M. Boykin, Bossier City; residence, Bossier City.

Rev. A. W. Turner, Superintendent Anti-Saloon League; residence, 2639 Greenwood Road; telephone, residence 1779; office, Commercial National Bank Building.

Rev. A. S. Lutz, Conference Educational Secretary; residence, 1063 Sheridan Avenue.

Rev. R. E. Smith, Centenary College.
Rev. Roy Moore, Centenary College.
Rev. D. B. Raulins, Centenary College.

Rev. B. C. Taylor, Centenary College.
Rev. R. L. Armstrong, Centenary College.

Rev. J. B. Grambling, Centenary College.

Rev. W. F. Henderson, Sr., Cedar Grove, La., Superannuate.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Third Round.

Hattiesburg, Main St., June 26, 11 a.m.
Hattiesburg, Court St., June 26, 7:30 p.m.
Hattiesburg et., at Batson, July 3, 11 a.m.
Hattiesburg, Broad St., July 3, 7:30 p.m.
Collins, at Bethel, July 9, 10.
Purvis, at Talawah, July 17.
Ellisville, at Mt. Zion, July 24.
Richton, at Blodgett, July 31.
Oloh, at East Columbia, Aug. 4, 11 a.m.
Sumrall, Aug. 7, 11 a.m., 7:30 p.m.
Silver Creek, at Silver Creek, Aug. 11.
Seminary, at Pleasant Ridge, Aug. 13, 14.
Mt. Olive, at Mt. Olive, Aug. 14, 7:30 p.m.
Prentiss, at Bassfield, Aug. 17, 11 a.m.
Taylorsville and Mize, at Oakohay, Aug. 24, 11 a.m.
Leakesville, at Winburn Chapel, Aug. 27, 28.
Lucedale, Aug. 28, 7:30 p.m.
Williamsburg, at Oakvale, Sept 4, 11 a.m.
New Augusta, at McLain, Sept. 16, 11 a.m.
Avera, at Plave, Sept. 18, 11 a.m., 7:30 p.m.
Heidelberg, at Philadelphia, Sept. 21, 11 a.m.
Eucutta, at Boyles Chapel, Sept. 22, 11 a.m. W. W. GRAVES, P. E.

Newton Dist.—Third Round.

Neshoba, at North Bend, June 25.
Union, at Little Rock, June 26, 3 p.m.
Harperville and Lena, at Lena, July 2, 3 p.m.
Forest and Morton, at Forest, July 3, 8 p.m.; July 4, 8 a.m.
Deemer, at Henry's Chapel, July 9, 10 a.m.
Philadelphia, July 10, 8 p.m.; July 11, 8 a.m.
Shiloh, at Finkbine Camps, July 16, 17.
Decatur and Hickory, at Decatur, July 23, 24.
Rose Hill, at Pleasant Grove, July 30.
Newton, at Garlandsville, July 31.
Montrose, at Louin, August 3, 3 p.m. and 8 p.m.
Homewood, at Gasque Chapel, Aug. 6, 7.
Lake, at Eureka, Aug. 10, 3 p.m.
Walnut Grove, at Sebastopol, Aug. 13, 14.
Bay Springs, at Bay Springs, Aug. 17, p.m.
Raleigh, at Trinity, Aug. 20, 21.
Laurel, First Church, Aug. 28, a.m.; Aug. 29, 8 p.m.
Laurel, Kingston, Aug. 28, 3 p.m.
Laurel, West End, Aug. 28, 8 p.m.
Chunky, at ———, Sept. 3, 4.
Carthage, at Singleton Sept. 10, 11.
J. A. MOORE, P. E.

Jackson Dist.—Third Round.

Terry, at Byrum, June 25, 26.
Millsaps Memorial, June 26, 8 p.m.
Canton, July 3, 11 a.m.
Flora, at Flora, July 3, 8 p.m.
Bolton, at Raymond, July 10, 11 a.m.
Edwards, at Reeves Chapel, July 10, 3 p.m.
Capitol St., July 17, 11 a.m.
Galloway Memorial, July 17, 8 p.m.
Harrisville, at Wesleyanna, July 24, 11 a.m.
Florence and Braxton, at Florence, July 24, 8 p.m.
Yazoo City, July 31, 11 a.m.
Eden, at Pleasant Hill, July 31, 3 p.m.
Benton, at Zeiglersville, Aug. 6, 7.
Lake City, at Lampkin, Aug. 7, 3 p.m.
Vaughan, at Fletcher's Chapel, Aug. 13, 14, 11 a.m.
Lintonia, Aug. 14, 3 p.m.
Sharon, Aug. 17.
Saturtia, at Phoenix, Aug. 20, 21, 11 a.m.
Madison, at Pocahontas, Aug. 21, 8 p.m.; 22, 10 a.m.
Monterey, at Mt. Carmel, Aug. 27, 28, 11 a.m.
Brandon, at Pelahatchie, Aug. 28, 8 p.m.; 29, 10 a.m.
Camden, Aug. 31.
Mendenhall and D'Lo, at Bethany, Sept. 3, 4.
M. L. BURTON, P. E.

Vicksburg Dist.—Third Round.

Harriston, at Harriston, 11 a.m., June 26.
Fayette, 8 p.m., June 26.
Centreville, at Stephenson, July 3.
Woodville, July 10.
Woodville cir., at Percy Creek, July 11.
Gloster and Liberty, at Woodland, July 12.
Vicksburg, Gibson Memorial, and Crawford St., Union Qr. Conf., at Gibson Memorial, 8 p.m., July 14.
Washington, July 24.
Natchez, 8 p.m., July 24.
Utica, at Burdenton, July 27.
Louise and Holly Bluff, at Holly Bluff, Aug. 7.
Silver City, at Midnight, 8 p.m., Aug. 7, 8.
Mt. Vernon, at Mt. Olive, Aug. 10.
Nebo, at ———, Aug. 11.
Rolling Fork, Aug. 14.
Anguilla, at Sunflower Chapel, Aug. 15.
Oak Ridge, at Porter's Chapel, Aug. 17.
Vicksburg, Crawford St., 11 a.m., Aug. 21.
Vicksburg, Gibson Memorial, 8 p.m., Aug. 21.
Rocky Springs, at ——— Aug. 24.
Port Gibson, 5:30 p.m., Aug. 24.
Mayersville at, Fitler, Aug. 28.
Port Gibson, 11 a.m., Sept. 4.
J. R. JONES, P. E.

Meridian Dist.—Third Round.

Seooba, at Wahalak, July 10.
Lauderdale, at Electric Mills, p.m., July 10.
Porterville, at Briggs Chapel, July 16, 17.
Daleville, at Bethel, July 20.
Quitman, July 24.
Shubuta, p.m., July 24.
Meridian, East End, July 31.
Meridian, Herbert Watkins Memorial, p.m., July 31.
Enterprise, at Concord, Aug. 7.
DeSoto, at Hopewell, Aug. 8.
Matherville, at Theadville, Aug. 9.
Moscow, at Hopewell, Aug. 12.
DeKalb, at Pleasant Ridge, Aug. 13, 14.
Vinville, at Pleasant Hill, Aug. 17.
Pachuta, at Orange, Aug. 20, 21.
Waynesboro, Aug. 28.
Waynesboro ct., at Hiwanie, Aug. 29.
PAUL D. HARDIN, P. E.

Epworth League.

LOUISIANA EPWORTH LEAGUE ASSEMBLY HELD AT MANSFIELD, JUNE 7 TO 14.

Assembled at Mansfield for eight lovely June days were 158 promising young people from all over the State, and with them were some of the church's choicest leaders and teachers.

No more suitable place could be found, should we search throughout the whole of Louisiana, than our Mansfield College. Looking out over a beautiful expanse of hills, green forests and pleasant fields, one is drawn close to nature and to nature's God and breathes in constantly the charm of the great out-of-doors. Here the college is in convenient proximity to the modern town of Mansfield and is near the church, showing in its physical aspect the proper relation between church and school.

Christian education is carried on here throughout the school year and it is so fitting that this great special effort for intensive training and for spiritual inspiration should go on here each summer.

The Epworth League Assembly was in every way a full success. Mr. Grambling put into the preparation for it painstaking care, precision in arrangement for every detail, for his part, and was assisted, for their part, by the many State officers and League leaders, throughout the Conference. It can well be said that in the living of those days the First Department of Epworth League work was exemplified. Christian culture, spiritual teaching and expression were emphasized in the morning chapel exercises, the gentle vesper services, in Bible teaching, talks on personal salvation and consecration, and finally at the bedtime hour, in group prayer meetings led by the young people themselves. Among the girls there were many who led in prayer, and of the boys' groups it was said they were 100 per cent outspoken for the Master. Hours of recreation were full of spirit and action; practical demonstrations were given of games and wholesome amusement. The hours for Bible, social service studies, and missions were carried on regularly and promptly—every one kept time with the ringing of the bell which called for class shifts, for the meal hour and the play time period. Words of welcome were given by Rev. H. W. Bowman, with response by Dr. W. W. Drake. The faculty and the text books used were:

(1) "The Story of the New Testament," Carter, taught by Dr. P. L. Cobb.

(2) "The Social Principles of Jesus," Rauschenbusch, taught by Dr. Alonzo Early.

Mission Study. (Three Groups.)

(1) Medical Missions, taught by Prof. Stephen S. Thomas.

(2) "The Bible and Missions," taught by Prof. D. B. Rawlins.

(3) "The Negro Problem in the South," taught by Rev. Mr. Hines.

Social Service Study. (One Group.) "Christianizing Community Life," Ward, taught by Rev. W. W. Holmes.

Informal Demonstration of Games, led by Miss Cecil Hughes.

Institute Period. (Five Groups.)

First Department, Department of Spiritual Work, led by Rev. Leland Clegg and Miss Warena Harlow.

Second Department, Department of Social Service, led by Mrs. R. H. Wynn and Miss Audie Reynolds.

Third Department, Department of Culture and Recreation, led by Miss Cecil Hughes.

Fourth Department, Department of Missions, led by Miss Julia Reid and Prof. Garfield Evans.

Junior and Intermediate Workers, "Making Men and Women," Robinson, led by Miss Monita Goldsby and Miss Katherine Campbell, Nashville, Tenn.

"Council and Business Meeting," discussion led by Jas. A. Grambling.

Administrative problems, led by Mr. Grambling, Prof. Garfield Evans, Miss Monita Goldsby and Miss Katherine Campbell.

Business meetings were carried on after the rest hour in the afternoon, each Conference officer in his or her place, assisted by a number of committees.

"Stunt Night" furnished much amusement. All of the stunts were good, but the best was given by the Leagues of Lake Charles District; they were awarded a beautiful Epworth League banner. There is to be a handsome Epworth League shield, and to the New Orleans District Leagues was given the honor of having "Orleans District" engraved upon the shield, because of their largest number of points for efficiency.

One of the very interesting and instructive features of the Assembly program was a series of lectures given by the noted archaeologist, Dr. Edgar A. Banks. The hospitality of Dr. and Mrs. Bobbitt and Mr. and Mrs. Sharp at the college and the local leaders was deeply appreciated by all.

The sweet morning services in the chapel by Dr. Wynn, the eloquent sermon on Sunday by Dr. Drake, and the persuasive plea of the message on "Life Service," by Prof. Garfield Evans on the closing night, were soul-stirring calls to the lives of our young people, and will leave impressions which cannot be effaced.

Several changes were made in the Conference officers: Rev. Leland Clegg was elected president and Mr. Grambling, Field Secretary; with Mr. Grambling in the field, we are assured of tremendous growth in the Epworth League all over the State. Too much cannot be said in appreciation and commendation of the work that has already been done by Mr. Grambling. Dr. R. H. Wynn was elected Dean of the Assembly. The "Life Service" department, under the leadership of Prof. Garfield Evans, of Nashville, and Mrs. Wynn, is being greatly used of God in helping our young people to hear the call of the church and to consecrate life for His service. Is it not true that we have all been up to a place of strength and renewing and flowing out from this source where Jesus was honored in work and in play, the lives of our young people shall be like streams of clear water, making all life around them purer and better? The State will feel the impact of this intensive Christian education from the Assembly at Mansfield.

MRS. J. G. SNELLING,
One of the Chaperons.

NEW ORLEANS CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 30, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE MORAL RISK.

It is a well-known fact that some men who have plenty of money are poor risks in a business way, while others who are limited in their resources enjoy an extended line of credit. The explanation is to be found in the fact that character counts for more than cash. This is a fine lesson for the young man just starting in business to learn. He may not have much money, and his chances of accumulating a fortune may seem small, but if his word can be absolutely relied upon and if his moral character is above reproach, he will find many a helping hand extended to him as he fights his way toward success. Good character is an asset that all men may enjoy, because it is conditioned upon what a man is, and not upon what he has. A sprightly writer in a recent number of the Credit Monthly, a magazine devoted to the interests of the National Association of Credit Men, uses Job as an example of the value of the moral risk in business—God could count on him in misfortune and poverty as in health and prosperity; and he "came back!"

AN HONEST (?) BUSINESS.

We take the following from a New Orleans daily newspaper dated June 26: "What prohibition agents declare the biggest beer raid in the country's history was staged in New Orleans Saturday afternoon when thirty government men swooped down on six New Orleans breweries and carted off thousands of cases and bottles of beer worth something around $35,000—real kickful, pepful beer, they say, with considerably more than the allowable one-half of one per cent alcoholic content." We do not quote this item with any thought of its news interest, but simply to emphasize the fact that in dealing with the liquor traffic we are dealing with men who apparently have no regard for the law—men who deliberately and willfully violate the law for the sake of the money they may make thereby. These breweries are great business institutions in this city so far as capital invested and volume of output are concerned, owned largely by men who presumably stand high in the business community. In order to engage in the production of "near beer," they had to secure a license from the government and give bond that they would not manufacture an illegal article. Yet, as soon as the number of men appointed to enforce the law had to be reduced because of lack of funds to pay them and the risk of detection was thereby lessened, these reputable (?) business men, prominent citizens of the community, seize the opportunity, according to the evidence in hand, to violate the law, disregarding the license under which they were allowed to do business and their pledged word to keep within legal bounds. We have heard their pitiful pleas that the brewers were brought into disrepute by the whisky manufacturers and the criminal saloon keepers—that theirs was an honest, reputable business and should not be classed with that of these confessed and convicted violators of the law—all of which "sounds well, but it doesn't mean anything." The government thinks—and we are of the same opinion—that it has caught these same brewers in a flagrant violation of the law that they have pledged themselves to keep. If this opinion is correct, what does it mean? Simply this: There can be no kind of compromise, no sort of halfway measures in dealing with those who contend for the right to produce alcoholic drink of any kind. There ought to be such a demand from the genuinely law-abiding citizenship of this nation for the appropriation of a sufficient amount of money to enforce the Eighteenth Amendment that Congress would not dare hesitate a moment in providing the necessary funds. If only one brewery had been charged with violating the law, it might have been possible to suppose that it was an isolated case; but six of them at one time—it could not just happen that way! We very much fear that all the honest brewers are like all good Indians, according to the old saying—dead.

YOUNG BUSINESS MAN, READ THIS.

In the current American Magazine is an article by the president of one of the largest banks in the world, under the caption, "What I Consider The Most Important Thing In Business." Among other things, the writer says this: "The only thing that has ever interested me was whether I was going to accomplish something. The man who works on that basis will find life worth living, no matter what his job is. I wish I could make every young man realize this; for it is the key to happiness. It probably is a waste of time to tell a young man that money does not bring happiness. He would like to find out for himself whether it does. But if we can tell him that accomplishment will bring happiness, and if we can get him to find that out for himself, we shall have done him the greatest service we can. Tied up with this belief that to accomplish something brings the deepest possible satisfaction is my conviction that work is a privilege. I like to work. I often get down to my office at half-past eight in the morning and I often stay there until after six o'clock. I believe in recreation. I play golf sometimes although I believe the way some of my friends put it is that I 'work at playing golf.' But, as a rule, I am too busy. Another thing I believe is that the best kind of life is the simple one. I find my greatest pleasure in spending my evenings at home with my family. My boy is away at school, but that doesn't keep us from being the closest 'pals.' My little daughter is my chum. I believe in family ties, in the integrity of the home, in friendship, and in simple pleasures." There is some mighty good material for a business creed in this statement by an unusually successful business man.

A POOR OPINION OF CONGRESS.

According to recent press reports, the Anti-Blue Law League of America, with headquarters at Washington, D. C., has launched a campaign against the enactment of "a national blue law." The secretary of the League is reported as saying: "The reformers are trying to jam these bills through Congress as they did the prohibition law. Their main object is to get a test vote in Congress to see how representatives stand on the blue laws. If the Myers and Hillman laws are passed, they will press for a national law." The claim that the prohibition law was "jammed" through Congress is, of course, puerile. And the assumption that Congress can be stampeded into passing any law that is not favored by the great mass of the people indicates an opinion of the intelligence of the members of that body that is not altogether flattering. As a rule, if there is any one thing a member of Congress does want, it is to retain his seat, and he knows he cannot do that unless he fairly represents his constituents. If a blue law is passed, it will be conclusive evidence that the people want that kind of law. It is our opinion that the anti-blue law agitators have misnamed the kind of laws they are opposed to—they are opposed to "white" laws, laws that will help make it possible to keep fair the bodies and minds and souls of the oncoming generations in this fair land. The greatest fanatics we have ever known were those who insisted that their "personal liberty" was infringed upon by measures that were for the good of all the people.

WHILE THEY ARE YOUNG.

A few people are saved after they reach mature age. This makes it impossible to despair of any life, but it is a warning against delay in bringing our children into the Kingdom.

New Orleans Christian Advocate

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WHAT LIES AHEAD OF US.

These are momentous days. The ties which have held nations and empires together for centuries are being strained, and in many cases snapped. The thrones of kings have been bowled over like ninepins; great national readjustments have been effected, and new empires have sprung up upon the ruins of old ones: the centre of gravity of world finance has been mightily disturbed, and may possibly shift from Europe to America: and amid all these changes, new and startling doctrines are being proclaimed that threaten to overturn our present economic system with disastrous consequences to all concerned. And at the height of the tumult some of our good brethren point eagerly to certain passages of Holy Writ, and declare, "The end of all things is at hand."

And yet after all there is nothing in all this that is so very strange. To-day is but the natural outgrowth of yesterday. Despite all forebodings, chaos has not arrived, and will not arrive. There have been convulsions in Europe which threatened to wreck all governments; but when the convulsions ceased we found that still there existed really stable governments, and even the very centres of the political volcanoes were trying to stabilize themselves. And this process will go on, with interruptions, until we reach a more stable state than we have known for centuries. No doubt there will be persistent efforts to change national boundaries to correspond more nearly with racial aspirations, but such changes will probably come without such tremendous continental upheaval as we have just witnessed.

But what about Communism and Bolshevism and all the isms that glare red in the eyes of the man whose interests lie chiefly in the preservation of the present economic and political system? We think perhaps we have feared these things too much: not that they were not a real peril, but they were never quite so great a peril as we thought. But everywhere the red wave is subsiding, even in Russia; and it would not be so very surprising if Russia herself should swing back again to the ideas which for a time she so emphatically repudiated. For, after all, our great political and economic systems are really gigantic experiments and each age must convince itself by its own experience, although if it is wise it will not ignore the great lessons of past years.

So far as we can see, humanity is on the whole exceedingly sane, and the theorists who loudly proclaim their special theories as sure cure-alls for economic and political ills are seldom taken very seriously. We may try these theories, but it is usually on a small scale, and their failure once demonstrated we never try them again. For a time it really seemed as though constitutional government were in danger of being overturned by Soviet government, and even some fairly sane men predicted that constitutional government had had its day and must give place to its latest rival. But a change has come over the spirit of men, and now we begin to realize that the Soviet was only a passing fancy, and the Government of the future must rest, as constitutional government has rested in the past, on the consent of a free and enlightened democracy. This does not indicate that our present system of constitutional government is not capable of improvement, but improvement must come in the direction of making that government a more perfect representation of the people, and not a few of the people but of all the people.

And as in government, so in education. We hold firmly to the belief that our present educational system can be vastly improved and we think that the future will register many and momentous changes, but those changes will probably come rather slowly and after repeated experiments. The ideal must be, as before, not an educated few but an educated people, and with this ideal we shall surely make progress.

And the church has ahead of it its very best days. We do not question that ahead of us lie some hard and long battles. We do not doubt that there will be changes in our methods, and in our teaching. We do not hope to outlive the pessimist nor even to reach a state where some will not say: "The former days were better than these," but we do confidently anticipate for the church of God an ever-widening circle of influence, and an ever-increasing power to bless men as she becomes more willing to receive her Lord and better able to understand his will. And we look to see the day when man shall do business to "the glory of God" to a degree surpassing anything the past has known. We look for a day when the gospel of human brotherhood shall be inwrought into our laws and incorporated into our social life, and when the common man shall come to his own and, free and contented and happy, he shall thank God that he was born into a Christian civilization. We face the future not with fear but with joy.

There have been bright days in the past, but there are brighter yet to come. There have been miracles wrought in the past, but there shall be greater ones in the days to come. The future will be more glorious than all the glorious past.—Christian Guardian.

THE COLOSSAL TRAGEDY IN CHINA.

By Bishop Walter R. Lambuth.

Spring has come and millions in the famine area are still in the throes of starvation. The tragedy is by no means ended. This is the crucial hour for North China. Tens of thousands are dying as the result of this long-drawn-out disaster. The explanation is at hand. The Hon. Chas. R. Crane, United States Minister to China, who is serving as Chairman of the General Famine Committee, has just transmitted a cable message to our State Department embodying the following information:

That the spring crop in the Province of Chihli, covering about twenty per cent of the famine area, would be almost a total failure; that in addition to the five million victims already recognized as America's responsibility until next harvest, this situation necessitates caring for a further 2,000,000 in the Province until the summer harvest in August arrives; that there is imminent danger in other provinces that people in their desperate needs will devour growing crops unless aid in large measure is continued to them until the harvest arrives late in June; that the funds hitherto contributed from America have saved millions of lives.

Upon receipt of this message a meeting of officers of Foreign Mission Boards was called in New York City and after due consideration of the situation the following action was taken:

"Resolved, That in view of the acute and tragic situation in the famine stricken provinces of China—where millions who have thus far been saved through American generosity are, after all, in danger of death by starvation unless adequate help is continued until harvest arrives—this meeting urgently requests the American Committee for China Famine Fund continue with unabated energy its national, State and local organizations, with the full program of activities until such time as the relief work has resulted in the permanent saving of the millions of people in China who have thus far been sustained by the generosity of the American people."

Mr. Thomas W. Lamont, Chairman of the American Committee, was communicated with in Paris. He responded by cable as follows:

"Have learned with deep concern that serious crop failures again imminent in Province Chihli, and that relief for a further period must be provided for upward of the two million people.

"In view of extraordinary devotion and effective service shown by every member of organization, and by all co-operating bodies, I have greatest reluctance to urge further sacrifice upon these unselfish friends, yet I feel that the need is so imperative and that China is still looking so hopefully to us in America, that we should make every effort to continue our organization intact, and carry on the campaign unabated for a further sixty days. By that time I am sanguine that our report will show that the pressing necessity for relief has been met.

"The public response to the appeal and work of the organization has been quick and generous. The relief granted by America has already worked untold good. For the final stretch of the campaign I beseech once more the unstinted effort of our organization, and a bountiful response from the public. I myself, shall after arduous work over here, be back with you in a fortnight. Accept again for all committee members my warmest admiration for their work, and my heartfelt thanks."

In reviewing the situation as it now presents itself, Mr. H. W. Thirkield, Director of Publicity for Famine Relief, summarizes some "cold, hard facts in contrast to the cheering report of 6,946,220 starving Chinese saved":

That thousands of industrious Chinese farmers, women and children, are dead; that child-life has virtually disappeared in some of the worst affected districts; that the horrors of the situation cannot be overstated, the missionaries having reported "unspeakable suffering"; that in numerous cases shortness of funds has forced relief workers to turn away the aged and infirm in order to care for those who were strong enough to recuperate; that Dr. Sao-Ke Alfred Sze, Chinese Minister to the United States, who has just completed a long speaking tour of the United States for the American Committee, while he reports the raising of a Famine Fund in China of $17,000,000 silver, and while the Government is co-operating in every way, giving free transportation for foodstuff and to all authorized Famine Relief workers, he described the burden as too heavy for the nation to bear alone.

Mr. Thirkield concludes by saying: "The situation leaves only one question to answer: shall these victims, given hope by America, be abandoned now before they can support themselves, after having been saved through the winter?"

Of course, they will not be abandoned! America never abandons her friends. Neither do her people turn back when once they have put their hands to the plow. Those poor unfortunates in China, suffering from a four years' drought and tortured by anxiety, as well as by hunger, shall not look to us in vain. We have given, and given generously, when we consider the many calls made upon us, but we will give again.

HATTIESBURG EPWORTH LEAGUE CONFERENCE.

The nineteenth annual Conference of the Epworth League of the Mississippi Conference came to a close on the night of June 10, after a very successful session.

Although the attendance was a record breaker, Hattiesburg very splendidly entertained the delegates and showed them every possible courtesy. Four hundred delegates registered and there were others, who came in for only part of the time, who did not register.

Officers elected and appointed for the ensuing year were as follows:

President, W. D. Hawkins; Vice President, Truman Lewis; Secretary, Miss Erma Kile; Treas-

urer, Rev. L. F. Alford; Era Agent, Henry Sullivan; Supt. 1st Dept., J. H. Weems; Supt. 2nd Dept., Miss Mavis Williams; Supt. 3rd Dept., Miss Alda Stanton; Supt. 4th Dept., Miss Laura Rankin; Supt. Jr. and Int., Mrs. T. D. Hendrix; Supt. Life Service, Miss Louise Preston.

District Secretaries: Meridian, Ralph Hays; Jackson, T. D. Hendrix; Brookhaven, Lee Craft; Vicksburg, Wray Bowie; Newton, Gladys Smith; Seashore, O. J. Power; Hattiesburg, B. F. Harrell.

For the first time in the history of the Conference, the entire company was divided into groups for Mission Study and Department Methods Study. The faculty consisted of the following: Mrs. F. S. Love, of North Carolina; Prof. Garfield Evans and Dr. F. S. Parker, of the Central Office, at Nashville; Dr. B. E. Mitchell, of Millsaps College; Rev. S. F. Harkey, Rev. O. S. Lewis, Rev. J. B. Cain, Rev. H. G. Hawkins, Mr. W. D. Hawkins and Miss Erma Kile. This method of procedure proved very successful in consideration of the fact that it is a departure from the regular order.

After considerable earnest discussion on the floor as to the advisability of a change in methods, it was decided that steps would be taken to turn the Conference into an Assembly next year, the place to be selected by a committee composed of the president and the secretary. We feel that this is a forward step and that greater efficiency in League work can be produced in this way.

It was our pleasure to have with us during the Conference, our new missionaries to Africa, who will sail before next year's meeting. They are Rev. and Mrs. S. F. Harkey and Miss Willie Hall. The Conference asked the privilege of adopting these missionaries and such request will be made of the Mission Board.

Africa special pledges were taken for more than $3600. This considerably exceeds our quota but since our organization is growing it is fitting that our missionary pledge should grow also.

During the Conference and especially at the early morning life decision services, one hundred and forty made a complete consecration of their lives. Four of these became volunteers for life service. This alone would have made the Conference worth while, aside from the many other enjoyable and profitable features.

Among the resolutions passed were the following:

Resolutions.

Whereas, the main purpose of the Christian Education Movement is the training in Christian leadership, and

Whereas, this is the specific task of the Epworth League in the Methodist Church, and a task that cannot be fully performed by any interdenominational agency, no matter how worthy;

Therefore, be it resolved by this Epworth League Conference That we respectfully recommend to Mississippi Methodist schools that recognition be given the Epworth League in such schools both by courses of instruction in League work and by the organization and operation of Leagues in such schools;

Resolved, further, That the President and Secretary of this Conference be authorized to bring this resolution to the attention of the schools that are under the control of the Mississippi Conference.

Signed by: S. F. Harkey, W. M. Williams, G. H. Thompson, J. B. Cain.

Whereas, God has seen fit to take from our number, Rev. H. B. Watkins, who for years has been one of our co-workers, having attended the first League Conference and served on the program at various times;

Be it resolved, That we express our appreciation for the influence of his life and for the work that he did for our Leagues; and that we express our sympathy to the bereaved family;

Resolved, That a copy of these resolutions be spread on the minutes of this Conference and a copy be sent to the Christian Advocate for publication and a copy be sent to the family.

Signed by: J. F. Campbell, W. M. Williams, J. E. Neely.

Resolved, That it is the sense of the Mississippi Epworth League Conference that the Leaguers should set the standard in each community, of social purity, decent dress, wholesome recreations and entertainment.

Resolved, second, That the Leaguers should enter a formal protest against indecent picture shows, all worldly amusements and Sabbath desecration; that they stand for everything for which the church stands.

Signed by: Henry P. Sullivan, Cresley Hagan, M. B. Gage, Edna Earle Latham, Grace Jones, Katie Boutwell, Erma Kile, Lilybec Phillips, Heard Walker, W. S. Phillips, Sexton Hayden, Leland Holland, Ralph Hayes, Casper W. Avery, Lucile Stockstill, Hettie Stockstill, John Neely.

Although you may not have had the privilege of attending this year, begin now to make your plans for next year's assembly.

ERMA M. KILE, Secretary.

AN OLD WAR HORSE.

One of the most inspiring stories that have yet come to light is the campaign made by Rev. D. W. Babb on the Prairie and Strongs circuit, Aberdeen District. Brother Babb is now about eighty years old. He began the campaign when the new year began, with faith in spite of the most discouraging conditions in Mississippi. Never for once did he waver, never once did he cease his efforts. He followed the line of work carefully. When the Every-Member Canvass was made, he found the results beyond the most sanguine expectations of his neighbors, but not of the faith of the "Old War Horse." In the Centenary this charge raised Twenty-Seven Hundred Dollars. In this Campaign they have already raised nearly Three Thousand Dollars—Nine Hundred in Cash. When his Director turned in the signed cards he said, "Brother Preacher, this is a work of faith, for no more money is in sight. We are trusting God to make us able to meet these obligations. We have done our best." One man said, "I never make debts for my family expenses, but I am making this obligation for my church." Brother Babb has not ceased to preach Stewardship and Tithing and Faith in God. "May his tribe increase."

J. H. HOLDER, Conf. Secretary.

Holly Springs, Miss.

NOW FOR A WORK OF GRACE.

Dear Dr. Carley: At the risk of being called "old fogy" and "a back number," I am going to venture a few lines setting forth my convictions, which I strongly suspect are the convictions of many of your readers.

First—I am not unmindful of, nor would I disparage the efforts of good people to-day that are producing good results, but I am persuaded there is great need for the people to revert to true principles of righteousness, such as governed the best Christians of a generation ago. Their piety, fervor and joy as evidenced when they engaged in the mid-week prayer meeting and the stated worship on the Sabbath, as well as their godly walk and conversation, were calculated to create a profound impression. I seriously doubt if many of our children and young people are being impressed with the reality and power of religion, notwithstanding this is a great day of Leagues, Sunday schools and young people's societies. Contests, banquets, organization of classes and much activity will never take the place of wholesome teaching and godly example of pious members of the church and Sunday school. Is it possible we are raising a generation of church people who will "have the form of godliness, but deny the power thereof?"

Second—I am persuaded there is a degree of love for the world among young and old that is not compatible with religion and is greatly hindering the progress of the kingdom. The influence of the dancing which begins when our boys and girls reach home from school, sometimes held in so-called Christian homes, sometimes in vacant stores and clubhouses, is distinctly hurtful to the morals of the youth. Not infrequently some of our boys who have been living outwardly clean lives yield to the temptation to take strong drink at these dances, and often fall in the carnival with comparative strangers whose influence is positively bad. The card party is depleting the influence, and sapping the piety of some of the most richly-endowed women of the church. Some who are members of the Missionary Society, Choirs and Sunday schools of our church belong to the card parties, and regularly engage in the game as though it were not a worldly amusement; and seemingly you are wasting your breath when you try to convince them they are wrong. I have known a few who are teachers in the Sunday school who have brought this reproach upon the church.

Third—I am persuaded the people are growing, or have grown, very weary of "drives," "campaigns," and "movements" in the church. We all know that missionary endeavor is the life of the church, and Christian schools and colleges are essential, but people are charging to-day that they can't go to church to hear the gospel preached without hearing money, money, money. Many of our best people refused to sign pledges in the Educational Movement, which is an indication, we think, that we have made one too many calls upon an already burdened people. In reality, there is little time or place left for the preachers to prepare and preach ringing, evangelical sermons after all the financial matters have been presented, and the multitudinous days have been observed. May we not be allowed now to call upon the people to "awake out of sleep" and with hearty repentance, renew their covenant and pay their vows to the Almighty? I could wish the ministry might be freed of every thought of money for a long time, and preach Repentance and Faith and Regeneration to the people who have been caught in the whirlwind of covetousness, idolatry and worldliness.

S. A. BROWN.

Lula, Miss.

TO LAW-ABIDING MEN AND WOMEN ONLY.

Please see your representatives in the Louisiana Legislature at once. Request them to support a bill giving all our State courts the power to enforce the prohibition law as written in the Volstead Act, when our Legislature meets September 15, 1921.

It is no longer necessary to argue the prohibition question—that is settled. The question for you to put to your representative is, "Do you want to see the prohibition law enforced in your parish and State? If so, support such a law as referred to above."

Pastors will please publicly call attention of their congregations to the importance of immediate action. We must have relief from the criminal element and our local courts will act if given the authority by the Legislature.

I will appreciate a line giving the result of your conference with your legislators. Don't overlook your State senator.

This is a request to you personally; don't depend on some one else, but act yourself.

Yours to serve,

A. W. TURNER,

State Superintendent Louisiana Anti-Saloon League.

PERFECT IN LOVE.

"Perfect in love!"—Lord, can it be,
Amidst this state of doubt and sin?
While foes so thick without I see,
With weakness, pain, disease, within:
Can perfect love inhabit here,
And, strong in faith, extinguish fear?

O Lord! amidst this mental night,
Amidst the clouds of dark dismay,
Arise! arise! shed forth Thy light,
And kindle love's meridian day.
My Savior, God, to me appear,
So love shall triumph over fear.

—Selected.

THE NEW CHAIR IN MILLSAPS COLLEGE.

Dear Mr. Editor: Thanks to the splendid generosity of Mr. W. S. F. Tatum, of Hattiesburg, an honored layman of the Mississippi Conference, Millsaps College is to have a well endowed Chair of Christian Education. Brother Tatum has subscribed $100,000 for the maintenance of this chair, and fixed it so that instruction in this new department will begin with the opening of the next session of the College. It is contemplated that as soon as is practicable two men—a Professor and an Assistant Professor—shall be named for this work; but only the former is expected to be provided for the session of 1921-22. The election of the man for this professorship was left by the Board of Trustees in the hands of the Executive Committee of the College, which is composed of Bishop Murrah, Dr. Watkins, Rev. W. W. Woollard, Mr. W. M. Buie, and Mr. J. B. Streater. This Committee will doubtless meet in the near future and fill this important Chair. Applications for the place should be sent to Bishop W. B. Murrah, Memphis, Tenn., or Dr. A. F. Watkins, Jackson, Miss. For one, I hope that there may be a number of applications, for the reason that when there is a number of persons to pick from a better selection is apt to be made.

In my opinion, it would be difficult to exaggerate the importance of the establishment of this new Chair, and the need of exercising the utmost possible care in designating the man who is to occupy it. Though it is generally admitted to be the mightiest and most influential volume of all the ages, the ignorance existing concerning the Bible is very great. Ever and anon we see where students in some prominent educational institution are put to the test concerning its contents, and the answers that they give to the queries propounded are most astounding. Such ignorance would be deplorable, if nothing more were involved than the question of literary culture; but when the fact that the Bible is a Divine revelation and the world's greatest generator of moral and spiritual forces is taken into consideration, the absence of information concerning it becomes vastly more alarming. Under such circumstances, is it any wonder that in many lands things are drifting into such a state that Mr. Gilbert K. Chesterton's observation that the "very foundations of society seem to be giving way," appears to a considerable extent to be justified?

And even those who essay to expound and teach the Word of God too often have a very superficial knowledge of it. The mastery of the great Book of books, which is a library in itself, is not an easy task. It is far less difficult to become a great Shakesperean scholar than it is to become a great Biblical scholar. One may diligently study the Bible for a lifetime, yet he is certain to find that within the unfoldings of its pages there are still depths into which he has not penetrated and heights that he has not yet scaled.

Rightly filled, as it would have been filled by the late Dr. H. M. Hamill, or Bishop E. E. Hoss, or Bishop John H. Vincent, a Chair of Christian Education in Millsaps can exert an influence for good that will be far-reaching and immeasurable. It can give to the church in the coming years ministers who truly know the Scriptures and are sound in the faith—"workmen, approved unto God, that needeth not to be ashamed," and laymen of like soundness and large usefulness. Not simply trained men, but properly trained men, are the crying need of the times in which we are living. There is a training that makes a man, and there is a training that unmakes him—a training which, however pretentious may be its claims, he would be better off without.

It would be an irreparable calamity to the Methodism of Mississippi to have the Chair of Christian Education in Millsaps College occupied by an "evolutionist" and a devotee of the "higher criticism." To put such an instructor in that place would be to give him an opportunity to spread his subtle poison all over the State through the young men attending that institution. It would imperil the orthodoxy and the true efficiency of our ministry perhaps for generations. To be sure, we want a scholar for this Chair; but it does not take adherence to these vagaries to constitute scholarship. The lamented Bishop Hoss was admitted to be one of the most accomplished scholars that our church has produced, yet he was unaffected by these widespread contagions. "Evolution" has had a wide vogue for many years, and has found its way into great encyclopedias and many colleges and universities. Even some Methodist celebrities have been prating it, and bidding less favored itinerants who have not accepted it to keep silent concerning it. Yet the Nashville Christian Advocate of June 17 quotes Dr. Etheridge, of the British Museum, as having said: "In all this great museum there is not a particle of evidence of the transmutation of species. Nine-tenths of the talk of evolution is sheer nonsense, not founded on observation, and wholly unsupported by fact." The same journal represents a report of the Smithsonian Institution at Washington as saying: "Evolution was expunged from the pages of science so completely that it seemed it were forever buried beyond the hope of resurrection." Can it be that clericals smitten with a mania to be accounted learned are destined to be the last lone battlers—"the bitter-enders"—for this unscriptural "lost cause?"

I am aware in writing these lines that there are those in the church who will affirm that I am a narrow and needless alarmist. In anticipation of such a charge, I beg leave to quote the following pronouncement from that Christian statesmen and worker, the Hon. W. J. Bryan, taken from The Commoner of June, 1921:

"Christian parents may not be aware of the extent to which the religious faith of their children is being undermined by an hypothesis—a guess—without a fact in the Bible or nature to support it. It rests wholly upon imagination and is defended with fiction that surpasses the wildest flights of the Arabian Nights. Having had an opportunity to make a personal investigation, I feel it my duty to warn the lovers of the Bible of the insidious attacks which are being made upon every vital part of the Word of God. A father tells me of a daughter educated at Wellesley who calmly informs him that no one believes in the Bible now; a teacher in Columbia University begins his lessons in geology by asking students to lay aside all that they have learned in the Sunday school; a professor in the University of Wisconsin tells his class that the Bible is a collection of myths; a professor of philosophy at Ann Arbor occupies a Sunday evening explaining to an audience that Christianity is a state of mind and that there are only two books in the Bible with any literary merit; another professor in the same institution informs students that he once taught a Sunday school class and was active in the Y. M. C. A., but that no thinking man can believe in God and the Bible; a woman teaching in the public schools in Indiana rebukes a boy for answering that Adam was the first man."

Nor can we truthfully say that these things happen only in State and private schools. Mr. Bryan further remarks: "A young man in South Carolina traces his atheism back to two teachers in a Christian college; * * * a professor in a Christian college writes a book in which the virgin birth of Christ is disputed." Rumors not a little alarming have been coming from some of our own Southern Methodist institutions; so it well behooves us to be on our guard.

In the sorely needed campaign for Christian education which has been made throughout our church, we have represented with repeated emphasis that our institutions are going to stand for a pure and soundly Scriptural instruction and training. Thousands of our communicants have given to this cause believing this to be true, and there could be no baser betrayal of a sacred trust than to fail to keep faith with our confiding people.

We have a great Methodism in Mississippi—a Methodism that is evangelical and true to the faith of our fathers. In this respect it is probably not surpassed by any Methodism in the world. Let us see that it is kept up to this high standard. The theology that is to-day lighting revival fires and ushering men into the Divine kingdom is the theology of the Apostles and of Wesley. The preaching of the plain truths given us in the inspired Gospels, with the Holy Ghost sent down from heaven, is, and has ever been, humanity's greatest need and the world's mightiest lifting power.

This article is not a protest against the election of any particular man to the Chair in Millsaps, nor an expression of distrust in its Board of Trustees or the Executive Committee of the College. It is only a plea for caution at this time when there is so much insidious error abroad in the land, and vigilance is the price of safety. In his memorable address at the dedication of Millsaps College, Bishop Charles B. Galloway, who had so much to do with its founding, said:

"The Christian sentiment of this college, for which we ask the patronage of church and State, must be positive and prominent. An institution in which the wild vagaries of an irresponsible liberalism are taught and the Word of God is handled ruthlessly, if not deceitfully, is no place for a boy to develop his expanding powers. The Christian character of a young man or young woman needs special care during college days. Away from home, away from the family altar and the parental eye, away from the home Sunday school and the family pew at the church service, and exposed to manifold temptations, there is demand for every possible safeguard and Christian help. If these collegiate days are safely passed without faith being unsettled or the life corrupted, the future is assured."

To this strong utterance I most heartily subscribe, and I pray that it may ever find practical illustration in Millsaps College, the pride of Methodism.

R. A. MEEK,
A Member of the Board of Trustees.

THINGS TO REMEMBER.

Dear Brother Carley: While determining how soon we will subscribe the balance on the Educational fund, we should remember:

1. The supreme value of our children.

2. That generally seasons of financial depression last only a short time and that we have several years in which to make payments. If we have little or nothing now, we may have later what is needed, and we "should show our faith by our works."

3. That we must either pay for making education Christian or we must pay for its remaining unchristian. The necessity is upon us. To say nothing of results in character and service, which bill would we rather pay? I heard a man say he had no money for a good book; that the meat and bread question was the first question at his house; that his family had to live. His family broke his heart and he paid out thousands of dollars in expensive lawsuits to keep his sons out of jail and from the gallows. His queenly daughter went to the bad. What has German education cost Germany? What has it cost mankind? We can not even go to the drug store to buy medicine to save the life of a dying babe without paying tribute to the god of War. We groan to-day under taxes grievous to bear, but ninety-three per cent of these taxes is because of war past or war feared. Which bill would we rather pay—to let education remain unchristian or to make it Christian? If we are not able to pay for Christian education, how are we going to settle the other account? How long will it be before we learn that godliness is the cheapest thing in the world and that ungodliness is the most expensive?

If it is the last thing we do in this world, let us put over the rest of this subscription and die decent. This is one of the momentous duties that we can not afford to dally with.

Cordially yours,
ROLFE HUNT.

Port Gibson, Miss.

LET US BE UP AND DOING!

By Rev. H. P. Lewis.

It looks as if Southern Methodism should be ashamed of itself. Here we are a great church and have only paid about one-fifth of our Centenary pledges, when three-fifths should be paid; and only about half of the Education quota has been subscribed. The Southern Baptists have already paid about $26,000,000 on their $75,000,000, and they began their movement six months after our Centenary. Of the amount they subscribed, $28,000,000 is set apart for education. And, to-

day, the hammers are humming, the saws are buzzing, the stones and brick are slipping into place as they are enlarging their educational resources, while Southern Methodists are laying down on the job, crying, "Inopportune" and "Hard Times." Some are talking about quitting the church. We had better pull down our shingle and declare to the world that we are not in it when it comes to forward movements during these momentous days of world reconstruction.

Where is the heroism of our forefathers? Why won't our people underwrite the future of Southern Methodism so she may do well her part in this new day in bringing in God's Kingdom? I am ashamed of our present showing and alarmed for the future. Satan rejoices as Methodists grow indifferent and defiant towards the Education Movement. "Put on thy strength, O Zion." Let us no longer hesitate, but shoulder our part of the responsibility for bringing in Christ's Kingdom among men. As the revival fires are lighted in every charge this summer, see to it that the revival reaches the point where each church will joyfully assume its part of our great Education program, and there will be no defeat.

A GOOD NAME.

The man who gauges success by dollars is a fool. Not long ago a big contractor in a certain city, who had become wealthy by hard toil, forgot to be honest, became mixed up in a big building scandal, and was tried for perjury. The jury disagreed, and he had to face the prospect of another trial. The disgrace of it all preyed on his mind, his health gave way, and now he is dead. The head officer of the greatest United States bank in the western world had to retire because of a scandal, and his many millions could not protect him. In another case a man of wealth and great political power, who had been notorious for his defiance of public opinion, broke down recently in his club and cried like a child. He didn't care, he said, for himself, but he would give all he had in the world to save his wife and daughters from the secret and open affronts to which they were subjected. The man who thinks that wealth will atone for everything does not understand public opinion.

Long ago a Jew, who knew quite well what money meant, wrote thus: "A good name is rather to be chosen than great riches;" and today men are finding it to be true. Of what use is great wealth if we know that our honesty is impugned, our integrity scoffed at, and our patriotism openly challenged. It is easy enough to say that a good conscience is sufficient approval, but it is wormwood and gall to a man to know that his fellows despise him as a dishonored man, and hold his very wealth as a sufficient proof of his dishonor.

These facts should be brought very clearly and fully before our young people especially, for not a few of them will probably be tempted to think that success cancels all sins, and that if we can only amass enough wealth, we can snap our fingers at public opinion. But public opinion is not just the trifle some of us imagine. Many and many a time it has proved potent enough to shut every door to advancement, and to bring a man, with his millions, to the position of a social and political pariah. And this feeling is increasing rapidly, so much so that, in some cases, to be rich is held to be synonymous with being dishonest.

There may have been a time when wealth passed unchallenged, but it is not to-day, and on every hand we hear men freely discussing not principally how rich a man is, but how he made his wealth. And more than ever a certificate of character is being demanded of every man before he is entrusted with any office of public responsibility. And the good name is coming to its own. To be known as an honest man, a man who will accord to every one a square deal, a man who puts his country and his community first and himself last, a man who is fair and thoughtful and temperate and clean, a good father and a good citizen, is worth more than millions of money. And this choice is open to each one of us. We may miss the millions even after we have perjured our souls to get them, but if we choose the clean Christian life we shall certainly, by God's grace, attain it.—Christian Guardian.

MAKE IT THE CLIMAX!

July 3 is Americanization Day. Shall we not make it the climax of our Christian Education Movement? We have been calling our people back to true Americanism and trying to rally them to drive out false ideals in our education and to restore the Christian education of our fathers. Will we make one more supreme attempt to put our churches over the top? Let us get on our knees and pray, pray, pray! Then, rise from our knees and work, work, work!

We need the baptism of the Holy Ghost to help us to make sacrificial pledges in the interest of His Kingdom. "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Can we claim the promise?

We are anxious to have all the reports and pledge cards in as soon as possible. We are counting on every charge bringing up its quota some day in the future, if not now. God wills it and it shall be done! Yours in Christ,

ALBERT S. LUTZ,
Conference Secretary of Education.

MESSAGE OF THE COMMISSION TO THE CHURCH.

From the beginning the leadership of the church has recognized the Christian Education Movement as perhaps the most important task which Southern Methodism has ever undertaken. Its objectives have caught and held the mind of the thoughtful men and women throughout the whole connection and engaged their support as nothing else has done. No other cause has appealed to bishops, preachers and laymen as this cause has appealed. The general result is that the Christian Education Movement in what it has accomplished up to this time presents a profoundly impressive record of achievement and promise.

1. Approximately $18,000,000 have been pledged to the carrying out of the Objectives of the Movement, and there is a deep and widespread determination on the part of the people not to stop until the full $33,000,000 have been pledged. The pledging of so much money in times like these and under conditions of financial loss and a consequent depression of mood, such as the world has never before experienced, is an accomplishhment of extraordinary significance. It means, among other things, that a people can do anything they desire to do under any conditions whatsoever, if they have the will to do it, and the spiritual forces of faith, courage, loyalty, consecration, sacrifice are mightier than any combination of material forces. In a word, our task was fundamentally not a financial one, but a religious one, and that where the great religious motives were reached financial success followed.

2. It is clear that when be begin to reckon important results, Southern Methodism has been to a great school during these recent months and has learned lessons of tremendous significance. These lessons have been brought to the mind of the church through the printed and spoken word in such a way that we may say that our membership has been educated into new conceptions of Christian education and its need of the necessity of the application of educational processes to the development of a conquering religious life, of the supremely important place of the Christian college in the progress of the church and the saving of the world, and of the fact that these institutions cannot render the service they are expected to render without adequate equipment and endowment, and that the church is under the compulsion of a divine call to furnish the necessary means. Furthermore, this phase of the campaign has been wonderfully successful in the conviction it has wrought into the minds of the real leadership of the church that the success of the Christian Education Movement is vital and fundamental to the future efficiency of the work of the church. Our thoughtful preachers and laymen are realizing as never before that it is almost entirely from our own institutions that are to come the men and the women who are to carry forward the activities of the church and that, therefore, the duty of furnishing the money needed by these institutions is a duty just as imperative as that of furnishing the money needed by any other work of the church, or even of the support of the ministry itself.

3. Our men and women of thought and leadership have, therefore, acquired the conviction that the Christian Education Movement must be a continuing program for all the objectives, temporal and spiritual, and that we dare not cease our efforts till all of them are realized. It is clear that we have now not only a thinking and an understanding church, but a church with convictions and a conscience. And this of itself must be reckoned as an achievement of immense importance, because a church so minded cannot fail to carry forward to full completion all the plans and purposes of the Movement. Therefore, the Commission feels that it would not be faithful to the great task if it did not give to every charge in the church opportunity to complete its quota when conditions become more favorable. Scattered throughout the connection are charges which never before failed in any duty which the church put upon them. Such charges only await another opportunity to show how true and loyal they are in heart.

4. With such a heroic achievement behind us, with the promise of so much ahead of us, with such immeasurable gains in hand to build on, the Commission is confident that the whole church is inspired to go forward and triumphantly realize every objective of the Movement. The Every-Member Canvass will close with the individual church when it raises its quota, and with the church at large when it raises the full $33,000,000, and the movement will close in Eternity.

BACK BAY METHODIST CHURCH.

Last Sunday afternoon at 3 o'clock Rev. Waldo W. Moore held the first service in the Back Bay Methodist Church at Biloxi, Miss. This church was enterprised by Brother Moore in the early part of the spring, and work was begun on it in May. The edifice will be completed when the windows and doors are swung, which will probably be done this week. No provision has as yet been made for seating the church, and the money with which to purchase pews is not in hand. Brother Moore has organized a Sunday school with an enrollment of 60, but no effort has as yet been made in the direction of organizing a church, it being deemed wise to wait until the building is completed. There are a great many Protestant people living across the bay from Biloxi and this is the only Protestant church in the neighborhood. Quite a few Methodists live in and around Back Bay, and Brother Moore is in high favor with the residents of the community. He says that when the edifice is finished and completely furnished there will be a debt of about $150, but he is hopeful that friends will come to his assistance and subscribe this small amount. The members of the Biloxi Methodist Church, of which Rev. M. B. Sharbrough is pastor, have assisted greatly in making the enterprise possible. Brother Moore serves the Wesley Memorial circuit, which includes the Wesley House work at the east end of Biloxi.

Retaliation brings you down to the gutter of the one who was low and mean enough to do you the wrong.—Exchange.

WATER BAPTISM.

Matt. 3:11.

(A Sermon preached by Rev. J. D. Wroten, at Moorhead, Miss.)

Because we Methodists do not find time to preach denominational doctrine, we have often been accused of having no doctrine. The Methodists however, have, in these latter years felt that our doctrines are so broad and convincing that we do not need to defend them every time we preach. We feel also that any denomination whose doctrines have to be defended all the time is likely to fall to pieces at any moment. Furthermore, we feel that doctrinal sermons should not be preached often because such preaching always causes hard feelings between the churches. Methodism was born in a revival and all the way her mission has been to preach repentance, faith, and obedience to God. Consequently we find little time to carry on disputes with other denominations.

Why am I preaching on "Water Baptism" tonight? In the first place, if I may be frank, I am preaching on it because a doctrine contrary to that of Methodists on this subject has recently been put very pointedly to me and my congregation when visiting our sister church (Baptist) across the bayou.

In the second place, I am preaching on this because some of our Methodist young folk have been told recently by some persons of another faith that if they were not immersed they would be lost. This disturbed those young minds and of course in the face of all this I could not remain silent.

What is water baptism? Let me read you Mr. Webster's definition. Here it is: "Baptism is a baptizing; an application of water to a person as a religious ceremony, initiating him into the visible church of Christ." Aside from this, it is a symbol of what the Holy Spirit has done to our spirits. I do not suppose that any one of any order would dispute this. This being true, then the water should be used as God uses His Spirit. And we read: "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh." Acts 2:16. Again: "While Peter yet spake these words the Holy Ghost fell upon all them that heard the word." Again we read that on the Day of Pentecost the Spirit came down upon the people's heads as cloven tongues of fire, and at the baptism of Christ, the Spirit, as a dove, came down upon Christ, etc.

You will pardon me to-night if I refer to the sermon preached last Sunday night by our Baptist brother, because he advanced some arguments that will have to be touched upon to make this subject clear. I shall make these references in a friendly spirit, and because that it is essential that I do so. I was glad that the brother used John the Baptizer as his proof of immersion. Why was John called Baptist? Because he was a baptizer WITH water. He was not a Baptist and founder of the Baptist church, for the Baptist church was founded fifteen hundred years later by Roger Williams in Rhode Island. You likely noticed in to-day's Commercial Appeal where President Harding shoveled the first dirt away from the place where they are building in Washington a $500,000 memorial building to Roger Williams, "the founder of the Baptist church." So our good brother should not have referred to John the Herald of Christ as the founder of the Baptist denomination.

The speaker last Sunday night said that Christ accepted the work of John and that his work was preaching and baptizing. Further on we were told that the baptizing was immersion. In his Scripture lesson he read the first ten verses of the third chapter of Matthew and got from this that John was immersing because it said that John was baptizing "in the Jordan." All of you who have studied physical geography know that a river is not the water alone but the basin and the water. When the river is not full of water, you have to go down into the river even to stand by the edge of the water. Like the priests of old when they were carrying the Ark across the Jordan, it says that they came into the Jordan and stood at the edge of the water, and so on. All his ideas here as to whether John was immersing or not could have been cleared up if he had only read one verse further in Matthew, third chapter, for that verse is John's own words telling us plainly just how he was baptizing over there. Let's read it. "I indeed baptize you WITH water—." It seems to me that John, that good old Methodist bishop, could come more nearly telling us just how he was doing that thing than we preachers who live two thousand years later than his day. He says that it was with water. If you do not want to believe John about it, then we will bring another witness on the stand, a witness that was never known to lie or to sin. His name is above every name—his name is Jesus. He was accepting John's baptizing, and let's see what mode he, the Son of God, said John was using. Acts 1:5 we have it: "John truly baptized WITH water—." You know I am inclined to believe John and Jesus in preference to any man or men I ever heard preach. Even in the version of the Bible which puts this preposition to mean "IN" instead of "WITH," they add in the marginal note this statement, "OR WITH." The translators of the King James Version put it "WITH" water and those of the Revised Version put it "IN" water with the marginal note, as said above, "OR WITH." You see then that all these highly educated men are unwilling to say positively that "IN" water is the only meaning, but admit that "WITH" is just as good. The King James translators put it "WITH" water and use no marginal reference saying that "IN" is just as good. And all of us know that the King James Version is the version accepted among most all Bible readers as the most desirable version. In the face of all of this, how can any man stand up and say that immersion ONLY was meant!

"One faith, one Lord, and one baptism." The baptism spoken of here is an essential baptism. Then, if it is water baptism, it is not essential that we have the baptism of the Holy Spirit. To see which is the important baptism, the essential baptism, let's bring John and Christ on the stand again. Listen to John. "I indeed baptize you with water unto repentance: BUT He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He SHALL baptize you WITH the HOLY GHOST." Hear also Jesus. "John truly baptized WITH water; BUT ye SHALL be baptized WITH the HOLY GHOST." If you do not say that the one baptism spoken of in the expression, "ONE FAITH, ONE LORD, ONE BAPTISM" is the baptism of the Holy Spirit, then you are making both John and Christ to be untruthful in their statements. You may do as you like, but so long as I live I am going to believe them. This was the only baptism that the thief on the cross got. Of course we baptize with any mode a person wants; however, we prefer sprinkling or pouring, because we feel that water baptism is a mark to mark out the member from the non-member, etc.

It was twenty years after John was baptizing before a single book of the New Testament was written. What book did he have to get his mode of baptism from? He had the Old Testament. Neither profane nor sacred history tells us that he was instructed to change from the old method of baptizing to some other. His was the Old Testament mode. That mode was sprinkling. God said, "Then will I sprinkle clean water upon you and ye shall be clean, from all your filthiness and from all your idols will I cleanse you." Paul said, "Draw nigh with a pure heart and have your heart sprinkled from an evil conscience and your bodies washed (ceremonially cleansed) WITH pure water."

In I Cor. 10:12, Paul tells us that the Israelites were all baptized under a cloud in the sea to Moses. In Exodus, regarding the same event, we are told that the children of Israel walked on DRY land in the MIDST of the sea (not IN water, you see, although they were IN the sea like John was baptizing IN Jordan). In Psalms 77:17 we read where the cloud that they were under "POURED OUT WATER." They were baptized on dry ground and the water was poured upon them.

"Buried with Him by baptism" is thus spoken of by Clarke, one of the most generally accepted commentators: "It is probable that the apostle alludes to immersion here, but it is not certain. In the next verse, our being incorporated into Christ by baptism is also denoted by our being planted or rather grafted together in the likeness of His death: and Noah's Ark floating upon the water and sprinkled by the rain from heaven, is a figure corresponding to baptism, but neither of these gives us the same idea of the outward form as BURYING. The grand point is, that this baptism represents our death to sin, and our obligation to walk in newness of life; without which, of what use can it, or any other rite be?" This should be convincing at least to the point that no scholar believes in just one mode of water baptism.

"Straightway up out of the water" is a much used expression to prove immersion. Let's see the meaning of the expression. Straightway means immediately. The Greek preposition translated "out of," here according to Dr. M. W. Swarts, formerly professor of Greek at Millsaps College, means "out from" three hundred times in the New Testament and "out of" forty times. It is most likely from the contents that it means here "out from," making the passage to read: "And Jesus immediately went out from the water." This would be in absolute accord with the way that both John and Christ said that John baptized Christ.

The speaker Sunday night used Philip and the Eunuch as an example to prove that we must go "down into the water," stating that the Greek word "eis" in all Greek lexicons he had examined meant "IN" or "under." I happen to have a Greek lexicon which was my good old friend for six years in college and seminary while I studied Greek, and it disputes our good Baptist brother's statement. It says that "eis" means direction towards, motion to, in or into. So, you see, its first two meanings never get you into or in a thing. Then it follows that into does not always mean "in" or "under." This word never means "in" unless compounded with a verb, and it is not compounded here. Any of you may see for yourselves in your Greek Testaments.

Let's look at Philip and the Eunuch. "And they went down BOTH into the water, BOTH Philip and the Eunuch, and he baptized him." So, you see, INTO refers to the preacher, Philip, just as it does to the candidate; therefore, if "into" means "under," then the preacher must go under with the person he immerses. And we hear much from our good Baptist preachers about "Going all the way." So if this verse is to be used as proof of immersion, I want to see its advocates go all the way under with the candidate.

Paul was in jail one night and divinity unloosed him and the jailer sprang in and wanted to know what he could do to be saved, and Paul told him; and before daylight that jailer and his HOUSEHOLD were baptized. This meant his children and all. They were not carried out to be baptized, because next morning the officers sent word to let Paul and Silas go, but Paul refused to go, wanting those who had put him there to let him out.

The Greeks were referred to on Sunday night as patterns to follow in mode of baptism, as they were the fathers of "BAPTIDSO," so I went up to see our Greeks at the Bon Ton Cafe, and lo, they told me that all Greeks were baptized in infancy. So, you see, if our good friend (and I must not let myself speak of him otherwise than friend) places Greeks up as authority, he will have to believe and practice infant baptism.

In the face of what I have given you to-night, all of which I wish the Baptist pastor would have come and heard, I hope that we may get on a higher plane and recognize the other fellow's views and not preach contrary to the other fellow's views, but try to have the community as one, where there is not denominational hatred, but love, peace, and joy in the Holy Ghost. We can not have love, peace, and joy if we criticize the other fellow's religion every time he comes to hear us preach. I do hope that some good will come from this service, although holding to my Methodist views that doctrinal sermons do not advance the Kingdom as do others, I fear that this sermon has not done the good that one on the "Nature of Christ" or "New Life" would have done.

The Home Circle

CATS, INDIANS, AND ENGLISHMEN.

When you read the name of this story, you don't know exactly what it is to be about, do you? So while you are still guessing, I'll tell you that it's about Billy Burns.

Billy Burns brought his report-card home from school one day and pulled it reluctantly out of its yellow envelope. "A+B, A—, C," read mother over his shoulder, and then she stopped. "Why, Billy" she sighed, "D in history? I wonder what the matter is? Your other marks always make me feel proud till we get to history."

"I can't fasten things together," said Billy, a little frown between his brown eyes.

"Fasten things together?" Mother's voice was puzzled though interested.

"I can't remember when who did what," said Billy, and though mother smiled at his language, she understood perfectly.

"Maybe we can find a way to fasten things together," she said hopefully. "I want to run down cellar and change the furnace drafts, then we'll have luncheon," she said.

"Kitty down cellar?" Billy called after her. "If he is, I'm coming after him." Kitty was a new member of the family and as yet unnamed.

"He's asleep; let him alone," mother called softly back. "Asleep by the furnace in the nice box-bed you fixed for him."

"Why, mother," said Billy, round-eyed, "that's what we had in our history to learn for this afternoon."

"Billy!" said mother. "As if there were cats and furnaces in your history lesson!"

"Not furnaces," said Billy, laughing with her, "and not cats, but that's just what the Indians said when they found an Englishman asleep."

"Said what?" asked mother, completely at sea. "There weren't any furnaces when Indians were prowling after Englishmen. Billy, what are we both talking about?"

"Whenever the Indians came across an Englishman asleep in the woods they would say, 'He is an Englishman; he is asleep; let him alone.'"

"Oh!" said mother. "Now I see about the cats and furnaces. But what Indians said that, and when? I didn't remember Indians and Englishmen were so friendly in the early days."

"That's just the trouble," said Billy. "I can't remember what Indians, and when, and it was something about Friends—not friendly, the way you just said it."

"What's the difference? If they were friends, they were friendly."

"It was Friends, with a capital F right in the middle of the sentence. And I did study it, and I can't remember, and we have to know it this afternoon."

"Of course—Friends! I'm beginning to remember now myself," said mother. "Just you wait a minute, Billy Burns, and you'll take all the honors in history this afternoon." Mother ran upstairs to her own book-shelves and when back at the table she turned the pages of a worn brown book. "Here's the place," she triumphed, and read two paragraphs aloud to Billy, who, though he listened, shook his head doubtfully.

"Of course you'll remember," insisted mother. "I'm going to hang everything in these two paragraphs on separate little pegs inside your head, and when you get up to recite this afternoon you can take them down in order, just as if they were clothes hung in a row."

"Gray clothes," laughed Billy. "Quakers wore gray clothes, didn't they? Who are the Friends it talks about?"

"Why, Billy, the Friends were the Quakers. I wonder why the history doesn't say so more plainly."

"Then we'll name kitty 'Quaker'!" said Billy. "'Cause he's my friend, and his coat is gray."

"Of course," agreed mother, instantly. "Now kitty has fastened Quakers and Friends together for us, and next he's going to fasten Indians and Englishmen together and the lesson is learned!"

"Can he?" Billy's interest didn't lag this time. "How?"

"Because the Quakers were peaceful and gentle and they made a treaty with the Indians, and because the Indians thought the treaty was a fair one they thought better of all Englishmen. So after that, when they found an Englishman asleep in the woods they didn't scalp him; they remembered the Quakers and left him unmolested."

"I can remember that," said Billy, "if I think about kitty."

"Exactly," said mother. "And you said in the beginning that you could remember what the treaty was about, so now all you have to remember is that the Indians made it at Burlington, in 1674—Burlington, New Jersey. Surely you can remember that?"

"No, I can't," said Billy, positively. "I don't know why, but I can't."

"Yes, you can. You're going to know all your history lesson this afternoon," said mother, just as positively. "And every day after this you're going to know your history lesson, because I'm going to help you. Scamper upstairs and get a red crayon and come with me. We've only five minutes, but you're going to remember, and next time we'll have less primitive methods. Quick! I'll be down cellar."

"He's asleep; let him alone," whispered mother, two minutes later.

"He's a Quaker," chuckled Billy.

"Now write Burlington, New Jersey, in big red letters on his box-house—that's it! Now crayon 1674—play it's his telephone number."

"Mother!"

"Anything to fasten it in your mind," mother whispered back, laughing. "We'll be more sensible next time.

That afternoon when the teacher asked the first history questions, Billy's hand shot up.

"Billy?" asked Miss Brown, pleased and surprised. "Can you tell us all about the treaty, Billy?"

Billy jumped to his feet and recited without a second's hesitation. And all the time he was talking, what do you suppose he saw? A little round fur-ball of a gray kitten asleep in a wooden box on one side of which was chalked in tall red letters, "Burlington, New Jersey, 1674."

"I hope the others know the lesson as well," said Miss Brown, approvingly, after he finished. After school she asked Billy to stay a minute, and when they were alone she said: "I've been troubled about your history, Billy, but today's lesson was perfect. What made such a difference?"

"My cat," said Billy, promptly.

"Billy! I'm not joking, dear."

"No, Miss Brown, I'm not joking. It was my cat," and gravely he told the story of the lunch hour.

"Oh, I see," said Miss Brown. "Perhaps the cat has helped me, too. So you can't remember before when and where who did what?" She smiled in spite of herself. "And the cat mixed everything together? I'm going to see if I can't learn history from that cat."

"Mother said she was going to help me every day," said Billy, happily, at the same time pulling the signed report-card out of his pocket. "And she thinks there won't be any more D's. Mother's just as good as the cat," he added, his voice all praise. "Do you think 'Quaker' is a good name for him?"—Anne Blair, in The Christian Register.

THE ARAB'S BEST FRIEND.

Many Americans know just about three facts concerning the camel: He has a remarkable hump on his back; he is used as a beast of burden, and he can go without drinking longer than most animals.

To the Arab, the camel means far more; not only can he carry his master and most of his master's worldly goods, but he can supply, when necessary, nearly all the fundamental essentials of life.

The camel's flesh is decidedly edible. When young it tastes like veal, and the hump, Arabs say, has the flavor of beef. The milk is excellent and nutritious, though it supplies no butter.

Food and drink are worth much, but this wonderful beast goes farther. He supplies much of the natives' clothing. Every summer the long hair is shorn and woven into a variety of articles—chiefly clothing and tent coverings. It was in camel's-hair garments that John the Baptist appeared as a preacher. The thick hide of the camel makes good leather. Food, drink, shelter, clothing, draft service, docility, and reliability—surely this is a great deal from one animal.—Our Dumb Animals.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

"THE REAL VICTORY."

Under the above caption, President Henry N. Snyder, of Wofford College, gives in the Southern Christian Advocate of June 23 such a clear analysis of the results of the Christian Education Movement that we cannot forbear giving it to our readers in full. It ought to inspire us to even greater zeal in realizing the financial objective of the Movement. His statement is as follows:

"The Christian Education Movement in the thought of those who had its program in charge was never anything else than a 'Movement'—a movement which had as its fundamental intention the enlightenment of the mind of the whole church as to the meaning of Christian education, conquering the convictions of the church as to imperative need of Christian education at this time and winning the church's whole-hearted, intelligent co-operation to apply, by approved methods, the principles of religious education as the means of increasing immeasurably the service of the church to the world of to-day and to-morrow.

"Never for one moment throughout the campaign did those to whom the General Conference had committed this great cause forget or lose sight of these high purposes. Over and over again, in speech and on printed page, they affirmed that the 'spiritual objectives' were the main things of the Movement, that if they failed to win the spiritual objectives and won the financial objectives, they were but leaders in a lost cause, that if they secured the money that was asked for and yet did not realize the spiritual objectives, it would be a victory they could ill afford to boast of.

"From this standpoint we can even now begin to count our gains and take the measure of our victory.

"1. Southern Methodism understands as it has never understood before what is meant by Christian education and the need of it in the life of the church and of the world. Our people, laymen and preachers, have been in a great school these recent months, and unless they are either very dull or very indifferent pupils, they will never forget the lessons they have learned. The life of the church and of the South can never be the same morally because of our new understanding of the meaning of Christian education, and only the long future can set the measure of our gains.

"2. We know now as we have not known before, that Christian character is not the product of a movement but the result of a process of training, and to secure this result we must bring to our aid by means of intelligently directed co-operation all the educational agencies and influences of life—the home, the Sunday school, young people's societies, the school, the college, and the university. That the Christian Education Movement has been able to set up thousands of new family altars in our Methodist homes, multiply to an unprecedented degree the number of daily Bible readers, throw a new light on the Sunday school and the Epworth League, to bring about the discovery and application of the best methods of religious training—represents an achievement of large and permanent foundation-building for the church of the future.

"3. The necessity for the finding of a leadership adequate in numbers and properly trained for all the activities of the church—ministerial and lay—if the church is to conserve its gains of the past and render a greater service in the future, has been profoundly impressed upon the mind and conscience of the whole church by the Christian Education Movement. The results are that all our institutions of learning stand pledged to departments of religious education and training and more than five thousand of our choicest young people have consecrated their lives to the service of the church and are ready to enter upon the necessary training. Many are saying, and rightly, that had the Christian Education Movement accomplished nothing else than this, it would have been worth all the effort and money spent to secure such results.

"4. Under the direction and influence of the Christian Education Movement certain great fundamentals of religious training have been taught and preached with a new emphasis and understanding. The meaning of prayer, the call to life-service, the doctrine of the stewardship of time, talents and money are matters that have to do with the development and practical application of the spiritual resources of our people. These—prayer, life-service, stewardship—are the forces in proportion as they are vital and intelligently directed, that will make us a conquering church and will finally build our institutions to the point where they will be the agencies of service they ought to be.

"5. Finally, not only must every thoughtful Methodist have come to a clearer understanding of the needs of our educational institutions and their place in the church and society, but also few Methodists can have escaped the invigorating influence of the spiritual appeals that have been made in these days of depression due to financial conditions. The Christian Education Movement has not shut its eyes to the hard, material facts of life, but has helped our people bear them better, and, in thousands of cases, to rise superior to them by calling into action the great spiritual motives of life—faith, loyalty, courage, consecration and a willingness to sacrifice. There is simply no standard of accounting by which to measure the worth of the Movement to our people by this bringing into gallant play in times like these such royal motives of our human nature. The times, instead of being inopportune, as many said, were tremendously opportune, because no other motives could have helped our people so much as those of faith, courage, loyalty, consecration, sacrifice, and we shall, on this account, be forever a greater church spiritually because the Christian Education Movement gave thousands of us the chance to conquer facts by mightier than facts.

"Therefore, whatever the attainment of the financial objective may turn out to be, the fact is that the Christian Education Movement has achieved a great victory in the matter of its spiritual objectives. We should never be the same church on account of this victory, but a greater and stronger church, and, indeed, in the end all the money, and more, that was asked for will be secured. And the time will come, as the large results of the movement begin to show themselves, when all who shared in it in any way, in the money they gave or in the co-operative support they so loyally furnished, will be glad and proud of their service as soldiers of the common good at a time when understanding and faith counted as they never counted before, and those who in any way stood aside, were cold and lukewarm, will wonder at their blindness in the presence of such a cause and feel a bit ashamed for letting "conditions" sap their courage and take from them their faith when the call of the hour was in reality so imperative and progress of the future so deeply involved."

A LITTLE VISIT WITH ALABAMA METHODISTS.

An invitation from the authorities of the Alabama Conference Standard Training School to teach the course in Bible, gave us the delightful privilege of spending the second week in June in the beautiful and historic city of Montgomery, Ala., in association with as choice a group of people as could be found anywhere under the sun. The School was held at the Woman's College of Alabama, the institution over which Dr. M. W. Swartz, formerly of Millsaps College, presides so efficiently and which has had remarkable growth during his administration. The enrollment of the college was over three hundred last session, and more than two hundred applicants were turned away for lack of room. It will be of interest to our Mississippi readers especially to know that Professor C. A. Bowen, son of the late distinguished Rev. J. A. Bowen, of the North Mississippi Conference, is vice president of the institution and head of the Department of Bible and Religious Education, in which position he has done a remarkably effective work.

In the work of the Standard Training School we had the honor of being associated with Mr. C. M. Dannelly, the Alabama Conference Sunday School Field Secretary (than whom there is none better); Mr. Wm. L. Lancaster, Dean of the School, prominent in the business, the political, and the religious life of the State; Mr. M. W. Brabham, Superintendent of the Department of Rural Work of the General Sunday School Board; Rev. J. Calloway Robertson, pastor of Mt. Vernon M. E. Church, South, Danville, Va.; Professor C. A. Bowen; Miss Anna Marie Hansen, Winter Haven, Fla.; Miss Willie Allen, Atlanta, Ga.; Miss Nannie Baker, Mobile, Ala.; Miss Allie May Sessions, Superintendent of Teacher-Training in the Alabama Conference, and Miss Hazel Covington, Conference Elementary Superintendent. In addition to these, we heard with profit addresses by Dr. Guy E. Snavely, president of Birmingham-Southern College, Dr. C. A. Rush, and Dr. E. B. Chappell. It was impossible but that we bring away a great deal more than we could possibly give in contact with such notable workers in the field of religious education.

More than one hundred students were enrolled in the School, choice representatives of the Sunday schools throughout the Conference. The attendance was not as large as was at first anticipated, but the fact that the educational campaign was in progress at the beginning made it impracticable for many of those who had signified their intention of being present to attend. The local attendance was cut down, also, by the fact that a great meeting, conducted by Bob Jones, was in progress in the city, and the organization of workers for the meeting included many of the most active Sunday school teachers and officials in the community. The School was an unqualified success, however, keen interest being manifested from the beginning to the very end.

It is our judgment that the value of such schools to the church at large cannot be overestimated. The time has passed, if it ever was, when we can hope to discharge our responsibility for the Christian training of our children and young people, to say nothing of the adult population of the community, by turning over to untrained teachers the delicate, difficult, and supremely important work of instruction in the fundamental principles of religious knowledge. We can continue to do some kind of work in some kind of way with untrained teachers; but we cannot do the right kind of work in the right kind of way with them. We are hoping and praying that these training schools in our own Conferences, enterprised, advocated, and conducted by our own faithful field secretaries, may soon come to be recognized by all our people as affording the best means at hand for furnishing skilled instructors in the Sunday school.

It was especially pleasant to us to meet, while

in Montgomery, Dr. H. S. Spragins, who has won a large place in the life of the city by his ministry at the great Court Street Church. He and his good wife brought us under lasting obligations by delightful social courtesies.

PERSONAL AND OTHER NOTES.

There have been ninety-six additions to the membership of the First Methodist Church, Greenville, Miss., since December 1.

Rev. H. M. Ellis, Rev. A. M. Broadfoot, and Rev. V. G Clifford remained over Sunday on the Coast following the adjournment of the Divinity School.

Rev. J. C. Price, the pastor, was assisted in a good meeting recently at Bernice, La., by Rev. J. Cude Rousseaux, our pastor at Spring Hill, La.

The Advocate office enjoyed a call from Mr. Z. Z. Linton, of Fernwood, Miss., on Friday of last week. Mr. Linton is one of the active laymen of the Mississippi Conference.

A good report comes to us of the work of the Winnfield circuit, Louisiana Conference, Rev. F. P. Moss, pastor. There is an active Sunday school at each of the five preaching places.

Mr. and Mrs. W. M. Buie, of Jackson, Miss., will leave in the near future for a visit to Europe. While abroad, they will attend the Ecumenical Conference, to which Mr. Buie is a delegate.

We have heard the singing of the quartet at the Seashore Divinity School highly complimented. The quartet was composed of Rev. J. E. Selfe, Rev. C. A. Massey, Rev. H. M. Andrews, and Rev. J. L. Evans.

Dr. S. A. Steel delivered his great lecture, "Methodist Pioneers," at Lake Charles, La., recently, at a meeting in honor of the one hundred members who have been received into the church at that place this year.

The committee to select the place of holding the next General Conference has decided upon Hot Springs, Ark. We do not know of a place in the whole church that can more efficiently take care of such a large gathering.

Dr. R. H. Wynn, presiding elder of the Shreveport District, Louisiana Conference, honored the Advocate office with a call on Friday of last week while passing through the city en route home from the Seashore Divinity School.

The Oxanna Methodist Church, of Anniston, Ala., of which Rev. A. H. Williams, formerly of the North Mississippi Conference, is pastor, raised its quota in the educational campaign in a comparatively short time.

A note from Rev. J. H. Hoffpauir informs us that the work of the Branch charge, Louisiana Conference, is moving along very nicely. Twelve members have been received at the regular services on profession of faith since Conference.

Dr. J. M. Sullivan, of Millsaps College, Jackson, Miss., honored the Advocate office with a call while passing through the city on Saturday of last week. He reported that the outlook for attendance at Millsaps next year is very fine.

Press dispatches from Nashville, Tenn., on June 22, announced that the Book Committee had unanimously elected Rev. G. T. Rowe, D.D., editor of the North Carolina Christian Advocate, as Book Editor, to succeed the late Dr. F. M. Thomas.

Dr. J. D. Simpson, pastor of Woodlawn Church, Birmingham, Ala., died suddenly on June 18. Dr. Simpson was one of the most distinguished and useful members of the North Alabama Conference, having held many prominent positions in the church.

It has been announced that Dr. Luther Sexton, of New Orleans, has given $25,000 for the establishment of a Department of Commerce in Centenary College, Shreveport, La. Dr. Sexton is a distinguished citizen of this city and an official member of First Church.

Rev. H. Whitehead, of Birmingham, Ala., honored the Advocate office with a call one day last week. The editor greatly regrets being out at the time. Brother Whitehead was formerly a member of the Louisiana Conference, and he still has a warm place in the hearts of his brethren.

The Seashore Divinity School was unusually delightful and profitable this year, according to reports reaching us. The program was well carried out, and all who were in attendance were delighted with its various features. Ten ministers completed the work of the Fourth Year.

The Spring Hill Church, Shreveport District, Louisiana Conference, had secured its quota of $5000 in the Christian Education Movement by 10:30 a.m. on the opening day of the financial campaign. Rev. J. Cude Rousseaux is the pastor of this thoroughly active and aggressive church.

Rev. A. W. Turner, State Superintendent of the Louisiana Anti-Saloon League, requests every pastor of the State who can do so to preach on the subject of law enforcement on the first Sunday in July—July 3. He feels that this will help greatly to strengthen public officials in the efforts to enforce all laws.

We learn from the Commercial Appeal, of Memphis, Tenn., that Rev. C. M. Ray, of the Longview charge, North Mississippi Conference, and Miss Eva Mae Hamm were married on Monday morning, June 20, Rev. Olin Ray, brother of the groom, officiating. The Advocate extends hearty good wishes to the happy young couple.

Mrs. M. E. Thomason, of Pontotoc, Miss., celebrated her eightieth birthday on June 17, when a number of her friends and neighbors gathered at her home to rejoice with her. She is the oldest member in point of years of the church at Pontotoc, but she is always in her place at the Sunday and midweek services. Blessings upon her!

We learn with great sorrow of the death of Mrs. B. G. Slaughter, at Winchester, Tenn., on May 30. Mrs. Slaughter was the mother of Mrs. G. L. Harrell, wife of Professor G. L. Harrell, of Millsaps College. Mrs. Harrell was with her mother for about a week before the end came. The Advocate extends sincere sympathy to the bereaved loved ones.

Rev. J. B. Williams, of Many, La., writing under date of June 25, says: "We have just closed a fine meeting here, which has been going on for the last ten days, resulting in ten accessions to the church and a general quickening of the spiritual life of the church. Brother W. E. Thomas did the preaching and did it well. He certainly is fine help in a meeting."

First Methodist Episcopal Church, South, Lake Charles, La., with a quota of $16,500 in the educational campaign, raised $18,317. Lake Charles was perhaps as hard-hit as any city in the State by the financial crisis—but "Billy" Holmes is the pastor and he serves as loyal a people as can be found in the connection. The combination made success a certainty.

Mr. Stephen S. Thomas, Centenary Secretary-Treasurer of the Louisiana Conference, was summoned by a telegram on Saturday of last week to the bedside of his mother in Peebles, Ohio. No hope of her recovery was entertained. We are sure the many friends of Brother Thomas throughout Louisiana will remember him in their prayers in this time of sorrow.

At the third quarterly conference of the Standard and Olla charge, Louisiana Conference, Rev. H. B. Thomason, pastor, a fine report was made. Preacher and presiding elder are paid up to date, Sunday schools and Leagues are doing a fine work, and forty-six members have been received into the church since Conference. Rev. L. R. Sparks, of Covington, La., is assisting Brother Thomason in what promises to be a good meeting at Olla.

Rev. J. Cude Rousseaux, of Spring Hill, La., paid the Advocate office an appreciated call on Monday of this week. He was en route to Slidell, La., to receive the body of his brother, who died in service in France on September 28, 1918. The body was recently returned from France to rest in its native soil. The supreme consolation to the family of the deceased is not only the fact that he died in the service of his country, but that he died also in the triumphant faith of the Christian.

Parker Memorial Church, this city, gave a reception on Thursday evening of last week to the Methodist students attending the Tulane Summer School. Some unique features of entertainment were provided, and the affair was a very delightful and successful one. About one hundred of the students were in attendance. A roll call showed that many of them are from Mississippi. Under the leadership of Rev. C. D. Atkinson, Parker Memorial is in the forefront of every good move for the welfare of the community.

Mr. and Mrs. W. F. Willson, of Ruleville, Miss., although they have celebrated their fifty-second wedding anniversary, are both very active and interested in the work of the church. "Uncle Billy," as he is affectionately called, rides his big bay horse, "Old Fox," over a large plantation every day, and makes weekly visits to another place some distance away. He is in his place in the Sunday school every Sunday. He and his good wife have been reading the Advocate about sixty-five years.

Mr. Henry H. Ahrens, one of the secretaries of the Publicity Department of the Christian Education Commission, in charge of the secular press division, has been elected secretary of a secular news bureau which has recently been organized by various Boards of the church. Mr. Ahrens is a newspaper man of long experience and unusual ability. In his new position he will serve all the Boards of the church, and will furnish news to the daily papers of the country. He is a local preacher of the Louisiana Conference.

We understand that our new church at Winnfield, La., will be completed in a short time. The Board of Church Extension has made a loan that will assist materially in bringing the work to a successful conclusion. Notwithstanding a considerable increase in the budget for this year, the salaries of the pastor and the presiding elder have been paid in full to June 1, and the pledges are sufficient to cover all current expenses. The Sunday school has just about doubled in attendance within the past year. Winnfield is fast coming to be one of the best charges in the Conference. Rev. W. H. Jordan is the faithful pastor.

At the recent Annual Meeting of the Board of Education, Dr. Ed F. Cook was elected Associate Secretary of the Board. He will devote most of his time to conserving the interests of the Christian Education Movement. Professor W. E. Hogan was elected Treasurer of the Board, and Dr. P. L. Cobb and Dr. R. H. Bennett were re-elected Secretaries of the Department of Spiritual Resources, and of the Department Ministerial Supply and Training and Religious Education, respectively. Dr. Elmer T. Clark was also re-elected as Director of Publicity. The opinion was expressed by the Board that the full financial objective of $33,000,000 will be realized within the next year.

We take the following from the Laurel (Miss.) Leader of June 20: "West End Methodist Church was made glad last night when its pastor, Rev. A. Joe Beasley, announced that its educational quota had been pledged to a penny. The cultural program has been carried out by the church since last January. The every-member canvass, made by four teams, has waxed hot during the last three weeks. Team No. 4, Mrs. Frank Foley, captain, Misses Arline and Mattie Wansley, Mary Belle Walker, Eula Russum, and Messrs. Geo. F. Rice and Selby Dorman, won the honors when it was made known that this team had secured pledges for half the quota and would be entertained by the losing teams to-night on the church lawn." We learn from other sources that this church was the second in the Newton District to report its quota in full.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: R. T. Pickett, Sumrall, Miss., 2; Rev. Clell C. Gray, Zwolle, La., 2; Mrs. Geo. W. Morgan, Rich, Miss., 3; Rev. F. N. Sweeny, Franklinton, La., 2; Miss Ruby Wren, Saltillo, Miss., 3; Rev. Olin Ray, Macon, Miss., 2; Rev. J. B. Williams, Many, La., 2.

Here lie a lot of books on How to Fill the Empty Pews, etc., etc., etc. Did we say "lie?" Well, we will not take it back.—Exchange.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

SHELBY RUDOLPH FOXWORTH, son of W. F. and Elizabeth Foxworth, was born January 16, 1903, and departed this life May 18, 1921. He joined the M. E. Church, South, at Foxworth in 1917, and greatly loved his church. He was never absent from preaching or Sunday school unless sick. He was as modest as a girl, yet possessed all those qualities that develop the highest type of true manhood. He was a noble and dutiful son and had bright prospects for the future. He was attending Millsaps College, where he was taken ill. He was brought to the Columbia Hospital, where all was done for him that human hands could do, but all was in vain. He was greatly loved by all the faculty of Millsaps College, and as a proof of this they sent one of their students, Brother C. W. Wesley, to represent them at his funeral with a message of sympathy from them to the family and loved ones; they also sent as a token of their love a beautiful wreath of flowers; this, with other floral offerings from his many friends, made a solid bank of flowers, one of the most beautiful the writer ever saw. His funeral was held in the M. E. Church, South, in Columbia, Miss., the following ministers officiating: Rev. W. W. Nelson, Rev. L. L. Roberts, Rev. W. W. Murray, Rev. C. W. Wesley, Rev. T. M. Lemley, pastor of the Presbyterian church, and the writer His body was laid to rest in the Columbia cemetery to await the great judgment morn. To the grief stricken family I would say: we know where to find Shelby, and while we can not understand now why God should pluck from us such a young noble life, yet sometime we shall see how all God's plans are right.

His former pastor,
R. H. BARR.

On the morning of April 16, 1921, the "lamp of life," went out, and the spirit of Mrs. E. A. TYNES went back to Him who gave it. When the news came that Grandma Tynes was dead a wave of sadness swept over us, and then the thought came, what a blessing she had been and how she had helped to make the world better. Early in life, she gave her heart to God, and ever since, by her noble Christian life, has been a "Light Bearer" for Jesus. She was a sufferer for four years. Her son, Dr. C. F. Tynes, carried her to Touro Infirmary (New Orleans) three times, hoping that she might be made well again. She bore her affliction with patient endurance, was perfectly resigned to God's will, and said she had nothing to fear. She lived with her eldest son, Mr. S. P. Tynes, at the "old home" near Monticello. How lonely and still the old home seems now, without mother! Her gentle voice and footstep will never be heard again. She spent her last days with her only daughter, Mrs. C. R. Ellzey, and all that loving hands could do, was done to alleviate her suffering. The funeral service was conducted by her pastor, Rev. H. E. Raley. From the Methodist church at Holmesville her precious body was carried to the cemetery on the hill and there placed beneath a bank of beautiful flowers to await the resurrection morn. She leaves to mourn their loss, three sons and one daughter: Mrs. C. R. Ellzey, of Summit; Mr. S. P. Tynes, of Monticello; E. F. Tynes, of Bogue Chitto, and Dr. C. F. Tynes, of Norfield, besides a number of grandchildren and great-grandchildren. May He who said, "My grace is sufficient for thee," comfort the bereaved ones, and some sweet day, gather them all "Home" in a glad reunion with mother, where partings come no more. One who loved her,

Mrs. W. W. FELDER.

Mrs. EFFIE WALKER PHILLIPS, wife of Mr. Walter S. Phillips, was born January 25, 1873, and entered the life beyond on June 8, 1921. A faithful Christian, a model wife, and loving mother, she leaves a vacant place in the home and in the hearts of her devoted husband and children. She is missed by a large group of friends, not only for the fairer graces of true womanliness which adorned her character, but also for her gentle and faithful ministries in the church and social circle. The law of kindness was on her lips, the love of God in her soul, and these found expression in full and free activities for the Master's kingdom. As leader of the music in the church, as an efficient and loved Sunday school teacher, a member of the W. M. S., and a cheerful, genial friend, her loss is keenly felt and the memory of her life work will linger through coming years. She had a love for the beautiful, the true and the good, and no doubt these spiritual elements of her being find their perfect expression in the City of God. Surrounded by a large concourse of sorrowing relatives and friends, after service in the little church she loved so well, she was laid to rest under a canopy of flowers woven by her Sunday school class, and numerous other floral offerings. The cross and pain of suffering she bore in her closing days is now a crown and joy, for surely He whom she served so well is faithful, just, and true. S. J. D.

GARLAND GALITAN GOFF was born in Jackson County, Miss., near old Salem Camp Ground, June 18, 1854, and died May 17, 1921. He joined the church at Old Salem on the second Sunday in October, 1877. He was married to Susan Parker, Feb. 20, 1878; to this union were born seven children, two of whom died in childhood. Three daughters and two sons, their mother, and a number of grandchildren survive to mourn for him, but their loss is his gain; for while earth is poorer, we feel sure Heaven is richer for his going. Brother Goff was converted in 1878, was appointed Sunday school superintendent and steward for many years, becoming an exhorter, which office he filled with much credit until in recent years when his health failed him. He was a charge trustee and faithful in the great work of his Master to the end. He loved the church and her pastors; he had a secret grove to go to for prayer, and delighted in resorting there with his pastor for many years past to commune with his Lord and get strength for life's duties. His remains were laid to rest in the Wade cemetery at Wade, near his home and Caswell Springs church on the Escatawpa charge, after a sermon by his pastor, assisted by Rev. V. R. Landrum and Rev. F. L. Lingerman, attended by a large concourse of friends. A good man is at rest and will be sadly missed. May his God comfort and keep his loved ones and friends.

His pastor,
R. G. WILLIAMS.

RESOLUTIONS.

On May 23, 1921, Death's messenger claimed Mrs. Martha B. Catching—"Grandma" as she was generally known. "Grandma" professed religion and joined the Methodist Church in childhood, and her "lips and life expressed the Holy Gospel she professed." She lived to be almost ninety years old. She will be greatly missed in her home, in the church and in the community.

Because of these facts and realizing our loss, we desire to give expression to our grief and record our esteem and appreciation of our deceased friend, her good works and faithful service, and to extend our sympathy to her bereaved dear ones.

Therefore, be it resolved by the Georgetown Methodist Sunday school,

First—That we bow to the will of God and say, "He doeth all things well," and that we assure the family and friends of our sympathy and prayers for them in their great sorrow.

Second—That we express our tribute of appreciation of her good deeds, her Christian life, her untiring and efficient services in the Sunday school, and her association with us, which have been helpful and will be an influence for good in the coming years.

Third—That a copy of these resolutions be sent to the family, one to the New Orleans Christian Advocate for publication, and that a copy be spread upon the minutes of the Sunday school.

Signed by: W. N. Sebren, B. Steele, Sr., Mrs. G. B. Wilson, Mrs. S. A. Williams,

Georgetown, Miss.

MEMORIAL SERVICE FOR DECEASED PREACHERS AT MAGNOLIA, MISS.

On Monday, May 30, under the auspices of the Woman's Missionary Society, a beautiful and appropriate service was held in the cemetery at Magnolia, Miss., in memory of ministers and wives and children of ministers who have been laid to rest in Magnolia cemetery.

The members of the Society met at the Methodist church, and from there proceeded to the cemetery, accompanied by the pastors of the different churches of the town.

After an appropriate program, flowers were strewn on the graves of those we had met to honor.

C. G. SMITH.

THE PREACHERS' ASSOCIATION.

Last summer at Lake Junaluska there was a meeting of the pastors attending the Teacher Training School of the General Sunday School Board; after some discussion it was thought best to form an association of the pastors attending this school and, as far as possible, all the pastors who come to Junaluska during the summer. The association was organized with the usual officers for such an organization. There were some things it was thought could be accomplished better by organized effort.

1st. That the pastors might all get acquainted and a better social life enjoyed, especially by those who come for the first time or were strangers on the grounds, a linking of the preacher-life closer together.

2nd. That through organized effort the work enterprised at Junaluska could the better be carried forward by organized effort than singly.

3rd. It was urged by those present that special effort be made to get a larger attendance of pastors at the Teacher Training School.

Thoughtful men never so definitely believe as now that the church, home and State of to-morrow will be determined by what is being taught in the schools of to-day. The church is coming to believe that if the church of the future is to be stable and efficient, we must provide efficient teachers for our church schools. As in every other movement of the church, the pastor is the key-man.

To call attention to the program for the Training School and the work that will be done at Junaluska should be sufficient to insure a large attendance of pastors; from the undergraduates to the oldest, pastors will find a helpful course. No pastor can attend this school without being convinced of the importance of the work and at least in a measure become interested in getting some of his workers to attend.

I would especially appeal to the younger pastors to attend. More and more are the demands being made upon the ministers and the demands will multiply and become more urgent. Hard work will be necessary upon the part of those who are to lead our Zion to-morrow and shape its work and determine its policies. Never were men offered such opportunities for great service; but they must qualify for this larger field of service.

It is hoped that a large number of pastors will be present at the opening of the school, July 13, and remain until its close.

It would be well for those who expect to attend, to make reservation at an early date; in most every Conference some one is looking out for reservations for that Conference, maybe the Sunday School Field Secretary. Dr. R. M. White, 1004 West Avenue, Richmond, Va., Secretary of the Association, will be glad to give any information to those desiring it.

S. W. LAWLER, Chairman.

It is verily true that if you can make a man laugh, he will be your friend. If you can make him weep, he will become your brother.—Exchange.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE.

Seashore Dist.—Third Round.

Long Beach, Friday, 8 p.m., July 1.
Columbia, July 2, 3.
Hub, at Paynes Chapel, Monday, July 4.
Ocean Springs, at Big Ridge, July 9, 10.
Wesley Memorial, at Back Bay, 3:30 p.m., July 10.
Vancleave, at Mt. Pleasant, July 16, 17.
Saucler, July 23, 24.
Bay St. Louis, Wednesday, 8 p.m., July 27.
Pascagoula, Friday, 7:30 p.m., July 29.
Moss Point, July 31.
Escatawpa, at Big Point, 7:30 p.m., July 31.
Americus, at Cross Roads, Aug. 6, 7.
Carriere, at Wesley Chapel, Aug. 13, 14.
Mentorum, at Pine Grove, Aug. 20, 21.
Logtown, at Westonian, Aug. 27, 28.
Picayune, Monday, 7:30 p.m., Aug. 29.
Poplarville, Tuesday, 9 a.m., Aug. 30.
Lumberton, Tuesday, 7:30 p.m., Aug. 30.
Coalville, at Coalville, Sept. 3, 4.
Pass Christian, 7:30 p.m., Sept. 4.
Gulfport, Wednesday, 7:30 p.m., Sept. 7.
Gulfport circuit, at Waveland, 7:30 p.m., Thursday, Sept. 8.
Dedicate Bethel Church on Coalville circuit, Sept. 11.
Wiggins, 7:30 p.m., Sept. 11.
Biloxi, Wednesday, 7:30 p.m., Sept. 14.
Lyman, at Beulah, 11 a.m., Friday, Sept. 16.
Brooklyn, at Stillman, Sept. 17, 18.

Brethren, please see to it that Questions 9-12 are answered "in full." Let Question 9 include amount pledged for Educational Movement.

W. M. SULLIVAN, P. E.

Hattiesburg Dist.—Third Round.

Hattiesburg ct., at Batson, July 3, 11 a.m.
Hattiesburg, Broad St., July 3, 7:30 p.m.
Collins, at Bethel, July 9, 10.
Purvis, at Talawah, July 17.
Ellisville, at Mt. Zion, July 24.
Richton, at Blodgett, July 31.
Oloh, at East Columbia, Aug. 4, 11 a.m.
Sumrall, Aug. 7, 11 a.m., 7:30 p.m.
Silver Creek, at Silver Creek, Aug. 11.
Seminary, at Pleasant Ridge, Aug. 13, 14.
Mt. Olive, at Mt. Olive, Aug. 14, 7:30 p.m.
Prentiss, at Bassfield, Aug. 17, 11 a.m.
Taylorsville and Mize, at Oakohay, Aug. 21, 11 a.m.
Leakesville, at Winburn Chapel, Aug. 27, 28.
Lucedale, Aug. 28, 7:30 p.m.
Williamsburg, at Oakvale, Sept 4, 11 a.m.
New Augusta, at McLain, Sept. 16, 11 a.m.
Avera, at Plave, Sept, 18, 11 a.m., 7:30 p.m.
Heidelberg, at Philadelphia, Sept. 21, 11 a.m.
Eucutta, at Boyles Chapel, Sept. 22, 11 a.m.

W. W. GRAVES, P. E.

Newton Dist.—Third Round.

Harperville and Lena, at Lena, July 2, 3 p.m.
Forest and Morton, at Forest, July 3, 8 p.m.; July 4, 8 a.m.
Deemer, at Henry's Chapel, July 9, 10 a.m.
Philadelphia, July 10, 8 p.m.; July 11, 8 a.m.
Shiloh, at Finkbine Camps, July 16, 17.
Decatur and Hickory, at Decatur, July 23, 24.
Rose Hill, at Pleasant Grove, July 30.
Newton, at Garlandsville, July 31.
Montrose, at Louin, August 3, 3 p.m. and 8 p.m.
Homewood, at Gasque Chapel, Aug. 6, 7.
Lake, at Eureka, Aug. 10, 3 p.m.
Walnut Grove, at Sebastopol, Aug. 13, 14.
Bay Springs, at Bay Springs, Aug. 17, p.m.
Raleigh, at Trinity, Aug. 20, 21.
Laurel, First Church, Aug. 28, a.m.; Aug. 29, 8 p.m.
Laurel, Kingston, Aug. 28, 3 p.m.
Laurel, West End, Aug. 28, 8 p.m.
Chunky, at ———, Sept. 3, 4.
Carthage, at Singleton Sept. 10, 11.

J. A. MOORE, P. E.

Jackson Dist.—Third Round.

Canton, July 3, 11 a.m.
Flora, at Flora, July 3, 8 p.m.
Bolton, at Raymond, July 10, 11 a.m.
Edwards, at Reeves Chapel, July 10, 3 p.m.
Capitol St., July 17, 11 a.m.
Galloway Memorial, July 17, 8 p.m.
Harrisville, at Wesleyanna, July 24, 11 a.m.
Florence and Braxton, at Florence, July 24, 8 p.m.
Yazoo City, July 31, 11 a.m.
Eden, at Pleasant Hill, July 31, 3 p.m.
Benton, at Zeiglersville, Aug. 6, 7.
Lake City, at Lampkin, Aug. 7, 3 p.m.
Vaughan, at Fletcher's Chapel, Aug. 13, 14, 11 a.m.
Lintonia, Aug. 14, 3 p.m.
Sharon, Aug. 17.
Satartia, at Phoenix, Aug. 20, 21, 11 a.m.
Madison, at Pocahontas, Aug. 21, 8 p.m.; 22, 10 a.m.
Monterey, at Mt. Carmel, Aug. 27, 28, 11 a.m.
Brandon, at Pelahatchie, Aug. 28, 8 p.m.; 29, 10 a.m.
Camden, Aug. 31.
Mendenhall and D'Lo, at Bethany, Sept. 3, 4.

M. L. BURTON, P. E.

Vicksburg Dist.—Third Round.

Centreville, at Stephenson, July 3.
Woodville, July 10.
Woodville cir., at Percy Creek, July 11.
Gloster and Liberty, at Woodland, July 12.
Vicksburg Gibson Memorial, and Crawford St., Union Qr. Conf., at Gibson Memorial, 8 p.m., July 14.
Washington, July 24.
Natchez, 8 p.m., July 24.
Utica, at Burdenton, July 27.
Louise and Holly Bluff, at Holly Bluff, Aug. 7.
Silver City, at Midnight, 8 p.m., Aug. 7, 8.
Mt. Vernon, at Mt. Olive, Aug. 10.
Nebo, at ———, Aug. 11.
Rolling Fork, Aug. 14.
Anguilla, at Sunflower Chapel, Aug. 15.
Oak Ridge, at Porter's Chapel, Aug. 17.
Vicksburg, Crawford St., 11 a.m., Aug. 21.
Vicksburg, Gibson Memorial, 8 p.m., Aug. 21.
Rocky Springs, at ——— Aug. 24.
Port Gibson, 7:30 p.m., Aug. 24.
Mayersville at Fitler, Aug. 28.
Port Gibson, 11 a.m., Sept. 4.

J. R. JONES, P. E.

Meridian Dist.—Third Round.

Scooba, at Wahalak, July 10.
Lauderdale, at Electric Mills, p.m., July 10.
Porterville, at Briggs Chapel, July 16, 17.
Daleville, at Bethel, July 20.
Quitman, July 24.
Shubuta, p.m., July 24.
Meridian, East End, July 31.
Meridian, Herbert Watkins Memorial, p.m., July 31.
Enterprise, at Concord, Aug. 7.
DeSoto, at Hopewell, Aug. 8.
Matherville, at Theadville, Aug. 9.
Moscow, at Hopewell, Aug. 12.
DeKalb, at Pleasant Ridge, Aug. 13, 14.
Vimville, at Pleasant Hill, Aug. 17.
Pachuta, at Orange, Aug. 20, 21.
Waynesboro, Aug. 28.
Waynesboro ct., at Hiwanie, Aug. 29.

PAUL D. HARDIN, P. E.

Sunday School

LESSON FOR JULY 3.

Lesson Topic: The Early Life of Saul.

Scripture Lesson: Acts 21:39; 22: 3, 28; II Timothy 3:14-15; Deuteronomy 6:4-9.

Golden Text: "To-day if ye will hear his voice, harden not your hearts." Hebrews 3:7-8.

Home Readings: Monday, Saul Born in Tarsus, Acts 22:1-3, 27-28; Tuesday, Hebrew Parents' Love for Children, Judges 13:8-16; Wednesday, Samson as a Baby Boy, Judges 13:17-24; Thursday, A Hebrew Boy Dedicated to God, I Samuel 1:21-28; Friday, The Boy Jesus Visits the Temple, Luke 2:40-52; Saturday, A Youth of Faith and Courage, I Samuel 17: 31-37; Sunday, The Lord Giveth Wisdom, Proverbs 2:1-10.

Teaching Points.

1. Paul was well-born—an asset for any child.
2. Paul was well educated—as all children should be.
3. Paul himself laid emphasis upon religious education, especially in his letter to Timothy.
4. Paul became probably the greatest man in human history; we cannot explain his greatness apart from the influences of his early life.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Last Sunday was spent on the Lauderdale charge. Brother Lane is in fine favor with his folks. They seem to be rallying from the depression. I was with him at Lockhart and Marion. Sabbath Observance, Social Activities, Cradle Rolls and Community Survey were the objects of attention and study. Two Cradle Rolls were promised. While both of them will be small, they may both do great work.

The Eucutta circuit is the first circuit to report a Sunday School Day offering from each Sunday school. The Sunday School Board appreciates the interest of the Eucutta circuit, and I trust that we may be able to serve them as faithfully as they have us.

Sunday School Day offerings are coming in right along. We trust that in next week's Advocate the July list from the treasurer can be published.

We are getting some fine reports from district officers.

We pray that each Sunday school superintendent and those interested in the Sunday school work will stand back of and support the district officers.

We have several sets of the American Home Series in the office and will be glad to furnish them to any one desiring them.

Pray for the work and the workers. God bless and keep you and yours.

Yours in Him,
JNO. C. CHAMBERS.

A SUCCESSFUL SUNDAY SCHOOL CONTEST.

The contest for members between the Methodist Sunday schools of De Ridder, La., and Texas Avenue, Shreveport, La., closed on June 12.

The contest began March 27, and continued for twelve weeks. Each school had an attendance of about 160 before the contest, but the first Sunday raised the attendance of De Ridder to 187, and of Texas Avenue to 195. The attendance continued to grow and at the close De Ridder had 278 and Texas Avenue 329. Counting the entire attendance for the twelve weeks, De Ridder had 2726 present and Texas Avenue 2796—an average of 227 for De Ridder, and an average of 233 for Texas Avenue. According to the last annual report of these churches, De Ridder had 227 church members and Texas Avenue had 242. De Ridder, therefore, averaged one hundred per cent of its church membership and Texas Avenue averaged 96 per cent of its membership.

Both pastors, Rev. C. E. Fike, of De Ridder, and Rev. R. S. Walton, of Texas Avenue Methodist church, Shreveport, report that their schools were greatly benefitted by the contest.

OBSERVER.

FROM EAST END, MERIDIAN, MISS.

We have just closed one of the most gracious revivals that I have been privileged to be in. General Evangelist J. O. Hanes, and W. G. Waltermire, singer, were with us here in East End Church for 15 days, closing out Sunday night, June 19. They are truly workmen that needeth not be ashamed, and men that will do most excellent work anywhere. Our altars were filled time and time again with penitents seeking to draw nigh to God. The times of greatest power and blessings were family-night and the old-time love feast on Sunday afternoon, when many hore witness to the saving power of our Lord. I have received 39 by baptism, 25 by vows, and 10 by letter, or 74 in all. It has been twenty years since East End has had such a stirring among the dry bones, and we hope for yet greater things. One hundred and one at our prayer meeting on a hot and sultry June night, tells something of the interest.

The new church building grows apace and we hope to have the brick work done in the next 30 days. In the meantime we are using the lower story. It is roomy and commodious, so that we can easily care for 600 people in it. We have room to grow in and we are doing it.

JAMES L. SELLS, P. C.

A FINE MEETING AT OAK RIDGE, LA.

Dear Brother Carley: I began a meeting at Oak Ridge, Mer Rouge and Oak Ridge charge, on June 6, Rev. H. W. Cudd, of Tallulah, La., doing the preaching, and Brother Ed Leach directing the singing. We held three services a day. We had fine attendance at every service, and a fine spirit pervaded all the services. Cudd is a good gospel preacher; Leach is a fine organizer, choir director and personal worker. I have known him for 18 months, and find him a Christian gentleman. Any one wanting a singer will make no mistake in securing him. His address for the present is Mer Rouge, La.

As the result of our meeting, the church was strengthened, and there were 16 additions by vows and baptism, 14 being baptized. May the blessing of God be upon those who help it.

We have had 60 additions this year. Pray for us. All glory to God!

J. R. ROY, P. C.

FROM PONCHATOULA, LA.

Dear Brother Carley: We have not been making record breaking advances; however we are steadily moving forward.

Our little city is in the throes of a convulsive boom caused by two large lumber mills coming here this year. This of course is bringing in many new people and causing a great deal of building, moving and shifting from place to place. Naturally this all attracts attention and to some extent detracts from church activities.

By the Lord's help and the support of some of our members we are doing our utmost to take care of our Master's interests. We have just closed what we consider in many respects a successful fifteen days' revival. Brother McCain, of Hammond, did the preaching. Needless to say, it was well done. McCain is a chosen vessel unto the Lord.

Those who attended the services were greatly revived. Many were busy "here and there" and, like Thomas, missed the blessing of meeting with the Lord.

Thirteen new members were added to the church, six to be received at a later date.

Sorry we can't report "in full" for our Educational Drive. We are at least "marking time" in an effort to go "over the top."

I go this week to Walker, to help Brother Rutledge, for a few days.

Brother Carley, you are giving us a good paper. It should be in every Methodist home. Greetings to all the brethren. Pray for us.

Yours fraternally,
A. J. COBURN, P. C.

GOD SENDS WHAT IS BEST.

He sendeth sun. He sendeth shower—
Alike they're needful to the flower;
And joys and tears alike are sent
To give the soul fit nourishment.
As comes to me or cloud or sun,
Father! Thy will, not mine, be done.

—S. F. Adams.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Summit circuit, at Muddy Springs, July 2, 3.
Magnolia, July 3, 4.
Meadville and Bude, at Bude, July 6.
Tylertown, at China Grove, July 10.
Fernwood ct., at Knoxo, July 17, 18.
Foxworth ct., at Sandy Hook, July 20.
Crystal Springs, July 31-Aug. 1.
Gallman ct., at Old Crystal Springs, July 30, 31.
Pleasant Grove ct., at Pleasant Grove, Aug. 2.
Adams ct., at Ebenezer, Aug. 7.
Topisaw ct., at Holmesville, Aug. 18.
McCalls ct., at Bethel, Aug. 26.
McComb, Centenary, Aug. 28, 29.
McComb, South and East, at Bethany, Aug. 28.
Bogue Chitto and Norfield, at Bogue Chitto, Sept. 4, 5.
Wesson ct., at Beauregard, Sept. 4.
Seotland ct., at Gallatia, Sept. 7.
Monticello ct., at Georgetown, Sept. Sept. 11, 12.
Bayou Pierre, at Sweet Water, Sept. 17, 18.
Hazlehurst, Sept. 18, 19.
Barlow ct., at Lebanon, Sept. 24, 25.

Please be ready to answer Questions 9, 10, 11 and 12.

H. M. ELLIS, P. E.

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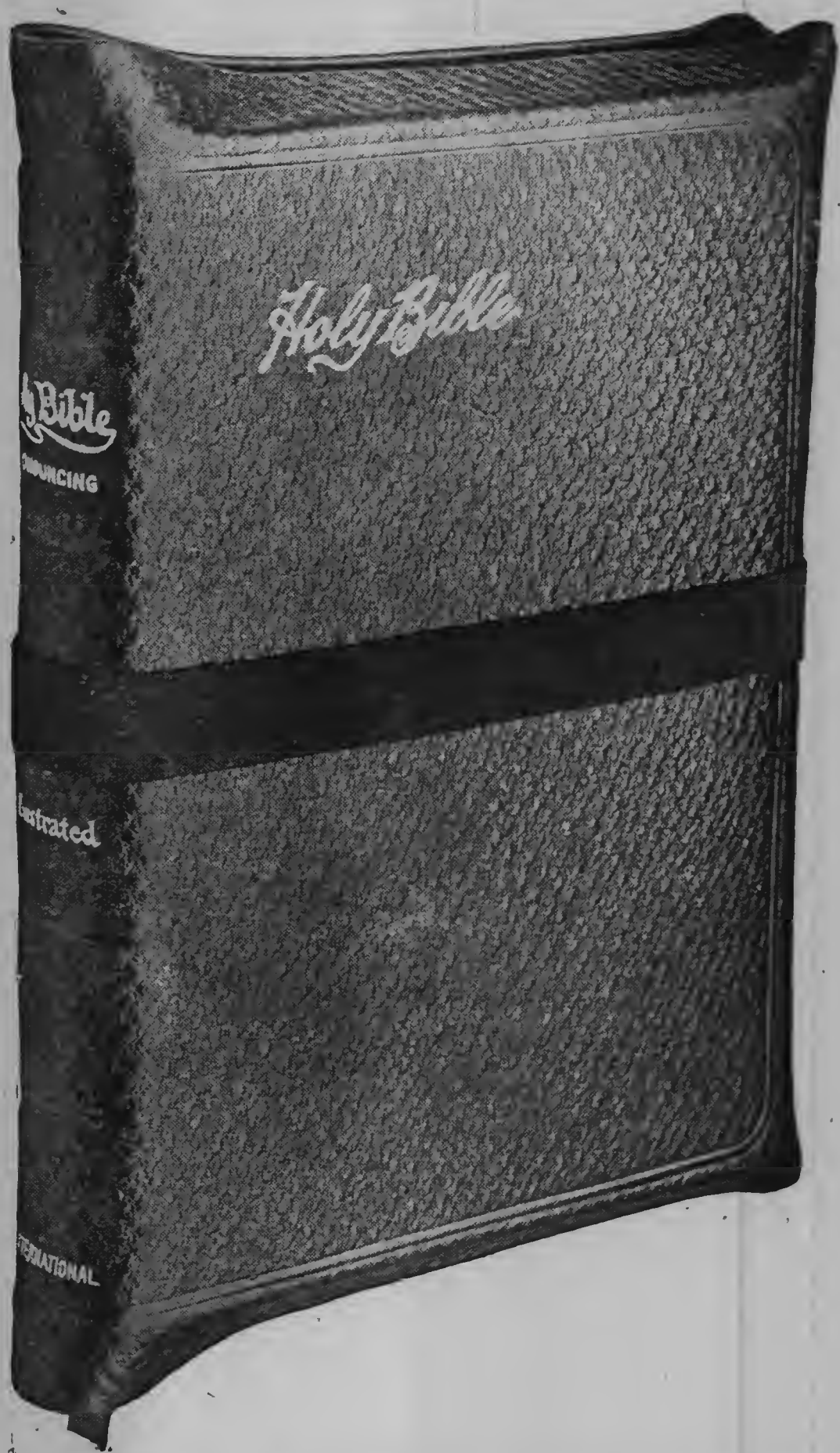

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New Orleans Christian Advocate, 512 Camp St., New Orleans, La.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

MISSISSIPPI CONFERENCE.

Summer Conference at Vicksburg for The Young People.

To the District Secretaries and Young People's Missionary Societies, I wish to bring this bit of good news: There will he a Summer Conference held at Gibson Memorial Church, Vickshurg, on July 26-29, for the purpose of creating more missionary zeal in the Young People and studying all phases of the work. Let us see which district can have the largest representation at this Conference. I would like to sec every church in the Conference represented. If you have no Young People's Society in your church, send your delegate on just the same; and, where you have already organized, see that your Superintendent of Young People attends with delegates from the Society.

Mrs. J. M. SMITH,
Conf. Supt. of Young People.

NORTH MISSISSIPPI CONFERENCE

Grenada District Meeting.

The annual meeting of Grenada District was held in Holly Springs, May 24-25. There were a number of delegates and visitors present, the delegates bringing very encouraging reports from their auxiliaries. The work seems to he progressing along all lines of missionary endeavor, five new auxiliaries having been organized in the district, two adult, two young people's and one Junior. They are all husy, and sent good reports to the meeting.

Mrs. T. M. Clark, Conference corresponding secretary, was with us and gave such an interesting account of the Council meeting, with much information for our guidance during the year. Our Young People's Superintendent, Mrs. Joe Herndon, was present and gave an inspiring talk on the value and importance of young people's societies. Mrs. Herndon's heart is in this work and she is a great help and inspiration to the district secretaries.

Mrs. R. P. Nehlett, the enthusiastic superintendent of Juniors, presented their program in such an interesting and attractive way. There were some fine reports given hy the Juniors and we were especially indebted to Mrs. Dean, of Water Valley, and her six Junior delegates for such an interesting and original report.

The Co-operative Home, its work and its needs, was interestingly presented hy Mrs. Stephenson. Mrs. Woollard told of the good progress our mountain schools are making.

The ladies of Holly Springs gave the visitors such a hearty welcome that our stay among them was most pleasant indeed. The delegates from Coffeeville invited us cordially to come and meet with them in 1922.

Mrs. LUDIE STOKES,
District Secretary.

Greenwood District Meetings.

Tutwilcr Auxiliary invited the district meeting to he there on June 2, and it was the hest of its kind ever held in the district. The morning was given over to Juniors and 20 of them were present to assist in the special music and program that had heen prepared hy the leader, Mrs. R. P. Neblett, of Durant. Every phase of the work was taken up and the enthusiastic reports made glad the hcarts of those who heard them.

The pastor, Rev. W. N. Dodds, and his wife, and Mrs. S. D. Hamilton, president of this splendid auxiliary, with her committee, made the 120 guests feel the welcome they gave them, and the presence of so many memhers of the local auxiliary throughout the day, added interest to the visitors.

At noon a bountiful luncheon was served in the Sunday school rooms, and the afternoon was given to reports from Adult organizations and addresses by the conference officers present. Minter City, a new auxiliary, had the honor of having more visitors present with seven of their members, while Ruleville was a close second, excepting the local church. Nearly every auxiliary of the district was represented. The district secretary reported five new organizations since she had been in charge.

The devotionals were very inspirational, being conducted hy Mrs. J. H. Mitchell, of Greenwood, Mrs. W. V. Pittman and Mrs. G. C. Jones.

The next day was Young People's day at Drew. Their superintendent, Mrs. Joe Herndon, of Okolona, had arranged an interesting program, reports were given in the morning, and each told of best things they were doing in their meetings. Ruleville, Sidon, Itta Bena, Tutwiler, Sunflower, Drew, Greenwood and Inverness were represented, Itta Bena having every memher of their organization present except one. They gave their songs, and the music of the day was an inspiration to those who heard it. At noon the local auxiliaries served lunch in the Sunday school rooms.

Mrs. Conger, president of the Conference, gave one of her splendid addresses and Mrs. W. V. Pittman told the Young People how they could enlarge their Social Service work. Mrs. Neal urged that more time be given Mission Study and the publicity of the work of the various activities of the church. Mrs. Neblett conducted the closing devotional, making it a consecration service for all present.

The pastor, Rev. W. N. Duncan, and his wife, with members of the local auxiliaries, made the day one of great pleasure to the visitors, this being the first time a whole day has heen given to one of the Young People's rallies.

The presence and encouragement at these meetings of our presiding elder, Rev. S. L. Pope, is appreciated.

The next district meeting will he with Ruleville, the Young People's rally to he arranged later, by the superintendent and district secretary.

PUBLICITY AGENT.

LOUISIANA CONFERENCE.

Baton Rouge District Meeting.

Dear Mrs. Snelling: As I have not seen a report of our district Conference, I can not resist writing just a little.

We met in session at Amite City, the parish site of Tangipahoa, on May 26. It was delightful to be there and enjoy the hospitality of the people of that city. The conference was not only highly entertained, hut the attendance was proof of the interest now pervading the church.

The meeting was presided over hy Mrs. R. E. Stearns. In summing up the work of the district, the secretary showed how the splendid forward movement of the missionary work had increased. An advance along all lines was seen in every auxiliary report.

The conference was distinguished by the presence of many gifted speakers. Mrs. Niebergall, the Conference President, gave an interesting and instructive talk on her trip to Richmond. Other themes of importance were, "Children's Work," by Mrs. Harper; "Social Service," hy Mrs. C. C. Devall; "Unorganized Women," by Rev. N. E. Joyner; "Christian Education," by Rev. A. S. Lutz. Rev. Alonzo Early and others gave inspiring talks.

The opening address by the District Secretary is worthy of honorable mention for the expressions and presentations of conditions and needs of the district.

The meeting was without a discordant note.

The Conference goes to Hammond next year. The prospect occasions pleasant anticipations.

Mrs. J. P. SKOLFIELD,
Corresponding Secretary, Baton Rouge Auxiliary.

DIRECTORY OF SHREVEPORT METHODIST PREACHERS.

Rev. R. H. Wynn, presiding elder; residence, 823 Monrovia Street; telephone 3339; P. O. Box 823.

Rev. Geo. S. Sexton, First Church; residence, 2222 Fairfield Avenue; telephone, office, 128.

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Rev. H. B. Hines, Cedar Grove; residence, 66th Street, Cedar Grove.

Rev. J. M. Boykin, Bossier City; residence, Bossier City.

Rev. A. W. Turner, Superintendent Anti-Saloon League; residence, 2639 Greenwood Road; telephone, residence 1779; office, Commercial National Bank Building.

Rev. A. S. Lutz, Conference Educational Secretary; residence, 1063 Sheridan Avenue.

Rev. R. E. Smith, Centenary College.

Rev. Roy Moore, Centenary College.

Rev. D. B. Raulins, Centenary College.

Rev. B. C. Taylor, Centenary College.

Rev. R. L. Armstrong, Centenary College.

Rev. J. B. Grambling, Centenary College.

Rev. W. F. Henderson, Sr., Cedar Grove, La., Superannuate.

Love in the life is like a downy pillow under a tired head.—Exchange.

The man who will not laugh is fit for intrigue and violence.—Exchange.

THE CHRISTIAN EDUCATION MOVEMENT IN THE GREENVILLE DISTRICT.

(We clip from the Clarksdale Daily Register of June 15, the following account of the Educational Campaign in the Greenville District. The record made is a notable one.—Editor.)

In the great Educational Movement now on in the M. E. Church, South, the Greenville District is responding most nobly. Out of a magnificent faith, consecration, and loyalty the people called Methodists of this district are giving out of their very living, and the Methodist preachers have given full proof of their ministry by their heroic spirit and courageous efforts. Truly they are God-called, God-sent heroes of the faith.

This has been probably the most remarkable campaign ever carried through in this great Delta country. Despite financial reverses and corresponding depression, what seemed at the opening of the campaign a Gibraltar of impossibility has opened wide a welcoming door of magnificent opportunity.

Subscriptions for the Greenville District at this time total $118,000, with more to come. The campaign has not yet closed. In the charges where the assigned quota has not been subscribed, preachers and committees are working earnestly and hard to gain for the church a complete success.

Seven charges of the district have subcribed their quotas in full. They are as follows:

Boyle, Rev. C. A. Northington, pastor; Clarksdale, Rev. E. Nash Broyles, pastor; Friars Point, Rev. C. P. Moss, pastor; Greenville, Rev. E. S. Lewis, pastor; Hollandale, Rev. J. A. George, pastor; Merigold and Alligator, Rev. L. A. McKeown, pastor; Shelby, Rev. J. M. Wyatt, pastor.

IN PATAGONIA.

"Many are the strange and interesting native tribes that are found in the Americas. Among the most interesting are the people of the ostrich, who inhabit an almost as yet unknown country, and in language, and character, and race, are altogether distinct from other Indians," says an article on "People of the Ostrich" in the January number of Boys' Life. "They live in the remote and almost legendary regions of the 'land of large-feeted men,' a land, that like Chili, Peru, Mexico, and northwest South America, has its story of the existence of a hidden city among the unexplored wilds of their Cordilleras.

"The Techuelches of Patagonia, that vast peninsular end of South America, are scattered across it, from the Straits of Magellan and the Rio Negro—a territory of over 1,000 miles in length and 300 at its narrowest. A brave, active, athletic people, wonderful horsemen, singularly expert with their weapons and implements, who lead a wandering life, and hunt the wild cattle, the guanacos—and ostriches. For Patagonia is a home of that splendid bird, which was there ages before men crossed its path in the faraway wilds of the interior. To the Tehuelches, this fine bird is as important in their existence as the guanaco, for they are a race of hunters, and grow but little food for themselves."

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania St., telephone, Uptown 1105;; office, 327 Carondelet St., telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence St., telephone, Hemlock 2461.

Rev. C. D. Atkinson, Parker Memorial, residence, 734 Nashville Ave., telephone, Uptown 447.

Rev. H. T. Carley, editor, New Orleans Christian Advocate; residence, 1125 Fern St., telephone, Walnut 1238; office, 512 Camp St., telephone, Main 4373.

Rev. W. C. Childress, Sup't City Missions; residence, 815 Washington Ave., telephone, Uptown 495.

Rev. W. L. Duren, Rayne Memorial; residence, 1421 Constantinople St., telephone, Uptown 1188.

Rev. J. D. Harper, McDonoghville, La.

Rev. R. H. Harper, First Church; residence, 5830 Prytania St., telephone, Uptown 329.

Rev. H. N. Harrison, Felicity; residence, 1818 Chestnut St., telephone, Jackson 1753.

Rev. W. D. Kleinschmidt, Louisiana Avenue; residence, 1110 La. Ave., telephone, Uptown 2805.

Rev. G. V. Romano, Italian preacher; residence, 1319 N. Rampart St., telephone, Hemlock 468.

Rev. Jno. T. Sawyer, superannuate; residence, 1232 St. Mary St., telephone, Jackson 1404.

Rev. J. E. Seife, Epworth; residence, 438 S. Scott St.

Rev. Ellis Smith, Carrollton Avenue; residence, 1125 Fern St., telephone, Walnut 1238.

Rev. Marion Browning, Mary Werlein Mission; residence, 1026 Tchoupitoulas st.; telephone, Main 247.

Rev. C. C. Wier, Algiers; residence, 236 Olivier st.; telephone, Algiers 138.

Stephen S. Thomas, Conference Centenary Secretary-Treasurer; residence, 1432 Fern st., telephone, Walnut 2899-W; office, 327 Carondelet st., telephone Main 5688.

NEWS FROM LAKE JUNALUSKA.

The Southern Assembly at Lake Junaluska has opened already with a large number of cottagers and residents at the hotels. The grounds are becoming very popular, as evidenced by the fact that they are moving in earlier this year than usual, which promises well for an enlarged season.

The business office of the Assembly Grounds is just being completed. This beautiful building on the edge of the Lake adds greatly to the beauty and convenience of the grounds.

The Laymen's Week Committee is opening offices and headquarters at the Terrace Hotel under the direction of Rev. A. E. Clement, Nashville, Tenn., assisted by Miss Maude McCulloch, of Washington, D. C. Their plan contemplates enlargement of the laymen's interests during the week of August 8-13, at which time the leading laymen of the Southern Methodist Church will assemble. Their program embraces strong addresses on their activities in the local church, together with an Open Forum for questions and discussions. This promises to be one of the leading features of the summer's work.

The new bridge across the dam adds greatly to the convenience and beauty of the Lake.

The new bath house will offer inducements to the lovers of the water, as bathing will be greatly enhanced by the addition.

Already the golf links are being utilized, under the direction of a golf professional, Mr. R. Scalley, who is giving training to those who desire better knowledge of this exhilarating sport.

The Sunday school buildings are almost completed. The concrete sidewalk has been extended to the peninsula beyond. The laundry stands convenient for service. The cafeteria, erected by Mr. J. B. Ivey, is a new feature, and will greatly enhance their service to the Assembly. The two dormitories completed seem ample to accommodate the Sunday school workers. The Southern Assembly will furnish recreation and the greatly needed rest for the Sunday school forces, as well as afford them an opportunity for close study of the courses offered.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles District—Third Round.

Hornbeck Ct., at Holly Grove, July 3, a.m.
Many Ct., at New Hope, July 3, p.m.
Leesville, July 10, a.m.
Zwolle Ct., at Pickering, July 10, p.m.
Noble Ct., at Bayou Scie, July 17, a.m.
Carson Ct., at Longville, July 17, p.m.
Indian Bayou, July 20, p.m.
Patterson and Jeanerette, at Patterson, July 24, a.m.
Branch Ct., at Church Point, July 24, p.m.
Opelousas, July 31, a.m.
Eunice Ct., at Reaves, July 31, p.m.
Morgan City, Aug 7, a.m.
Franklin, Aug. 7, p.m.
Lake Charles, Aug. 14.

C. A. BATTLE, P. E.

Monroe-Ruston Dist.—Third Round.

Taliulah, preaching, July 3, 11 a.m.
Winnsboro, at Boeuf Prairie, July 7.
Bastrop, at Humphrey, July 10, preaching 11 a.m.
West Monroe, at Community, July 12.
Elmore, at Long Straw, July 14.
Lake Providence, preaching, July 17, 11 a.m.
Midway and Epps, at Midway, July 18.
Calhoun, at Wilhight, July 22.
Simsboro, at Salem, July 24, preaching 11 a.m.
Mangham, at Union, July 26.
Bonita, at Bartholomew, July 30, 31.
Farmerville, at Greenville, Aug. 4.
Waterproof, at Wesley, Aug. 6, 7.
Eros, at Douglas, Aug. 9.
Oak Grove, at Pioneer, Aug. 11.

K. W. DODSON, P. E.

Alexandria Dist.—Third Round.

Trout and Good Pine, at Trout, June 29.
Elizabeth, at Hopewell, July 3, a.m.
Oakdale, July 3, p.m.
Lecompte, at Lecompte (conference), July 6.
Oberlin, at Melder, July 10, a.m.
Glenmora, July 10, p.m.
Pleasant Hill, at Beulah, July 17.
Marksville, at Bay Hill, July 24, a.m.
Lecompte, at Meridian (preaching), July 24, p.m.
Natchitoches, July 31.
Boyce, at Tioga, Aug. 7, a.m.
Pineville, Aug. 7, p.m.
Campti, at Clarence, Aug. 13, 14, a.m.
Colfax, at Colfax, Aug. 14, p.m.
Provencal, at Provencal, Aug. 16.
Liberty and Oak Grove, at Center Point Camp Ground, Aug. 18.
Columbia, at Boeuf River, Aug. 20, 21
Alexandria, Aug. 28.

W. L. DOSS, JR., P. E.

Baton Rouge Dist.—Third Round.

Keener Memorial, July 3, a.m.
Gonzales, at Carpenter's, July 3, p.m.
Kentwood, at Mt. Hermon, July 10, a.m.
Greensburg, at Tabernacle, July 12, a.m.
Amite, July 13, p.m.
Springfield, at Red Oak, July 17, a.m.
Franklinton, July 24, a.m.
Franklinton ct., at Zona, July 24, p.m.
Natalbany, at Lee's Landing, July 31, p.m., and Wesley, a.m.
Denham Springs, at Live Oak, Aug. 6, 7, a.m.
St. Francisville, at New Hope, Aug. 14, a.m.
Olive Branch, at Camp Ground, Aug. 17, p.m.
Pine Grove, at Camp Ground, Aug. 17, p.m.

J. W. LEE P. E.

Shreveport Dist.—Third Round.

Oil City, Thurs., June 30, p.m.
Gibsland, at Oak Grove, Sat., July 2.
Athens, at Wesley Chapel, Sunday, July 3.
Haughton, Wednesday, July 6.
Arcadia, Thursday, July 7.
Logansport and Bethel, Sunday July 10.
Vivian, Wednesday, July 13, p.m.
Bayou La Chute, Sunday, July 17, a.m.
Lake End, Sunday, July 17, p.m.
Grand Cane, at Keithville, Wednesday, July 20.
Wesley, at Holly Springs, Saturday, July 23.
Coushatta, Sunday, July 24.
Cedar Grove, Wednesday, July 27.
First Church, Shreveport, Fri., July 29.
Sibley, at Pine Grove, Sat., July 30.
Minden, Sunday, July 31.
Haynesville, at Colquitt, Aug. 6, 7.
Pelican, at Mitchell, Wed., Aug. 10.
Ringgold, at Rocky Mount, Aug. 13, 14.
Bienville, at Burke Place, Sat., Aug. 20.
Castor, at Ashland, Sun., Aug. 21.
Plain Dealing, at Concord, Aug. 27, 28.

R. H. WYNN, P. E.

NEW ORLEANS
CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JULY 7, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

"I AIN'T BOTHERED NONE."

Years ago, we knew a player on a great football team who was quick to take advantage of every opportunity to conserve his strength during a game. When, after a scrimmage, he would be stretched out on the field apparently unconscious and his team mates would bend over him to learn the extent of his injuries, he would whisper to them, slangily but expressively, "Be non-scared—I ain't bothered none." Without raising the question of the ethics of his conduct, we cannot but commend his confidence in the security of his own position and his optimistic attitude toward the outcome of the game. The incident at least teaches us the much-needed lesson in these days that there is no occasion for our becoming unduly alarmed over what may seem to us to be determined assaults upon the faith delivered to the saints. We know of no surer word of Scripture than the comforting statement of Paul to Timothy, his son in the gospel, in connection with the teaching of some who had erred concerning the truth: "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." We cannot, of course, look with complacency upon any deliberate effort of anybody to tear from their moorings those who have felt themselves safely anchored in the harbor of faith; neither can we think of it as any other than a tragedy when even one soul is made uncertain as to the fundamental verities by the teaching of confessedly reverent students of the divine revelation. But that the gospel of Jesus Christ will, or can ever, be invalidated by the mightiest efforts of even its most determined foes, we have not the slightest fear. If the Master himself declared that the gates of hell shall not prevail against his church, we may well believe that it is able to resist the assaults of puny men.

SLIGHTLY INCONSISTENT.

An amusing item is going the rounds of the press concerning a happening in the recent meeting of the American Federation of Labor in Denver, Colo. An effort to unseat all delegates who did not have a union label on all articles of wearing apparel was overwhelmingly defeated, one member declaring that if non-union garments were removed, there would not be enough barrels in Denver to clothe the delegates in decency. It strikes us as slightly inconsistent that the organization that insists so strenuously upon the union label for the public generally should even hesitate in demanding it of its own members. "Consistency, thou art a jewel!"

JUNE WEDDINGS.

June is proverbially the month in which young people are prone to join themselves together in holy wedlock. While we have seen no statistics concerning the number of marriages during the month just closed, we presume the record is as good as heretofore. The establishment of a new home is one of the most beautiful, as well as one of the most solemn things in the world. It is the beginning of an estate instituted of God in the time of man's innocency, and as it signifies to us the mystical union that exists between Christ and his church, it is peculiarly appropriate that it should not be enterprised or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God. That it is so undertaken we fear is not true in many cases; but surely no right-thinking young man or young woman can enter upon such a sacred relationship with any other than a serious realization of the momentous issues involved. Even the most flippant can scarcely be unaware of the religious significance of the event. The future of this nation and of all nations would be secure if, from the very beginning, all newly-established homes would become centers in which religious convictions would predominate and from which religious influences would emanate. If we could say but one word to all the brides and bridegrooms who are entering so happily and so hopefully upon their marital life now, it would be this: "Identify yourselves with the church in the community where you live, and give to the work of the church a proportionate part of your time, talents, and means." The church stands always for all that is best in every form and phase of life, and it is through identification with the church that we can best minister to our own deepest needs and to the needs of those whom we are under obligation to serve. And it is in this ministry that we find real and abiding happiness.

THE PRIZE FIGHT.

It is a matter of small moment that Dempsey knocked out Carpentier in the fourth round of their fight at Jersey City last Saturday. It is a serious thing, though, that enough people wanted to see the brutal exhibition to pay more than a million and a half dollars for the privilege, and that business was practically suspended throughout the country on Saturday while old and young, rich and poor, great and small talked about the probable outcome. We do not know to account for such widespread interest in a physical contest between two men except on the supposition that the love of a fight has not yet been eradicated from the blood of a people who, in their primitive days, made physical force largely the standard of right. We suppose we should not be especially concerned about the interest taken in this prize fight, though, so long as the great nations of earth undertake to settle their differences on the field of battle. Since Dempsey is reported to have received $300,000 and Carpentier $200,000 for the thirteen minutes and sixteen seconds they spent in the ring, we presume they counted it a profitable afternoon. If a preacher should receive one-tenth of the smaller amount for a week's fight against the forces of evil, there be those who would expatiate at length upon the commercialized instincts of the present-day ministry. It is the habit of a good many people to place the least value upon things that are worth most.

WE PROTEST.

We have only words of commendation when a great fraternal and benevolent organization undertakes to secure greatly needed material help for a most deserving and useful charitable institution. But when the means of securing that help is designated a "Hoo-Rah" and Sunday is chosen as one of the days upon which the entertainment is to be given, and the mayor of the city issues a proclamation in which he urges the people to contribute to the success of the "Hoo-Rah" on Sunday, as well as on Monday, we enter a protest in the name of the thousands of Protestant Christians in the city who cannot bring themselves to believe that God can be honored or humanity served by a "hoo-rah" program on the day that has been set aside from the very beginning of history as a day of quiet, rest, and worship. We are not fanatical on the subject of Sunday observance, and we do not believe that this age is called upon to follow the letter of the law of past ages; but we believe with all our heart in the fundamental principles of the spiritual life that Sunday protects, and we shall never cease to contend for that day's freedom from forms of activity some of which, to say the least, are not proper on any day. Since the Sabbath was made for man, man ought to use it as it was intended to be used.

HAVE FAITH.

It is a strange thing that so many Christians confess that their faith is weak. How can their faith be weak in view of what God has already done for them?

New Orleans Christian Advocate

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To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

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"MINE HIGH PLACES."

By Julia H. Thayer.

"He will make me to walk upon mine high places."—Hab. 3:19.

There are high places in the soul—
Thank God for that!—where we may be
Beyond the bounds of earth's control
And in celestial company;
Where unto human nature weak
Love's supernatural powers are given;
Where we may even look and speak
As we shall look and speak in Heaven.
—Exchange.

A TRIBUTE TO DR. FRANK M. THOMAS.

By Curtis B. Haley,
in July Methodist Quarterly Review.

On Monday, May 9, 1921, the spirit of Frank Morehead Thomas went out from its earthly tabernacle and passed into the home eternal to be forever with the Lord. How very much that spirit and that body had suffered during the past two years nobody here really knows, for Frank Thomas possessed a soul that was too great to dwell in conversation or in correspondence upon his infirmities, or to utter complaint about his own sufferings. His was always the spirit of hope.

It was during the early spring of 1920 that I first noticed what appeared to be a slight difference in the elasticity of his step, and also that in dictating his correspondence there was not that spontaneous directness of thought and expression of ideas that had hitherto been so striking a characteristic with him. Shortly thereafter it appeared that he was becoming more or less absent-minded; but as this has been a common trait with other great men and men of affairs with whom I have been associated, nothing especially was thought of that. However, late one evening in April or May, 1920, just before we parted for the night he confided to me: "The doctors say that my system is saturated with poison from my antrum, and I expect to go to a sanitarium for treatment."

He did go to a sanitarium in Louisville, and after spending some time there resting and taking treatments he appeared to be somewhat improved and expressed the hope that he would soon be able to do full work. And it may be said here with all truth that he literally yearned to be at work in his Father's vineyard—writing, preaching, speaking a word in season and out of season.

That the reader may fully understand all of the references that follow it seems fitting to say here that when Dr. Thomas was elected Book Editor and Editor of the Review he did not move his family to Nashville and take up his residence here, but rather made his home at Bowling Green, Ky., seventy-five miles north of here, where he was born, where he had spent the most of his life, and where his beloved mother still lives in age and feebleness extreme.

In the days of his prime he spent one or two days every week in the office at Nashville; and on these visits to the Publishing House it was his habit to come down on an early train, look over manuscripts that had been laid aside for his consideration, read personal and special letters that had accumulated on his desk, dictate replies thereto, receive callers, etc.; while at about five o'clock, after the whirl of the machinery on the lower floors of the Publishing House had ceased, he nearly always came to my office and spent an hour or so in free and easy conversation. It was on these rare occasions that I came to know him intimately, and to love him as a father and brother. For those were high times when we talked about the preachers, about people in the public eye, about things, about events great and small, about our work, about our families, about sin, about religion, about God!

In these vesper meetings, when formality was thrown to the winds, he was always the principal speaker. The part I played was usually to listen attentively, to ask questions or throw out suggestions, or to express approval or agreement; and sometimes—not very often—we disagreed on some point! But I think I may say with all frankness and honor and candor that whenever we did disagree we continued our discussion until we reached agreement or at least similar points of view—so open-minded were we with each other.

One evening as we rambled along in our conversation I told him that in a letter from my mother she remarked that she had confidently expected the last General Conference to elect him to the episcopacy. Without an instant's hesitation he replied facetiously and with a smile: "Ah, I thank the Lord he spared me that!"

Once when we two were all alone, at his suggestion, we got down on our knees and had a season of prayer, and he asked me, the humblest of laymen, to pray for him! Oh, the sacredness and the impressiveness and the solemnity of that wonderful hour I shall never forget!

There are many other personal reminiscences that I should like to relate, but this seems neither the time nor the place for them.

Be it said, however, that he was the soul of brotherly kindness; and how he did love the brethren! I have heard it said that there is not a young preacher in the Louisville Conference who has not been helped by him in one way or another—and all who have felt the power of his life in personal contact know how he yearned that our preachers should be fully equipped mentally and spiritually for service.

And he was the most appreciative man I ever knew. He never wrote me a letter that he did not express appreciation in some way. On June 2, 1920, just one year before his death, he wrote me from his bed, with a pencil on a piece of yellow paper, a letter in which he discussed various official items, and among other things said: "I have been running a slight temperature this week, but it seems to be coming back to normal. I regret to throw so much work on your already burdened shoulders; but if it is the Father's will that I should get my strength fully back, I will try to repay you. Ask my friends in the House to remember me in their prayers." On July 8 he wrote again: "My antrum trouble is much better, but I realize that I am still far from being myself. Remember me in your prayers." The very next day he wrote again: "It seems unnecessary to mention my illness in the Review. I would like to put in a note stating how heavily the church is indebted to my assistant for this number. I sincerely trust that you enjoyed your visit to your dear mother. I know you did, and I am sure that the aged saint was happy to have you with her."

From the letters quoted above it is apparent that more than a year ago he had some lingering doubt as to his ultimate recovery; and beginning about that time his trips to Nashville became less frequent. While on his last trip to the office, about the first of March, he remarked to me: "I believe that if I had moved to Nashville when I was first elected Book Editor, instead of trying to do my work at long distance from Bowling Green, and running around from there to Conferences and all kinds of meetings, I would be a well man today." And who knows?

Early in March he went to Battle Creek for treatment, and while there he had his antrum opened. He was on the operating table for more than an hour, the surgeons found abscesses, and he was much weakened by this experience. After a few days' rest there following the operation, he returned to Bowling Green; but I am advised that he suffered constantly with headache and was unable to sleep. But so far as his letters were concerned his spirit was not broken, for in the very last letter that I received from him, under date of April 25, he said: "I returned home last week from Battle Creek with my antrum trouble much relieved, I think, by the rather severe operation. I was quite weak on my return and am still rather weak. If I can gain sufficient strength, I hope to get to Nashville the latter part of the week."

If perchance he came to Nashville on an afternoon or night train it was his custom to wire and ask me to have a room reserved for him at the hotel. With the closing words of his last letter on my mind, is it any wonder that, on the afternoon of May 9, when a messenger handed me a telegram, I remarked to my wife (who had stopped in to tell me of a wonderful spiritual missionary meeting that she had attended, and was just departing): "Wait a moment; I suppose this is from Dr. Thomas telling me that he will be down on the afternoon train. Let's ask him out to dinner?" But this expressed prophecy was in vain, for a moment later it was revealed that the message was not from him, but about him. It was from his brother, Mr. R. C. P. Thomas, and read: "My brother, Rev. F. M. Thomas, died this afternoon. Will advise you later about the funeral arrangements."

O the shock of it all, and the thoughts that surged through my very being! The news of the death of a blood relative could not have brought more sadness to me. My rare friend of lofty character, my friend who rendered such splendid service to the church, my friend who loved his fellow men, my friend who would not knowingly or willingly harm another, my friend who thought of the needs of others when his own suffering body was in travail—gone home! By the beckoning of thy hand we shall follow some sweet day! We now better understand the emotions that must have flooded your pain-racked body when you preached your last sermon from Job xxiii. 3: "Oh that I knew where I might find him! that I might come even to his seat!" And can you not now say with even fuller understanding than when here among us in the flesh, "I know that my Redeemer liveth?"

Of the tragedy that closed his life I dare not speak except to say that it was as certainly the result of the disease from which he was suffering as if he had died in bed surrounded by his family and friends without any overt act on his part. Nor can I believe that God will hold this against him any more than if he had walked out of an open window in his sleep. And as we sometimes delight to welcome the unexpected guest, did not the angels in heaven so welcome him?

I thank God that I was privileged to know him as a personal friend. To have lost him makes life a good deal the lonlier and the poorer.

THE BOARD OF EDUCATION AND THE CHRISTIAN EDUCATION COMMISSION.

The Christian Education Commission met in Nashville on Tuesday, June 21, for the purpose of receiving and surveying the report of the Director-General of the Christian Education Movement. On the following day the Board of Education held its annual meeting and in turn received and surveyed the report of the Commission. In view of the large program of our church in relation to Christian education and the great movement which is before Methodism, the meetings of the two bodies were of unusual interest.

The report of the Director-General set forth that about $18,000,000 has been raised for Christian

education in the financial campaign. This means approximately half of the total objective. The fact that the goal was not reached was attributed to the severe financial situation of the country, which was described as being the worst of its kind in history. The Director-General reports that the amount pledged did not by any means represent the interest of Methodist people in the cause of Christian education, and that, therefore, the campaign would be continued until the meeting of the next General Conference, if necessary, in order that the full amount demanded by the needs of the various Institutions may be secured.

To that end plans were made for continuing the financial aspects of the movement at a later date. A careful tabulation of charges which failed to reach their quota will be made, and all possible assistance will be given in enabling them to measure up to the duty before them.

The report of the Treasurer showed that the total expense of the Movement was $614,171.17, after all assets are deducted. This amount ran somewhat above the original estimate, the increase being caused by the raise in railroad and Pullman rates, the tremendous increase in the price of printing, the extension of the time of the Movement for two additional months, and the unfavorable financial situation which made it necessary to conduct the campaign with far greater intensity than had originally been planned.

Action was taken which merged the functions of the Commission with the Board of Education, which entered into a re-organization with a view of prosecuting its whole task. The Commission delegated all of its powers to its Campaign Committee, and this committee in close co-operation with the executive committee and the headquarters staff of the Board of Education will continue the work until the meeting of the next General Conference. The Board of Education assumed all of the outstanding obligations of the Commission, and took over its staff of employed officers and secretaries.

In the re-organization of the Board of Education, Dr. Ed. F. Cook, President of Scarritt Bible and Training School, was elected associate secretary. Dr. Cook will enter upon his new duties immediately and will have charge of the work of the Conference Educational Secretaries throughout the connection. Dr. Elmer T. Clark, the Publicity Director of the Christian Education Commission, was elected Editorial Secretary and will head up the department of publicity of the Board of Education. A department of Spiritual Resources, of which Dr. P. L. Cobb is secretary, will be maintained jointly by the Centenary Commission and the Board of Education. Dr. R. H. Bennett will continue as secretary of Life Service, while Prof. W. E. Hogan was elected treasurer, succeeding Mr. D. M. Smith, whose illness made his resignation necessary. This headquarters staff, under the presidency of Dr. Stonewall Anderson, the executive secretary of the Board, will prosecute the financial campaign to completion and have charge of the conservation program.

The Conference Educational Secretary will, in most cases, be the official collection agent in the Conferences, although a provision is made for employing a separate collection agent or treasurer where it may be necessary. All cash and pledge cards will be sent to the office of the Conference Educational Secretary, except the cards on which the gifts were directed to specific institutions, in which case they will be forwarded to the institutions named as beneficiaries.

There was a distinct note of hopefulness and encouragement in the meetings of both the Christian Education Commission and the Board of Education.

While there was disappointment that the full financial objective was not realized, there was no element of surprise in the situation. Far better than any others the leaders realized that they have been up against a proposition of unparalleled difficulty. "On account of the economic situation," declared the adopted report, "hundreds of churches that never knew failure have fallen below their quotas," and thousands of individuals in sympathy with the cause have made nominal contributions or none at all. These churches and individuals, with altered conditions, will yet do their part.

"We regard ourselves, therefore, under the highest obligations to the church and to our schools to continue the campaign until the General Conference for the purpose of raising the full $33,000,000, and we instruct the Campaign Committee to work out plans whereby at a later date, when conditions are improved, the churches whose quotas have not been raised in full shall be given another opportunity to subscribe."

CHINA FAMINE RELIEVED.

By Dr. W. W. Pinson.

A letter just received from the national headquarters of the China Famine Fund brings the cheering assurance that the tragic situation which has called forth such a quick and hearty response from the Christian public in America is near its end. The following paragraphs from this letter are self-explanatory:

"Happily, although unexpectedly, our work on behalf of the famine sufferers in China is about completed. From newspaper statements you doubtless have already learned of the favorable radical change in the situation in China, which cables just received from Pekin report. These cables advise that recent contributions from the Chinese themselves have greatly exceeded the largest expectations; also that abundant rains have now fallen throughout the famine area and harvests are therefore assured where two weeks ago complete failure was threatened. The American Committee rejoices, therefore, that the task for which it was appointed and for which its State and local organizations were established, has been accomplished.

"It is suggested that committees close their work as quickly as possible, making prompt remittance of funds on hand to the National Treasurer. The National office will continue (on a minimum basis) for several weeks to come and will be prepared to receive belated remittances. Such funds as are received in excess of actual famine relief needs, including deferred remittances which may reach us throughout the summer, will be applied through other accredited agencies to famine prevention and other post-famine problems."

The national committee recognizes the temporary nature of the work it was called on to do and the permanence and importance of the work of the Foreign Mission Boards in relation to the whole question of famine prevention, caring for orphans and all the processes of reconstruction that will necessarily go on for some time in the stricken area.

Nothing could have more beautifully illustrated the altruistic spirit of our people than the promptness and liberality with which they responded to this call of a distant people. This act of relief constitutes another tie to bind the American people and the Chinese people in a bond of friendship. The relief furnished is all the more to be appreciated when the financial condition under which it was given is taken into account.

The part played by the Methodist Episcopal Church, South, is cause for gratification and has brought the warmest recognition and congratulations from the national committee. Ours was the first Board to cable a gift of any consequence to the field. In the first several months, ours was the largest donation that had been received. Throughout the past six months, contributions have poured into our treasury at the rate of from $1,000 to $4,000 a day. This has come about without any great pressure. First the church at large was called upon through the press and through letters issued to many of our laymen and all of our preachers. This brought a response that was unparalleled in our church.

Later the Sunday schools were called upon for definite contribution and this brought a surprising result from every quarter of our church. We can safely say that the total which passed through our Treasurer's hands for this purpose will amount to nearly a quarter of a million dollars. The significance of this [illegible] the noble impulse and spirit [illegible] which lie behind it. Our people [illegible] quick to respond to the [illegible] any where on the globe. [illegible] the spirit of Him who said: "As ye did it unto the least of these, my brethren, ye did it unto Me," is in the heart of our people.

As an illustration of the way in which our extension of the helping hand [illegible] Chinese, the following letter received [illegible] the article is a good example:

"Shanghai, China, May 17, 1921

Dr. W. W. Pinson,
Board of Missions, M. E. Church, South,
Nashville, Tennessee, U. S. A.

My Dear Dr. Pinson:

It is with great pleasure that I read your letter of April 2. As a member I take pride in the affiliation of the church that has done so splendidly for the famine sufferers. As a Chinese citizen I wish to express to the Board of Missions my hearty gratitude for the church's most generous contributions, which gratitude is partaken by all who are working for the relief of our fellow countrymen in distress.

With kind regards, I am,

Sincerely yours,
(Signed) C. C. NIEH."

Mr. Nieh is President of the Chinese General Chamber of Commerce.

TO THE PRESIDING ELDERS, PASTORS, AND CENTENARY TREASURERS, MISSISSIPPI CONFERENCE.

My Dear Co-workers: July is with us again, and the year 1921 is half gone already. The time has come when every one must "get busy" if we are to collect the Centenary pledges due. It will take a great deal of effort on the part of every one, but nothing worth while is ever attained without concentrated, earnest effort to bring it about.

We suggest that each Treasurer get a committee to help him, if he has not already done so, and see every Centenary subscriber in his church who has not paid his pledge. Do this before July 20, and send in a report of his collections to this office by July 24, or earlier if possible.

The pastors, too. We urge that they keep the Centenary and the necessity of paying all pledges as they become due, in the minds of the people of their churches. We urge that every one stress the importance of paying NOW and not waiting until later in the year, for not only is the money needed at this time, but if "put off" until later in the year, when other church activities are demanding attention it will be harder to collect the pledges.

Now, let's all work together and see if we cannot make July a most successful month, and climb higher than ever before in our percentage of pledges paid in this Conference. We can only do so by each and every one of us doing his best for the advancement of the Centenary in his church, charge, district, and Conference.

Any assistance we can render towards the "ongoing of His Kingdom" through the Centenary, we will be very glad to give. Yours for service,

W. D. HAWKINS,
Conference Missionary Secretary,
Conference Centenary Treasurer

CARD OF THANKS.

We wish to try to express our deep appreciation to the many friends of Weir, Chester, and surrounding communities, who so kindly and faithfully gave aid to us during the illness of our loved one, Rev. J. C. McElroy; and for the kindness and sympathy shown during our late bereavement. We also wish to express our appreciation to Brother Storment for his great kindness. God alone can reward such kindness as has been shown us. May God's richest blessing rest on each one.

Signed by: Mrs. J. C. McElroy, and children — O. D. McElroy, W. H. McElroy, Miss Thelma Stevens.

CENTENARY COLLEGE COMMENCEMENT.

Well, Mr. Editor, the Commencement is over—all except the shouting over the honorary degrees which we were pleased to confer upon the brethren. Rev. Briscoe Carter and Rev. Chas. W. Webdell drew a D.D. each, and Col. T. Sambola Jones and Bishop W. F. McMurry each landed an LL.D. We all enjoyed it with them. Dr. Webdell preached our Commencement sermon and Col. Jones delivered the Baccalaureate address. Dr. F. S. Parker preached before the literary societies.

We had three literary graduates receiving the A. B. degree, as follows:

Miss Warrena Harlow, E. V. Duplantis, and Garland G. Smith. They looked wise and otherwise in their neat caps and gowns, and played their part well. There were thirteen graduates from the Academy, most of whom we hope to admit into the College in September.

One of the most enjoyable features of the Commencement was the picnic dinner on the campus graduation day. How you would have enjoyed being with us and partaking of the grand old barbecue and the high fellowship of the occasion!

The annual Board Meeting was one of the most enthusiastic and harmonious in all the history of the College. The Trustees are wide-awake and determined to make the institution equal to the best. I have seen many Trustee and Board Meetings, but I have never seen one where there was more of the wholesome and inspirational spirit of progress and constructive work than I saw in this meeting. Dr. Sexton, the newly elected president, was given an ovation when he outlined his policies and reported progress in raising the finances.

Encouraging reports come from all over the State; the financial situation is clearing up for Centenary; inquiries for the next session are pouring in, and we are all elated over the prospect.

R. E. SMITH.

SCHOOL FOR URBAN PASTORS AND LAY WORKERS.

This school was held at Conway, Arkansas, June 7-17, 1921. It was the first of its kind ever conducted under the auspices of the Methodist Episcopal Church, South, and was arranged for by the City Division of the Department of the Board of Missions.

The primary purpose of the school was to bring together a number of the pastors and lay workers in our city churches; have them carefully study the problems confronting the churches and allied organizations in the cities and the best methods of solving them.

There were fifty-one persons in regular attendance, representing seven States. Probably a like number from the School for Rural Pastors and Lay Workers visited the various classes.

It was a school in every sense of the word and courses were offered in Religious Education, Evangelism in City Churches, The Survey, Representative Successful City Churches, The Problems of the Modern City, and the Woman's Work in the City Churches. Classes were held each day of fifty minutes' duration. Sunday excepted, from 8 a.m. to 12 m. The faculty consisted of nine members, each having had large experience in the particular field concerning which he or she taught. The practical as well as the theoretical phases of the foregoing subjects were presented by them, the emphasis being on the former. In addition to the foregoing program, a forum was conducted from 12 to 1 p.m., by Dr. Worth M. Tippy, Executive Secretary of the Department of Church and Social Service, Federal Council of the Churches of Christ in America, on the Church and Social Service. The subject matter presented was intensely practical and of great profit to those attending.

Each evening a joint meeting was held for those attending the School for Rural Pastors and Lay Workers, which was in session at the same time. At these meetings addresses were delivered of interest to both groups, by such men as Bishop Edwin Hughes, Doctors Paul L. Elvogt, Alva M. Taylor, Bradford Knapp, J. H. Reynolds and Chas. C. Selecman.

Those in attendance showed great earnestness and enthusiasm for the work. They not only took the required courses and attended the regular class periods, but requested special ones which were arranged for. Something of the appreciation of the School and its work and the wishes of those who attended it may be gained from the following report:

Report of the Findings Committee. Conway School for Urban Pastors and Lay Workers.

Whereas, there has been a growing consciousness of the need of a more vital relation of the church to the individual and to the community in order that the principles of Christianity might permeate and influence the whole social order; and whereas, a School for Urban Pastors and Lay Workers, where, under the tuition of expert workers in all the departments of church activity; and whereas, every one who has been in attendance upon this school has been profoundly impressed with the vision of the great task of the church and better fitted in every way to lead the forces of righteousness in a more efficient manner to the successful accomplishment of its great responsibility, each of us having seen the vision and received the inspiration so vitally necessary to arm us for the task; therefore, be it resolved:

First—That we extend to the Board of Missions our sincere and grateful appreciation for making possible this great opportunity of receiving the instruction that has been given in the school. The enthusiasm and earnestness that have marked the work of every one in attendance leads us to believe that the Board never expended a like sum of money to greater advantage and that will accrue in greater results to the church; that since the school meets such a vital need of the field, we earnestly urge that the Board provide a sufficient number of schools next year, so distributed as to location, that the largest possible number of our pastors and workers may avail themselves of the instruction given; the term of these schools to continue over one Sunday only, that the attendance may remain intact until the completion of the courses offered.

Second—Be it further recommended that a system of credits be co-ordinated with our colleges, universities and theological seminaries. If this be impossible, it is recommended that the courses be standardized so that the results may lead to the awarding of certificates.

Third—It is further recommended that the Board of Missions establish at Nashville a circulating library of books covering at least the fields of Social Service, Religious Education, and Evangelism.

Fourth—That so far as possible these schools may be held at the Eastern and Western Assemblies.

Fifth—That we extend to all the teachers in the school our sincere thanks for their painstaking and careful work. Our personal contact with these men has been of inestimable value to us. Lastly, to our own tireless and efficient secretaries, Dr. O. E. Goddard and Dr. A. C. Zumbrunnen, we express our very high appreciation of their work. They are responsible for the very efficient instructors that we have had, and in every way have given themselves without reserve to make our work both pleasant and profitable.

Respectfully,
W. C. CHILDRESS,
For the Committee.

PROGRESS ON THE VICKSBURG DISTRICT.

Dear Dr. Carley: The work of the Vicksburg District has gone forward with steady and consistent progress all the year. Most of the time has been given to the Educational Campaign and the program has been followed with splendid results in awakening the people of the district to the importance of Christian education. I am sure that no other district had more aggressive leaders. Dr. Hunt as director, Brother Jones as presiding elder, Brothers Selby, Saunders, Dawson, and others as leaders of group movements gave themselves without reserve to the cause. There were no large gifts in the district, but it compares favorably with any other in the loyalty of its pastors, the thoroughness of the canvass and the number of small subscriptions.

Revivals have been held on the Rolling Fork, Mayersville, Oak Ridge, and other charges. Claude Jones and Marvin Miller are helping the pastor at Harriston this week. Rev. T. M. Ainsworth and his people are rejoicing in the dedication of their new church last Sunday by the presiding elder, a church begun this year, most of the money for which was raised during the pastorate of Rev. W. W. Hopper. Brother Ainsworth and his people are to be congratulated on this accomplishment.

The Port Gibson church not only raised its quota in the campaign, but is soon to have a $3000 organ installed. Brother Harmon is in high favor. Natchez, under the leadership of Brother Saunders, is soon to have a $7500 organ. Good for Jefferson Street!

Brother O'Neil, of Rolling Fork, has recently attended the Commencement at Emory University. His people at Cary are planning a new church.

The congregations at Crawford Street and Gibson Memorial have broken the records for attendance this year, and Vicksburg Methodism has become a more vital factor in the city than probably ever before. Both pastors are in high favor and both churches made highly creditable records in the Education Campaign. The Young People's Missionary Conference and the District Missionary meeting are to be held at Gibson Memorial, July 26-29.

The state of the work on the Holly Bluff, Anguilla, Silver City, Utica, Mayersville, Fayette, Washington, Nebo, Centerville, and Mt. Vernon charges is encouraging, and constructive progress is being made. M. L. McCormick from Millsaps College takes J. W. Bell's place at Roxie, the latter returning to North Mississippi. J. A. Sharp, also from Millsaps, takes Dr. Hunt's place at Rocky Springs. Wells, at Gloster, is in the midst of revival work on his own charge.

Revs. J. R. Jones, T. B. Cottrell, C. P. Jones, W. H. Saunders, C. Y. Higginbotham, T. M. Ainsworth, J. O. Ware, W. J. Dawson, and J. B. Cain attended the Seashore Divinity School from the district. Quite a strong delegation attended the League Conference at Hattiesburg. W. W. Bowie goes as one of the representatives from the League Conference to Lake Junaluska.

Sincerely,
J. B. CAIN, Reporter.

DEATH OF MR. GEORGE GOODALL.

It will be a matter of deep regret to the members of the Methodist churches in New Orleans to learn that Mr. George Goodall died recently at Guatemala. He came over from Yorkshire, England, about five years ago, as a member of the British Consulate staff in New Orleans. As a Methodist local preacher of great ability, he made himself useful among the different churches in the city. He was an M. A., of London University, and passed with honors in the English Civil Service examinations, hence his appointment as a vice consul. Those who attended the Annual Conference at Minden, La., will remember that he was introduced to the Conference. He was sent to H. M. Consulate at Panama, and was married there to an English lady who came out from the homeland for that purpose. He was then transferred to Guatemala. I do not know how long he was sick, but he died from heart failure. His wife and little baby have returned to England. He was a loyal, useful member of the Methodist Church, a truly Christian man. At Panama he edited a monthly local church paper, a copy of which he sent to me regularly. He also contributed to the Sunday School Times. I am sure the churches in New Orleans will share with me in mourning the loss of a good man.

FRANK B. HILL.

Jackson, La.

"THE SPIRIT'S WITNESS."

By Rev. Hilary S. Westbrook.

After having taken a closo survey of the Holy Scriptures, I have found no text that will excel the one which John Wesley used in preachiug his two great sermous on the "Witness of the Spirit" and "The Spirit itself beareth witness wlth our spirit, that we are the chilldren of God." Romans, 8:16. Hence, we see plainly that the Holy Spirit is essentially a witness in the work of salvation. It belongs to Hlm alone to bear witness of the pardon of sin and adoption into God's family. Wlthout this Divine witness within, there can be no possible way of being assured of Divine favor. Devoid of His inward witness, there can be uothing but painful misgivings aud harassing doubts as to one's acceptance wlth God. "John Wesley affirms most emphatically that we can and must havo this witness of the Spirit, in order for us to be In favor with the lowly Nazarene." So we find it written in letters of gold, "He that believeth on the Son of God, hath the witness in himself." Mark those words, for they are full of meaning. The point in question is, whether there can be any direct witness (testimony) of the Spirit other than that which arises from the consciousness of the fuit thereof. Wesley, I believe there Is; because that is the plain, uatural meaning of the text: "The Spirlt itself heareth witness with our spirit, that we are the children of God." And "because we are sons, God hath sent forth the Spirit of Hls Son into our hearts, crying, 'Abba Father.' It is manifest, here are two witnesses mentioned, who together testify the self-same thing; the Spirit of God, and our own spirit."

One of the late bishops of London, in his sermon on this text, seems astonished that any one can doubt of this, which appears upon the very face of the text in hand. Now, "the testimony of our own spirit," says the bishop, "is one, which is the consciousness of our own sincerity;" or, to express the same thing a little more clearly, the consciousness of the fruit of the Spirlt. When our spirit is conscious of this—of love, joy, peace, longsuffering, gentleness, goodness—It easily Infers from these premises that we are the chlldren of God. Hence, it is true that the great man supposes the other witnesses to be "the consciousness of our own good works." This he affirms Is the testimony of God's Spirit. But this Is included in the testimony of our own spirlt, etc. We can see that it is quite clear that not every one, then, has the privilege of this blessed witness. It belongs only to those who believe that Jesus is the Son of God. And even here we must make careful discriminations, for it is not every one that believes who receives this witness, since there are degrees in believing. It Is not merely the one who mentally accepts the truth that Jesus Christ was Divlnc, the Son of God. Yea, one may belleve this much and yet at the same tiue be a chlld of the Devil. Listen, what then? Slmply this, that It is he who belleves that Jesus is the Son of God, that he rest his soul's salvation entirely and alone upon the atoning merlts of the Son of God. He trusts now In Jesus as his present Savior from sln, and looks not to hls own righteousness to avall In hls behalf, nor does he rely upon anything he does or can do to recommend him to God and secure Divine favor, but alone does he rest in and plead the all-sufficient merits of the Lord Jesus Christ. Thus believing, he receives pardon for all sins and is made a child of God by the justifying act of God, and he then and there receives this witnessing Spirlt. Of course such believing Is invariably preceded by a thorough and evangelical repentance, which Involves a godly sorrow for sin and is accompanied by a thorough reformation of life.

But to what does the Spirit hear witness? This is an important question and needs to be well thought out in answering the same. It is not the wltness that one has saving faith. Really one does not need the Holy Spirlt to assure him either that he has faith or that his faith is genuine. His own consciousness will inform him of that fact as to whether or not he is resting upon something other than Jesus Christ, or if he is trusting fully In the merits of Christ Jesus. It Is a witness not so much of faith, nor a witness to faith, but rather a witness the direct fruit of faith. We believe, then we receive the witness that we are born of God. It is the witness which gives assurance of what saviug faith accomplishes for us at God's hand.

If it be further inquired, what does the Spirit bear witness, we answer that He witnesses within that one has been freely and fully forgiven of all sin, that God is pleased with him, that he is a child of God, and that Divine favor rests upon him - it is the assurance of a present salvation from sin, rather than a past salvation or a future salvation. For "He that believeth on the Son of God hath the witness in himself" as to his present relations to God, not to his past relations, nor so much his future relations. It is the Spirit's present witness to a present fact. It is the inward assurance divinely given to a present justification, an ever-blessed event trauspiring in the mind and heart of God. Is this true? Can it be so that the penitent believes, resting entirely upon the merits of the Son of God for salvation, may so come into the favor of Almighty God, who was heretofore angry with him because of his transgressions, as to receive an inward witness that he is now accepted of God, and all the Divine wrath has passed away? Yes, it is verily true. Praise His name forever!

Thank God, what a blessed and high privilege, then, is this which belongs to all believers! Oh, how we should prize it, and how we should ever covet and cherish this inward Divine witness! Yes, how we should always guard against anything questionable or wrong, or which would in any wise grieve the Holy Spirit and rob us of this indwelling wltness.

Do I at this juncture speak to any trembling, self-accusing soul who is devoid of such a witness in himself, who struggles against doubt and who Is robbed of peace by his tormenting fears? Let me urge him to cast himself entirely and uncompromisingly upon Jesus Christ, the Son of God, and cry aloud to God in the name of Christ, for full pardon and the present wltness that he is accepted by God as his own child. Rest not contented till the Holy Spirit bears inward testimony to sins forgiven and that you are adopted into the family of God. I am glad we can say, with the poet:

"How can a sinner know,
His sins on earth forgiven?
How can my gracious Savior show
My name inscribed in heaven?

What we have felt and seen,
With confidence we tell,
And publish to the sons of men
The signs infallible."

Seminary, Miss.

APROPOS PROHIBITION.

By Herman J. Stich.

"The average man loves a scrap," says a great newspaper editor.

The editor is wrong.

Every man loves a scrap—average, below average, brilliant, dull, tall, small, pacifist, artisan, high-brow, low-brow, professional, non-professional; two kids mauling each other on the sidewalk immediately gather a motley mob.

From the best of us all through the ranks of the rest of us, we love a contest; our hearts thrill to a battle or set-to—we love to see and hear if not to participate.

It is the universal, elemental brute In us fighting for a way out.

That is why prohibition furnishes so much entertainment in opportunity for argument—and fun—the latter for the fellow who has "his," of course.

And what a battle royal the whole world would have enjoyed had Doctor Buckley and Doctor Ingersoll debated prohibition pros and cons! If the debate would have heen anything like the letters they wrote each other, then we have indeed beep cheated out of a few masterpieces of lmpassioned oratory.

This Is a letter Doctor Ingersoll onco wrote Doctor Buckley.

Dear Buckley. I [illegible] you some of the most wonderful whiskey that ever [illegible] a skeleton from the feast or painted [illegible] in the brain of man. It is the mingled soul of wheat and corn. In it you will find the sunshine and the shadows that chased each other over [illegible] fields, the breath of June, the carol of the lark, the dews of the night, the wealth of the summer and autumn's rich content, all golden with its [illegible] light. Drink it, and you will hear the voice of men and maidens singing the "Harvest Home," mang'ed with the laughter of children. Drink it and you will feel within your blood the [illegible] dawn, the dreamy, tawny dusk of perfect days. For 10 years this liquid joy has been confined within staves of oak, longing to touch the lips of man. Your friend,

ROBERT G.

And here is Doctor Buckley's reply:

Dear Bob: I return to you some of the most wonderful whiskey that ever brought a skeleton into the closet or painted scenes of lust and bloodshed in the brain of man. It is the ghost of wheat and corn, crazed by the loss of their natural bodies. In it you will find a transient sunshine chased by a shadow as cold as an Arctic midnight, in which the breath of June grows icy, and the carol of the lark gives place to the foreboding cry of the raven. Drink it and you shall have "woe," "sorrow," "babbling" and "wounds without cause." Your eyes shall behold strange women, and your heart shall utter perverse things. Drink it and you shall hear the voice of demons, shrinking women wailing, and worse than orphaned children mourning the loss of a father who lives. Drink it deep and long, and serpents will hiss in your ears, coil themselves about your neck and seize you with their fangs. At last it "biteth like a serpent and stingeth like an adder." For 40 years this liquid death has been confined within staves of oak, harmless there as purest water. I send it to you that you may put an enemy into your mouth to steal away your brain, and yet I call myself, your friend,

BUCKLEY.

—Selected.

THE MISSIONARY CONFERENCE AND SCHOOL OF MISSIONS.

Do not overlook the great Missionary Conference and School of Missions, Lake Junaluska, N. C., July 29—Aug 7. A rich program has been prepared, including pageant, stereopticon views, addresses by Ex-Secretary Daniels, Senator Webb, Dr. Goodell, of New York, and returned missionaries. A large attendance is expected. Make reservations early through Southern Assembly, Lake Junaluska, N. C. Write Mission Board for reduced fare certificate.

W. W. PINSON.

Nashville, Tenn.

IT IS INFECTIOUS.

By Archer Wallace.

Over twenty years ago a young Englishman who was looking forward to a career in the army was thrown from his horse so violently that for fourteen years he lay on his back in utter helplessness. He never, however, gave up the idea of being useful somewhere, and when one day an account of Robert Louis Stevenson's magnificent fight against disease fell into his hands he resolved that he, too, would be a writer. This man is Lieutenant Ollivant, whose book, "Owd Bob," has gone through several editions and whose constituency of readers is growing every day.

Had Ollivant not learned of Stevenson, his career no doubt would have been different. But the story of one man's splendid courage fired the soul of another sufferer, and so we have yet another illustration of the power of noble example. In face of difficulty and vexatious disappointment it is worth while to be brave and hopeful, if only for the sake of many others who find themselves in circumstances not unlike our own. Cheerfulness is infectious, courage spreads along the lines, and the brave man is not only an asset to his nation, but a useful servant of God.—Exchange.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

The moonlight lay softly on the floor of the little cabin porch where Enoch and Malviny sat spooning, while the mocking-bird made music on the topmost twig of the big oak tree. Said Enoch: "Malviny, whut would you ruther be, honey, ef you was not Malviny?" "What would I ruther be, ef I was not Malviny? I'd ruther be an American Beauty rose! Whut would you ruther be, Enoch?" "A octopus." "A octopus! What's dat, Enoch?" "Why a octopus is one of dese here fishes what has a hundred arms." "Well, land sakes, whut for you want a hundred arms, Enoch?" "To put 'em around you, honey!" "Shuh, go way, Enoch; you don't want no hundred arms. You ain't usin' the two you got!"

The story brought down the house, for it illustrated a point Dr. Marsh, who had just preceded me, made in his address. He was on a train and overheard a young lady talking to an old woman. The young lady had just finished reading a book on India, and told the old lady that she longed to go as a missionary to the poor benighted heathen. She thought it would be glorious to give one's life to lift them up. Her fine idealism and noble Christian sentiments greatly pleased Dr. Marsh as he listened, and he said to himself: "There is a splendid young woman. She is the sort to help save the world." The train rushed through a mining town in Pennsylvania. The hills were covered with the humble homes of laboring people. High up on the mountainside there was a rude little public schoolhouse. As the young lady looked out of the window, she said: "My, what houses! And think of teaching school in that little house! Deliver me!" That "deliver me" punctured the bubble of Dr. Marsh's admiration. She could be enthusiastic about what she could not do, but begged to be delivered from what she might do. "Shuh, Enoch, you ain't usin' the two arms you have."

Two weeks in the heart of Birmingham, the great industrial center of the central South, with its sky-scrapers towering 25 stories above the ground, its great hotels, its wide streets, and magnificent homes on the mountain side! The first time I saw Birmingham I could have bought all the land I wanted for $5 an acre, now worth a thousand. I stayed at the Tutwiler Hotel, a two million dollar palace, but entirely too stylish for me. I love the simple life, and it is mere dream in a place like a first-class modern hotel. Give me the freedom of the Pines! My room was on the 12th floor, but the mercury hugged a hundred degrees, and no rain had fallen for 35 days. And yet the artistic circular of the Tutwiler said "the climate is adorable!" What a joke!

I was there to attend two Summer Schools of Theology. First came Dr. Goddard's school for the Negro preachers. I do not know when I have been to a meeting I enjoyed more. When I first received Dr. Goddard's invitation to be one of his instructors in that school, I said to Sister Steel, "That is one meeting I must attend." These Negro preachers of the Colored M. E. Church are our sort of Negroes, and retain the kindly feeling toward the white people that has always existed between Southern white people and the Negroes who have not come under Northern influence. I take no stock in the Yankee type of Negro; but such Negroes as I met in that Summer School I will go my length to aid. They were intelligent, polite, and of course, eloquent in speech. My general subject was Methodist doctrine and polity; but I told them Dr. Goddard had Dunkle there to teach them how to make a sermon, and had me to show them how to preach! Dunkle made "bringing on the rousements" the main thing in the sermon, and I brought on the "rousements." My, how they can sing and shout! No money the Southern Methodist Church spends is better spent than in helping these Negroes, nor can it be spent in a better way than that adopted by Dr. Goddard. God bless him in that sort of work. O no, we had no "inter-racial" discussion, thank the Lord! That sort of thing does more harm than good. The way to solve the race problem is to help the Negroes. We know them, and right-thinking Negroes know us, and there will never be any trouble between the sort of Negroes I met in that Summer School and the white people of the South.

The other school was for the preachers of the North Alabama Conference. It was well attended and was a fine occasion every way. Bishop Quayle, and Dr. Marsh, of Pittsburg, Pa., and Dr. H. C. Morrison, were the big guns of the occasion. I gave some of my messages on the Bible. I don't believe in the modern theory that the Bible is made up of mythological tales and ancient fables, and I say so. Doesn't the Psalmist say, "Let the redeemed of the Lord say so?" Well, I do; and every reference I made to Dr. Rice's recent book, and to the importance of keeping such German rationalism out of our institutions of learning, elicited loud applause. We have gone far enough in that direction; it is high time to "seek for the old paths" of Methodist belief. For my part, I am glad Dr. Rice has brought the question out into the open. So many of our preachers have imbibed the error of the rationalistic treatment of the Bible from going to Chicago, that we need an inspection, such as they give the cadets at Lexington, Va., The officer took each gun, and looked through the barrel! Chicago University turns out a quality of theological ammunition far inferior to the old-time Methodist thunder-and-lightning truth, that made the pulpit a power for righteousness. We had better be sure what sort of ammunition we are using, and whether our guns are kept in order. There is little use in giving our money to promote "Christian education" if we are going undermine faith in the Bible as the inspired Word of God by teaching that Genesis is a collection of folk lore and the solemn account of the fall of man a story told to explain "why snakes crawl!" If we can't whip that theology from the field, we had better shut up the shop, and go a fishing. That is what Peter proposed to do when they were disappointed in Jesus. And when the conscience of Southern Methodism gets aroused on the subject, there is no telling where the lightning will strike. They had better put up some rods on Emory University, too! The secret of the success of Methodism was in the fact that it revived apostolic faith, and we must not let that faith be lost, universities or no universities. But you can never harmonize Pentecost and Rationalism. They contradict each other, and the destructive Higher Criticism of the Bible given us in Dr. Rice's recent book is simply German Rationalism. Its tap root is the denial of the supernatural.

But call a spade a spade now and hear the rocks whiz by! Ask Sims! I am a descendant of an Ulster Protestant Irishman, and have little use for Sims on other grounds; but he came mighty near hitting the truth in his use of an epitaph Sister Steel does not allow me to write. I don't wear white shoes, or a wrist watch, or speak with my coat off; so I am not "modern." But Brother Goddard's darkies said I was "the expert" of his bunch! By the way, when you fellows put Unification through, I intend to join the Colored M. E. Church. I had rather gang with our true Southern Negroes than with Southern white folks that are willing to knuckle to the Northern side. Yet I have namesakes among the Yankees! Hurrah for those Yankees anyhow!

Mansfield, La.

NOTES.

By Rev. E. N. Evans.

Jesus pardoned the thief on the cross, but let him die there in just payment of a violated law; but that same day He greeted him in Paradise as a pardoned sinner. He refused officially to hear or adjudicate the case of the woman charged with a capital violation of the law of Moses, but He forgave her sin and sent her away. He would not act as judge between the two brothers in dispute over an estate. As the materialized Spirit—God made manifest in the flesh—He lived in obedience to natural law; when hungry, He ate; when thirsty, He drank; when weary, He slept. (He never got sick because He knew and observed the laws of health.) He miraculously fed the hungry, but left them to get their next meal in the good old way. He healed the sick, and raised the dead, but these sickened again and died. He refused to violate the law of gravity by casting himself down from the pinnacle of the Temple. He died on the Roman cross, He rose again from the dead. He did not deal with crime; the courts of the land might do that. He forgave sin, but that did not release men from the legal penalty of violated law. To pay the penalty of violated law did not release from the guilt of sin.

Undoubtedly His great objective was to save men. These all being sinners, His first work was get them in condition to pardon, then forgive their sins and make them new men. New men would make a new earth, and a new social order. Great material prosperity, with men as criminals, will get us nowhere nor will it endure. Material wealth does not save men. Character makes civilization. Society is no infallible guardian against temptation to evil or guaranty of permanent happiness. A virtuous and chaste people alone may be happy. Character alone makes permanent civilization.

Science, in the conquest and utilization of the material, might give us the splendors of a heathenish civilization in whose midst men would lose themselves. The material at its best is only a means to a higher objective. It may not be despised, for it is a necessary means. "Your heavenly Father knoweth that you have need of all these things." Man is essentially an associated being and as such he has place in the social order or State. Relationship creates obligation, duty and responsibility. Violation of these is crime, and the accountability is to the courts of the land—the offender is a criminal. But man was made for a greater, higher, and nobler objective. He has a soul—the reflex of the Eternal Spirit—made in the image of God. Aside from his relation to the material world, with natural laws and the social order and its courts, he still is accountable to God direct for his moral conduct. This we call religion.

It was in this department, so to speak, that Jesus came to seek and save that which was lost. He claimed no office in Roman Government, nor membership in the Hebrew Tribunal. He adjudicated no legal matters, but He told them the moral rights and wrongs of their judgments. He dealt with all men as sinners needing pardon and a new birth. Not moral or social reform, but a new life. To regenerate—to make men anew—was his great objective. The possession and proper uses of great wealth and the ideal social order will come as the normal sequence when man has been set right with God.

But will all men be pardoned, made new and set right with God? Will science restore the earth to its paradisiacal state of glory? Will the social order dawn into the millennium? Will wars cease? Pestilence and famine end in all parts of the earth? I answer emphatically, NO. Not till He comes again. In this dispensation of His grace, He is seeking and saving men whose total is and shall be but a small per cent of all those who shall have lived upon the earth. The selection is not arbitrary, but necessarilly confined to those who believe and trust Him. With these who trust and are saved—made new—He will populate the New Earth as the home of their resurrected bodies and the New Heaven shall be their perfected and ideal home of the soul. And they shall constitute a sinless citizenship. And this is God's GREAT OBJECTIVE from before the foundation of the world. Whatever has been revealed or taught, whatever has been done, this is the end or objective.

Charity is strong. It was the supreme strength of Jesus. "They know not what they do" was His gentle, His forgiving word towards even those who took His life.—Exchange.

The Home Circle

BETTY BLUE'S QUEER CALENDAR.

Mother made a calendar
  For June, for Betty Blue.
Thirty little faces, one
  For every day, she drew.
Sixty eyes and thirty funny
  Noses like a dot;
But not a single mouth! Do you
  Suppose that she forgot?

Strung upon a ribbon gay,
  They really looked quite queer.
"You're to draw the mouths, my child,"
  Her mother made it clear.
"Every day that you are pleasant,
  Kindly, sweet, and good,
Their little corners shall turn up—
  As proper corners should!

"But days that you are naughty and
  Are not a kindly girl,
The corners of the little lips
  Must have a downward curl.
And when the month has quite gone by,
  We'll count which side has won;
If Smiles, then a party! But
  If Frownies, there'll be none!"

Miss Betty, as she listened, made
  Her mind up on the spot:
There should not be one ugly
  Turned-down corner in the lot!
And sure enough, at counting time
  ('Twas Betty's birthday, too),
Thirty sunny faces smiled
  At happy Betty Blue!

And so there was a party; oh,
  'Twas such a grand affair!
Ice-cream and cake and candy, too,
  A-plenty and to spare.
And thirty little girls were there,
  One for each little smile;
While calendars like Betty Blue's
  Are really quite the style!
—Pauline Frances Camp, in The Continent.

A CHINESE HIAWATHA.

The hot sun beat into the schoolroom. From one corner came the low hum of the class in geography, from the other the droning of the children repeating the multiplication table. Through the window the teacher could see the orange groves stretching away under the quivering sunlight of the California sun. Out of the stillness came the pop of shotguns and the cries of the guardians of the rice below in the marshes.

"By the shores of Gitche Gumi,
By the shining big sea water—"

—the class in literature was reciting now. The teacher moved the bottle of wilted flowers to one side and saw that Ah Hop was not studying. He was sitting still and wistfully gazing straight before him. The teacher knew what he was looking at. On a pedestal, above the zone of chalk dust, sat the plaster cast of Longfellow, the Children's Poet. Some teacher had left it long ago for an inspiration.

"Ah Hop," called the teacher.

He shuffled up, abashed, hands busy with his bolt.

"You've tried hard for the part," she said, pushing aside her book. "Why don't you want to be Hiawatha? What made you change your mind?"

He darted a swift look at her and then gazed down, silent.

They were giving a play made from the story of Hiawatha to raise money for the Junior Red Cross, whose acts of service for children friendless or in need had taken all the money out of their treasury. Of all the children in the school, Ah Hop had but one rival for the leading part. That was Ah Pau. They were both bright little Chinese boys and both good actors, and they both wanted to be Hiawatha. But they were the most listless in the schoolroom and the most mischievous on the school ground, so as a reward for good conduct the teacher had said the one who tried hardest to live the part of Hiawatha for a week could play it for one evening. Ah Hop tried much the hardest.

"I think the costume will fit," said the teacher. She had made it hoping that Ah Hop would be the one to wear it.

He made no answer, but his black eyes filled with tears, and he looked out of the sunlight window. Again through the silence came the crack of the guns and the long, shrill cries of the guardians of the rice.

"Hiawatha, him too good," he said at last.

"Why?" asked the teacher.

"He never hurt birds. I have to hurt birds so that the rice crop will not be eaten up. They tell me to shoot, and I shoot."

"Never mind, Ah Hop," said the teacher, "you didn't want to hurt them." She had not expected that he would take the part in the little play so seriously.

Next day his downcast face appeared at the teacher's desk. Ah Hop's eyes were sullen. His shirt was torn and black with mud. It was clear that he had been beaten by the rice field guards. His sentences were short and uncomfortable.

"No can be Hiawatha."

The teacher put the stopper in the ink bottle. "Why not?"

"I swore."

"Oh, Ah Hop!"

She was very sorry for this little Chinese boy, who was trying to be good and to know how to become an American.

"Hiawatha never swore. The guardian of the rice told me to shoot the birds that were carrying away the grain. I told him it was wrong to kill blackbirds. He struck me. I swore at him."

The teacher suddenly had an inspiration. Anything was swearing with the foreign children.

"What did you say, Ah Hop?"

He turned and looked at the bust of Longfellow and sobbed, "I said, 'Beat it.'"

The teacher did not laugh. The earnestness of this one little Junior Red Cross member so seriously started on the way to becoming an American must not be made a joke. So she comforted him, and as he turned to go back to his seat he carried under his arm the Hiawatha costume.—Red Cross Bulletin.

THE RUG MAKER'S MISTAKE.

A friend of boys and girls and young men and women, who often came to him for advice about their life work, once said in answer to an inquirer:

"Beside my table lies a rug of intricate design. The Oriental who made it missed the pattern one day, for some reason, and never afterward through all his weaving of the rug was he able to correct his mistake, which became more and more apparent as the rug became complete. In like fashion every failure to respond to present duty, however insignificant, leaves a flaw in life's pattern and texture that will disorder all that comes afterward, and that will appear even when the causes have been forgotten. The only safe rule in following duty is to put all of life into every act, for these acts woven into the warp of the years make vocations. I am bound to invest my life in the vocation that will yield to God the largest return for what he has invested in me.—Exchange.

"TIME OUT."

Less Than That!

It took several hundred thousand years to make men out of monkeys. It sometimes takes five minutes to reverse the process. Columbia Missourian.

Not Cash.

"My time," said the magnate, "is worth $100 a minute."

"Well," answered his friend casually, "let's go out this afternoon and play $10,000 or $15,000 worth of golf."—Boston Transcript.

Very Strange.

An absent-minded man went into a store to buy a jar. He saw one that was turned upside down and cried:

"How absurd! The jar has no mouth."

Turning it over, he was once more astonished. "Why, the bottom's gone, too!" he exclaimed.—The Youth's Companion.

A Natural Mistake.

"Oh, mother!" exclaimed little Raymond upon his return from Sunday school, "the superintendent said something awful nice about me in his prayer this morning."

"That was splendid, Raymond. What did he say?"

"He said, 'O Lord, we thank Thee for food and Raymond.'"—Exchange.

New Orleans Christian Advocate

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Editorial

THE FOURTH OF JULY.

Patriotic Americans cannot fail to pause with each recurring anniversary of the signing of the Declaration of Independence to thank God for the ideals that led to the establishment of this great nation, and for the men who gave their lives that those ideals might be realized; and to offer a prayer that the men and women of this day may use well the heritage they have received from their forefathers.

The celebration of that memorable day on last Monday, apart from the usual accompaniments of a holiday, had to do largely with the evaluation of the forces that have been operative in the life of America, and an estimate of the influences that are operative to-day with reference to future developments. It was not so much a glorification of the past as a serious study of our present national life and of the history that is in the making. While we realize that one hundred and forty-five years constitute but a moment in the life of a nation, we cannot fail to understand that they furnish a suitable background upon which to estimate the possibilities of the future. In that time we have emerged from a few struggling colonies into one of the greatest nations of the earth, both in material resources and in the influence we exert upon international affairs. More than ever it seems to be true that the United States occupies a providential position among the nations of the earth, and more than ever is it called upon to lead the way to the ultimate goals of civilization.

The fulfillment of our providential mission will depend upon the faithfulness of the individual citizen in these difficult times. The least we can afford to do is to re-dedicate ourselves to the service of God and our country, that all peoples may be blessed through us and our nation.

"THE NEGLECTED MAN OF METHODISM."

In the Advocate of April 7, there appeared an article by Dr. R. A. Meck under the above caption, which brought to the attention of the church a situation which ought not to exist; but since it does exist, it ought to be corrected as speedily as possible. The situation referred to is found in the fact that a great many of the preachers who serve our rural charges are receiving salaries that are utterly inadequate for the support of themselves and families.

There may have been a time when the question of the support of the ministry was to be considered in the light of meager resources on the part of the people whom they served and in the light of the heroic spirit which made good men willing to sacrifice material comforts for the sake of the good they might do; but that time has passed. We do not believe there is less of the heroic spirit on the part of the men who are called to preach the gospel, but we are convinced that conditions no longer exist that warrant the assessment of an amount as salary that is known from the beginning to be altogether insufficient for the needs of a decent living. In the few cases where the charge itself is actually unable to provide a living salary, the boards of missions take cognizance of that fact, or they should do so, and the charge is placed on a missionary basis and the preacher is given some sort of assurance that he will not have to suffer overmuch.

We are thoroughly convinced that the time has come for the church to assure every preacher who is assigned to a pastoral charge that he will receive an adequate support, either through the salary assessed and paid by the charge itself, or through a sufficient appropriation by the board of missions, or through some other definite arrangement. In nearly all the organized forms of industry, there is a recognized minimum below which wages cannot fall—that wage at least must be paid or the industry will come to a standstill. It strikes us as a manifestly unjust thing for the church to appoint a man to a work from which it is known to begin with that he will not receive salary enough to live on decently. We have no sort of sympathy with the idea that preachers should form a union and refuse to work for less than a specified minimum wage; neither have we any feeling that there is a "revelation from the Lord" that prosperous people have a right to the ministry of men whom they are not willing to support at least in comfort.

The multiplying of preaching places where at best only a few people can be brought together and where they could almost as easily attend religious services at another point, is an unnecessary burden upon the polity of the church which does it, and an unprofitable expenditure of energy on the part of the men who have to take care of these appointments. With the coming of good roads throughout the country, and the multiplication of forms of easy and quick transportation, it ought to be possible for the church to begin to practice a policy of consolidation that would result in the development of strong pastoral charges in the rural sections without any corresponding loss in the number of people reached.

This plan, however, does not make any provision for the needs of the men who are now actually suffering for some of the smallest comforts of life as they undertake loyally and heroically to carry on the work to which they were appointed. It would be a very Christian thing for some of our strong city churches and prosperous individual members of the church to get into communication with the presiding elders of the various districts and propose to supplement the salaries of some of these faithful men who are barely able to exist upon what they have received thus far. We dare say every presiding elder could find immediate use for any such funds that might come into his hands.

TOO MUCH IS ENOUGH.

It is a pity that the daily press feels that it is necessary to give its readers the details of crimes and social scandals to a nauseating degree. We sympathize fully with the brilliant editor of the Texas Christian Advocate, Dr. A. J. Weeks, as he gives expression to his feelings in the following words:

"For days and days now a long-suffering public has been treated by the daily papers with all the salacious details of three current major scandals either one of which is enough to make a decent man reach for the deodorant. In each case the principals are prominent in what is considered the exclusive social circle in this democratic country—that circle to which admission is gained not by character nor intellectuality nor decent conduct, but by sordid dollars. These unprincipled principals are kept on the front page, their pictures are flaunted in the face of respectability, and all of the details of their degeneracy printed in plain type. Why is it necessary to turn the Associated Press news distributing agency and the daily papers of America into sewers and conveyors of filth? It can not possibly serve any good purpose, but on the contrary it can not fail to do unmeasured harm. There are tales of drunkenness and prodigality and domestic infidelity. Homes of elegance are turned into seething brothels and the doors thrown open so the whole Nation can look upon their infamy and uncleanness. Clad in attractive finery and tinted with costly cosmetics these moral lepers parade their foulness before a blushing public and in a measure poison the whole social atmosphere.

"To the uninformed these reports might convey the impression that they represent American life, and hence we express the hope that the papers publishing them do not circulate beyond our national borders. It would humiliate us fearfully to know that they were read in Turkey or Africa, to say nothing of more advanced countries.

"When we read about the doings of the very rich—not all but many of them—their low standards in morals and their social indecency, we find it easy to thank God that we were born and reared in poverty. That our forbears were horny-handed men who tilled the soil and patient women who knew no luxury but modesty and virtue. We would rather have grown up as we did among the soughing pines, unused to any 'white lights' brighter than a pine knot fire, than to have been fed costly viands out of silver dishes with silver spoons and to have developed into a lounge lizard with a gourd for a head and the moral character of a coyote for a possession.

"Thank God, the real American home life is still virtuous. That is the strength of the country too. It is in the name of the home life of this Nation that we protest against the distribution through the public press of all this unmentionable uncleanness that obtains in the circle composed of the vicious who happen to be rich enough to disregard all the obligations of decency."

PERSONAL AND OTHER NOTES.

Rev. R. H. Clegg is in the midst of a splendid meeting at Raleigh, Miss., in which he is being assisted by Rev. J. M. Smith. The attendance is growing with each service, and interest is steadily increasing.

"The News Letter," a weekly paper published in the interest of St. Mark's Hall and edited by Miss Lyda Belden, claims to be the smallest newspaper in the South. Its eight pages, however, are full of interesting items of news.

Dr. C. M. Bishop, president of Southwestern University, Georgetown, Texas, tendered his resignation at the recent commencement, to take effect a year hence. It is understood that he expects to re-enter the pastorate.

In reply to a letter from one of his constituents requesting him to support the supplemental prohibition bill, Senator E. S. Broussard, of Louisiana, replied that he did not favor restrictions and could not support the bill.

The fourteenth annual convention of the National Association of Organists will meet in Philadelphia, Pa., July 26-29. This is the organization to which a great many church organists throughout the country belong.

Rev. W. B. Hogg, of Little Rock, Ark., will assist in a simultaneous evangelistic campaign in Lake Charles, La., during the first two weeks of October. All the churches of the city—white and black—will co-operate in the campaign.

Announcement has been made that the publication of the Southern Methodist Handbook will be resumed next year. This will be good news to all those who like to have full and accurate information concerning our church easily accessible.

Dr. Felix R. Hill, Jr., well-known in Mississippi and Louisiana, was appointed a delegate to the Ecumenical Conference, but his heavy duties in connection with the presidency of Westmoorland College, San Antonio, Texas, will make it impracticable for him to attend.

Our church at Greenwood, Miss., Rev. V. C. Curtis, pastor, on a quota of $18,000 for the Christian Education Movement, pledged $20,500—a magnificent showing.

Rev. W. E. Thomas, president of the Louisiana Conference Epworth League Board, is attending the League meeting at Lake Junaluska, N. C., as a representative of the Conference Board.

Professor Thomas Carter, of Vanderbilt University, spent a day or two in this city last week. His recent volume on the life of St. Paul has been very highly commended by those who have read it.

Rev. F. B. Hill, our pastor at Jackson, La., preached on a recent Sunday at Hammond, La., for the pastor, Rev. Leon I. McCain. Brother McCain was conducting a revival meeting at Zachary, La.

We learn with sorrow of the death of Miss Skipwith, in Baton Rouge, La., the latter part of last week. Miss Skipwith was a sister of Mrs. R. H. Harper, wife of the pastor of First Church, this city. The Advocate extends sincere sympathy to the sorrowing family.

The work on the Mayhew and Sessums charge, North Mississippi Conference, is moving along nicely. The pastor, Rev. Seamon Rhea, began his revival meetings on the first Sunday in July, assisted by Rev. G. A. Baker, of Myrtle, Miss.

Rev. J. B. Grambling, Field Secretary for the Louisiana State Epworth League, after attending and assisting in the Epworth League Assembly at Abingdon, Va., is now at Lake Junaluska, N. C., attending the League Conference at that place.

Mrs. W. E. Boggs, widow of the late Rev. W. E. Boggs, D.D., was married to Dr. E. H. Stevenson, of Fort Smith, Ark., at the home of her son in New Orleans, on June 29, Rev. R. H. Harper officiating. Dr. and Mrs. Stevenson will make their home at Fort Smith.

The meeting to which we recently referred as being held at Keatchie, La., in which the pastor, Rev. S. J. Davies, was assisted by Rev. Leland Clegg, was at Keithville instead of Keatchie. There were five additions to the church on profession of faith, and a general spiritual uplift to the church.

Rev. C. M. Crossley recently assisted Rev. W. A. Terry is a successful meeting at South McComb, Miss. There were fourteen additions to the church. Rev. J. T. Lewis was with Brother Terry last week in what promised to be a fine meeting at East McComb, the results of which we have not learned.

Miss Emma D. Cushman, formerly of Scarritt Bible and Training School, has been appointed one of a committee of three by the League of Nations to investigate the war-time deportation of Christian women and children from Turkey. Miss Cushman rendered notable service to the Allied Powers in the Near East during the war.

One of the attractions of Lake Junaluska, N. C., this year will be a Bible and Evangelistic School, August 14-21, at which many of our pastors and official evangelists are expected to be present. Many of the problems confronting the church in its evangelistic work will be discussed.

Rev. Frank B. Hill, our pastor at Jackson, La., has been appointed Protestant chaplain for the State Institution for the Insane located at that place. He is anxious to be of as much service as possible, and he will be glad to receive letters from those who have friends or relatives in the institution.

Just before going to press we received the sad news of the death of Mrs. Joe Skipper, wife of Brother Joe Skipper, of DeKalb, Miss., on Thursday, June 30. Mrs. Skipper was the sister of Rev. J. M. Morse, of the Mississippi Conference. We extend sincere sympathy to those who have been bereaved by the passing of this saintly woman.

We had the pleasure last Sunday of meeting Miss Cecile Ramsey, of Durant, Miss., who is in New Orleans attending the Tulane Summer School. Miss Ramsey is the daughter and sister of Methodist preachers, and, of course, is very greatly interested in the work of the church. She was kind enough to express her appreciation of the Conference organ.

Chaplain A. Floyd Vaughan, now stationed at Camp Grant, Chicago, Ill., as chaplain of the 53rd Infantry, U. S. A., has been transferred to Fort Sam Houston, San Antonio, Texas, and will reach his new post about July 10. Chaplain Vaughan has made a fine record in the Army and is very popular with the enlisted men and officers. He is a member of the Louisiana Conference.

We learn from the Midland Methodist that the Board of Missions has bought the Doctors' Building in Nashville, Tenn., at a cost of $350,000, and will move the entire force of the Board into it within a few months. Two more stories will be added immediately, at a cost of $250,000. It is estimated that the rentals from the first three stories will pay for the property within a few years.

We have received the distressing news that the infant daughter of Rev. W. C. Hunt, pastor of the Arkabutla circuit, North Mississippi Conference, died on the night of June 27. Brother Hunt was on a visit to his father's family near Sturgis, Miss., when the little one was stricken with illness, and it was there that her death took place. She was his only child. Our deepest sympathy goes out to our bereaved brother.

Rev. J. M. Boykin, of Bossier City, La., writes that he is in the midst of one of the best revival meetings he has ever attended. The meeting is being held in a tent, with Rev. R. A. Bozeman doing the preaching. The meeting will continue through July 10, and possibly longer. Brother Boykin will begin a meeting at Lake End on July 17, with Dr. R. H. Wynn doing the preaching, and one at Powhatan on July 25, with Rev. J. L. Evans doing the preaching.

Rev. A. Inman Townsley, pastor of Alamo Heights Church, San Antonio, Texas, formerly of the Louisiana Conference, recently held a successful revival at Brooks Memorial Church, Kelly Field, San Antonio. There were many conversions among the aviators in training there, and two young men acknowledged a call to preach. Several sons of ministers are among the most successful aviators, sons of the late Bishop J. H. McCoy and of Dr. J. T. Curry being high officers at the Field.

We learn with great sorrow of the death of Rev. J. C. McElroy, of the North Mississippi Conference, at his home in Weir, Miss., on June 20. Brother McElroy had been in bad health for a long time, becoming seriously ill in 1920 while serving the Chester charge. He was admitted to the Conference in 1907, and had served faithfully as a minister of the Gospel. The funeral services were conducted by Rev. W. L. Storment. We extend sincere sympathy to the widow and three children, and pray Heaven's blessings upon them in this hour of sorrow. We hope to have a suitable memoir for publication in due time.

THE SUMMER SCHOOL FOR RURAL PASTORS AT CONWAY, ARK.

The Summer School for Rural Pastors held at Conway, Arkansas, June 7-17, was by far the greatest help that any of us who attended have ever received. I heard men of long experience in the pastorate—some of them having served twenty-five years—say that if they had had such an opportunity in their early ministry their work would have been revolutionized. One man from Texas said that he thought, before he went to Conway, he was doing all that could be done, but he hadn't been there long before he realized that he had been playing at the job. The unanimous opinion was, and is, that this movement for the uplift of the country is the greatest of to-day.

The instructors were all specialists in their line. Dr. Goddard, from our Home Board of Missions, gave a course in Rural Evangelism that was very helpful. Men left his classes with a new vision of their work and a tighter clasp on the things of God. He was followed by Mrs. McCoy, who gave lectures on woman's work in the rural field. That, too, was good. Mrs. Downs was to have given the course, but was not able to be present. Dr. Edwin L. Earp, Professor of Rural Sociology, Drew Theological Seminary, and Dr. Vogt, Superintendent of Rural Work, both of the M. E. Church, gave courses on their work which could not be excelled. They gave us new ideas of what to do and how to do it. They placed it on a level where any of us could grasp it.

Dr. Morse's course on the Social Message of the Rural Church was of the same high class. His lectures put new life into the work and new songs on our lips as we returned to our home work.

Dr. Homer Ebright, of Baker University, was there also, with his course on the Epworth League. Many said that his course was the best they had, but we felt that way nearly every time we left any class room. His demonstrations of recreation were well worth the trip. He taught many a circuit rider to play again. He is one man who has taught Greek for twelve years and still has plenty of vim and pep. Though a man of about forty years, he was the youngest in the crowd, and knows more games than we could ever think of.

There were other men who gave fine lectures, such as Dr. Taylor, of the Federal Council, Dr. Seneker, and Brother Baker, Sunday school specialists; Dr. Knapp, Dean of the College of Agriculture of Arkansas, and many others whom I could name, but the lack of space forbids.

There was one man who said that he was the only one on the program who was not a specialist in rural work. Be that as it may, he certainly is a specialist in the art of preaching, as all who heard him will vouch for. I speak of Bishop Edwin H. Hughes, of the M. E. Church. He delivered five sermons, any one of which was worth a trip across the States. They were, without an exception, the best I ever heard, and practically every man voiced the same sentiment.

Men were there from eight different States, one traveling 750 miles, coming from Western Oklahoma. Fifteen Conferences were represented. Many were there as a result of the liberality of their people; others were sent by Conferences and Boards; some came at a great sacrifice to themselves. We were all well repaid, glad of the opportunity, and are hoping to meet there again next year.

One of the best features of the school was the sweet fellowship existing among the brethren. We were all country preachers or laymen—the instructors and even the Bishop had been—and a finer body of men never met together. Great help came to us from the association with the brethren from other Conferences. We trust this shall always be the case. In that way we learned of the men and the work in other places and were inspired to greater efforts by a knowledge of their achievements. We heard that some few stayed away because of the fear that their presiding elders would brand them as countrymen, but before we closed men in the Urban School, which was in session at Central College, were wishing that they were country preachers also. We are country preachers and we have no apology to make for it.

Dr. R. L. Russell and Rev. Robt. H. Ruff were there on the job, in an administrative, an advisory, and a brotherly way. They deserve much credit for their enthusiasm and their persistency in carrying out their plans against much opposition. May they be spared to see many years of usefulness in the work. May we have more such schools from year to year and may they be the means of bringing the rural work out of the rut and placing it on the pinnacle it rightly deserves, is my prayer.

I. H. SELLS.

Harrisville, Miss.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. R. M. Papasan, Etta, Miss., 3; Rev. L. M. Sharp, Jackson, Miss., 3; Rev. Seamon Rhea, Mayhew, Miss., 3; Rev. J. T. Leggett, Hattiesburg, Miss., 2; Rev. J. M. Boykin, Bossier City, La., 3; Rev. R. H. Clegg, Raleigh, Miss., 2.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. SUSAN FRANKLIN (nee Conerly) was born March 2, 1841, in Mississippi. She joined the Methodist Episcopal Church, South, when a child and ever afterwards lived that model life that is typical of a true Christian. She was true to her church and believed in all the doctrines as taught in Methodism. She was uncompromising with sin in every form and believed that in order to be a true Christian one had to live a consecrated life. While she never made any great demonstration of religion, she lived the life that proved her to be a woman of piety. She often made the remark to her husband that she never did a willful wrong in all her life. In the year of 1858 she was married to G. W. House. To this union two daughters were born, Mrs. Wayne German, of Peason, La., and Mrs. H. S. Beckcom, of Hornbeck, La. Her husband died in 1863. On July 6, 1865, she was married to Rev. John Franklin. To this union nine children were born, five of whom preceded her to the grave, and on March 15, 1921, she died in her home at Anacoco, La. The writer knew Sister Franklin by her devotion to her family and the community in which she lived. The sick and the well, the happy or sad ones, were always glad to see Aunt Sue coming. She was loyal to all who knew her.

"Friend after friend departs;
Who hath not lost a friend?
There is no union here of hearts,
That finds not here an end."

Funeral services were held in the church and interment was made in Holly Grove cemetery. Rev. S. S. Holladay, a former pastor, in charge. The church was decorated with flowers, from the gate to the walk, and the aisles were strewn with flowers. There were five hundred or more people present to try to repay with love and sympathy what she had done for them while here. This godly woman who wrought so nobly as a wife, mother, and a servant of Christ, has gone to receive a rich reward on high. "The narrow stream is crossed, burdens laid aside, psalms of victory she waves, and a crown of glory she wears."

L. P. MORELAND, Pastor.
C. C. GREY, Assistant.

Died, at Ft. Jesup, La., Sister CAROLINE FRANCES HAWKINS. She was born, October 30, 1838, and departed this life May 30, 1921. Sister Hawkins was one of the oldest women in Sabine Parish. She joined the M. E. Church, South, in early life and lived a consistant member until death. Several sons, one daughter, and a host of friends are left to mourn her departure. She lived a consecrated life. She was a pillar in the church. She never failed even in old age, to support the church, and her seat was never vacant unless providentially kept away. She was always cheerful and always looked on the bright side of life. Her children—most of them if not all of them—are members of the church. But we mourn not as those who have no hope. The children all knew that mother's prayers went up for them every day, for her love for them was indeed a true mother's love. May God bless those who are left behind, and may they emulate her example, and may each one say, deep down in his heart, that since separation is our lot, meeting is our hope. As a neighbor, she was charitable. She was never known to speak evil of any one, but was always ready to make excuses for the mistakes and faults of others. The church will miss her. The writer was called to attend the funeral, and after the service which was held at her house her body was laid to rest in the old family cemetery at Ft. Jesup. The grave was covered with flowers, and the soul was safe in the arms of him who taught us to say, "Thy will be done."

S. S. HOLLADAY.

JOHN M. ALEXANDER was called to his long reward on December 4, 1920, just two or three days after the writer came to his new work. Mr. Alexander had for some time been a sufferer from Bright's disease. Notwithstanding his long illness, the end was a shock to his many friends and loved ones. The funeral services were held by the writer, assisted by Rev. W. H. Mounger, pastor of the Methodist church, Lexington, Miss., in the presence of a host of friends who had known him long. A great profusion of the most beautiful flowers covered the casket and mound. Mr. Alexander was of Canadian birth, but came to the United States in early manhood, and traveled extensively in the States. He had been a resident of Mississippi for thirty years, practicing his profession of pharmacy. He is survived by a wife (nee Miss Lizzie DeLoach); a son, Prof. G. W. Alexander, in service of the U. S. Department of Agriculture at Natchez, Miss., and a daughter Miss Maude Alexander, student at I. I. C., Columbus, Miss. He was a loyal and faithful member of the Methodist church at Tchula, Miss., and is greatly missed from his faithfulness in loyal duty here. He was affectionate and loyal in his family ties, and a friend to everybody. His pastor,

H. N. McKIBBEN.

RESOLUTIONS.

Whereas, It has pleased the Divine Master to remove from our midst our dearly beloved friend and co-worker, MRS. LENA BATES; and

Whereas, her death has brought sorrow upon our community upon our church, upon this society, and caused a vacant chair which can never be filled,

Therefore be it resolved, That we, as members of the Missionary Society of the Methodist Church, Tunica, Miss., record our gratitude to the great Giver of all good for a member so useful, so worthy and so earnest in our cause.

Resolved, That while we deplore her departure, we are cheered in the thought that she is with the just made perfect, and that the sweet memory of her Christian life will yield an influence that is never dying.

Resolved, That we spread upon the minutes of this society a copy of these resolutions and have another copy sent to the members of the family who were so blessed by her Christian life through these years. May it be a beacon light to point them to that home above.

Signed by: Mrs. M. [illegible] Wadley, Mrs. Gerald Burrows, Mrs. [illegible] R. Coker, Committee.

A NOTE FROM AZTEC, NEW MEXICO.

Dear Brother Carley: I have been thinking for some time that I would write you a few lines from this western country. We are here (wife and I) visiting our daughter, Mrs. H. E. Bibb, who came here last year for her health. She has lung trouble. She is doing nicely now. This is a great climate for any one that has weak lungs. We have warm days and cool nights. We have to sleep under one or more quilts every night. It matters not what direction the wind is from during the day, it shifts to the north at night. You can step out and see snow on the mountains at any hour. The thermometer registered 42 this morning, also the same yesterday. We have a great many good people here. They are very kind to us.

I enjoy reading the Advocate—it comes to me regularly every week. May God continue to assist you in guiding your pen in the spiritual interest of your patronizing Conferences.

We all love Bishop Murrah, who will preside over the Denver Conference, which will meet at Walsenburg, Colo., August 18. We are planning to go. Tell my brethren of the North Mississippi Conference that I am down at hard work for my Master. I sometimes fill the pulpit for Rev. John Cox, who serves the Durango District as presiding elder and also this place as pastor.

Now a few words to my younger brethren of the Conference: Remember that I am praying to the great God of the Heaven that you all may continue to grow strong spiritually every day that you live. Boys, I will soon be 66 years old. I have had a great deal of trouble in life, but my God has sustained me all of these years. I am still bright in the faith, and expect to acquire more knowledge of my Master every day that I live.

I am yours in Christ,

B. S. ELLIOTT.

CHINESE ON THE PHONOGRAPH.

How to pronounce Chinese is a difficult enough problem for Americans. But the Chinese themselves are having trouble in finding enough qualified Chinese teachers who can enunciate the symbols of the new Phonetic Script, now being taught by order of the Ministry of Education. So an enterprising book company has begun the manufacture of a set of phonograph records containing six double-sided discs for twelve lessons.

"We are greatly interested in the spread of the Phonetic Script in China," said Dr. W. I. Haven, General Secretary of the American Bible Society, "because it means an unprecedented demand for Bibles in that great country. Already the calls are more than we can respond to. The Phonetic Script will provide several millions of new readers for Bibles and other literature during the next five years."

The grouch is the last man to join the procession which is shouting the praises of another man.—Exchange.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Third Round.

Como, preaching, 11 a.m., June 19; quarterly conference, July 12.
Sardis, preaching, 11 a.m., June 26; quarterly conference, July 15.
Hernando, preaching, 8 p.m., June 26; quarterly conference, July 13.
Charleston, 11 a.m., July 3; quarterly conference, July 14.
Oakland, at Enid, 4 p.m., July 3.
Longtown, at Pleasant Grove, July 9.
Senatobia, preaching, 11 a.m., July 10; quarterly conference, July 11.
Coldwater, at Brooks' Chapel, 4 p.m., July 10.
Pleasant Hill, at Baker's Chapel, July 16, 17.
Byhalia, at Fountain Head, July 23, 24.
Cockrum, at Cockrum, July 30.
Shuford, at Eureka, July 31.
Arkabutla, at Sarah, Aug. 6.
Crenshaw, Aug. 7.
Sardis ct., at Terza, Aug. 13.
Tyro, at Emory, Aug. 13.
Mt. Pleasant, at Marshall Institute, Aug. 11.
Courtland, at Chapel Hill, Aug. 20.
Crowder, at Oak Grove, Aug. 21.
Olive Branch, at Mineral Wells, Aug. 27.
Horn Lake, at Eudora, Aug. 28.
Batesville, Sept. 4.

R. A. MEEK, P. E.

Greenville Dist.—Third Round.

Duncan and Hillhouse, July 6, 8 p.m.
Shelby, July 10, 11 a.m.
Cleveland, July 10, 8 p.m.
Gunnison, July 17, 11 a.m.
Rosedale, July 17, 8 p.m.
Hollandale and Areola, July 24, 11 a.m.
Leland, July 24, 8 p.m.
L. and Robinsonville, July 31, 11 a.m.
Tunica, July 31, 8 p.m.
Jonestown and Rich, Aug. 7, 11 a.m.
Merigold and Alligator, Aug. 7, 8 p.m.
Benoit and Beulah, Aug. 14, 11 a.m.
Glen Allen, Aug. 14, 8 p.m.
Greenville at pleasure of charge.

Other conferences of this District have already been held. The Education Movement has reached a place of enthusiasm that provokes from the P. E. but one expression, "It is a great honor to be associated with such men as are found both in the pastorate and in the rank and file of the charges of the Greenville District." Finances better than usual at this time of year. The work of the District is unusually satisfactory. Let the third round continue the good work.

JAMES H. FELTS, P. E.

Aberdeen Dist.—Third Round.

Eupora and Mabin, at Eupora, July 10, 11.
Bellefontaine, at South Union, July 12.
Mathiston, at New Hope, July 13.
Vardaman, at Cross Roads, July 15.
Calhoun City, at Big Creek, July 16, 17.
Houlka, at Concord, July 23, 24.
Algoma, at Palestine, July 25.
Nettleton, at Evergreen, July 30, 31.
Smithville, at Smithville, Aug. 6, 7.
Tremont ct., at New Bethel, Aug. 7, 8.
Greenwood Springs, at Pleasant Grove, Aug. 13, 14.
Buena Vista, at Boone's Chapel, Aug. 16.
Woodland, at Palestine, Aug. 18.
Fulton, at Vanburen, Aug. 20, 21.
Salem and Oakdale, Aug. 25.
Tocopola, at Tula, Aug. 26.
Randolph, at Hunter's Chapel, Aug 27, 28.

T. H. DORSEY, P. E.

Greenwood Dist.—Third Round.

Carrollton, at Marvin, July 9, 10.
Coila, at Poplar Springs, July 16, 17.
Sidon and Cruger, at Sidon, July 24, a.m.
Tchula, July 24, p.m.
Indianola, July 25, p.m.
Swift Town, at Lotus, July 31.
Moorehead, Aug. 1, p.m.
Ruleville, at Ruleville, Aug. 7, a.m.
Inverness, at Inverness, Aug. 7, p.m.
Drew, at Sandy Bayou, Aug. 14, a.m.
Tutwiler, at Tutwiler, Aug. 14, p.m.
Schlater, at Schlater, Aug. 17, p.m.
Sunflower, at ———, Aug. 21.
Philllpp, at Philllpp, Aug. 24, p.m.
Lambert, at Belen, Aug. 28.
Minter City, Sept. 4.

S. L. POPE, P. E.

Grenada Dist.—Third Round.

Ebenezer ct., at Thornton, July 9, 10.
Pickens ct., at Richland, July 10, 11.
Coffeeville ct., at Goshen, July 16.
Paris ct., at Pine Valley, July 17, 18.
Tie Plant ct., at Alva, July 23.
Holcomb ct., at Sparta, July 24, 25.
Duck Hill ct., at Gore Spgs., July 27.
Winona ct., at Bethesda, July 29.
Poplar Creek ct., at Shiloh, July 30, 31.
Sallis ct., at Shrock, Aug. 6, 7.
Waterford ct., at Asbury, Aug. 11.
Ashland ct, at Wesley Chapel, Aug. 12.
Lamar ct., at Harris Chapel, Aug. 13, 14.

R. A. TUCKER, P. E.

Corinth Dist.—Third Round.

Booneville ct., at Blackland, July 9, 10.
Hickory Flat ct., at Bethel, Friday, July 15.
Blue Mountain ct., at Bethlehem, July 16, 17.
Rienzi ct., at Pisgah, Wednesday, July 20.
Kossuth ct., at Pleasant Hill, Aug. 13; at Kossuth, Aug. 14.
Chalybeate ct., at Mt Pleasant, July 23, 24.
Ripley sta., July 24, night, Q. C., July 25, 8:15 a.m.
Tishomingo ct., at Paradise, July 30, 31.
Golden ct., at Dennis, July 31, night; Q. C., Aug. 1, 8 a.m.
Burnsville ct., at Jacinto, Saturday, Aug. 6.
Mantachie ct., at Shiloh, Wednesday, Aug. 10.
Marietta ct., at Ozark, Thursday, Aug. 11.
Mooreville ct., at Andrew's Chapel, Friday, Aug. 12.
Silver Springs ct., at Paul's Chapel, Aug. 20, 21.

N. B.—Let Pastors give special attention to Questions 9, 10, 11, and 12; and be prepared to make full reports. No. 9 requires a written report.

J. B. RANDOLPH, P. E.

Columbus Dist.—Third Round.

Ackerman, at Ackerman, July 10, 11.
Starkville, July 10, p.m.
Chester circuit, at South Union, July 22.
Columbus, Central Church, July 31, a.m.
Artesia, July 31, p.m.
Brooksville, at Pope's Chapel, Aug. 6, 7.
Crawford and Shafers, at Crawford, Aug. 7, p.m.
Cedar Bluff, at Pearson's Chapel, Aug. 10.
Mayhew and Sessums, at Kligo, Aug. 11.
Caledonia, at Flint Hill, Aug. 13, 14.
Sturgis, at Pleasant Hill, Aug. 18.
Kosciusko ct., at Marvin's Chapel, Aug. 20, 21.
Kosciusko station, Aug. 21, p.m.
Longview, at ———, Aug. 24.
McCool, at Chapel Hill, Aug. 27.

A. T. McILWAIN, P. E.

Sunday School

MISSISSIPPI CONFERENCE NOTES

Friday through Monday was spent on the New Augusta charge. This was a very profitable trip. The school at New Augusta is doing good work. The school at Beaumont is very small, but there seems to be much interest. They agreed to put on campaigns for Sabbath Observance, Evangelism and for the Play-Life of the children.

If you have not observed Sunday School Day, please do so at your earliest convenience. If you have observed it, please let us hear from you.

The schools that have observed the Day are as follows:

Brookhaven District—Norfield, $9.79; Brookhaven, $12.80; Crystal Springs, $15.93; Sandy Hook, $8.65; Hazlehurst, $16.32; Centenary, McComb, $35.56; Pleasant Grove, $5; Tilton, $2; Bethel, $5.50; Osyka, $3.15. Total, $114.60.

Hattiesburg District — Ellisville, $8.25; Eucutta, $6.44; Good Water, $8.25; Boyles Chapel, $5.17; New Hope, $5.88; Broad Street, $8; Purvis, $13.44; Sandford, $5; Mt. Olive, $5.25. Total, $65.68.

Jackson District — Brandon, $15; Pelahatchie, $7.30; Edwards, $12.85; Andrews Chapel, $8.20; Braxton, $5; Galloway Memorial, $74; Rankin Street, $3.20; Madison, $12; Mendenhall, $8; Sharon, $10; Yazoo City, $38.75; Ridgeland, $3.65. Total, $197.95.

Meridian District—Daleville, $4.12; Pleasant Ridge, $3; Enterprise, $5; Stonewall, $7.54; DeSoto charge, $15.40; Lauderdale, $8.50; Pachuta, $9.75; Scooba, $5.50; Wahalak, $2; Meridian, Central, $40.88; Meridian, East End, $15; Shubuta, $7.78. Total, $120.35.

Vicksburg District—Fayette, $18.10; Gloster, $14; Liberty, $9.30; Holly Bluff, $9.40; Natchez, $25; Nebo, $11.20; Oak Ridge, $11; Rolling Fork, $11.40; Carpenter, $6.15; Vicksburg, Crawford Street, $20; Woodville, $12.50. Total, $148.05.

Newton District—Forest, $16; Morton, $8.12; Laurel, First Church, $25; Laurel, Kingston, $8; Philadelphia, $12; Rose Hill, $3; Hopewell, $2.83; Finkbine Camps, $15; Johns, $10.80; Shiloh, $12.54; Sebastapol, $4. Total, $117.29.

Seashore District—Harlston, $3.75; Brooklyn, $8; Bond, $10.25; Stillmore, $11.05; Columbia, $21.90; Moss Point, $15.85; Ocean Springs, $6; Big Ridge, $3.10; Poplarville, $9. Total, $89.

Pray for the work and the workers. God bless you. Yours in Him,

JOHN C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Miss Lynda Ramey, Oxford, Miss., Conference Elementary Supt.

The Conference Training School of the North Mississippi Conference was in session from June 20 to noon, June 25. The charter members were so glad to welcome each other and every one present was glad to welcome every other one. Think what we will have in the way of a Training School when each one comes in next year bringing those others who will feel the influence and see the fruits!

Out of the 130 persons registered, there were 87 who received certificates of credit, and a promise from several others to take the examination soon after going home.

The instructors were of the best, and fortunate is the Sunday school that had a representative there to get some of what was there for all. Is this a plea so long before another session? It is that. Every Sunday school can begin now and have some one or, better, several, ready to go to Grenada next year. One Sunday school had ten members there, paying the expenses of every one of them. Many paid their own expenses and I am sure will not hesitate to do it again because the returns from such an investment cannot be estimated.

The Beginner's course was given by Miss Hazel Covington, of the North Alabama Conference. Her pupils were as ardent as the real Beginners.

The course on the Primary Pupil was given by Miss Annie Marie Hansen, from Nashville. As expressed by one of her own pupils, she was another milepost in their life.

The course for the Juniors was given by Miss Mary Alice Jones, of Nashville. Miss Jones says she has never seen quite such a thirst for knowledge. All will agree she was amply able to take care of the situation.

These three who were in our State for the first time, said they had never seen a better spirit manifest, such earnestness in work and such spontaneous play. They seemed glad they came and we were doubly so.

Mr. French, who had the Intermediate-Senior work, has been with us before and by common consent 'tis hoped 'twill always be so. You ask somebody that was there.

Mrs. J. M. Wyatt, Adult Work; Rev. J. E. Stephens, The Pupil; Dr. A. W. Milden, Teacher's Life of Christ; Rev E. S. Lewis, Bible and Missions, each gave these respective courses with many loyal followers. We are the proud possessors of such splendid talent belonging to our own North Mississippi Conference.

By no means have all the delights and benefits been touched upon, but some of it is left for you to ask about of those who were in attendance.

In no way could there have been more genuine hospitality than that tendered by Dr. J. R. Countiss and family in conjunction with the corps of Grenada College helpers and the cordial people of Grenada.

Thinking a minute. To whom do we owe more than to our beloved brother, R. H. B. Gladney?

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The first Standard Training School in Louisiana Methodism has come and gone and was a very successful school. The student body was not as large as we had planned for, but financial conditions made it impossible for some to attend, even after enrolling. We had 25 in the school and 21 certificates of credit were issued.

The school finally offered three courses of study, viz.: Primary Methods, Miss Caroline Hess; Intermediate-Senior and Young People Methods, Harry Denman; Life of Paul, Dr. Thomas Carter.

It had been thought best by the Central Office to offer fewer courses in schools just beginning, rather than have so many courses and smaller classes. Miss Hess gave a good course and pleased her class and the management. Mr. Denman, who is in charge of Young People's work in First Church, Birmingham, was a very popular instructor. His course was thorough and we believe he has given such help that many will make the course a reality in their home school at once. The course in Bible, Life of Paul, under Dr. Carter, was attended by all the student body. Personally I believe it one of the best Bible courses I ever attended. The preachers of the Louisiana Conference had better have walked to Mansfield and cooked their meals on the campus and slept on the ground, than have missed them. Rev. J. L. Greenway, assistant to the pastor in Ruston, is the only preacher besides myself who heard them. Dr. Carter is a master of the subject and has a popular style of teaching. We want him next year, as also our other two instructors.

The rest of the Conference year will be given to field work and it will not be possible to make many new dates, as practically all the time is taken now. Nevertheless, write me your needs. Miss Hess has time to give you; write her. ALONZO EARLY,

Sunday School Field Secretary.

REV. R. P. GOAR IMPROVING IN HEALTH.

The Rev. R. P. Goar, of Pittsboro, Miss., who is a superannuated minister of the Gospel, and who has been preaching for 50 years, has been in wretched health since the 15th of October, 1920, and has been seriously ill since March 1, 1921. He is thought to be a little better and is hoped that he will be able to be up within a few weeks.

Brother Goar has had active work in the North Mississippi Conference for more than 36 years. He has been an active member of the Masonic Lodge for 50 years, and at this time is a Past Master. Brother Goar has many friends hereabout and in fact all over the North Mississippi Conference.

He has been confined to his bed for four months, and at times it was thought that he could not live, but at this time he is thought to be better, and his friends hope he will soon be able to sit up. His wife has had splendid health, and has patiently administered to his every want and need. H. W. HANNAFORD.

Pittsboro, Miss

RESOLUTIONS CONCERNING TEACHERS IN STATE INSTITUTIONS.

To His Excellency, The Hon. Lee M. Russell, Governor and Ex-Officio Chairman, Board of Trustees, State Institutions Higher Learning, Jackson, Mississippi.

Dear Sir:

The Men's Unity Bible Class of M. E. Church, South, of Crawford, Miss., being assembled as a whole, promulgated the following resolutions:

Whereas we believe that our civil-

(Concluded on Next Page)

ization is the outgrowth of the Christian religion; and

Whereas our own beloved Republic was founded upon the principles of Christianity; and

Whereas our higher institutions of learning are among the mightiest factors for or against the fundamental principles upon which sound civilization is based, and in the molding of the characters of the young men and women; and

Whereas anything that will weaken their faith in the reality of a personal God, the immortality of the soul, and the divinity of Jesus Christ, is destructive to civilization, life and character; and

Whereas it was brought to our attention that there are those teaching in some of our higher institutions of learning in our great country who deny the existence of Jehovah—God—the immortality of the soul, and the divinity of Jesus Christ; and

Whereas we have information that leads us to believe that such is even the case within our own State,

Therefore be it resolved, That the chairman of the Board of Trustees be memorialized to investigate the condition referred to, that he satisfy himself as to whether there be any man or woman now serving in any State institution of learning who denies or doubts the existence of a living, personal God, the immortality of the soul, and the divinity of Jesus Christ; and if he find such to be the case, that you cause such person to be removed instanter.

Be it further resolved, That the chairman of the Board of Trustees be further memorialized to make it his personal business to see that during his tenure of office no man or woman be allowed to become a member of the faculty of any State institution unless such man or woman is a believer in the Christian religion.

Be it further resolved, That a copy of these resolutions be sent to the Christian Advocate, The Baptist Record, and the Commercial Appeal requesting these publications to publish them.

Signed by: M. C. Pegues, N. B. Seales, R. Flournoy, A. J. Ervin, Jr., Rev. Thomas H. Mills, Committee.

FROM TCHULA, MISS.

Dear Brother Carley: I have not given any news from our Tchula charge this year, so I just thought that I would send you a line that the brethren might know something of what we are doing. The people received us very cordially when we came and have been very thoughtful of us all the time.

Our Sunday school has grown almost one hundred per cent this year, the first time in my ministry that I have been able to have a Sunday school equal the enrollment of the church doing splendid work.

The Missionary Society is well organized, Senior, Young People, and Juniors; their work is very commendable.

Our meeting began May 15. Rev. W. A. Wilson, of New Albany, Miss., Conference evangelist, did the preaching and did it well. He is witty, zealous, earnest, and full of faith. He did much good here; during his meeting nineteen joined the Methodist Church, four pledged to join the Baptist Church and did, and one pledged to join the Presbyterian Church. We have received a total of 43 into the church this year and we are very confident that there are others yet to come.

We failed to raise our quota for the Educational Movement, but the cause has been well propagated, and as soon as the very keen sense of the financial depression is felt no more I am sure that the quota can be raised; in fact, the official board have signed a resolution to that end.

Yours in His name,
H. N. McKIBBEN.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Tylertown, at China Grove, July 10.
Fernwood ct., at Knoxo, July 17, 18.
Foxworth ct., at Sandy Hook, July 20.
Crystal Springs, July 31-Aug. 1.
Gallman ct., at Old Crystal Springs, July 30, 31.
Pleasant Grove ct., at Pleasant Grove, Aug. 2.
Adams ct., at Ebenezer, Aug. 7.
Topisaw ct., at Holmesville, Aug. 18.
McCalls ct., at Bethel, Aug. 26.
McComb, Centenary, Aug. 28, 29.
McComb, South and East, at Bethany, Aug. 28.
Bogue Chitto and Norfield, at Bogue Chitto, Sept. 4, 5.
Wesson ct., at Beauregard, Sept. 4.
Scotland ct., at Gallatia, Sept. 7.
Monticello ct., at Georgetown, Sept. Sept. 11, 12.
Bayou Pierre, at Sweet Water, Sept. 17, 18.
Hazlehurst, Sept. 18, 19.
Barlow ct., at Lebanon, Sept. 24, 25.

Please be ready to answer Questions 9, 10, 11 and 12.

H. M. ELLIS, P. E.

Seashore Dist.—Third Round.

Ocean Springs, at Big Ridge, July 9, 10.
Wesley Memorial, at Back Bay, 3:30 p.m., July 10.
Vancleave, at Mt. Pleasant, July 16, 17.
Saucier, July 23, 24.
Bay St. Louis, Wednesday, 8 p.m., July 27.
Pascagoula, Friday, 7:30 p.m., July 29.
Moss Point, July 31.
Escatawpa, at Big Point, 7:30 p.m., July 31.
Americus, at Cross Roads, Aug. 6, 7.
Carriere, at Wesley Chapel, Aug. 13, 14.
Mentorum, at Pine Grove, Aug. 20, 21.
Logtown, at Westonian, Aug. 27, 28.
Picayune, Monday, 7:30 p.m., Aug. 29.
Poplarville, Tuesday, 9 a.m., Aug. 30.
Lumberton, Tuesday, 7:30 p.m., Aug. 30.
Coalville, at Coalville, Sept. 3, 4.
Pass Christian, 7:30 p.m., Sept. 4.
Gulfport, Wednesday, 7:30 p.m., Sept. 7.
Gulfport circuit, at Waveland, 7:30 p.m., Thursday, Sept. 8.
Dedicate Bethel Church on Coalville circuit, Sept. 11.
Wiggins, 7:30 p.m., Sept. 11.
Biloxi, Wednesday, 7:30 p.m., Sept. 14.
Lyman, at Beulah, 11 a.m., Friday, Sept. 16.
Brooklyn, at Stillman, Sept. 17, 18.

Brethren, please see to it that Questions 9-12 are answered "in full." Let Question 9 include amount pledged for Educational Movement.

W. M. SULLIVAN, P. E.

Hattiesburg Dist.—Third Round.

Collins, at Bethel, July 9, 10.
Purvis, at Talawah, July 17.
Ellisville, at Mt. Zion, July 24.
Richton, at Blodgett, July 31.
Oloh, at East Columbia, Aug. 4, 11 a.m.
Sumrall, Aug. 7, 11 a.m., 7:30 p.m.
Silver Creek, at Silver Creek, Aug. 11.
Seminary, at Pleasant Ridge, Aug. 13, 14.
Mt. Olive, at Mt. Olive, Aug. 14, 7:30 p.m.
Prentiss, at Bassfield, Aug. 17, 11 a.m.
Taylorsville and Mize, at Oakohay, Aug. 24, 11 a.m.
Leakesville, at Winburn Chapel, Aug. 27, 28.
Lucedale, Aug. 28, 7:30 p.m.
Williamsburg, at Oakvale, Sept. 4, 11 a.m.
New Augusta, at McLain, Sept. 16, 11 a.m.
Avera, at Piave, Sept. 18, 11 a.m., 7:30 p.m.
Heidelberg, at Philadelphia, Sept. 21, 11 a.m.
Eucutta, at Boyles Chapel, Sept. 22, 11 a.m.

W. W. GRAVES, P. E.

Newton Dist.—Third Round.

Deemer, at Henry's Chapel, July 9, 10 a.m.
Philadelphia, July 10, 8 p.m.; July 11, 8 a.m.
Shiloh, at Finkbine Camps, July 16, 17.
Decatur and Hickory, at Decatur, July 23, 24.
Rose Hill, at Pleasant Grove, July 30.
Newton, at Garlandsville, July 31.
Montrose, at Louin, August 3, 3 p.m. and 8 p.m.
Homewood, at Gasque Chapel, Aug. 6, 7.
Lake, at Eureka, Aug. 10, 3 p.m.
Walnut Grove, at Sebastopol, Aug. 13, 14.
Bay Springs, at Bay Springs, Aug. 17, p.m.
Raleigh, at Trinity, Aug. 20, 21.
Laurel, First Church, Aug. 28, a.m.; Aug. 29, 8 p.m.
Laurel, Kingston, Aug. 28, 3 p.m.
Laurel, West End, Aug. 28, 8 p.m.
Chunky, at ———, Sept. 3, 4.
Carthage, at Singleton Sept. 10, 11.

J. A. MOORE, P. E.

Jackson Dist.—Third Round.

Bolton, at Raymond, July 10, 11 a.m.
Edwards, at Reeves Chapel, July 10, 3 p.m.
Capitol St., July 17, 11 a.m.
Galloway Memorial, July 17, 8 p.m.
Harrisville, at Wesleyanna, July 24, 11 a.m.
Florence and Braxton, at Florence, July 24, 8 p.m.
Yazoo City, July 31, 11 a.m.
Eden, at Pleasant Hill, July 31, 3 p.m.
Benton, at Zeiglersville, Aug. 6, 7.
Lake City, at Lampkin, Aug. 7, 3 p.m.
Vaughan, at Fletcher's Chapel, Aug. 13, 14, 11 a.m.
Lintonia, Aug. 14, 3 p.m.
Sharon, Aug. 17.
Satartia, at Phoenix, Aug. 20, 21, 11 a.m.
Madison, at Pocahontas, Aug. 21, 8 p.m.; 22, 10 a.m.
Monterey, at Mt. Carmel, Aug. 27, 28, 11 a.m.
Brandon, at Pelahatchie, Aug. 28, 8 p.m.; 29, 10 a.m.
Camden, Aug. 31.
Mendenhall and D'Lo, at Bethany, Sept. 3, 4.

M. L. BURTON, P. E.

Vicksburg Dist.—Third Round.

Woodville, July 10.
Woodville cir., at Percy Creek, July 11.
Gloster and Liberty, at Woodland, July 12.
Vicksburg, Gibson Memorial, and Crawford St., Union Qr. Conf., at Gibson Memorial, 8 p.m., July 14.
Washington, July 24.
Natchez, 8 p.m., July 24.
Utica, at Burdenton, July 27.
Louise and Holly Bluff, at Holly Bluff, Aug. 7.
Silver City, at Midnight, 8 p.m., Aug. 7, 8.
Mt. Vernon, at Mt. Olive, Aug. 10.
Nebo, at ———, Aug. 11.
Rolling Fork, Aug. 14.
Anguilla, at Sunflower Chapel, Aug. 15.
Oak Ridge, at Porter's Chapel, Aug. 17.
Vicksburg, Crawford St., 11 a.m., Aug. 21.
Vicksburg, Gibson Memorial, 8 p.m., Aug. 21.
Rocky Springs, at ——— Aug. 24.
Port Gibson, 5:30 p.m., Aug. 24.
Mayersville at, Fitler, Aug. 28.
Port Gibson, 11 a.m., Sept. 4.

J. R. JONES, P. E.

Meridian Dist.—Third Round.

Scooba, at Wahalak, July 10.
Lauderdale, at Electric Mills, p.m., July 10.
Porterville, at Briggs Chapel, July 16, 17.
Daleville, at Bethel, July 20.
Quitman, July 24.
Shubuta, p.m., July 24.
Meridian, East End, July 31.
Meridian, Herbert Watkins Memorial, p.m., July 31.
Enterprise, at Concord, Aug. 7.
DeSoto, at Hopewell, Aug. 8.
Matherville, at Theadville, Aug. 9.
Moscow, at Hopewell, Aug. 12.
DeKalb, at Pleasant Ridge, Aug. 13, 14.
Vimville, at Pleasant Hill, Aug. 17.
Pachuta, at Orange, Aug. 20, 21.
Waynesboro, Aug. 28.
Waynesboro ct., at Hiwanie, Aug. 29.

PAUL D. HARDIN, P. E.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

MISSISSIPPI CONFERENCE.

Good news—Listen!

What?—Summer Conference for Young People's Missionary Society.

Where?—Vicksburg, Gibson Memorial Church.

When?—July 26-29.

Are you coming? See that every Young People's Missionary Society is represented there, and if you have no Young People's Missionary Society in your church, see that you have a delegate to this conference. I am urging every district secretary and every superintendent of Young People to be with us. Mark the above date on your calendar and have your pastor to announce it from the pulpit and urge the Young People to attend. Mrs. J. W. Perry, our Council Superintendent of Young People, will be with us to bring inspiration to us all. Our own Conference President, Mrs. B. W. Lewis, and other workers, will be in attendance. I am expecting you to meet me there; watch the Advocate and you will see a tentative program of the work we expect to do soon.

Mrs. J. M. SMITH,
Conf. Supt. of Young People's Work.

NORTH MISSISSIPPI CONFERENCE

Water Valley Juniors Give a Toast.

The Juniors from that splendid city of Water Valley, North Mississippi Conference, gave the following toast at the recent district meeting at Holly Springs, their superintendent and six of the members being present:

"Here's to Water Valley
Our own beloved town,
Where the best folks on earth live,
And love and peace abound;
Here's to our many churches
The Methodist first of all;
They are all good, we grant you,
But ours takes you back when you fall;
Here's to the Juniors
All over the land;
They like to work, they never shirk,
They're a happy, jolly band.

"The pansy is our emblem
And our watchword is 'grow;'
Blue and white are our colors,
'Purity, Fidelity and Service' our motto.
Here's to Holly Springs, a place
We all like to come,
And the Grenada District, it's all right;
We tell you, they make things hum."

New Auxiliaries.

Aberdeen reports the following: Houlka and Tocopola Adult, Woodland, Calhoun City and Tocopola Juniors, and Verona, Tranquil and Tupelo, Young People.

Schlater, Courtland, Benoit and Pickens have re-organized, and Shuqualak will be organized soon.

The district meetings held throughout the Conference during the past few weeks have been better attended than ever before, the weather being ideal for trips in cars. Each hostess auxiliary has entertained royally, and the district secretaries have had programs that have made all glad they were there. North Mississippi is proud of her record of the first two quarters, but we have a task before us if we reach the financial goal as well as goal of idealism set by the workers.

Mrs. A. A. NEAL.

DEFINITE PLANNING.

As we stand in full view of the third quarter, it is well for us to take note of its possibilities and plan definitely for the accomplishment of those ends to which we are eagerly looking forward at the beginning.

At the Conference in Okolona, the third quarter was set as Organization Quarter. There are three phases of the missionary work that should receive special emphasis during this quarter—organization of new societies, conservation of weak societies, and improvement of good societies.

At the district meeting of the Grenada District, a plan was suggested by Mrs. Stokes that will work well in all districts. Mrs. Stokes appointed survey committees for the different parts of the district. These committees are to make a close survey of the territory adjacent to them to determine where missionary societies might be organized. Doubtless they will learn much more about the territory than simply that Grenada District has 98 separate congregations and 25 missionary societies. During July these committees will make a close survey; during August committees will go into unorganized territory and organize and instruct as to the successful carrying on of the new societies; during September the committees will do follow up work with the new organizations and stand at all times as "Big Sister" to them, that they may always feel they have some one they can call on for help.

Special attention will be given to weak societies that they may be nurtured. It is easy to organize anything anywhere; the great thing is to keep alive and at work the organizations that are formed. This phase of the work should claim our best effort.

The improvement of societies that are already good should also claim our best effort. Begin just now with the movement to bring up the societies in every part that is lacking. We have been prone to wait for the fourth quarter to take stock of our progress and then make one grand rush to be ready for the close of the fiscal year. Attention just now during the summer months will result in success and ward off the anxiety that makes the final months of the year so very hard.

Examine the Standard of Excellence for the Honor roll and see if your society is meeting the requirement. If not, begin now and put it on the Honor Roll.

Mrs. T. M. CLARK,
Corresponding Secretary.

ADULT MISSIONARY SOCIETY.

Standard of Excellence For The Honor Roll.

	Credits
1. Ten per cent increase in membership	10
2. An average attendance at each monthly meeting equal to one-half of the membership	5
3. Dues paid in full and Conference Expense Fund paid by each member	10
4. Conference pledge paid in full.	10
5. Monthly Bulletin presented—program on the monthly topic and prayers for the work and workers once a month	5
6. Subscribers to the Missionary Voice equal to one-half the membership	5
7. Week of Prayer observed	5
8. Young People's Societies organized by Superintendent	10
9. Children organized under Superintendent:	
(a) Baby Division	5
(b) Junior Division	5
10. Bible study class	5
11. Mission study class	5
12. All reports mailed to Conference officers by the first day of each quarter	5
13. Regular work done by Social Service Committee	5
14. Donation sent to Council institution or preacher and reported to Superintendent	5
15. Representation at annual and district meetings	5

(Any auxiliary whose reports show that it is entitled to eighty-five credits will be placed on the Honor Roll. Keep this list and send to the District Secretary at the close of the last quarter of the year.)

IMPORTANCE OF INSURING OUR CHURCH PROPERTIES.

While alive to all the spiritual interests of the church, we should be none the less attentive to all of its material interests. Neglect of one jeopardizes the other.

We are glad to know that our people are coming to realize more and more fully that it is just as much the duty of members to see that their churches and parsonages are insured as it is to build them and at the smallest cost possible with safety.

When looking after this important matter of insurance, choose your fire insurance company with regard to its record in past conflagrations and present loss paying ability. It would be well before ordering insurance elsewhere to investigate the plan of the National Mutual Church Insurance Company of Chicago, Ill., which is now in its twenty-third year and has policies outstanding to the amount of over **fifty-four million dollars.** These policies are issued upon terms that are much more advantageous than those issued by the stock companies. This company is rock-ribbed-safe as the safest. Premiums are paid in easy annual installments and policy holders are protected by the same cash reserve that the law requires of the stock companies. It is under the supervision of the State of Illinois. Its San Francisco conflagration losses were paid before any other company and without discount.

It has paid out over one and one-half million dollars for losses during its twenty-three years' history and has saved its more than twenty thousand policy holders approximately a similar amount in premiums.

FROM LAKE ARTHUR, LA.

Everything is moving along real well. We were unable to raise our quota in the Christian Education Campaign, but we did real well, all things considered.

The writer preached the Commencement sermon for the High School here, by special request. We have a very fine High School, and one of the best buildings in the State. There were seven to graduate this year.

Rev. C. A. Battle, our beloved and efficient P. E., held our third quarterly conference recently, and preached two good sermons. The annual camp meeting will open here next Friday night, July 17, and continue until July 10.

We are preparing for our protracted meeting to be held here in September by Rev. Dan Kelley. Conditions are such that we will not be able to build a new church for some years; hence we are going to repair the present church, and paint the parsonage. The work is advancing gradually, I think—no great upheavals. Pray for us.

Fraternally,
S. D. HOWARD.

Watch that man who would break the Sabbath for gain. He would steal if he could do it without risk.—Exchange.

DIRECTORY OF SHREVEPORT METHODIST PREACHERS.

Rev. R. H. Wynn, presiding elder; residence, 823 Monrovia Street; telephone 3339; P. O. Box 823.

Rev. Geo. S. Sexton, First Church; residence, 2222 Fairfield Avenue; telephone, office, 128.

Rev. W. Winans Drake, Noel Memorial; residence, 543 Egan Street; telephone, 2884.

Rev. R. S. Walton, Texas Avenue; residence, 1601 Fair Place; telephone, 1531.

Rev. W. A. Mangum, Queensborough; residence, 2816 Judson Street.

Rev. H. B. Hines, Cedar Grove; residence, 66th Street, Cedar Grove.

Rev. J. M. Boykin, Bossier City; residence, Bossier City.

Rev. A. W. Turner, Superintendent Anti-Saloon League; residence, 2639 Greenwood Road; telephone, residence 1779; office, Commercial National Bank Building.

Rev. A. S. Lutz, Conference Educational Secretary; residence, 1063 Sheridan Avenue.

Rev. R. E. Smith, Centenary College.

Rev. Roy Moore, Centenary College.

Rev. D. B. Raulins, Centenary College.

Rev. B. C. Taylor, Centenary College.

Rev. R. L. Armstrong, Centenary College.

Rev. J. B. Grambling, Centenary College.

Rev. W. F. Henderson, Sr., Cedar Grove, La., Superannuate.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles District—Third Round.

Leesville, July 10, a.m.
Zwolle Ct., at Pickering, July 10, p.m.
Noble Ct., at Bayou Scie, July 17, a.m.
Carson Ct., at Longville, July 17, p.m.
Indian Bayou, July 20, p.m.
Patterson and Jeanerette, at Patterson, July 24, a.m.
Branch Ct., at Church Point, July 24, p.m.
Opelousas, July 31, a.m.
Eunice Ct., at Reaves, July 31, p.m.
Morgan City, Aug 7, a.m.
Franklin, Aug. 7, p.m.
Lake Charles, Aug. 14.

C. A. BATTLE, P. E.

Monroe-Ruston Dist.—Third Round.

Bastrop, at Humphrey, July 10, preaching 11 a.m.
West Monroe, at Community, July 12.
Elmore, at Long Straw, July 14.
Lake Providence, preaching, July 17, 11 a.m.
Midway and Epps, at Midway, July 18.
Calhoun, at Wilhight, July 22.
Simsboro, at Salem, July 24, preaching 11 a.m.
Mangham, at Union, July 26.
Bonita, at Bartholomew, July 30, 31.
Farmerville, at Greenville, Aug. 4.
Waterproof, at Wesley, Aug. 6, 7.
Eros, at Douglas, Aug. 9.
Oak Grove, at Pioneer, Aug. 11.

K. W. DODSON, P. E.

Alexandria Dist.—Third Round.

Oberlin, at Melder, July 10, a.m.
Glenmora, July 10, p.m.
Pleasant Hill, at Beulah, July 17.
Marksville, at Bay Hill, July 24, a.m.
Lecompte, at Meridian (preaching), July 24, p.m.
Natchitoches, July 31.
Boyce, at Tioga, Aug. 7, a.m.
Pineville, Aug. 7, p.m.
Campti, at Clarence, Aug. 13, 14, a.m.
Colfax, at Colfax, Aug. 14, p.m.
Provencal, at Provencal, Aug. 16.
Liberty and Oak Grove, at Center Point Camp Ground, Aug. 18.
Columbia, at Boeuf River, Aug. 20, 21
Alexandria, Aug. 28.

W. L. DOSS, JR., P. E.

Baton Rouge Dist.—Third Round.

Kentwood, at Mt. Hermon, July 10, a.m.
Greensburg, at Tabernacle, July 12, a.m.
Amite, July 13, p.m.
Springfield, at Red Oak, July 17, a.m.
Franklinton, July 24, a.m.
Franklinton ct., at Zona, July 24, p.m.
Natalbany, at Lee's Landing, July 31, p.m., and Wesley, a.m.
Denham Springs, at Live Oak, Aug. 6, 7, a.m.
St. Francisville, at New Hope, Aug. 14, a.m.
Olive Branch, at Camp Ground, Aug. 17, p.m.
Pine Grove, at Camp Ground, Aug. 17, p.m.

J. W. LEE P. E.

Shreveport Dist.—Third Round.

Logansport and Bethel, Sunday July 10.
Vivian, Wednesday, July 13, p.m.
Bayou La Chute, Sunday, July 17, a.m.
Lake End, Sunday, July 17, p.m.
Grand Cane, at Keithville, Wednesday, July 20.
Wesley, at Holly Springs, Saturday, July 23.
Coushatta, Sunday, July 24.
Cedar Grove, Wednesday, July 27.
First Church, Shreveport, Fri., July 29.
Sibley, at Pine Grove, Sat., July 30.
Minden, Sunday, July 31.
Haynesville, at Colquitt, Aug. 6, 7.
Pelican, at Mitchell, Wed., Aug. 10.
Ringgold, at Rocky Mount, Aug. 13, 14.
Bienville, at Burke Place, Sat., Aug. 20.
Castor, at Ashland, Sun., Aug. 21.
Plain Dealing, at Concord, Aug. 27, 28.

R. H. WYNN, P. E.

THE FIFTH SESSION OF THE JUNALUSKA TRAINING SCHOOL FOR LEADERS.

The fifth session of the Junaluska Training School for Leaders will be held at Lake Junaluska, North Carolina, July 13-27, 1921. The school will open with a general meeting in the auditorium Wednesday evening. Students should arrive in time to be classified on Wednesday afternoon, July 13, in order that they may be ready to attend classes on Thursday morning.

The courses offered in the school this year are varied and the faculty is composed of outstanding leaders in the field of Religious Education in this country.

For complete program and further information regarding the school, write John W. Shackford, Superintendent of Teacher Training, 810 Broadway, Nashville, Tenn.

A GOOD MEETING AT OLLA, LA.

Dear Brother Carley: My presiding elder, Brother Doss, has already made a short report of the Standard and Olla charge, and while I do not wish to have too much to say regarding our work here, I beg for space to say a few words regarding the meeting Brother Doss mentioned as having begun with Rev. Lee R. Sparks assisting. The meeting at Olla closed Wednesday night, June 29.

The results were nine accessions to the church by baptism and vows. There were also several conversions and reclamations, and the church was greatly revived. The total accessions at Olla this year have been twenty, more than doubling the membership of the church. There have been in all 51 accessions for the charge.

Now, a word about Brother Sparks: He is fine help in a meeting. His methods are sensible, and the work accomplished is genuine. Sparks is a man of strong personality and good educational attainments. He also has a noble Christian spirit. Although Olla is a weak point financially, we had no trouble in raising above $120 for him.

I hope to have a much better report at Conference. Yours sincerely,

H. B. THOMASON.

FROM MATHERVILLE, MISS.

Dear Brother Carley: We have just closed a great meeting in our new church at Langsdale. The meeting was, indeed, a great success. Brother T. J. Norsworthy, of Meridian, did the preaching for us, and the Lord graciously blessed every service. Souls were born into the kingdom of God, and believers built up in the most holy faith. Brother Norsworthy is a great preacher, and brotherly spirit.

We are very thankful for our new church at Langsdale, the painting of which will soon be under way. We have the paint paid for and all is ready for putting it on next week. Brethren, pray for us. Sincerely,

D. P. YEAGER.

FROM CAMPTI, LA.

Dear Brother Carley: You may say to the former Campti preachers that Campti is "sorter" getting religious these days. Brother F. E. Few, of Madisonville, Texas, has been with us here in a meeting for the past eight days, having closed last night. Of course it is not easy sometimes properly to estimate the result of a meeting; but among some of the results of the meeting just closed is that the people have gotten to praying. The Christian people seemed to have awakened to the sense of their responsibility as well as their privilege in bringing the lost to God through prayer and personal work.

One of the things which we feel contributed very largely to the success of the meeting is that Campti has as pastor of the Baptist church one who knows how to get in harness and work, not to get people to join the church, but to get them saved, regardless of whatever church they may join. The co-operation of Brother Westbury, the Baptist pastor, was all that we could have asked, from first to last, and so it only remains to be said, "Like leader, like people;" his people were with us heart and soul. There were nine received into the church on profession, some reclaimed and the church strengthened in faith.

We have three meetings yet to hold on our work, and ask the prayers of the brethren for the salvation of the lost and the building up of believers in the faith.

Our educational drive here has been concluded and, to express it as another one has, "with a modest subscription."

J. C. JACKSON, P. C.

June 30.

RESOLUTIONS OF APPRECIATION.

Be it resolved by the Pelahatchie Sunday school:

1. That in the moving away of Mr. and Mrs. Sanders the church suffers an irreparable loss, in every department of its work.
2. That they were loyal and faithful since they have been in our midst in every phase of Christian work.
3. That we commend them to the congregation that they shall join.
4. That the prayers and good wishes of this church follow them, praying that they may continue in usefulness in the Master's vineyard.

Signed by: Edith Harp, R. F. Brown, R. E. Murray, Committee.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Third Round.

Parker Memorial, June 24, p.m.
McDonoghville, June 29, p.m.
First Church, July 6, p.m.
Covington ct., at Pointevent's Chapel, July 9, p.m.
Slidell, July 10, p.m.
Algiers, July 12, p.m.
Rayne Memorial, July 13, p.m.
Bogalusa Station, July 15, p.m.
Bogalusa ct., at Bush, July 22, 1 p.m.
Pearl River ct., at Talisheek, July 24, 1 p.m.
Felicity, July 27, p.m.
City Missions, at Mary Werlein, July 29, p.m.
Donaldsonville ct., July 31, p.m.
Plaquemine ct., Aug. 1, p.m.
Epworth, Aug. 2, p.m.
Louisiana Avenue, Aug. 3, p.m.
Carrollton Avenue, Aug. 4, p.m.
Second Church, Aug. 5, p.m.

J. G. SNELLING, P. E.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania St., telephone, Uptown 1105;; office, 327 Carondelet St., telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence St., telephone, Hemlock 2461.

Rev. C. D. Atkinson, Parker Memorial, residence, 734 Nashville Ave., telephone, Uptown 447.

Rev. W. C. Childress, Sup't City Missions; residence, 815 Washington Ave., telephone, Uptown 495.

Rev. W. L. Duren, Rayne Memorial; residence, 1421 Constantinople St., telephone, Uptown 1188.

Rev. J. D. Harper, McDonoghville, La.

Rev. R. H. Harper, First Church; residence, 5830 Prytania St., telephone, Uptown 329.

Rev. H. N. Harrison, Felicity; residence, 1818 Chestnut St., telephone, Jackson 1753.

Rev. W. D. Kleinschmidt, Louisiana Avenue; residence, 1110 La. Ave., telephone, Uptown 2805.

Rev. G. V. Romano, Italian preacher; residence, 1319 N. Rampart St., telephone, Hemlock 468.

Rev. Jno. T. Sawyer, superannuate; residence, 1232 St. Mary St., telephone, Jackson 1404.

Rev. J. E. Selfe, Epworth; residence, 438 S. Scott St.

Rev. Ellis Smith, Carrollton Avenue; residence, 1125 Fern St., telephone, Walnut 1238.

Rev. Marion Browning, Mary Werlein Mission; residence, 1026 Tchoupitoulas st.; telephone, Main 247.

Rev. C. C. Wier, Algiers; residence, 236 Olivier st.; telephone, Algiers 138.

Stephen S. Thomas, Conference Centenary Secretary-Treasurer; residence, 1432 Fern st., telephone, Walnut 2899-W; office, 327 Carondelet st., telephone Main 5688.

NEW ORLEANS
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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JULY 14, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

ONE THING LACKING.

In a recent newspaper article on "How To Build Character," the writer, a distinguished professor in a well-known State university, seemed to think of character only in terms of financial honesty. After analyzing the influences that produce the youthful "dead beat," he proceeded to lay down a series of suggestions looking toward the elimination of this undesirable product of society, every one of which has to do with the proper use of money. The suggestions he gives are good ones, so far as they go, but they fail lamentably in going to the root of the evil. If the moral sanctions be removed from life, no controlling force is left except that of self-interest; and self-interest cannot produce a character the essential quality of which is altruism. It is well enough to lay stress upon the utilitarian aspects of life, but our children and young people need more than anything else definite training in the principles of righteousness as those principles were enunciated by Jesus Christ. When parents begin to realize their responsibility with reference to the religious nurture of their children, and when we develop our Sunday schools to the point where they can fully supplement the efforts of earnest parents, we shall be in a fair way to raise up a generation of men and women who will practice the moral virtues because of an irresistible divine compulsion. The most beautiful system of ethics ever devised will fail unless it is strengthened by the inspiring power of a great idea and the uplifting power of a great ideal.

THE ANSWER IS EASY.

A daily newspaper paragrapher propounded this the other day as if it were a poser: "If it is true, as the Andersons, the Bryans, and the Wheelers tell us, that the country wants prohibition, why does the Government have to spend millions of dollars every year to pay an army of spies, called enforcement agents, and why is it that the country is getting wetter all the time?" The answer is easy. In the first place, the country is not getting wetter all the time. If the country is wetter under prohibition than it was before prohibition, even a fool of the nth degree would know that those who profit by the sale of liquor would be strongly in favor of such "prohibition." In the second place, the Government has to spend a great deal of money to enforce the prohibition laws because so many people who are supposed to be reputable citizens, by their attitude if not by their words and acts encourage their violation by those who are always willing to take a chance to make money dishonestly and illegally. If there is not a definitely organized propaganda to bring the prohibition laws into disrepute, there are many indications that point in that direction. If all the secular newspapers of the country, the so-called "moulders of public opinion," would stand vigorously for law enforcement instead of condoning, as many of them do, its violation, there would be an immediate and noticeable improvement in conditions. It is needless to remark that calling the enforcement officers "spies" is simply a puerile attempt to bring their work into disrepute.

THE LYNCHING RECORD.

The Department of Records and Research of Tuskegee Institute has just issued its report of lynchings for the first six months of 1921. The following figures are given: Within the first six months of 1921, there were 36 lynchings; this is 24 more than the number, 12, for the first six months of 1920, and 7 more than the number, 29, for the first six months of 1919; of those lynched, 2 were whites and 34 were Negroes, two of the latter being women; eleven of those put to death were charged with the crime of rape. The States in which the lynchings occurred and the number in each State, are as follows: Alabama, 1; Arkansas, 4; Florida, 4; Georgia, 9; Kentucky, 1; Louisiana, 2; Mississippi, 10; Missouri, 1; North Carolina, 2; South Carolina, 1; Tennessee, 1. This record is one that cannot fail to bring shame to every citizen who is concerned for the majesty of the law and the preservation of the liberties of the individual. The growth of the mob spirit means an increasing strain upon the fabric of civilization. All law-abiding citizens must continue vigorously the fight against mob violence until this reproach is removed from us. In spite of the unfavorable record for the first six months of this year, we believe there is a steadily-growing sentiment against mob law, and we confidently expect the time to come soon when the courts will be allowed to perform their functions in practically all cases, the exceptions being due to those irrepressible outbreaks which are responsible for crimes of many other kinds.

THE FOLLY OF GROWING OLD.

We never thought much of the poet's invitation to "grow old along with me." We have no desire to grow old, and no intention of doing so. The passing years may bring gray hairs if any be left—and decrepitude of body, but they ought to have no power over the mind and spirit; and, after all, it is the mental and spiritual attitude which determines whether a man is young or old. Ripeness of experience and maturity of judgment ought to be the accompaniments of continued habitation in these earthly tabernacles, along with sweetness of spirit and increased sympathy for all of one's kind; but they do not mean old age. He stays forever young who welcomes each new day because it brings new hopes, new aspirations, new opportunities, new privileges, who keeps his mind open for the reception of new truth, without surrendering convictions that have been thoroughly tested and tried; who believes that the best is yet to come—that the Golden Age is not in the past, but in the unfolding future; who increasingly lays hold of God through reverent study and understanding of the revelation of himself to men; who thinks of death simply as an event in life that marks the transition from one estate to another more beautiful and more complete. It is a wonderful achievement to stay young, even though we do linger the allotted threescore years and ten upon the earth.

WHERE THE EMPHASIS BELONGS.

We have supported enthusiastically and loyally every forward movement the church has undertaken since we have been old enough to know what church loyalty means, and we never expect to do otherwise; but, we have never supposed that the mere raising of money for any cause is the primary function of the church. The church needs money because in fulfilling its spiritual mission forms of work develop that need and must have substantial support; but when we make the securing of this money the chief end of our activities, we have fallen into the ludicrous and tragic error of "putting the cart before the horse." The emphasis of the gospel is upon the transformed life—and other things are incidental to that. We have done well in raising our millions of dollars; now let us add to that achievement the infinitely larger one of some millions of souls brought into the Kingdom of God.

THE DIFFERENCE.

John D. Rockefeller, said to be the richest man in the world, was eighty-two years old on July 8. According to a news item, he spent the day in the usual way, playing his customary game of golf in the morning. There was this difference, however: an employe held an umbrella over his head as he made the round of the links to protect him from the intense heat. We suppose this is one of the great compensations of great wealth.

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DIFFERENT VIEW POINTS.

Some murmur if their sky is clear,
And wholly bright to view,
If only one small speck of dark appear
In their great heaven of blue:
And some, with thankful love are filled,
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

—R. C. French.

THE MODERN MINISTER.

By George Summey, D.D.

(A paper read before the New Orleans Ministerial Union, and published by its request.)

Note carefully, please, that the subject is not "The Model Minister," but "The Modern Minister." These two may be as far apart as the poles. Further note that it is not this paper's purpose to express opinions. It designs simply to draw pictures from life. The writer shares in any indictment that the picture may imply. He does not hold himself guiltless, by any means.

But let us to the theme. The Modern Minister usually makes short work of preliminaries or prefaces. He indulges only in a sentential "foreword," and never in an elaborate "introduction." We shall do well to imitate him in this.

And first—The Modern Minister is a young man. That may as well be settled at once. More than the members of any other profession, when he passes forty he must expect to be Oslerized. He must enter the ministry with more than a merely tacit understanding and expectation that his normal life there will be limited, that a "dead line" is fixed and sure, that a schoolroom, an insurance or real estate office, a book agency, or idleness will be his field of work for a large part of his mature life. Church committees hunting for suitable men for vacancies pause at that line, and rarely go beyond it in their recommendations. In churches which make appointments under episcopal authority and in which the man who is assigned has to go there, willing or not, and the field has to take him, acceptable or not, the Oslerism is practiced in mutterings and grumblings, about as hard to bear as being actually driven out of his calling. Here, doubtless, may be found one potent cause, if you will pardon an opinion, for the disinclination on the part of forward-looking young men towards entering the ministry. They look ahead, and act on the sight that is revealed to them. Here is food for thought to those who bewail the paucity of ministerial recruits in all the churches, and who sometimes even think that it is a low grade of men found willing to undertake the ministry. Vigorous young men draw back from a calling which insures, in the average, the end of their work just at the stage where they will be best able to do it effectively, when their minds will be ablest and clearest, their training most perfected, their thoughts maturest, their judgments wisest, their experience ripest. Other professions act differently.

Second—The Modern Minister is an all-around man. He is expected to be and to do anything. He has to meet that demand. He is a good mixer, a sociable fellow, a ready talker, a remarkably careful and complimentary listener—this is highly important—tactful in approach, venturing few opinions either social, civic, industrial, ecclesiastical, or doctrinal, lest he step on somebody's toes, thoroughly abreast of all that is going on around him and over the world, a very close reader of the papers and magazines, familiar with all the movements of the day, scrupulously unidentified with parties and yet expected to exploit their tenets or efforts or purposes, and prepared at all times to expect denunciation for either warm approval or espousal of a party and its cause or silence concerning it. He is much called on as a "leader," and is often called in a complimentary way "the key man," but his leadership is not that of acknowledged power, scholarship, eminence in character, great wisdom, experience, or thought-making, but that of expression, in voicing rather than shaping the feelings and convictions and aspirations of the crowd that is supposed to follow him. He is somewhat a "ring-leader," in a good sense of that word, not a masterful moulder. His nearest approach to the idea of leadership is that he is simply "primus inter pares," if that much! Breadth of view rather than depth of conviction, vagueness for vigor and virtue are his need.

Third—The Modern Minister is rarely a student. He has not the time needful for this. He has too many "jobs" to do, too many outside businesses to attend to, too much attention to pay to all the affairs of the church. He can hardly devote himself to careful research and analysis. If his thoughts run at all towards a philosophy, he is a pragmatist, an estimator of principles by their results, and in action and methods an opportunist. Both pragmatism and opportunism, which are close of kin, are death to profound thinking and deep philosophical study and insight. In the very nature of the case, he cannot be a student. He has not the leisure. The outside activities of his life inhibit great thoughts and close reflection. His motives may be of the highest, but he cannot rise to them; for

Fourth—The Modern Minister is primarily an actor, not a thinker. Doing is his business. He must be a "promoter." And if his ideas, when he has time to gather a few, do not tend towards tangible shape, measurable and ponderable results, woe to him! He must be in a hospitable attitude towards and use what Bishop Candler calls "a multiplied number of parasitic organizations which are sapping the church's freedom and sucking its funds, parasitic organizations which emphasize their interdenominational character, and prate much about what they call, with misleading pretence of charity and broadmindedness, Christian unity." The first thing a church committee hunting for a minister does is to look at the record of the work of the "inquiree," and to ask, "Does he do things?" Time was when the first question asked about a minister was, "Is he a spiritually minded man?" but of the Modern Minister it is, "Is he a good executor, has he administrative ability, is he an organizer?" This is because of the supposed needs of the congregations. They want things done. They expect the minister to do them. They look for organization. They expect him to organize them. They look for results in church growth from methods and organizations, and he must show them. The Modern Minister must meet that demand, or he is professionally doomed! He is the church's factotum; its setter-up of machinery; its leader in social service; its hustler for pennies; its official advice receiver for the myriad recommendations of methods devised and offered; its organ of communication with a thousand applicants for its influences, money, co-operation; its raiser of special collections almost imperatively demanded of it; its agent for boosting outside organizations; its advertiser; its answerer of innumerable and irrelevant questionnaires from every conceivable and inconceivable source; its setter and observer and holder of special days for everything on earth; its helper of endless business enterprises; its partner of every energetic book-agent and newspaper circulator; its dispenser of lists of members for the exploitation of other people's business or schemes; its assorter of the wealth, ability, or willing spirit of its members for the use of benevolent work, philanthropy, or church building; its standardizer; its driver of drives and mover of movements; its manager of pageants and plays and days; its employment bureau for the unemployed; its refuge for the tramp; its patient bearer of every ill to which the flesh is heir; in short, the church's combination organizer and drill-sergeant, cash register and adding machine! Is it any wonder that

Fifth—The Modern Minister is not a scholar? How can he be, when he has neither the opportunity nor the time? Profound reading and thinking and investigation are impossible to him. He must know just enough to be a respectable administrator, as the dentist must know just enough of anatomy, physiology, and practical chemistry to see their bearing on his trade of building up the teeth and keeping them in good repair. His sermons are hurriedly put together, and are meant just for the occasion. They are seldom masterpieces. They are as a rule mediocre. Thorough preparation is out of the question. He has not time. Neither has he the needful apparatus. It is pitiful to see the libraries of most of the specimens of the Modern Minister. The collection is usually small and cheap. It is mainly of homiletic materials and works on "How to Do It." It consists largely of "canned goods," and "predigested food," and these lacking the protecting care by law that protects us from grocers' imposition. The old masters in religious and theological thought are conspicuous by their absence. The splendid literature of other days is utterly unfamiliar. The great Puritan literature, for instance, profound, far-reaching, masterful, thought-provoking, stimulating, disciplinary to the mind, even if heavy, is an unknown quantity. The modern lawyer, with nothing but his set of the Encyclopedia of American Law on his shelves, is his counterpart, and that Encyclopedia makes no great lawyers. You ministers who are gathered here to-day in such large numbers, and who are freer than most of your profession from the limitations of the Modern Minister, are challenged to tell, each of you, of half a dozen downright good books, solid books, that, with all the demands upon you, you have had time to read in the past half dozen months! And so the Modern Minister is seldom a great preacher. Unless he is a genius in felicity of utterance and has a marvelous readiness of rhetorical invention, with a great accumulation of material and knowledge before he entered the Modern Ministry, he cannot hold his own as a preacher. And even with these gifts, he must soon play out if he is not wisely and diligently filling up by long periods of study, prayer, and thought. Taking out at the bung and filling at the spigot soon exhausts the barrel!

Sixth—The Modern Minister is a novelty-seeker, an experimenter, and a competitor. He tries to adapt himself to the supposed desires of the people. He seeks to fill his pews with hearers. He must needs be inventive, try new things, outstrip others if he can. He spends much time in working out striking novelties of sermons, exercises, services, entertainments, methods of work. Look, for instance, at the list of topics for Sunday services in the dailies of some of our cities, if you would see the Modern Minister's line of pulpit business. Its reading is horribly depressing to one who loves the kingdom of our Lord. If color can mantle the cheeks of the disembodied, how the shades of Phillips Brooks, John A. Broadus, B. M. Palmer, Bishop Pierce, Bishop Otterbein, and others, must blush when they see what we often see; and with them a host of others, unknown but great as preachers of God's Word in our various conferences, associations, conventions, and assemblies! It would be interesting just at this point, to hear the testimony of those who know, and who are here now, how far, the liturgical churches and those that hold with

conviction as well as with tenacity to a "historic ministry," and "apostolic succession," or, as the recent Lambeth Conference euphemized it, a "definite ministry," are free from these conditions. Have they any advantage over others? Laying larger stress upon other functions, are they more free from the afflictions of this type of modernism?

Seventh—The Modern Minister imports into his work the methods of the world. He becomes a machinist rather than a herald. Thus, worldliness rather than other-worldliness characterizes his way. He forgets that men and women are worn out by the daily grind of life and on Sunday want something to rest them, to lift them away from earth, to set before them the joys of another life. There's no need to ask why so many churches are empty. It is because they are not better feeding places. People, like animals, flock to places where they know they will find food in plenty. "And I, if I be lifted up, will draw all men unto me." The Bible is an old book, but it is never stale. The more it is used, the more it is liked. The more closely it is preached, the better will it attract. The Modern Minister may tickle the fancy and catch the gaping crowd, but it is never for long. He is a flitting creature. Can you point to a single pronounced specimen of him that has ever been anything but a passing show?

Eighth—The Modern Minister's chief concern is about methods, and movements, and surveys, and drives, and challenges, and arithmetic, and geography, and the like. Preaching becomes to him a lost art. There are fewer great preachers to-day than there have ever been. Nay, one forceful writer has lately stirred the whole preacher community by claiming and arguing, in the Atlantic Monthly, that preaching as such should go by the board! So Mr. Spargo. And it is noteworthy that in the recent Lambeth Conference it was a living question as to whether the church should not entirely surrender the preaching function! "Rightly dividing the word," "Preach to it the preaching that I bid thee," "By the foolishness of preaching," have become obsolete expressions, relics of a past age. The mistake has been made to believe that the minister can get his best results by organizations and mechanical means and novelties. It has been forgotten that well-fed sheep are the most easily led! Henry Ward Beecher said, in a lecture to Yale students: "The business of the preacher is not to grind a church. It is not to turn a wheel. It is not to cuff about the controversies of theology. It is a living work. You are to be man-builders!"

Ninth—The Modern Minister dabbles in politics. He cannot withstand the temptation. And he never does it to the good of himself or of the side he takes. Somehow he has to do it. In line with his fundamental idea of timeliness, moderness, up-to-dateness. He does not stop to think that he never from the pulpit advocates one side or the other of a political or party contest or legislative project that he does not actually hurt the cause he espouses, hurt himself, and hurt the church. And this for a very simple reason. Multitudes of men, and especially those of the rank and file of voters, are against the church, and out of their antipathy and antagonism, of course through misunderstanding, they will array themselves against a cause simply because they think that the church has espoused it or that it is ecclesiastically advocated. Even good causes, involving vital moral principles and problems, are often injured in this way. The old Jewish prophet, taking sides and denouncing men's acts from his throne of authority, furnishes no parallel here. He was an officer, and in a government that was a theocracy.

Tenth—The Modern Minister, in short, seeks to work a revolution in the fundamental character and mission of the ministry. He changes the minister from an ambassador to an administrator, from a messenger to an executor, from an official herald to a jack-of-all-trades, a church factotum, a man with a program and a task rather than a man sent of God with a proclamation and a message. He loses his head, in the wire entanglements of his machinery, and forgets the simple and sublime authority of the ambassador or messenger which alone spells ultimate success in God's work. And he reverses the great purpose and end of the divine organization, the church, God's one organization for spiritual work. He turns this end from witness to service. He places exaggerated emphasis upon doing and serving. He almost turns religion into a system of works, and makes the church's great aim philanthropy rather than the propagation of the gospel. He talks much of men being "saved to serve," of the divine mission of the church as primarily an institution for mankind's betterment, as a social agency, as an eleemosynary organization, founded for the improvement of human conditions, civic, social, industrial, and religious alike. Oftentimes he comes very near saying outright, "Get the money, and the kingdom will be sure to come," and the man to get the money is the minister! He would make of the church of Christ a vast soup kitchen, or club house, or lectureship platform, with a gospel attachment very graciously permitted if one insists on having it!

Men are not saved to serve. They are saved to witness for Christ. They will assuredly serve, if they are truly saved. But the primary end is not the service. Service may be a form of witness, but the witness is the genus and the service a mere species, a mere incident to the greater. There is no warrant for that popular phrase, "sacrificial service," except as it is applied solely to the Lord Jesus Christ.

Is the picture overdrawn? And how does it look in the light of such divine injunctions as "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth;" "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old;" "Search the Scriptures;" "Prove all things, hold fast to that which is good;" "Preach the Word," and especially this, "No man that warreth entangleth himself with the affairs of this life," and many other like directions to the preacher of the unsearchable riches of Christ?

TRAINING SCHOOL AT GRENADA COLLEGE.

The training school recently conducted at Grenada College for our Sunday school workers was pronounced by those competent to judge as a great success. We had 150 present first and last—that many who really attended some of the classes. Eighty-seven certificates were issued. We had as fine a student body as was ever assembled in North Mississippi. A great crowd of high school and college girls, a magnificent group of mature women who are leaders in their churches, several district secretaries in the Missionary Society, and a number of preachers were in attendance. Greenwood District had only one present for the entire session, Chrisman Galceran. If any of the Greenwood District people read this notice, I want them to understand that they had one good representative but only one. Our good women responded magnificently, the preachers did fairly well, barely so, but the men—well, we must give them another chance.

All honor to R. H. B. Gladney! He pulls like an ox and stays sweet meantime. He is specially fond of marshmallows.

Brother and Sister Countiss and the other college people responded graciously to every call made upon their time and patience.

The courses taught by Mrs. J. M. Wyatt, Rev. J. E. Stephens, and Dr. A. W. Milden were very popular. One of the most delightful classes was taught by the writer. Mr. E. E. French, Miss Jones and Miss Hansen from Nashville and Miss Covington from Montgomery gave exceptional service.

The Sunday school is calling for trained leaders. This Grenada school brings the very best opportunity for training to our very door. Next year we hope to increase the attendance and have a better school even than we had this year.

We are planning for two district schools, one at Sardis and the other at Corinth. Eventually we expect to have one in each district. Only two reasons lie between us and a school in each dis-

[illegible] money. We are [illegible] the money. I [illegible] making [illegible]

[illegible] LEWIS.

[illegible], Miss.

JACKSON DISTRICT NOTES.

[illegible] Hill on the Terry charge [illegible] It will not be [illegible] joying to the full [illegible]

At Braxton, [illegible] our church and nearly [illegible] limits, they have recently [illegible] a new church, using plan No. 6 [illegible] by our Church Extension Board.

Mendenhall has recently raised money to remodel their old church, making it modern and up-to-date. At D'Lo, on the same charge, they are just finishing a ten thousand dollar church. It is one of the largest and most beautiful churches for the money to be found in our Conference anywhere.

The Educational Campaign has never been finished in our district. Only two charges have reported "over the top" so far. They are Galloway Memorial, with an assessment of thirty-five thousand, which raised fifty-one thousand; and Capitol Street, with an assessment of twenty-five thousand, raised twenty-seven thousand. While these are the only two reported out, we feel sure there will be others later on.

Canton has made splendid progress along spiritual lines, having received sixty-five on profession of faith and twenty by certificate the last quarter, the total additions for the year thus far being ninety-two.

Rev. J. E. Williams, of Hattiesburg, has just finished a meeting at Rankin Street, Jackson, for Brother F. A. Applewhite. It was a good meeting. Twelve members were added to the church roll.

Rev. C. H. Ellis is helping Brother Massey in a meeting this week at New Prospect, on the Fannin circuit.

Dr. Rolfe Hunt is helping his splendid son, Bruner, in a meeting at Sharon. Sharon is the oldest settlement within the bounds of the Jackson District.

The president of the Men's Bible Class of Capitol Street, announces an average attendance of eighty-eight for the quarter. He sets as his goal for this quarter, one hundred. He challenges any other class in the Conference for average attendance for the quarter. One of the pleasing features of this class is that a very large percentage attend the church services.

Every charge in the district has increased in interest and attendance for the Sunday school during the quarter with the exception of one.

Up to the opening of the revival season six hundred additions had been reported to the presiding elder. Our presiding elder has set as the goal for the district for the year two thousand additions to the church membership.

The district has named as its goal for the year twenty-five Life Volunteers. Nearly twice this number have already signed Life Service Cards, and yet reports have not been received from all charges.

Many other matters of interest over the district will have to be held up until my next report.

Sincerely,

H. F. TOLLE.

MRS. ROOD PASSES ON.

Many of the older humane workers in this country will recall Mrs. Ella Irene Rood, who died recently in Chicago at the age of 78. Mrs. Rood for twenty-five years was engaged in organizing and revivifying humane societies, especially in the South and West, and was active in securing humane education laws in several States. She was prominently identified with the Audubon Society, and had held high positions in several national ornithological organizations. Our Dumb Animals.

GOOD FOR EVERY DISTRICT.

(This "open letter" by Rev. Jas. H. Felts, presiding elder of the Greenville District, North Mississippi Conference, to his own people, is so suggestive that we take the liberty of passing it along.—Editor.)

To the People Called Methodist, Greenville District:

Greetings:

Are You An Asset or a Liability?

Culture represents the kind of contact had with the Master Spirits of the world. Christ is the greatest of these. Having known HIM, do you listen to the "call of the wild?"

It is Easier to Preach Than to Practice.

I would not have you spiritual epileptics, my brethren, but sane, sound, cheery, optimistic supporters of the church of your choice. I am not envious of the lean nits that feed on the jazz of modern times. God pity them! They waste their substance. They spend their money for that which is not bread. "They sow much, bring in little; eat, but have not enough; drink, but are not filled with drink; clothe, but none is warm; earn wages to put into bags with holes."

The Church is Entitled to Your Generous and Unselfish Support.

It is the one institution that reaches from the dedication of children to God in holy baptism to immortality that robs the grave of its terror. Do you love your home? She fights for the purity of that institution. Are you a patriot? All our greater laws and institutions came out of her loins. Do you believe in the protection of society? Mr. Babson, the great statistician, says: "I do, however, insist that the safety of our sons and daughters, as they go out on the streets this very night, is due to the influence of the preachers rather than to the influence of the policemen and the law makers."

"Man Lives Not by Bread Alone."

In preserving the church we are paying for the best insurance property and society can buy; we are policing our country without even a show of force. The best money any man spends is that which is invested in manhood and womanhood.

"Love Rules His Kingdom Without a Sword."

Your pastor is the leader in your church. Let him be embarrassed and harrassed by the living question and he is almost hopelessly crippled in his work. Let him TURN ASIDE EVEN PARTIALLY and he is handicapped in his efforts.

Your Presiding Elder unhestitatingly asks that YOU help meet the financial needs of the third quarter, the lean quarter, WITH A LIVING FAITH. Meet your stewards MORE THAN HALF WAY. Shame the laggards among them, if such there be, by proffering them "your quarterage" without being solicited.

"God's Worst is Better Than The Devil's Best."

Life's real battles are not fought in the trenches, but in the HEARTS and HOMES of our people. Poverty is not an excuse but a CHALLENGE.

"He That Does What He Can Does What He Ought."

Poverty is not glorious—men are often found who are glorious in poverty. Wealth is not glorious—occasionally a man is found who is glorious in wealth. You will find the good spirit in your heart— DON'T ALLOW BAD JUDGMENT TO ROB YOU OF IT. God can use a mighty poor man, making him rich in every good word and work. GIVE GOD A CHANCE.

"Learn The Luxury of Doing Good."

I pray earnestly that we may have the maximum number of real, simon-pure, red-blooded, Christ-serving, church-supporting men and women in this district. I want to see men called to preach from our altars. God grant to this great delta country a CALVARY VISION.

Yours for a creditable THIRD ROUND,

JAMES H. FELTS, P. E.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.—Emerson.

MEN TURNING TO THE LORD.

By Dr. O. E. Goddard.

On every hand we hear of an unusually large number of men being received into the church. The large increase in our membership last year was due to the increased number of grown men reached in our revival campaigns. Could the facts be tabulated, they would likely show about the same number of women and children received as in former years, but a vast increase in the number of men. For many years we have been reproached and sometimes sneered at by sceptics because our converts were women and children. Not so today. In many of the revivals held last year and now being held, more men were converted at the altars than women and children. Some among us had begun to lose faith in this Gospel to save grown and hardened sinners. Some seem to think that we are shut up to salvation by education. Thank God for many thousands of demonstrations to the contrary! We are reaching men. Why? How?

The Centenary plan, which is being followed by so many of our pastors, naturally helps in this matter. The survey reveals the large number of men who ought to be reached. The organization which the pastor sets up to reach these provides that men be sent to reach men. Men are going out to seek and to save other men of their class. Business men are sent out to reach other business men, professional men after their kind, laboring men after those whom they should reach. Thus many thousands of Christian men are doing personal work for men as they have never done before. This is the natural and inevitable result of the same Scriptural plan we are now pursuing in our revivals. This great unused asset, the laymen, are being brought into service and made a used and useful asset. Every child should be taught to accept Christ at the earliest moment possible. The largest and best evangelistic opportunity is in the Sunday school. The pastor who does not work this for all it is worth is unpardonably foolish. Children who are early taught to walk in wisdom's ways will, even if they depart from it, be more likely to be reached in after years than those who have had no early training. But let no man despair of the many thousands of adults now living who had no proper early training. We have a Gospel for them. It is now reaching and saving many thousands of them—a Gospel able to save the oldest and hardest sinner in the community. Work the plan. Trust God for power and this great work now going on among adult sinners will continue. This is the auspicious time to save these grown, neglected sinners. Let every church work this plan so as to present Christ to every sinner in your community and be able to say in the end, "Lord Jesus, to the very best of our ability, we have preached Jesus to every creature accessible to us."

BRING BACK THE BIBLE.

Bring back the Bible into your life! You have forgotten where you left it. Do you know where to find it? How long has it been since you looked into its pages? It has rested there on your table unopened through the days and back into the months and even into the years. You have not opened its cover. You have neglected it. You have forgotten it. It has had no influence in your life. Your heart has not heard it. Your mind has not thought of it. Your spirit has not cared for its light. But bring back the Bible into your life. It has gone so far away from you. It has slipped beyond your reach and there is a great silence in your life. Would you let it speak to you again? Would you stop long enough to let its words find their way into your life? Would you open a door for it to come in? You wonder why a great heaviness has come upon you. You cannot explain why a deep sense of loss possesses you. You do not know why you are conscious of the absence of something that has made your heart glad. You have walked along your way. You have borne your burden and found no relief at the end of the day. You have not cast your burden on the Lord. You have not turned your thoughts to him. You have not asked him to attend unto your cry. You have not opened your ears unto his call. You have permitted his Word to remain closed in your life until it has slipped so far away that you will have to retrace your steps in order to find it again.

Why not bring back the Bible into your life? Would you attend unto this call? Will it startle your conscience into thinking of what you have done with God's Word? Would such realization help you? Would it alarm you? Would it bring regrets? Would it drive you to your knees in confession that you have forgotten God's Word? And that your eyes have not fallen upon its pages and that your ears have not been opened to its message of love for your soul?

You are the reader, perhaps, of many books and your library table may have magazines and weekly journals and daily papers ever upon it. You are spending your time reading these. Your Bible has become lost among many books. Your hands have not rested upon it. Your fingers have not opened its precious leaves. The dust has gathered upon it and the days of the sere and yellow leaf declare its age. You have not marked it with your finger prints as you should have eagerly searched it for the rich treasures of Christ's truth and the expressions of his love for your soul. You have lost your Bible in this day of the writing of many books. If you would search for it, it would take long for you to find it. The task would weary you, and perhaps in the end you would be overtaken with grief that you had mislaid it.

Yes, hurry, beloved, and bring back the Bible into your life, lest you cease to value it, lest its beauty fade away, lest its power be lost to you, and lest its light die upon your pathway and you walk in the darkness of the night where man cannot see the course of his journey. Hastily seize that Bible, that Book of all books, that volume that should rest in your heart and remain on its altars, that volume whose sacredness sends out an aroma of reverence and beauty that lifts your heart and crowns it in matchless integrity where the storms of life cannot disintegrate it. In these days when men are clamoring for peace and good will, when discontent ravages the heart of the multitude, when soul hunger finds universal expression, when spiritual thirst cries out as though humanity were passing through the wide stretches of an interminable desert, O soul, who knoweth the will of God, bring back the Bible into your life!—Western Christian Advocate.

I AM GLAD I AM A MINISTER.

I am glad the Lord has called me into his ministry for the following reasons:

1. It enables me to live so that I can be daily interested in others.
2. It enables me so to live that I can find opportunity to develop my love powers by attracting attention to the love powers of others.
3. It enables me so to live that I may find expression for those instincts for service which build for nobility of character.
4. It enables me so to live that I enjoy the largest possible field for the enlistment of all my powers.
5. It enables me to engage my energies in a field of labor as broad as human life.
6. It enables me so to live that I can easily come to understand human destiny.
7. It enables me so to live that I can tread the winepress of suffering and adversity with my fellows and lead them to faith and hope in Christ.
8. It enables me so to live that childhood's innocence and the maiden's beauty and the young man's strength appeal to all the goodness and greatness of my heart.
9. It enables mo so to live that I can never lose faith in mankind.
10. It enables me so to live that I can offer redemption to men who fall under guilt, and salvation to those who fall into sin.
11. It enables me so to live that I can be a light and a blessing to every man who walks in darkness and suffers because he cannot see his way.

12. It enables me so to live that I can pursue my journey in the presence of an ideal of perfect manhood.

13. It enables me so to live that I may perfectly balance my life between intellect and emotion and keep my life fresh by days filled with inspiration and anticipation.

14. It enables me so to live that I can escape from the morbid life that spends itself hunting pleasures hid among the forces of earth.

15. It enables me so to live that I may always build up my life through the years by friendships and fellowships that grow more precious as the years multiply.

16. It enables me so to live that my life may not descend into the years of the sere and yellow leaf of decrepitude, but follow a way that shineth brighter and brighter even unto the perfct day.

17. It enables me so to live my life that the end thereof keeps outdistancing my years until it is lost in the golden glow of eternity's morn.

18. It enables me so to live that life's interests never grow less, but multiply with the advancing years.

19. It enables me so to live that my heart may enlarge with the extension of the kingdom of Christ until all the peoples for whom he died find a place at its altars of prayer.

20. It enables me so to live that all life's crosses throw their shadow on Calvary and enable me to join him in praying, "Not my will but thine be done."

21. It enables me so to live that those whom God in his providence has given me to love may know definitely the way I am going when he calls me to come and be with him.

22. It enables me so to live that I shall never be separated from Christ my Lord and from those I have loved and lost awhile.

23. It enables me so to live that though life's morning way changes into noon and then evening may pass into the deep shadows of the light there shall not come that darkness which falleth at noonday or that silence which resteth at midnight.

24. It enables me so to live that earth at the last shall be the threshold from which I shall step to the light of that day whose morning is swept with an ambrosial breeze, whose noontime has no cloud, and whose evening has no setting sun, and whose twilight never settles into the darkness of distress.

25. It enables me so to live that death becomes an incident, heaven a reality with open gates and the streets thereof set with the mansions he has gone to prepare for those who love him.—Western Christian Advocate.

TO THE PREACHERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Please make duplicates of all cards before sending to me. Retain the duplicates for your home charge and church, except where some college has been especially mentioned. In that case make two sets of cards, keep the original, and send duplicate to me. Mark the colleges that the contributions are to be made to. Send all money, checks, drafts or money orders to me at Jackson, Miss. I am to deposit it to the General Board of Education, Stonewall Anderson, Treasurer. I will mail you a receipt as soon as I have received the amount.

Cordially yours,

J. M. MORSE,
Educational Secretary.

TO LAW-ABIDING MEN AND WOMEN ONLY.

Please see your representatives in the Louisiana Legislature at once. Request them to support a bill giving all our State courts the power to enforce the prohibition law as written in the Volstead Act, when our Legislature meets September 15, 1921.

It is no longer necessary to argue the prohibition question—that is settled. The question for you to put to your representative is, "Do you want to see the prohibition law enforced in your parish and State? If so, support such a law as referred to above."

Pastors will please publicly call attention of their congregations to the importance of immediate action. We must have relief from the criminal element and our local courts will not if given the authority by the Legislature.

I will appreciate a line giving the result of your conference with your legislators. Don't overlook your State senator.

This is a request to you personally, don't depend on some one else but act yourself.

Yours to serve,

A. W. TURNER,
State Superintendent Louisiana Anti-Saloon League.

"NOW GO AND DO IT."

Lord Kitchener was once approached by a subordinate officer with an array of excuses for failure to obey orders. Kitchener patiently heard the man's recital, and then added, "Your reasons for not doing it are the best I ever heard; now go and do it." Most of us can think of plenty of reasons for not doing our obvious duty. We acquire the habit early in life. The habit is hard to outgrow. Excuses multiply the more we think about them. People grow fairly eloquent in defense of their shortcomings. Sometimes I think they half persuade themselves. But after they have justified their omissions of duty, God usually says, somewhere in the soul, "Now go and do it." George C. Peck

Obedience to the known will of God is the highest evidence of sincerity and belief.—Selected.

Missionary Conference and School of Missions

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THE SOUTHERN ASSEMBLY GROUNDS, LAKE JUNALUSKA, N. C.,

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GREAT SUBJECTS BY GREAT SPEAKERS!

TRAINING COURSES BY TRAINED TEACHERS!

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"World Responsibilities of Christian America."—Hon. Josephus Daniels.

"The Power and Leadership of the Spirit."—Dr. Charles L. Goodell of New York City.

"Protestant Co-operation in America."—Dr. A. H. Armstrong, of St. Louis.

"Forces for Social Uplift."—Mrs. W. P. McDermott, of Little Rock, Ark.

Daily Bible Studies by Dr. Franklin N. Parker, of Emory University.

Missionary Leadership Classes conducted by Dr. Ed. F. Cook, Dr. O. E. Brown, Dr. W. W. Alexander, Miss Mabel K. Howell, and Mrs. Hume R. Steele.

Addresses by Home and Foreign Missionaries.

PAGEANT — "MISSIONARY MILESTONES"—Written by a Southern Methodist for Southern Methodists.

First Presentation—Saturday, August 6.

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Hotel Accommodations:

Board and Lodging from $2.50 per day.
Dormitories—Rooms $3.50 to $5.00 per week.
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Last year many were turned away for lack of accommodations. Write J. Dale Stentz, Lake Junaluska, N. C., for reservations.

Reduced Railroad Fare—Round trip ticket for one and one-half fares on certificate plan.

For Railroad Certificates, Detailed Program or other information, write

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Box 510,
Nashville, Tenn.

WHO IS TO BLAME?

By Payton A. Sowell.

We have been trying to settle and locate the responsibility for the presence of evil in the world. Surely it did not get here by chance. Ever since I can remember, the preachers—and as I was a Methodist most of the preachers I heard were Methodists—have had sharp things to say concerning Adam and Eve, but especially, like Adam himself, the burden of the blame has been put on Eve.

I am not a theologian, but like the late much-loved and lamented Ex-Governor Robt. L. Taylor, about all I claim to be, outside of being a "Jackson" democrat, is a life-time, rather, a three-generations, "Unworthy Methodist."

I am not inquiring into the "profundities" of the source of evil, but, as a Methodist identified through my grandfather with Burtee County, North Carolina, Methodist faith, I feel I have the privilege of asking: **"Who is to blame for the indifferent spirit and neglect of the Methodist Church toward her superannuates and other dependents?**

I could put it on a good many, and tell the literal truth. There is one thing of which I am absolutely dumbfounded in its presence. I do not see how the members of the General Conferences from 1808—113 years—composed of men who (especially was it true for the first 50 years of that time), were tenderly and vitally united to each other by service, sacrifice and suffering, could have thought of everything else, and everybody else, the Indians, the Chinese, the Koreans, the Russians, the Africans, and all, and yet "forget" for 113 years the superannuates. These great assemblies of choice men have thought, discussed, labored, and even prayed, for a **world democracy** that all nations might have "high manhood"—and left the superannuates a "Pauper community"—for 113 years. Now I believe these dead "assembly men"—if they could speak from Heaven, would say: **"We are to blame** for the indifferent treatment of our old brothers."

I was **once** a preacher, however difficult it was to make others think I was much of one. I lifted at the load, if it was, most of the time, hold of the short end of the stick. One thing I became thoroughly convinced of through the forty years, as to the matter of being a "poor preacher"—I found myself in a "large company—I never had a lonesome hour!

I was, and am, preacher enough to know I am telling a truth, which is as true as the "Gospel." It is. I sincerely believe the real **"blame"** rests on the **preachers** themselves. For twenty-five years this "shameful" situation has been burning itself into my spirit. Only three appearances of any dawning day of hope have come to my eyes (as a Tennesseean): One day in Nashville, in a Conference session, Dr. McFerrin spoke, and said, as he only could say such a word, "I am ashamed I have lived so long, and am now at the end, and have done so little for the superannuates;" then when Dr. Watkins took up the call; then when Dr. Todd entered. The preachers in Tennessee cried when Dr. McFerrin spoke; they had to, and have never done one thing to make the "Conference Fund" grow. They cried when Dr. Watkins spoke—they thought it was orthodox to do so—and never did, or said one thing to raise the two millions, then thought to be sufficient.

Everybody knows how they cry now, when they hear Dr. Todd—even a heart of stone would "sweat" if it could not "shed tears"—when he tells of the neglect of these worthies who have added a million to the M. E. Church, South. Why, dear old "Uncle" Jerry W. Cullom, of Tennessee—all honor to his memory—ten years before he closed 54 years as an itinerant had added 3000.

But what have the preachers done? You say they could not do any thing. The "Centenary," and the "Educational" Boards had them body and soul. The churches were papered with bill boards, their mouths were filled with different messages for these causes.

I have lived to see the young 18-year-old lad, clad in gray, with a musket, become the grizzled veteran of 80 years. I am not particularly writing for the superannuates of 75 years, for they have but a few more steps to take and they can, if need be, go out of the "Forgotten" gate to Heaven. It is for you men who will be "forgotten" to-morrow I write. Will you let me tell this one truth and quit?

In the three years in which Dr. Todd has been doing almost superhuman work, under circumstances of indifference and restrictions, under conditions which, if it were not that he "counts not his life dear unto himself," he would long since have thrown the whole matter at the feet of the General Conference, the bishops, the preachers, and the church, and gone on and done like the rest of the preachers are doing, get the best station possible, preach the "blessed (?)" Gospel, and let the superannuates "go to Heaven!"

But I am trying to say—what it sickens my heart to say—in three years just past I have never heard the superannuates, the "Confereuce Claimant's Club," Dr. Todd's work, mentioned in a church of the M. E. Church, South. And I have heard local preachers, circuit preachers, station preachers, presiding elders, editors, secretaries of all the Boards, missionaries, bishops preach. I have rarely—but two or three Sundays—failed to attend church. Who is to blame?

Lawrenceburg, Tenn.

REVIVALS IN THE ALEXANDRIA DISTRICT.

Brothers Faulk and Teekell have just closed a good meeting at Meridian. A fine spirit prevails there. There was one accession on profession of faith. The meeting at Olla, on Brother Thomason's charge, was a success. Brother Sparks did the preaching. There were ten accessions by vows and profession of faith. Brother French has just closed a good meeting at Forest Hill, where the writer did the preaching and Brother Ridge, our singer, led the singing and hustled generally. There were six accessions on profession of faith, salaries raised, and two babies baptized.

The following revivals are now in progress: Brother Shaw is preaching for Brother Akin at Jena in meeting now; Brother Jordan and Brother Ridge are with Brother Moss at Dodson; Brother W. E. Thomas of New Orleans and Brother Teekell are with Brother Faulk at Lecompte.

Will the brethren in the district please send me reports of their meetings and also let me know when they are holding meetings so I can keep in touch with all of them?

The revival fires are burning and souls are being born into the Kingdom of our Lord. ON WITH THE REVIVAL.

Cordially,
D. B. BODDIE,
Campaign Director, Alexandria District.

July 5.

LIGHT ON THE SITUATION IN IRELAND.

By Rev. F. B. Hill.

The first General Election in Ulster under the new regime resulted in a decisive victory for the Protestant Unionists, who returned 40 members out of 52. The Nationalists returned six members, and the Sinn Feiners six. The elections were held under proportional representation, so that they were an absolutely fair test of public opinion. Over 90% of the electors voted. The Roman Catholic Church did its utmost for the Nationalist and Sinn Fein candidates, including Collins, the notorious leader of the gunmen, but it failed to make any serious impression on the strong Protestant majority. The Unionists won 15 out of the 16 Belfast seats. The Socialist candidates, who were put forward in the vain hope of dividing the Unionist workmen's vote, polled so badly that they forfeited their deposits.

Those who suggest that Northeast Ulster is an absurdly small province to have self-government are ill informed. It had in 1911 a population of 1,250,531. She had almost as many white people—within 20,000 to be exact—as the Union of South Africa; she had more people than the Dominion of New Zealand; she had five times as many people as the Dominion of New Foundland; she had as many people as Queensland, South Australia, and Tasmania taken together; she had as many people as British Columbia, Alberta, and Saskatchewan combined. No one dreams of suggesting that these Dominions and Provinces are not populous enough to have parliaments and ministries. Protestant Ulster, with her Northern Parliament, is not a subject for statistical ridicule.

If what has happened in Northeast Ulster is properly studied and understood, it will be seen to reveal the truth about Sinn Fein and the nature of that vast conspiracy in which it is engaged. Now we can see clearly what the Sinn Feiners are in insurrection over, and what are the reasons that have induced them to turn murder into a fine art. Their guiding impulse has not been the desire for self-determination, not resistance to foreign oppression, not even revenge for past injuries, real or imagined. It is the evil and preposterous claim to dominate and oppress the loyal Protestants of the North; or to prevent any begging of the question, let us say those persons of different race, religion, and political instincts who happen to reside in the northeast portion of Ireland. Surely the English people and English-speaking people will now see the folly and the danger of allowing themselves to be made the dupes of Irish calumny. The Sinn Feiners and the disloyal Irishmen of the South are the greatest experts in calumny and in the creation of a false atmosphere that the world has ever seen. The fact that a man is abused and traduced by Sinn Feiners is no sort of reason for imagining that he has evil in him. Rather, it is a sound reason for suspecting him to be honest, true, and faithful to his word, and loyal to his trust.

Jackson, La.

TO THE PREACHERS OF THE LOUISIANA CONFERENCE.

Many are inquiring as to what to do with the cash subscriptions and pledge cards. Remember the Method Books says, "Send them to your Conference Secretary of Education." My address is 1003 Sheridan Avenue, Shreveport, La.

We want to call your attention to our campaign for boys and girls to attend our Christian institutions. Centenary College proposes to take the boy and train him for Christian leadership. We have just closed a most successful session. Greater and bigger plans are being worked out for the coming term. Send the name of any available boy for Centenary College to Dr. Geo. S. Sexton, Shreveport, La.

Mansfield College has been eminently influential in training for a well-rounded Christian womanhood. The most successful year in the history of the College has just closed. The coming session will offer better opportunities than ever before. Send the name of any available girl to Prof. R. E. Bobbitt, Mansfield, La.

Boost our colleges! Preach Christian education to your congregation! Aim to get the full quota for your charge pledged for the next five years.

"If you think you're outclassed, you are,
You've got to think high to rise.
You've got to be sure of yourself before
You can ever win a prize.

"Life's battles don't always go
To the stronger or faster man,
But soon or late the man who wins
Is the fellow who thinks he can."

Yours for Victory,
ALBERT S. LITZ,
Conference Secretary of Education.

There are 1,176 higher institutions of learning in the United States. This list includes all the universities, colleges, professional schools, colleges of agricultural, mechanical, technological and mining science, normal schools, theological seminaries, and junior colleges.—Exchange.

The Home Circle

OUR CHILDREN.

Sweet is the world to them and fair,
Seen through the springtime's lovely sheen;
But, oh, the road is wondrous long!
That tender mist of golden green,
They may not always find it there.

Theirs are such tiny feet to find
The long way that they must go;
Tho years must break their steps
To evenness—and as they grow,
May we have patience to be kind.

Love fondly bade that we should take
These little hands and gently lead,
Bearing the light when home lights fail;
Knowing the childish heart and need—
May we have grace that part to take.

—Kindergarten Review.

THE REAL MISSIONARY SPIRIT.

By Gertrude Fisher Scott.

It was graduation time, and one of our young friends was finishing her course at high school, and we had been invited to her house to see her pretty new clothes and the presents that friends and relatives had given her.

After we had viewed the dainty muslin dress and other garments that Claire had made for herself, and had examined the wrist-watch, the pearl beads, the gold bar pin, the spangled fan, silk stockings, gloves, and money, we marveled at how good the world was to the sweet girl graduate.

And then we asked Claire what she intended doing now that she was through high school, and she replied that she was planning to take a course at an art school in a near-by city.

Just then my attention was drawn to a younger sister, Alice, a junior in the high school, who was to graduate the following year. Because I thought possibly she might be a little envious at seeing so much showered upon Claire, I said, "Never mind, Alice; your turn is coming next year." She answered pleasantly, "Yes, I know it."

And then I said, "What are you going to do after you graduate, Alice?" wondering if she had made up her mind so early.

Quick as a flash she answered, "I'm going to be a missionary."

Surprised at her reply, I said, "But where do you want to work, in this country, Africa, China, or India?"

And her answer again came promptly, "Wherever I am needed."

"Well, I am sure you will succeed wherever you go, for you have the real missionary spirit, and I do not believe there are many girls of your age that have it so abundantly."

I have thought so many times since of this splendid young girl with her high ideals and her wish for a life of service in whatever part of the world she might be sent. And I have wondered if there are many other young girls like Alice. God grant there are! If so, what a glorious future is promised us in the mission field in the coming years!—Zion's Herald.

HORSES OF FAMOUS GENERALS IN THE CIVIL WAR.

By A. Genevieve Dwyer.

The horse upon which "Little Phil" Sheridan rode, in his famous ride from Winchester to Cedar Creek, was a black charger named "Rienzi." The horse has shared with his master the fame and glory of that day in Buchanan Read's beautiful poem, which has made the ride immortal.

In the battle of Antietam, General McClellan rode a large black horse, which he called "Daniel Webster." The General's staff had much difficulty in keeping pace with him, and usually spoke of the horse in unflattering terms. The General, however, was very much attached to him.

General Ambrose E. Burnside always rode a horse called "Major." Like the General, "Major" came through the war safely, and outlived his master. After Burnside's death, the horse was shot at Edgehill, and it was claimed for him that he was thirty years old.

When the Union forces were pursuing the Confederates, after the latter's evacuation of Petersburg and Richmond, General Meade was ill of a fever, but could not be persuaded to enter an ambulance, and rode his favorite horse, "Baldy."

There was a very vicious horse called "Hannibal" given to the West Virginia Army, but the General forbade any of his officers to ride him, as he claimed to do so would be to risk their lives. A Captain Egan, of a company of volunteers, asked to be allowed to have the horse, and break him. The General handed him over to Egan with the assurance that he would break his neck. "Hannibal" became entirely tractable, and once saved the Captain's neck, when Egan was pursued by guerillas in the mountains of West Virginia. Horse and rider soon became very much attached to each other.

The horse upon which General Kearney rode when he was shot at Chantilly, was forwarded with his sword to his widow by General Lee, showing the kindly courtesy which always characterized the Confederate leader.

At the battle of Chancellorsville, General Rushing of New Jersey rode a large gray horse, and "Fighting Joe" Hooker rode a pure white steed, making him conspicuous as he galloped from one part of the battlefield to the other.

General Thomas J. (Stonewall) Jackson's favorite horse was "Little Sorrel," upon which he was riding when he received his death wound. He had always been very much attached to her, and she it was who followed his funeral cortege, bearing an empty saddle. In appearance she was as raw-boned and ungainly as her master.

General Ewell usually rode a sorry-looking gray named "Rifles." No doubt he gave him that name in memory of the old company of Rifles in which Ewell had served during the Mexican War.

General Lee's "Traveller" was a handsome iron-gray.

General Turner Ashby had three horses shot beneath him upon the same day that he fell at Port Republic. He was dismounted when shot. The first horse he lost that day was his favorite, which he called "Black Conrad." When the horse was mortally wounded, Ashby knelt him between the eyes and drawing his pistol, ended his suffering. The horse that [illegible] in the General's funeral cortege, was one he occasionally rode.

The horse which General Albert Sidney Johnston rode when mortally wounded at Shiloh was a thoroughbred named "Fire-fly." The two were shot at the same time, and neither survived. It was only after a [illegible] noticed Johnston's growing paleness that the General was lifted from the horse, and the gallant steed [illegible] to the ground without a moan. Our Dumb Animals.

"TIME OUT."

Up To The Sun.

An Irishman on a Western railroad, bragging of having a correct time-piece, was heard to remark, upon pulling out his watch, "If the sun ain't over that hill in a minute and a half, he will be late."—Exchange.

Real Joy Ride.

"What sort of a time is your friend having on his motor tour?"

"Great! I've had only two letters from him—one from a police station and the other from a hospital."—The Bulletin (Sydney).

Like Some Others.

Some people in peace time will be interested in the young man who went into the army. On enlisting, he expressed the fear that he would face ridicule on account of his religion. After three years in the army he was asked how he had gotten along. "Fine," he replied; "they never found it out on me."—Christian Register.

A Sure Sign.

"Ellen, has George come home from school yet?" called Mrs. Snaggs to the servant.

"Yes, ma'am," came back the answer.

"Where is he?"

"I haven't seen him."

"How do you know, then, that he is at home?"

"Because the cat's a-hidin' under the dresser."—Selected.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

"RESISTING PESSIMISM."

The following editorial in a recent number of the Western Christian Advocate is of a kind to strengthen our faith and confirm our hope in the ultimate triumph of the gospel and the coming of the Kingdom. We take the liberty of reproducing it in full.

"Nothing is more needed in interpreting passing events than perspective. The present moment and one's immediate environment may fill him with dismay. Were men to measure the future only by the state of the world as seen to-day, they would have abundant ground for discouragement and dark forebodings. Not for generations have human conditions and human relationships been more outrageously evil. Many see no silver lining in the overhanging and portentous cloud. But the lining is there. Its outshining splendor is not imaginary. The moon has often totally eclipsed the sun, but it has never been able to prevent the resplendent corona from giving evidence of its continued existence. Out of the ominous darkness the day soon emerged in all its former glory.

"There is the counterpart of this in the moral history of mankind. The present eclipse of human sympathy, goodness, and fraternal love among the nations is to come to an end. One who is profoundly grounded in the principles and spirit of Christianity cannot for a moment doubt the coming of a brighter day—brighter than the world has ever yet seen. Paganism has its golden age in the past; Christianity in the future. The three great constructive and inspiring writers of the Bible are Isaiah, John, and Paul. They were all Messianic men, and for this reason optimists, in spite of the fact that they lived in times of exceptional gloom and moral decay. Had they taken their bearings from passing events they would all have been hopeless prophets of evil.

"Isaiah did, indeed, give a clear diagnosis of the ominous conditions of his day, and spared no language in predicting the coming doom of unrighteous nations; yet no prophet or seer of antiquity ever saw more clearly the glory of the coming dawn. He speaks in terms of unbounded hope. His optimism thrills and inspires. It makes the pulse beat quicker and stronger, and the heart sing. It lifts the seer's prophecy into the realm of poetry until its music becomes the inspiration of the world's noblest symphonies and oratorios. The vision of Isaiah was but the foregleam of a more personal, confident, and vital faith in later times. No man can know the living Christ and saturate himself with the spiritual teachings of St. John and St. Paul without being an optimist to the very core of his being. In his own soul, life has conquered death, love has banished hatred and evil, and light has driven darkness far beyond the horizon of his confident faith.

"During all the horrors, crimes, cruelties, and agonies of the past half-dozen years there has been the resplendent shining forth of Christian purpose, sympathy, and love as in no former period of national or international strife. Horrible inhumanities have stood face to face with a bravery of kindness and service as mankind has never before known. The sword during all these unspeakable years of conflict and anguish never for a moment eclipsed the cross. The Spirit of the Christ never forsook the battlefield or left the demons of war to do their deadly work unchallenged. And to-day, in spite of the unfraternal greed that rules even this fairest and freest of all lands, the spirit of fairness and brotherhood is beginning to assert its masterful and beneficent power.

"Never in the history of this planet has it been possible to gather the nations of earth together for frank, mutual, and trustworthy conferences until this era, so full of dark forebodings. Even though the United States had no part in this council of the nations, and others (a very few) were excluded from its fellowship, the fact that it was convened at all demonstrates that a new day has dawned in the history of human relationships the world around. And America will be at the front in any movement toward international unity and brotherhood.

"Christians have not yet realized the reserve power of their religion. Whenever men believe in and follow and co-operate with the Christ of Easter and Pentecost, a new era of restoration and life is immediately possible. The divine Master is not only a Savior, but a Re-Creator. He is a Savior because he creates and re-creates. 'Old things pass away; all things become new.'

"The world may be, and ought to be, and to the eye of faith is on the threshold of a new and better era. It may not come in a day, or a decade, but it is coming. A great spiritual revulsion against world-iniquity is itself the beginning of a great spiritual reformation and revival. The church ought to be, and in many instances is, expecting and preparing for this new Pentecost of international unity and love. Christians everywhere ought to be full of bright expectation and optimism. Prophecy, even long, long ago, said nations could be born in a day. The day of God's mightiest miracles is yet ahead of us. The forces of evil can be overthrown; yea, they are already defeating themselves. The tide is turning. Men are returning to sanity and vision, not through their own inherent tendency, but through the compelling power of Christian ideals, now extensively diffused throughout the world, and still more through the enlightening and pervasive power of Christ's omnipresent Spirit. Paganism is inconsistent with Christian belief; optimism the very atmosphere in which the followers of the Master live, thrive, achieve, and overcome."

PROBABLY A GOOD INVESTMENT.

The announcement has been made that the Board of Missions has bought a building in Nashville for its own use, about $600,000 being involved in the purchase price and some improvements to be made. We have no reason to believe that this is other than a good investment, and that it will greatly increase the efficiency of the Board in administering the large affairs that are in its charge. We feel sure, however, that the church at large would be glad to have an official statement by the Board concerning this rather large financial transaction. If such a statement has been made, it has not come to our notice.

OUR HOPE IS IN RIGHTEOUSNESS.

It is altogether an encouraging sign that men prominent in other than church affairs are constantly calling attention to the fact that righteousness must be the fundamental aim of all our activities if we are to emerge safely from the troublous times in which the world now finds itself. It is all very well to undertake to help meet the issue by readjustments in the industrial and the political and the social order; but these readjustments cannot be properly made without regard for spiritual values and spiritual forces. In this connection the words of Vice President Coolidge, in an address at the opening exercises of the centennial celebration of Amherst College recently, are significant. He said:

"The work of the world will not be done, unless it is done from a motive of righteousness. Individuals and nations are at the present time afflicted with great burdens as a result of the readjustment which has taken place during the last year. Men find their resources very much impaired, with no corresponding reduction of their expenses. Often times both capital and credit have been entirely exhausted. The nations of the earth are struggling under a great load of debt incurred and resulting from the war. The raising of sufficient revenues to meet the costs of government is not only a grievous burden, but, in some cases, has not yet been found possible.

"The question that confronts us on every hand, whether in the consideration of private or public interests, is how these burdens can be borne. It can scarcely be said that they should be borne solely in order to secure a resulting prosperity.

"The world must look for something more than prosperity in the present situation. The individual must look for something more than wages and profits for this compensation. Unless this satisfaction can be found by proceeding in the way of right and truth and justice, the search for it will fail. The material things of life cannot stand alone. Unless they are sustained by the spiritual things of life they are not sustained at all. The work of the world will not be done unless it is done from a motive of righteousness.

"This brings us back squarely to the foundation of Western civilization, which askes not whether it will pay, but whether it is right. There is no other foundation for the maintenance and support of a peaceful relationship between individuals or among nations."

PERSONAL AND OTHER NOTES.

Ninety-one members have been received into the First Methodist Church, Water Valley, Miss., since Conference. Rev. L. P. Wasson is the pastor.

A note from Rev. W. W. Bruner, of Victoria, Miss., informs us that his work is moving along nicely, and that progress is still being made in the educational campaign.

Rev. R. H. B. Gladney, the indefatigable Sunday School Field Secretary of the North Mississippi Conference, is attending the meeting of the Field Secretaries at Lake Junaluska, N. C.

The Presbyterian, the Baptist, and the Methodist churches of Natchez, Miss., are planning to hold a union tent meeting next fall. The arrangements will be in the hands of the Federated Bible Classes of the city.

The many friends of Rev. W. C. Harris, a superannuated member of the North Mississippi Conference, will be interested to know that he has moved from Uvalde, Texas, to Dallas, Texas, his address being 725 Montreal Street.

Our Jefferson Street Church, Natchez, Miss., will celebrate the fiftieth anniversary of its life in the present building this year. Extensive improvements have recently been made, and one of the finest organs in the State is being installed.

Rev. W. H. Saunders, our pastor at Jefferson Street, Natchez, Miss., is assisting Rev. J. A. Wells in a meeting at Gloster, Miss., this week. Rev. Claude P. Jones, of Fayette, will fill the pulpit at Jefferson Street on the Sunday that Brother Saunders is absent.

Miss Alice Gorton Wynn, of New Orleans, with a party of seventy-two persons, from eight States, spent the Fourth of July in Canada. They observed the day by carrying small American flags. She remembered the Advocate with a post card from Toronto, showing one of the stately buildings of that city.

Rev. W. M. Sullivan, presiding elder of the Seashore District, is assisting Rev. M. B. Sharbrough in a meeting this week at Main Street Church, Biloxi, Miss.

Rev. W. E. Dickens, the pastor, was assisted in a meeting at Pachuta, Miss., embracing the first Sunday in June, by Rev. John W. Ramsey. Five persons united with the church.

Rev. J. E. Selfe, pastor of Epworth Church, this city, will spend a well-earned vacation in his old home, Jackson, Michigan. The editor of the Advocate will have the privilege of preaching in his pulpit next Sunday morning.

Rev. Otto Porter, of the Mississippi Conference, after completing his course at Millsaps College at its recent commencement, is now at Emory University, where he expects to remain until he has completed the course in the School of Theology.

We greatly regret being out of the office on Saturday of last week when our friend of college days, Mr. Morris Chambers, of Shreveport, La., called. Mr. Chambers is a son of the late Rev. John W. Chambers, of the Mississippi Conference.

Rev. A. G. Shankle, of La Grange, Ga., who recently underwent a painful operation at Touro Infirmary, this city, is now able to be up and about, and will return to his charge as soon as his physicians think it safe for him to take up his work again.

We are delighted to learn that Capt. F. A Howell, of Durant, Miss., who recently underwent an operation for appendicitis at the Baptist Memorial Hospital in Jackson, Miss., is at home again and on the road to recovery. Brother Howell is a most loyal friend of the Advocate.

Mr. A. Trimble, of Natchez, Miss., recently renewed, through his pastor, Rev. W. H. Saunders, his subscription to the Advocate for the thirty-second year since he began taking it. His church paper was one of the things he set up housekeeping with—and he has held on to it.

Mr. Stephen S. Thomas, Centenary Secretary-Treasurer of the Louisiana Conference, who was called to the bedside of his mother, at Peebles, Ohio, recently, has returned to his work in this State, his mother having shown a marked improvement after her life was despaired of.

Rev. John W. Ramsey, the pastor, has just closed a splendid revival at State Line, Miss., resulting in four additions to the membership of the church. Rev. J. L. Sells, of Meridian, Miss., did the preaching and won the hearts of the people. Brother Ramsey will begin a meeting at Winchester next Sunday, in which he will be assisted by Rev. W. E. Dickens.

Rev. Hillary S. Westbrook, of Seminary, Miss., writes: "We closed a very profitable meeting at Sanford, Miss., with the 11 o'clock service on July 1. These services resulted in reviving the membership throughout, and adding twelve to the church. The Rev. Henry A. Gatlin, of Canton, Miss., did the preaching, to the delight of all who heard him."

Bishop W. F. McMurry, on account of pressing obligations in other directions, will not attend the Ecumenical Conference in London, to which he was appointed a delegate. Bishop W. N. Ainsworth, as arranged by the College of Bishops at their Annual Meeting, will take Bishop McMurry's place as an associated bishop in the European work.

The Seashore Camp Meeting will begin this year on July 20, and continue through July 27. The preaching will be done by Dr. Moore, one of our Mobile pastors, and the music will be in charge of Mr. T. O. Adams, of New Orleans. Let all our people join in prayer that there may be a great work of grace accomplished in this meeting at this sacred and historic spot on the Gulf Coast.

A telegram from Rev. Waldo W. Moore, pastor of the Back Bay Methodist Church, Biloxi, Miss., received last Tuesday, informs us that work on the building has ceased on account of lack of funds. The sum of $150 is needed at once, and Brother Moore earnestly calls upon the Epworth Leagues, Sunday schools, and other friends to raise this amount at once for this mission church. Rev. W. M. Sullivan preached at this church last Sunday.

As a token of appreciation of her splendid work as teacher, the Business Men's Bible Class of Shelby, Miss., has made it possible for Mrs. J. M. Wyatt to spend the month of July at Lake Junaluska, N. C., where she and Brother Wyatt will spend the time in rest, recuperation, and study. This is the third year in succession that this class has done this gracious thing—a good example that many other classes might follow with profit to all concerned.

The work at Amory, Miss., is in fine shape. The men have just spent about $1000 on improving the parsonage, and the women a like amount on furnishings for the church. The Sunday school and the Epworth League are making splendid progress—the League has 268 members, and the Sunday school attendance is considerably in excess of that of last summer. A revival meeting is being planned for September. Rev. E. R. Smoot is the active and happy pastor.

We take this interesting item of news from the Nashville Advocate of last week: "Dr. John W. Boswell, one of the assistant editors to Dr. E. B. Chappell, editor of the Sunday school literature, and Mrs. Addie P. Matthews, of Trenton, Tenn., were married at the home of Mr. and Mrs. J. E. Adams, son-in-law and daughter of the bride, Cedar Hill, Tenn., July 1. Dr. and Mrs. Boswell will make their home at Cedar Hill." The Advocate joins their many friends in extending all good wishes to Dr. and Mrs. Boswell.

Dr. R. A. Meek, presiding elder of the Sardis District, North Mississippi Conference, writes: "Bishop W. F. McMurry has authorized me to announce the appointment of Rev. E. P. Craddock, of Iuka, Miss., to Batesville station until Conference. Brother Craddock was educated at Southern University at Greensboro, Ala., at which institution he was a classmate of the lamented Bishop McCoy. He once served the Dryades Street and Felicity churches of New Orleans. He occupied the pulpit of the Batesville church last Sunday, and has entered hopefully upon his new work."

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. T. L. Oakes, Cockrum, Miss., 2; Rev. W. W. Bruner, Victoria, Miss., 4; Rev. D. Scarborough, Victoria, Texas, 2; Rev. J. W. Price, Walnut Grove, Miss., 2; Rev. J. D. Harper, McDonoghville, La., 2.

IMPORTANT WORDS FOR THE FIVE THOUSAND VOLUNTEERS AND THEIR FRIENDS.

By Rev. R. H. Bennett, D.D.,
Life Service Secretary.

The success of the Life Service Campaign of the Christian Education Movement has gratified the entire church. It is no small cause for thanksgiving that five thousand of our younger brothers and sisters have offered their lives for Christian service. Of these, quite a number will be ready for work at an early date. Some have been accepted and are already on the field. But the great majority are of tender years and need to complete their education and mature their character before they enter upon their life work. It is well to emphasize the fact that the church must have educated workers. The Mission Board can send to the field only those who are well prepared to meet the contest with the false religions of the world. With the general world-wide advance in education, the churches are demanding more and more a well trained ministry. Many of our young volunteers in the flush of their consecration wish to enter at once upon service. But this of course cannot be. A call to Christian service means first a call to prepare for that service. Their pastors and other nearby friends will gladly explain these things to them. Meantime let these dear young people talk to these wise friends and enter into whatever church activity is at hand, attending church, Sunday school, Epworth League and Missionary Society, and taking an active part in the same. Above all let them talk to their Heavenly Father from day to day about their life plans and purposes. They should also meet with one another and exchange experiences, confidences, and hopes and see that the heavenly vision that has come to them does not fade, and that they are increasingly obedient to that vision.

"What must we do now?" ask some of our volunteers. The answer is, go to school and continue your education. Make your arrangements to enter one of our Methodist schools or colleges this fall. Write to the president of the institution at once about conditions of entrance. Confer with your pastor about this. "But if we have not enough means to go to school?" Tell your pastor this and also the school president. Many of our schools have aid funds to help their students who need it. At other schools there are ways of making some money at odd hours to help defray expenses. Ask about this.

As is known, there was an item of a million dollars in the budget of the Christian Education Movement to aid students in their college expenses. It is well to say that this fund is not yet available, for two reasons. One is that only about eighteen millions of the thirty-three millions asked for by the Christian Education Movement has as yet been subscribed, and another is that the first payment of the subscription made will not be due until the first of next October. There is a limited fund already on hand for students for the ministry but it has to be used mostly for ministeral students in their college and seminary years. Write me about this fund. Some twenty of our Annual Conferences have funds for assisting students for the ministry from their Conference. Write the President of the Board of Education of your Annual Conference about this.

Meantime it would seem to be an easy and small matter, but great in results to the Kingdom of God, for a pastoral charge to help with his or her college expenses a young volunteer in that charge. If he or she can say, "Here am I, send me," surely the church can say, "Here is the few hundred dollars to fit you for the work to which God has called you." Of course, your pastor will gladly take this matter up in the proper way. What investment for the church will produce greater assets?

According to the joint plan agreed upon by the different Boards of the church, the names of the five thousand volunteers have been referred to the Board in charge of the work for which they have volunteered, as follows: Men volunteering for Missions, Rev. C. G. Hounshell; women volunteering for Missions, Mrs. H. R. Steele; volunteers for Sunday school work, Rev. E. B. Chappell; for Religious Education, Rev. C. D. Bulla; for the ministry, Rev. R. H. Bennett; for other kinds of work or those as yet undecided on their field of service, Rev. R. H. Bennett. The address of these secretaries is 810 Broadway, Nashville, Tenn., except that of Rev. R. H. Bennett, whose address is 160 Fourth Avenue, North, Nashville, Tenn. Write to them for any information or literature needed. It is their privilege and pleasure to counsel and help you. We do not handle the names of part-time volunteers. These should be kept by the volunteers' pastor.

We must cultivate these dear young friends. In many cases they are immature and need guidance and help. A distant office, however desirous, can only help in part. It is the nearby pastor, parent or friend in personal touch who can lay his hand upon these young lives and hold them to the way that shineth unto the perfect day. In them is the potential army the church must have for to-morrow's advance. Not to cultivate and train them, is the height of suicidal folly.

If the volunteers will preserve this article, it will save much correspondence. And if their pastors and other friends will co-operate in the suggestions made above, as no doubt many of them are already doing, it will conserve many a young life to an increasingly rich service in the Kingdom of our Master, and will mean for the church one of the greatest advances in its history.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Rev. JOHN MARSHALL was born in North Carolina in 1828, and died at the home of his daughter, Mrs. Eugene Owen, on April 19, 1921. For nearly a century he served his day and generation and then, like a child in the great house of his father, lay down to rest. Years of life were spent in Texas, where he served the people as judge in the courts of justice and attorney-at-law. He served as an itinerant preacher in the Louisiana Conference during the trying period following the Civil War, when, owing to the responsibility assumed in rearing orphaned children, he was compelled to locate.

Brother Marshall's faith was that of a seer or prophet. He had an insight into spiritual things that was wonderful in its clairvoyance. To him God was immanent in all. His heart was as tender as that of a child, and yet he was one who had read what men had said on the subjects of life and faith. He loathed that which is vile, low, and mean, and honored them who feared the Lord. To him death was but passing from one apartment of God's great house into another. It was my privilege to know him intimately and many were the hours of joyous fellowship. May God's richest grace rest upon those who cared for this aged servant of God in his declining years and may the memory of his exemplary life comfort them.

S. J. D.

Grand Cane, La.

In the city hospital in Biloxi, Miss., on the 9th day of June, 1921, the spirit of Mrs. Sue Smally (nee Cunningham), returned to God who gave it. From the Methodist church at Coalville her precious body was carried to the cemetery and placed beneath a bank of beautiful flowers to await the resurrection morning. Funeral services were conducted by the Rev. G. W. McLain, pastor of the Coalville church, assisted by Rev. G. W. Huff and Rev. L. Fayard. At the age of 16 years Sister Smally gave her heart to Jesus and united with the Methodist Episcopal Church, South, at Grand Bay, Alabama. At the time of her death she was a member of one of our Methodist churches at Mobile, Ala. Hers was a well-rounded Christian life. Truly the church has lost a faithful member, the sorrowing husband a companion, and we have lost a friend. Besides her husband she leaves four sisters and a host of friends to mourn her going. Our sympathy and prayers go out to them at this time of sorrow. We would say, "Friends, God does all things well; therefore let us bow in humble submission to His will."

G. W. McLAIN.

Lyman, Miss.

RESOLUTIONS.

Whereas our beloved president, Mrs. OLIVIA BROWNING, has gone from our midst and entered into her Eternal rest, thereby causing a vacancy which will be difficult to fill, and in her death our church has lost a loyal member, our Society a wise, painstaking president, and each of us a personal friend, therefore be it resolved:

1. That we bow in submission to the will of our Heavenly Father, who "doeth all things well."

2. That we extend to the relatives our heartfelt sympathy, and that a copy of these resolutions be sent them.

3. That a copy be sent to the New Orleans Christian Advocate for publication.

Signed by: Mrs. H. B. Wren, Mrs. Helen Bussa, Mrs. Anna Ferguson.

RESOLUTIONS.

On March 21, 1921, the spirit of Mrs. HARDY J. POOLE returned to God who gave it. Hers was a life beautiful—full of good deeds and expressive of the highest ideals of the Christian life.

She professed religion and joined the Methodist Church in early life, and her life was ever a demonstration of the religion she professed.

She was not only loved by her friends, but was depended upon by them, and her willingness to help was at all times noticeable.

She was a faithful member of our Missionary Society and will be sadly missed in the Society, as well as in the church and community.

Therefore, realizing our loss and feeling our bereavement, the following resolutions were adopted:

1. We bow to the will of God and say, "He doeth all things well," even though we would have kept her with us longer.

2. We, as a Society, express thus formally our great love for Mrs. Poole and our appreciation of her devotion to the work.

3. That we assure the family and friends of our continued sympathy and prayers for them in their great sorrow.

4. That a copy of these resolutions be sent to the family, a copy spread on the minutes, and one sent to our local paper, and one to the New Orleans Christian Advocate for publication.

Signed by: Mrs. K. I. Bean, Mrs. J. W. Carroway, Mrs. John E. Cooper. Committee.

FROM NOXAPATER, MISS.

Dear Brother Carley: We had a great revival in Noxapater, one that was far-reaching. Brother W. M. McIntosh did the preaching, and Mr. Robert Cooper, of Aberdeen, led the singing, and he is a fine leader. There were twenty-two additions to the church, several by certificate, the others by vows and baptism.

Our work throughout the charge is moving on well.

Mrs. C. C. Gunn, the mother of our church here, met with a serious accident in the city of Jackson recently; she fell and broke one of her lower limbs. Notwithstanding her age and the hot days, she is doing nicely. We are praying that her life may be spared yet to the church she loves so much.

Very truly,

J. A. GOAD, Pastor.

DIRECTORY OF SHREVEPORT METHODIST PREACHERS.

Rev. R. H. Wynn, presiding elder; residence, 823 Monrovia Street; telephone 3339; P. O. Box 823.

Rev. Geo. S. Sexton, First Church; residence, 2222 Fairfield Avenue; telephone, office, 128.

Rev. W. Winans Drake, Noel Memorial; residence, 543 Egan Street; telephone, 2884.

Rev. R. S. Walton, Texas Avenue; residence, 1601 Fair Place; telephone, 1531.

Rev. W. A. Mangum, Queensborough; residence, 2816 Judson Street.

Rev. H. B. Hines, Cedar Grove; residence, 66th Street, Cedar Grove.

Rev. J. M. Boykin, Bossier City; residence, Bossier City.

Rev. A. W. Turner, Superintendent Anti-Saloon League; residence, 2639 Greenwood Road; telephone, residence 1779; office, Commercial National Bank Building.

Rev. A. S. Lutz, Conference Educational Secretary; residence, 1063 Sheridan Avenue.

Rev. R. E. Smith, Centenary College.

Rev. Roy Moore, Centenary College.

Rev. D. B. Raulins, Centenary College.

Rev. B. C. Taylor, Centenary College.

Rev. R. L. Armstrong, Centenary College.

Rev. J. B. Grambling, Centenary College.

Rev. W. F. Henderson, Sr., Cedar Grove, La., Superannuate.

LAST CALL FOR JUNALUSKA MISSIONARY CONFERENCE.

By Robert B. Eleazer.

If all our people knew what a treat has been prepared for them at the General Missionary Conference at Lake Junaluska, July 29-August 7, we would witness there the greatest gathering ever held in Southern Methodism. For the platform a splendid array of talent has been secured—men and women of vision, bringing messages that cannot fail to inspire and fit for larger leadership all who hear them. Among these may be mentioned Hon. Josephus Daniels, Ex-Senator W. R. Webb, Drs. Charles L. Goodell, O. E. Brown, W. W. Alexander, Guy S. Inman, W. W. Pinson, Ed. F. Cook, T. H. Haden, Arthur H. Armstrong, Carlton D. Harris, F. N. Parker, J. A. G. Shipley, W. D. Weatherford, E. L. Pell, Mrs. W. P. McDermott, Mrs. H. R. Steele and Miss Mabel K. Howell.

In addition there will be institutes, round table dicsussions, illustrated lectures, etc. For those who desire not to listen only but to do real work, there will be conducted also a regular School of Missions, with courses on Missionary Pedagogy, the Missionary Message of the Bible, Stewardship, Inter-Racial Relationships, the Kingdom and the Nations, and Southern Methodist Missions. A certificate counting toward a diploma will be given for each course completed.

Add to the above the wonderful scenic attractions of Lake Junaluska, nestled in the heart of Skyland, the invigorating altitude, and the afternoons open for rest or recreation, and one can hardly imagine conditions more favorable for a glorious ten days, from which one will return refreshed and stimulated in body and spirit, and eager to take up life's tasks anew.

To make sure of reservations, write at once to J. Dale Stentz, Lake Junaluska, N. C. He will reserve hotel space for you and send you certificate entitling you to special railroad rate of one and a half fares for the round trip.

FROM SULPHUR AND VINTON CHARGE.

Dear Brother Carley: We have just closed one of the best meetings that were ever held in the Methodist church at Vinton. Brother H. T. Young did the preaching. His strong faith in God, his uncompromising attitude towards sin, and his consecrated life make him one of the strongest men of our Conference. He brought a great blessing to our own lives and to the church. There were twenty-four additions to the church, most of them on profession of faith. Men and women from the best and strongest families of the town came into the church and consecrated their lives to the work. The work there has been growing constantly, because of the fact that we have had those in the church who have lived consistent Christian lives. We are praying that God might increase the tribe of those who believe in scriptural holiness and live it.

We are expecting a great meeting here at Sulphur in September, when Brother Young will be with us again. Pray for us, brethren.

L. HOFFPAUIR, P. C.
Sulphur, La.

WAR OR PEACE? IT'S UP TO YOU!

A Staggering Challenge to the Churches of America.

By Robert B. Eleazer.

The preachers and the Christian people of America never faced a more vigorous and arresting challenge than that flung them a few days ago by General Tasker H. Bliss. Read his burning words and inquire of your conscience if they are not true. And if they are, then in the name of God and humanity act, preacher and layman, individually and collectively. The hour is ripe for the world to take a great forward step. It awaits only the leadership of the Christian men and women of America.

This is what General Bliss said: "If the clergymen of the United States want to secure a limitation of armaments, they can do it now without further waste of time. If, on an agreed date, they simultaneously preach one sermon on this subject, in every church of every creed throughout the United States, and conclude their services by having their congregation adopt a resolution addressed to their particular Congressman urging upon him the necessity of having a business conference of five nations upon this subject, the thing will be done. If the churches cannot agree upon that, it will not be done nor will it be done until the good God puts into them the proper spirit of their religion. The responsibility is entirely upon the professing Christians of the United States. If another war like the last one should come, they will be responsible for every drop of blood that will be shed and for every dollar wastefully expended."

A simple suggestion, brother pastor, and fraught with vast possibilities. Will you not act upon it at once, and thus deliver your soul?

And you, brother or sister layman, there is something of great importance for you to do. Write the President and your Congressman to-day! Get petitions signed and resolutions passed by churches, Sunday schools, Leagues and Missionary Societies, and forward them to Washington.

It's up to you. What will you do about it?

Open the window of our spirits, O Lord, and fill us full of light; open wide the door of our hearts that we may receive and entertain thee with all our powers of adoration and love. Amen.—Christiana Rossetti.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles District—Third Round.

Noble Ct., at Bayou Sele, July 17, a.m.
Carson Ct., at Longville, July 17, p.m.
Indian Bayou, July 20, p.m.
Patterson and Jeanerette, at Patterson, July 24, a.m.
Branch Ct., at Church Point, July 24, p.m.
Opelousas, July 31, a.m.
Eunice Ct., at Reaves, July 31, p.m.
Morgan City, Aug 7, a.m.
Franklin, Aug. 7, p.m.
Lake Charles, Aug. 14.

C. A. BATTLE, P. E.

Monroe-Ruston Dist.—Third Round.

Elmore, at Long Straw, July 14.
Lake Providence, preaching, July 17, 11 a.m.
Midway and Epps, at Midway, July 18.
Calhoun, at Wilhight, July 22.
Simsboro, at Salem, July 24, preaching 11 a.m.
Mangham, at Union, July 26.
Bonita, at Bartholomew, July 30, 31.
Farmerville, at Greenville, Aug. 4.
Waterproof, at Wesley, Aug. 6, 7.
Eros, at Douglas, Aug. 9.
Oak Grove, at Pioneer, Aug. 11.

K. W. DODSON, P. E.

Alexandria Dist.—Third Round.

Pleasant Hill, at Beulah, July 17.
Marksville, at Bay Hill, July 24, a.m.
Lecompte, at Meridian (preaching), July 24, p.m.
Natchitoches, July 31.
Boyce, at Tioga, Aug. 7, a.m.
Pineville, Aug. 7, p.m.
Campti, at Clarence, Aug. 13, 14, a.m.
Colfax, at Colfax, Aug. 14, p.m.
Provencal, at Provencal, Aug. 16.
Liberty and Oak Grove, at Center Point Camp Ground, Aug. 18.
Columbia, at Boeuf River, Aug. 20, 21
Alexandria, Aug. 28.

W. L. DOSS, JR., P. E.

Baton Rouge Dist.—Third Round.

Springfield, at Red Oak, July 17, a.m.
Franklinton, July 24, a.m.
Franklinton ct., at Zona, July 24, p.m.
Natalbany, at Lee's Landing, July 31, p.m., and Wesley, a.m.
Denham Springs, at Live Oak, Aug. 6, 7, a.m.
St. Francisville, at New Hope, Aug. 14, a.m.
Olive Branch, at Camp Ground, Aug. 17, p.m.
Pine Grove, at Camp Ground, Aug. 17, p.m.

J. W. LEE, P. E.

Shreveport Dist.—Third Round.

Bayou La Chute, Sunday, July 17, a.m.
Lake End, Sunday, July 17, p.m.
Grand Cane, at Keithville, Wednesday, July 20.
Wesley, at Holly Springs, Saturday, July 23.
Coushatta, Sunday, July 24.
Cedar Grove, Wednesday, July 27.
First Church, Shreveport, Fri., July 29.
Sibley, at Pine Grove, Sat., July 30.
Minden, Sunday, July 31.
Haynesville, at Colquitt, Aug. 6, 7.
Pelican, at Mitchell, Wed., Aug. 10.
Ringgold, at Rocky Mount, Aug. 13, 14.
Bienville, at Burke Place, Sat., Aug. 20.
Castor, at Ashland, Sun., Aug. 21.
Plain Dealing, at Concord, Aug. 27, 28.

R. H. WYNN, P. E.

New Orleans Dist.—Third Round.

Bogalusa Station, July 15, p.m.
Bogalusa ct., at Bush, July 22, 1 p.m.
Pearl River ct., at Talisheek, July 24, 1 p.m.
Felicity, July 27, p.m.
City Missions, at Mary Werlein, July 29, p.m.
Donaldsonville ct., July 31, p.m.
Plaquemine ct., Aug. 1, p.m.
Epworth, Aug. 2, p.m.
Louisiana Avenue, Aug. 3, p.m.
Carrollton Avenue, Aug. 4, p.m.
Second Church, Aug 5, p.m.

J. G. SNELLING, P. E.

Sunday School

MISSISSIPPI CONFERENCE NOTES.

Last Thursday was spent in Hattiesburg. I had the delightful privilege of visiting the workers of the churches there—that is, part of them. They were most kind and cordial.

Main Street was in a meeting led by Brother Klein. The meeting was progressing very nicely. Awful hot weather for a meeting. They had a good attendance and from comments a fine interest.

Sunday was spent in Clyde. This Sunday school is doing a good work and will measure up very favorably indeed. I feel that they will move forward. They have some very fine workers and all seem to be taking a great interest.

A Boy Scout and Girl Scout movement is on among the Intermediates and this will do the young folks much good.

We are still trying to get circuits and stations or individual Sunday schools to give us a class of students to put on the Training Course. We will furnish everything but the books and the students. Let's make a great effort to have many classes taught this summer and fall.

Pray for the work and workers.

JOHN C. CHAMBERS.

A Correction.

In the list that was published last week of Sunday school contributions received, Bond, on the Brooklyn charge, was given credit for $10.25 which belonged to McHenry, on the Saucier charge. We regret this mistake. We are glad to correct it.

We are looking for large offerings for Sunday School Day.

JOHN C. CHAMBERS.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The month of July has a fifth Sunday, and much literature has been sent out by the Field Secretary and the presiding elders about four-times-a-year Institutes; now let every charge begin this month to put on this excellent program. A few have done so.

A letter from the Teacher-training Department says: "A number of the students at Mansfield Standard Training in June have asked for the examination question to secure the second unit credit." We'll never cease to hear good reports from that great school.

The Field Secretary and Miss Caroline Hess will spend three weeks at Lake Junaluska, N. C., attending the Training School for Leaders, July 13-27.

ALONZO EARLY,
306-15th Street, Alexandria, La.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

The Wesley Bible Class Federation held at Grenada College, June 20, elected Prof. J. R. Brinson, Senatobia, President; Mrs. J. M. Wyatt, Shelby, Vice-President; Mr. S. C. Lindsey, Eupora, Secretary-Treasurer. District officers were also elected. Two objectives were adopted: Increase the organization, and secure a complete list of classes already organized. I am glad to report several new classes have been organized as a result of the federation.

The training school had an enrollment of 130; 30 schools were represented; 87 took credit work. We had teachers from the stations and from the circuits; we had young people and mature people. The student body took the matter seriously and did as fine study as the calling deserved. Young and old had a joyous time, socially; the Holy Spirit graciously pervaded the entire body until the atmosphere of the heavenly world enveloped all of us. On Wednesday, at the noon hour set apart for devotions, Julien Duncan led the services. Sixteen young people gave themselves for definite service, five of them for full time. Our visiting teachers said this school has set the pace for Southern Methodism. Miss Covington, of the Alabama Conference, taught the class of Beginner Pupils. A young girl from Hernando gave the following paper that gives expression to her feelings and to the feelings of all the young people present:

"I cannot begin to tell all I have really gotten out of the training school this week. I think the main way it has helped me, it has given me a clearer idea of what Christian education really means. Before coming here I was always quite embarrassed when I was in a crowd discussing Bible topics, and now I see my mistake.

"I have also learned to appreciate good lectures as I have never done before. Also I did not know that a crowd at a religious gathering like this could have such a good time. I thought that really every one had to be quite stiff, but I can truthfully say that I never enjoyed a week from home any more than I have enjoyed this one.

"I have also gained a clear view of the nature of a child four and five years old; and when I go home I feel that I will be of more service to my companions and especially to my class of Beginners. BERNICE BAILEY."

Judge John W. Kyle, of Sardis, and Prof. J. Reese Lin, of Millsaps College, delivered lectures that edified and charmed young and old. We had not heard them before, but we hope to have them with us next year.

We have planned to hold a Standard District Training School at Corinth, August 15-20, and one at Sardis, August 24-30. The same class of work will be done at these district schools as is done at Lake Junaluska and in the Conference schools. It will be worth a great deal to those who are managing these schools if we could get a line from them saying what course they expect to take. Those in the Corinth District should write Rev. J. B. Randolph and in the Sardis District, Rev. E. G. Mohler.

The Corinth District Standard Training School will be under the following management: Director, Rev. J. B. Randolph, Corinth; Managers: J. G. Houston, New Albany; J. J. Taylor, Booneville; H. E. Finger, Ripley; Mrs. A. H. Patrick, Corinth; Mrs. C. W. McKnight, Iuka; Miss Jimmie Caldwell, Sherman; W. C. McCay, Baldwyn.

Tired Mothers. It's hard work to take care of children and to cook, sweep, wash, sew and mend besides. Tired mothers should take Hood's Sarsaparilla—it refreshes the blood, improves the appetite, assures restful sleep, and helps in many ways.—Adv.

FROM RULEVILLE, MISS.

Dear Dr. Carley: Just a line from Ruleville and Doddsville. Plans for protracted meetings, with the very best preaching talent in the North Mississippi Conference, or in any other Conference as to that, have been made, W. N. Duncan to do the preaching at Doddsville, commencing the third Sunday in July, and L. M. Lipscomb at Ruleville, commencing July 27. These are small Delta towns, but with many big people living in them, or near by, and we are praying and working for a great outpouring of Divine grace and power on these two meetings.

I go over into old Carroll to-morrow to commence a meeting with Brother W. H. Hester at Smith's Chapel the second Sunday morning in this month. We are trusting in the Lord to help us do some good. Very hot and dry in this part of the Delta yet.

Cordially your brother,
W. S. SHIPMAN.

Health is the greatest of all possessions, and it is a maxim with me that a hale cobbler is a better man than a sick king.—Bickerstaff.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

MISSISSIPPI CONFERENCE.

Important Notice.

To the District Secretaries and Young People's Missionary Societies: Please send the names of the delegates to attend the Young People's Summer Conference at Vicksburg on July 26-27, to Mrs. Z. D. Clark, 2419 Drummond Street, Vicksburg, as soon as possible. Be sure your church is represented, for this will be a spiritual feast for our Young People. They will receive inspiration that will enable them to do a greater work in the church when they return to you.

Every Superintendent of Young People and every District Secretary is urged if possible to attend part or all of this Conference. Come and bring some one with you.

MRS. J. M. SMITH,
Conf. Supt. of Young People.

LOUISIANA CONFERENCE.

"Force For Good."

Our Missionary Society is a force for good in the community. Through its influence we see our women developing into brighter, more useful, consecrated Christians.

We are studying the Gospel of John. So replete is it with food for the soul that ever as we dig deeper into its blessed truths, we feel that we are treading on holy ground. Indeed, Christ is shown forth in every word.

Mrs. MAGGIE DAVIS.
Grand Cane, La.

Baton Rouge District Meeting.

The District Conference of the Missionary Society was held in the Sunday school rooms of the First Methodist Church at Amite, May 27, 1921.

The meeting was called to order by Mrs. Stearns, the District Secretary. The devotional service was led by Mrs. Niebergall, State President. Mrs. Niebergall brought to us a fresh inspiration, using as her topic, "What does the Lord require of us?"

Mrs. G. M. Scarle gave a very gracious welcome to the Conference, and to our new District Secretary.

Mrs. Stearns in replying and in an introductory talk, revealed to us her great enthusiasm in this new field of work. She gave plans for the coming year, and asked for the strong cooperation of the different auxiliaries.

Mrs. Harper's talk on children was full of meaning, and so near to our hearts—bringing us to realize that we were neglecting a precious privilege, that of training our children in the mission work.

Mrs. Duvall's message on Social Service was broad in its suggested activities. From her remarks, we gathered how much help and how much hope we could give to an unfortunate fellow-creature by a little kindness. It was decided that Mrs. Duvall's paper be given to the Christian Advocate and The Voice for publication.

Brother Lutz gave a short, convincing talk on the evils which the church is facing to-day—giving Christian education as the only solution of these problems. He asked for greater support for Mansfield and Centenary Colleges.

Brother Joyner addressed the Conference on "The Organization of Women." He said that the church felt the influence of the organization in many ways—that they were a great force for moral development and general uplift.

Mrs. Niebergall followed Brother Joyner with suggestions, and plans for enlarging our organization. She talked generally on the different lines that are included in our Council work —"The Motion Pictures," "Children's Work," the Scarritt Bible and Training School, and the growing menace to our social life—the divorce evil.

Just before adjourning for the noon hour, Brother Early, a former pastor of Amite, was asked to say a few words to his old co-workers and to the Conference.

The afternoon session was opened with the hymn, "Divine Love." The devotional was led by Miss Bradford. Her talk was sweet and full of spiritual force. She visualized the work we might accomplish in extending the Christian spirit if we would only reach out and take and make use of the great power that is always awaiting us.

Roll call of the auxiliaries was the most interesting feature of the session. The report brought about a real community spirit, which seemed akin to a Methodist experience meeting.

Mrs. Taylor was appointed to succeed Mrs. Johns as chairman of committee for care of the district parsonage.

Mrs. Skolfield, of Baton Rouge, showed a helpful chart that she had drawn to use in their Bible Study.

A vocal solo, "Flee as a Bird," by Mrs. H. E. Burnham, was much appreciated.

Motion was made by Miss Bradford and carried that the Conference meet a day in advance of the laymen's conference, so that the delegates might enjoy the sessions of both conferences.

A rising vote of thanks was given to the Amite auxiliary for the delightful hospitality extended to the delegates.

Mrs. Stearns in a loving word of parting, urged us to bring up every phase of the auxiliary work in full, and if possible increase our activities.

Hammond will be our meeting-place next year.

THE COMPANIONSHIP OF FEAR.

All psychologies make not a little of fear as a human experience, generally treating the subject under the head of "phobias," or dreads, of which a large number are listed, and in a way accounted for in many instances by natural laws or heredity. Theology takes up the story of fear and treats it in two aspects—fear in the sense of dread, horror, and a certain "fearful looking for of judgment," which is the final outcome, if not the immediate accompaniment, of all sin unrepented of, and fear in the sense of filial regard, reverence for superiors, and awesomo contemplation of the universe, which is a mark of the experience of all normal natures. So the great Kant said, "Two things fill me with unutterable awe—the starry heavens above and the moral law within."

That man must be dead while he lives who has no respect for authority, no feeling of reverence in the presence of the eternal verities, and no aspiration after a knowledge of God. While now there is a certain company which, in the case of the remorse-driven wicked, misery loves, there is also—which is far better— fellowship of fear in which the righteous join. "I am a companion of all them that fear thee," said the Psalmist. The words are deeply impressive and strikingly suggestive. This fear that makes akin all pure spirits in all ages and climes is essentially a reverential worship of the divine Creator, and a recognition that all life comes from and returns to Him, joined with an earnest effort, during all of this earthly life, to realize His will in human action and institutions.

What we all need is a deeper sense of this solidarity of spiritual experience the world over, a heightened realization that we, if sincere Christians, are companions of all that fear God, and the corollary of this main proposition is that any believer, Chinaman, Japanese, South Sea Islander, Hottentot, or otherwise, whether he be a convert from a civilized or a pagan nation, is our brother in Christ, and a fellow-heir of immortal blessedness. Of the fear that makes cowards and slaves we have no need, but that "fear" which is a reverence, awe, and worship of the Eternal as revealed in the person and work of Jesus, makes us all one, in the bonds of a blessed fellowship, where headship is centered in the Christ, and all are lovingly and helpfully "members one of another."—Zion's Herald.

BIBLE SCHOOL FOR PASTORS AND EVANGELISTS.

The opportunity that is to be afforded the evangelists and pastors in beautiful Lake Junaluska, August 14-21, is supplying a "long-felt want," not to say an absolute need. Evangelists and pastors should be congratulated on having the privilege of this closer relationship.

There is a more sympathetic feeling existing between pastors and evangelists than I have ever known, and much of it is due to the untiring efforts of that prince among men, Bishop John M. Moore, and his worthy successor, Dr. O. E. Goddard.

Every evangelist appreciates the opportunity of this closer relationship with the pastors and it is bound to result in great good and be the means of bringing thousands of souls into our beloved Southern Methodist Church.

My work carries me over the South and West, largely, and I have noticed much activity among sister denominations, notably the Baptists, along this line, which has gone a long way in promoting a revival spirit in their church. With our superior numbers and larger organizations, better equipment, broader doctrines, the Southern Methodist Church will be absolutely invincible if the purpose of this Junaluska meeting can be gotten before the men and women of our church.

I find it easier to lead men to God during the last six months than I have found it in years. It seems they have tried everything else and have failed and are now turning to Jesus Christ. I reach more men than women; boys are easier reached than girls. Why? These and many other questions should be discussed between pastors, evangelists and bishops.

Lake Junaluska is the place and August 14-21 is the time.

BURKE CULPEPPER.

FROM DECATUR AND HICKORY CHARGE.

Dear Brother Carley: It has been sometime since I wrote to the Advocate, but I am still deeply interested in all the affairs of the church. I have had quite a hard time since I left Louisiana and came back to Mississippi, but there is a better day further on for me I am sure.

Last December, at the request of two or three P. E.'s, I swapped my appointment at Eden, Miss., for the Decatur and Hickory charge. Up to that time I had swapped almost everything, such as horses, knives, etc., but I had never swapped appointments before, and I want to tell you, Brother Editor, that you can get beat in swapping appointments just as you can in swapping anything else. Well, so much for that! I am glad I am here. I feel sure I am right where the Lord wants me to be. I found lots of work to do over here, and I like that, and by the help of the Lord I am getting it done. The old parsonage at Decatur, that has been here so long and has housed so many of God's anointed and their little flocks, has been torn away, and a nice new six-room bungalow is being erected in its stead. It will be a home that the church will be proud of. My wife and I have rooms with Prof. and Mrs. Pugh in the boys' dormitory while the building is going on. We are very pleasantly situated and getting along fine. Decatur is a very important place to preach on account of the Agricultural High School's being located here. We have a very fine body of young men and women during the school months, and we feel that the very best is none too good for them. Prof. R. C. Pugh, the principal, is a fine Christian gentleman and a splendid school man.

I thought I would get to build a nice concrete block church at Hickory this year (the dream of my life has been to build a concrete church), but they are not quite ready yet, so if all goes well I hope to do that next year. We have a very fine people to serve at Hickory, and I am sure when they do get ready to build a church it will be no mean affair.

I am glad to say that my health is greatly improved and I attribute it all to out-door work. I have pulled the bell-cord around old Beck a few times and I have wielded the shovel and the hoe, and I have a fine garden, corn patch, and chickens galore.

The Lord bless you, Brother Carley, and all the preachers in their separate charges is my daily prayer.

Yours in His name,
H. BROOKS PERRITT.
Decatur, Miss.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Third Round.

quarterly conference, July 15.
Hernando, preaching, 8 p.m., June 26; quarterly conference, July 13.
Charleston, 11 a.m., July 3; quarterly conference, July 14.
Oakland, at Enid, 4 p.m., July 3.
Longtown, at Pleasant Grove, July 9.
Senatobia, preaching, 11 a.m., July 10; quarterly conference, July 11.
Coldwater, at Brooks' Chapel, 4 p.m., July 10.
Pleasant Hill, at Baker's Chapel, July 16, 17.
Byhalia, at Fountain Head, July 23, 24.
Cockrum, at Cockrum, July 30.
Shuford, at Eureka, July 31.
Arkabutla, at Sarah, Aug. 6.
Crenshaw, Aug. 7.
Sardis ct., at Terza, Aug. 13.
Tyro, at Emory, Aug. 13.
Mt. Pleasant, at Marshall Institute, Aug. 14.
Courtland, at Chapel Hill, Aug. 20.
Crowder, at Oak Grove, Aug. 21.
Olive Branch, at Mineral Wells, Aug. 27.
Horn Lake, at Eudora, Aug. 28.
Batesville, Sept. 4.
R. A. MEEK, P. E.

Greenville Dist.—Third Round.

Gunnison, July 17, 11 a.m.
Rosedale, July 17, 8 p.m.
Hollandale and Arcola, July 24, 11 a.m.
Leland, July 24, 8 p.m.
L. and Robinsonville, July 31, 11 a.m.
Tunica, July 31, 8 p.m.
Jonestown and Rich, Aug. 7, 11 a.m.
Merigold and Alligator, Aug. 7, 8 p.m.
Benoit and Beulah, Aug. 14, 11 a.m.
Glen Allen, Aug. 14, 8 p.m.
Greenville at pleasure of charge.

Other conferences of this District have already been held. The Education Movement has reached a place of enthusiasm that provokes from the P. E. but one expression, "It is a great honor to be associated with such men as are found both in the pastorate and in the rank and file of the charges of the Greenville District." Finances better than usual at this time of year. The work of the District is unusually satisfactory. Let the third round continue the good work. JAMES H. FELTS, P. E.

Aberdeen Dist.—Third Round.

Vardaman, at Cross Roads, July 15.
Calhoun City, at Big Creek, July 16, 17.
Houlka, at Concord, July 23, 24.
Algoma, at Palestine, July 25.
Nettleton, at Evergreen, July 30, 31.
Smithville, at Smithville, Aug. 6, 7.
Tremont ct., at New Bethel, Aug. 7, 8.
Greenwood Springs, at Pleasant Grove, Aug. 13, 14.
Buena Vista, at Boone's Chapel, Aug. 16.
Woodland, at Palestine, Aug. 18.
Fulton, at Vanburen, Aug. 20, 21.
Salem and Oakdale, Aug. 25.
Toccopola, at Tula, Aug. 26.
Randolph, at Hunter's Chapel, Aug. 27, 28. T. H. DORSEY, P. E.

Greenwood Dist.—Third Round.

Coila, at Poplar Springs, July 16, 17.
Sidon and Cruger, at Sidon, July 24, a.m.
Tchula, July 24, p.m.
Indianola, July 25, p.m.
Swift Town, at Lotus, July 31.
Moorehead, Aug. 1, p.m.
Ruleville, at Ruleville, Aug. 7, a.m.
Inverness, at Inverness, Aug. 7, p.m.
Drew, at Sandy Bayou, Aug. 14, a.m.
Tutwiler, at Tutwiler, Aug. 14, p.m.
Schlater, at Schlater, Aug. 17, p.m.
Sunflower, at ———, Aug. 21.
Philllpp, at Philllpp, Aug. 24, p.m.
Lambert, at Belen, Aug. 28.
Minter City, Sept. 4.
S. L. POPE, P. E.

Grenada Dist.—Third Round.

Coffeeville ct., at Goshen, July 16.
Paris ct., at Pine Valley, July 17, 18.
Tie Plant ct., at Alva, July 23.
Holcomb ct., at Sparta, July 24, 25.
Duck Hill ct., at Gore Spgs., July 27.
Winona ct., at Bethesda, July 29.
Poplar Creek ct., at Shiloh, July 30, 31.
Sallis ct., at Shrock, Aug. 6, 7.
Waterford ct., at Asbury, Aug. 11.
Ashland ct, at Wesley Chapel, Aug. 12.
Lamar ct., at Harris Chapel, Aug. 13, 14. R. A. TUCKER, P. E.

Corinth Dist.—Third Round.

Hickory Flat ct., at Bethel, Friday, July 15.
Blue Mountain ct., at Bethlehem, July 16, 17.
Rienzi ct., at Pisgah, Wednesday, July 20.
Kossuth ct., at Pleasant Hill, Aug. 13; at Kossuth, Aug. 14.
Chalybeate ct., at Mt. Pleasant, July 23, 24.
Ripley sta., July 24, night; Q. C., July 25, 8:15 a.m.
Tishomingo ct., at Paradise, July 30, 31.
Golden ct., at Dennis, July 31, night; Q. C., Aug. 1, 8 a.m.
Bursville ct., at Jacinto, Saturday, Aug. 6.
Mantachie ct., at Shiloh, Wednesday, Aug. 10.
Marietta ct., at Ozark, Thursday, Aug. 11.
Mooreville ct., at Andrew's Chapel, Friday, Aug. 12.
Silver Springs ct., at Paul's Chapel, Aug. 20, 21.

N. B.—Let Pastors give special attention to Questions 9, 10, 11, and 12; and be prepared to make full reports. No. 9 requires a written report.
J. B. RANDOLPH, P. E.

Columbus Dist.—Third Round.

Chester circuit, at South Union, July 22.
Columbus, Central Church, July 31, a.m.
Artesia, July 31, p.m.
Brooksville, at Pope's Chapel, Aug. 6, 7.
Crawford and Shafers, at Crawford, Aug. 7, p.m.
Cedar Bluff, at Pearson's Chapel, Aug. 10.
Mayhew and Sessums, at Kilgo, Aug. 11.
Caledonia, at Flint Hill, Aug. 13, 14.
Sturgis, at Pleasant Hill, Aug. 18.
Kosciusko ct., at Marvin's Chapel, Aug. 20, 21.
Kosciusko station, Aug. 21, p.m.
Longview, at ———, Aug. 24.
McCool, at Chapel Hill, Aug. 27.
A. T. McILWAIN, P. E.

MISSISSIPPI CONGRESSMAN OPPOSES CIGARETTE SMOKING BY WOMEN.

The anti-smoking bill, introduced by Congressman Paul B. Johnson, of Mississippi, to prohibit women in the District of Columbia from smoking cigarettes, is the subject of considerable comment by New York and Washington newspapers, while many personal letters, some approving, some disapproving, have flooded the office of the Congressman.

The bill prohibits "any female persons in the District of Columbia from smoking cigarettes in any public place," and it also prohibits owners of public places from permitting females to smoke, subjecting any violator of the law to a maximum fine of $25 for the first offense and not less than $100 for subsequent offenses.

For Nation's Welfare.

Congressman Johnson, in being interviewed on the subject, avers that his sole purpose in introducing the bill is for the welfare of the women of America.

"Cigarette smoking by women is a bad thing and is going to contaminate the race," said Mr. Johnson. "A woman who smokes and nurses her child transmits the evil effects of smoking.

"The women really don't want to smoke. They smoke because those who are looked upon as leaders set the pace and they feel that they have to follow. Women as a whole are in favor of legislation of this character. I have a great many letters from the people down in my district saying so."

Mr. Johnson is quoted as follows in the New York Times of recent date:

"Regulating smoking by women comes under police power, and, as it is well known, police powers are practically without limit. Down in my State we have a law that a man shall not curse in the presence of women. I have punished many a man under that law and it is held to be constitutional.

Too Much Smoking.

"There is too much smoking by women to-day, and there are a great many women who would like to have it ended. Besides, the men do not look with respect upon women who do smoke. I have been assured that I will have a lot of support for the measure.

"I was brought up to reverence women," concluded the Congressman, "but I must confess that my respect for them drops when I see them smoking."

The bill is the subject of much comment in Washington, and many assurances have been received by Congressman Johnson that his measure will have the active support of the women of the country who realize the danger of the habit of cigarette smoking spreading among the women.—Bulletin.

A REVIVAL THAT REVIVES IN OIL CITY, LA.

Dear Brother Carley: We closed a four weeks' revival here in Oil City on June 27, a revival that revives after the evangelist is gone. Brother George D. Anders preached the gospel for one week without fear or favor, and the Holy Spirit honored his messages. Brother Anders is a stump-puller in a meeting, especially where you have church stumps to pull.

Brothers Dan E. Kelly and John Kelly arrived on June 4, and remained through the meeting. These men of God did not spare themselves in this fight for God and the church. Brother Kelly put so much of God in each service that sin in all of its wickedness was exposed, and many church members and non-church members who were sinners together took the preacher's hand and said, "As for me and my house, we will serve the Lord."

During the meeting 115 new members joined the churches. Of this number 88 joined the Methodist Church, and 27 the Baptist Church. The last night of the meeting, 24 men walked down and stood before the congregation and said they would hold prayer meeting if they were asked to do so; 47 women also took a similar stand. These men and women represented the Methodist and Baptist churches. This is a typical missionary field, morally, socially and financially. Every vice under the sun is practiced in the oil fields, and this one is no exception. The moral lines were so closely drawn here in Oil City that when a man broke ranks with sin and gave his heart to God, he had to burn the bridge behind him. In the afternoon of the last Sunday of the meeting, there were held a mass meeting for men in the Y. M. C. A. and a meeting for women in the Methodist church. These two meetings were held under the auspices of the "Citizens' Law and Order League." Brother Dan Kelly made one of his characteristic addresses to men only, which was both politic and forceful. Brother W. W. Drake addressed the women's meeting, and practically 100 agreed to stand for law and order in this community. More than this number of men signed their names to a document as follows: "We, the undersigned, do hereby agree to become members of the Citizens' Law and Order League of Oil City, La., and to assist in cooperating with the constituted authorities in freeing this community from the evils of gambling, prostitution and the illegal sale and distribution of spirituous liquors."

More than 100 members have been added to the church since Conference, and we have our new church practically finished. The above meeting was held in our new church, which will cost about $6000. We went $1785 over our quota in the educational drive.

D. L. GRIFFIN, P. C.

HOW THE PRESS HELPED.

If the drive for $30,000,000 for Southern Methodist schools turns out to be as large a success as now promises, the church press deserves the largest share of the credit, and the next largest goes to the managers, who had the wisdom to see that their advantage lay in an unprecedented use of these organs. Elmer T. Clark, who was publicity secretary of the Christian Education Commission, gives the papers the highest praise for their service:

"It was magnificent—this spirit of unalloyed fidelity to the greatest thing the church ever asked her people to do. And I'd like to have some stars—and some gold—so that I could bejewel the crowns of the editors with the one and place their papers beyond the handicap of need with the other. This is their due. Out of sheer admiration and gratitude I'd like to do it.

"The shame of it is that Methodists do not appreciate such a service as this. Think of it! Only ten per cent of our members ever read their own journals: nine out of ten never see an Advocate unless they borrow it from a neighbor.

"So when the church wants to launch a forward enterprise she must spend thousands upon thousands for literature with which to reach these people—and it could all be saved if the rank and file of Methodists displayed one tittle of the loyalty which characterizes these organs."

We print this not because we share in the credit, but because we share in his belief in the value of the church press to the promotion of every church enterprise. We doubt not that most of these papers "lose money," as the harsh critics say. Most church papers do. But their deficit in paying for white paper, composition and presswork is made up a hundred-fold in the value of the intelligence they disseminate, the enthusiasm they kindle, and in the gifts which consequently flow into the treasuries of Methodism.—The Christian Advocate (New York).

There is always a great conflict being waged between the flesh and the spirit. The struggle on the part of the soul is to realize itself in the perfect joy of affinity with its Creator. The struggle on the part of the flesh is one of obstruction to the spirit—a struggle in which the baser passions try to dominate and to gain the ascendancy. This is what usually results when man lives apart from God, and, by so doing, fails to place a right value on his own soul.—Henry Lowndes Drew.

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JULY 21, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

LEARN TO BE CONTENT.

When Paul said that he had learned, in whatsoever state he was, therewith to be content, he was not giving expression to a feeling of indolent unconcern, but describing a highly developed state of grace. He had learned the lesson of contentment through many a hardship, many a period of persecution, many a day of want. He was not content because he always had everything he needed—though there were times of plenty—but because he was doing his best in the service of God. He received help from a source that was amply tble to supply all his needs of body, mind, and spirit. His dependence was upon Christ. It is this lesson that many of us need to learn to-day. If we have the consciousness within ourselves that we are doing all we can do for the accomplishment of the divine will, and if our trust is wholly fixed upon Christ, we may very well afford to be undismayed by even the most untoward outward circumstances. Much of the unrest of the world to-day would vanish if men would realize that humanity linked with divinity is omnipotent.

STRAIGHT FROM THE SHOULDER.

The new Prohibition Commissioner, Major Roy A. Haynes, in his first public statement after assuming office, hits straight from the shoulder in outlining his conception of the duties of his responsible position. Among other things, he says: "In unmistakable language America has spoken for prohibition. Federal constitutional provision has been made for it. Laws have been enacted for its enforcement. The law should be enforced. The man or woman or agency which condones its violation, or becomes a party to its violation, or encourages a sentiment of laxity in regard to its enforcement, is helping to create, consciously or unconsciously, a very serious condition. * * * At the very outset of my administration of this office I want to preach the gospel of the need of law enforcement. If there was ever a time in the history of America when all good citizens should unite on a program of law enforcement in the home, in the school, in the church, and in the press, it is to-day. * * * Any other policy toward law in general means chaos, means Bolshevism. * * * I pledge, God helping me, every ounce of vigor and ability there is in me to this end. With comparatively few officials to enforce the eighteenth amendment, it cannot be effectively done without the co-operation of a patriotic and helpful citizenship. My ambition is to see the dry law, as all laws, generally and properly enforced. We can readily bring about this splendid result and high aspiration if we all dedicate ourselves to the patriotic program of believing, preaching, talking, and practicing the gospel of law enforcement. To this platform I shall devote all of my energies, and I believe that I shall have the co-operation of all true, broad-minded, patriotic Americans, who put love of country and regard for its very foundation—law and order—in their proper and fundamental relationship." How pitifully small by the side of this vigorous, outspoken type of patriotism seems the attitude of the brewers and other opponents of prohibition who flagrantly, even boastfully, violate persistently the requirements of good citizenship!

A MOVE TOWARD PERMANENT PEACE.

President Harding's invitation to the great nations to meet in a conference to discuss the general subject of disarmament is, in our judgment, altogether to be commended. There can be no prospect of permanent peace so long as the nations of earth are armed for war. Premier Lloyd George spoke truly when he said: "It matters not what treaties are signed, what pacts are entered into between nations, what understandings they may establish; it makes no difference what leagues or associations they may found; if nations arm against each other for war, war will ensue in the end. * * * No treaty is of value unless it leads to an understanding among nations that they will not utilize their resources, their wealth and their strength for the purpose of developing the mechanism of human slaughter among themselves." A recent compilation of the statistics has shown that the great powers are spending at the rate of $10,000,000,000 a year in preparations for war—and that at a time when the world has barely begun to recover from the shock of the terrible carnage through which it has just passed. We can give credit for sincerity to those who maintain that military preparedness is the surest way to maintain world-wide peace—but we cannot agree with their opinion. If the engines of war are in readiness, sooner or later an occasion for their use will be found. And a peace that lays constantly increasing burdens upon the people through the drains it makes upon the material resources and man power is not much better, economically, than war, anyway. We need either to begin the process of disarmament, or confess frankly that universal peace is an unrealizable dream, and bend all our energies toward providing the most formidable equipment for human slaughter the world has ever known. The ideal toward which we move must be peace or war and it ought to be peace.

UNREGENERATE HUMAN NATURE.

Most of the large cities of this country are passing through various experiences which show that unregenerate human nature cannot be relied upon to do anything that is contrary to self interest. Just at the present time, New Orleans is in the throes of a fight against what are commonly—and appropriately called "rent hogs"—those owners of houses for rent who take advantage of the necessities of poor people especially to exact of them a rental that is out of all proportion to their ability to pay, or of the value of the houses themselves. They are of the same stripe with those whose patriotism during the war was conditioned upon pelf—those shameless and conscienceless profiteers who hesitated at no fraud against the Government in its dire need to add to their wealth, whom poetic justice would ultimately consign to the poorhouse in this life and to the eternal conflagration hereafter. No laws too stringent for controlling their rapacity can possibly be passed—but no law will curb their greed or restrain their lust for gold. Repressive measures ought to be passed, as they doubtless will be; but to strike at the root of the matter a power must be invoked that will change their hearts. When the Golden Rule becomes operative in business life, a new and better era will have dawned upon earth. That this Rule is practicable has been demonstrated again and again. A recent shining example is that of the Nash Company, of Cincinnati, which has experienced remarkable success while other enterprises have barely been able to keep out of bankruptcy. There has never been a greater incentive in the history of the world to preach the gospel and make application of its spiritual principles than there is right now. The legislature may make criminals respect the law, but only the gospel can make saints out of sinners.

ONE GAIN.

We have no idea that the extreme "blue laws" now before Congress will be passed by that body; but one gain from the agitation attending their introduction is the wholesome respect that will be instilled into the minds of the "antis" for the character and ability of the people who believe that moral questions are at least of as much importance as other questions that engage the attention of our national lawmakers. A minority is a mighty fine thing in a republic.

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A PETITION.

Father, I know that all my life
Is portioned out for me,
And the changes that are sure to come
I do not fear to see;
But I ask Thee for a present mind,
Intent on pleasing Thee.

I ask Thee for a thoughtful love,
Through constant watching, wise,
To meet the glad with joyful smiles,
And to wipe the weeping eyes;
And a heart at leisure from itself,
To soothe and sympathize.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know;
I would be treated as a child,
And guided where I go.

There are briars besetting every path,
That call for patient care;
There is a cross in every lot,
And an earnest need for prayer;
But the lowly heart that leans on Thee
Is happy anywhere.

—Anna L. Waring.

OLD ST. GEORGE'S.

Edifice on Fourth Street the Cradle of American Methodism.

(The following article, furnished us by Mr. A. Trimble, of Natchez, Miss., descriptive of one of the historic churches of Methodism, will, we are sure, be of interest to many of our readers.—Editor.)

One of the details in the Delaware bridge report which attests the thoroughness with which the Board of Engineers has attacked this many-sided problem, is the section devoted to St. George's M. E. Church, on Fourth street, which stands in the line of the proposed approach. A body less inclusive in its breadth of view might have confined itself to the technical phase of the undertaking and, unmindful of the strength of the sentiment which attaches to such venerable landmarks, precipitated a prolonged squabble over the question of site, perhaps resulting in a complete change of plans. This obstruction to an early start on the work of constructing the big span has been all but obviated by the assurance of the engineers that the aged structure can be removed without incurring the slightest damage and their recommendation that the city furnish another location for it worthy of its historic importance. For St. George's is not only the first Methodist Church edifice erected in Philadelphia, but the only church belonging to Methodism in the United States now standing that was erected in the eighteenth century.

The significance of the church in development of Methodism in this country has not always been appreciated, even in Philadelphia. Indeed it was less than twenty years ago that something like an endowment fund was raised for its maintenance, through the efforts of a group of citizens which included among its members former Postmaster John Field and former Governor Pattison, who succeeded in drawing attention to it as the cradle of American Methodism. The origin of St. George's is almost contemporaneous with the beginning of the denomination in Philadelphia, for although the celebrated Whitefield had preached here almost a generation before, producing a profound impression by his eloquence and fervor, it was not until 1768 that the first society was organized here, probably under the administration of Captain Thomas Webb, who was in the British military service. At first meetings were held by the little company in a sail loft near the spot where Front street crossed Dock creek. In the following fall, when Joseph Pilmore was sent by Wesley to preach in Philadelphia, recourse was had to open-air meetings, and it is said that he began his ministry by delivering a sermon from the steps of the State House on Chestnut street, afterwards addressing large gatherings on the race course at Centre Square, where the City Hall now stands. By this time the congregation numbered about one hundred and the need of a suitable meeting place became pressing.

The opportunity to gain a permanent abode soon presented itself in the enforced sale of an unfinished building which had been begun by some members of the German Reformed Church of St. George, who had become swamped with debt. Though uncompleted, it was immediately used for religious services and for years had no other name than the preaching house, although in time it came to be known by the title selected for it by its original projectors. The growth of the first church, however, was very slow; the opposition was strong; pamphlets against Methodism were published, and the most extravagant denunciations were made. In July, 1773, when the first annual conference was held in this city, one hundred and eigthy members were reported for Philadelphia, but this included not only those in the city, but all in Eastern Pennsylvania and northern Delaware. In the following two years great gains were registered throughout the Colonies generally, but the growth here was relatively small, and the period of the Revolution witnessed a considerable falling off in membership. While its congregation was made up almost wholly of those in humble stations of life, some noted men were attracted to St. George's by the occupants of its pulpit, and John Adams, in his diary for 1774, speaks highly of Captain Webb's "fluent and eloquent preaching."

If other reasons were lacking, the association of the name of Francis Asbury with St. George's would be sufficient to make it the object of reverent regard by all Methodists. It was there that he first raised his voice in Philadelphia, shortly after his arrival from England, and he occupied its pulpit time and again in the course of his prolonged career. In it he held his first American watchnight, and the first three annual conferences, at which he presided, were held within its walls. His power as a missionary speaker and his capacity as an executive did much to inspirit the local society, and success was beginning to attend his efforts to build up Methodism in America when his work was brought almost to a close, at the outbreak of the Revolution, through his refusal to take the oath of allegiance prescribed by the Whigs. He was arrested and fined as a disloyalist, and finally fled to Delaware, where he remained until vindication restored his effectiveness as a pulpiteer. For his sympathies were entirely with the Colonists; he avowed that religious, not political, scruples prevented him from subscribing to what was regarded as a test of patriotism, and at a time when all other English-born clergymen returned to the mother country, he insisted that it was his duty to remain in the field to which he had been assigned by John Wesley.

During the occupation of Philadelphia by the British, St. George's, like many another local church, was put to military use by Howe's troopers. Stripped to its walls, it was transformed into a riding school for cavalrymen, and the edifice was in wretched condition when the Rev. Freeborn Garretson, a native of Maryland, was sent by Asbury to build up the scattered congregation in 1779. A rough board floor was put down over the eastern end of the auditorium, the other half remained bare; rude seats were constructed, and a square box served as a pulpit. Its plight was a matter of deep concern to Asbury, who exerted himself to the utmost in aid of the struggling society and succeeded in raising two hundred and seventy pounds to meet arrears in ground rent in 1781, and four years later provided five hundred pounds to assist the church. During this period the little band of Methodists labored under peculiar difficulties. They were considered merely as members of a society; their ministers were not ordained, and for the performance of the rite of baptism or the celebration of the Lord's Supper they were compelled to hold membership in one or the other of the existing churches. The Revolution, however, disrupted most of these churches, and the Methodists became anxious to set up as a separate church, so that they might have the benefit of ordinances. With the return of peace, steps to this end were not long relayed, for in 1784 Wesley ordained Dr. Thomas Coke as bishop, requesting that Asbury be associated with him in the direction of the American churches, and at the famous Christmas conference in Baltimore, the Methodist Episcopal Church was organized in this country.

At this time the number of Methodists in and about the city had risen to something like five hundred, and under the influence of the impetus given the faith by its formal organization, St. George's continued to make rapid strides. From a small prayer and class meeting which had been formed in Southwark, there developed in 1790 the Ebenezer congregation, a body which soon gained reputation for its intense zeal and itself the parent of flourishing offshoots. From the mother church in later years there came also the Nazareth and Salem churches; Old Brick, in Kensington, was under the control of St. George's during its infancy, and on its burial ground at Sixteenth and Coates (now Fairmount Avenue) Streets, the Heddon church was built.

For many years little was made of the historic identity of St. George's with the beginnings of Methodism in America. It was regarded by most Philadelphians who were aware of its existence as merely the home of a humble congregation in a neighborhood which had suffered from the inroads of trade and manufacture. Indeed it has been only during the term of service of the Rev. J. S. Hughes, who has occupied the pulpit for the last two decades, that a decided change came about in this attitude towards it. But few are the Methodists who now are unacquainted with its history, and the commemoration of its anniversary in the fall of the year has for some time past been the occasion for pilgrimages to it by congregations and Sunday schools throughout the city.—Philadelphia Evening Bulletin.

SAFETY SIGNALS.

By Rev. S. J. Davies.

How can we escape so many conferences, institutes, assemblies, etc., et al., in these days of such—and some more? There seems to be an actual mania for getting together and talking about all the places, purposes, ends, and intentions of every existent institute near or distantly related to the church; then to return home, strain the thing out, save the best of it, for if one attempt to apply all that is so freely given, he will have to hunt the garage where they mend overturned brains. Yes sir, I say it to all the world, that

modern style, you know, we are emphasizing relative things and neglecting essential things. The Kingdom of God in the earth must be built up and maintained by faith, prayer, and preaching. And these simple, yet age-old means of grace and life, must be borne by faithful messengers to the homes and hearts of His people—right where these people live, toil, and suffer. The great problem that confronts us here is this—Are we reaching the people with the saving power of a saying Christ by all these gatherings? I grant you, some of these are necessary, but I fear they are too frequently made to take the place of revivals and other more direct and effective means for saving people. I am getting weary of theoretical methods being taught, which from their very nature cannot be applied in the average Methodist charge. As some one tersely put it, "They run over more than they pick up," and it's the picking up that counts. Now hear me, convention men and women, when I hear of a genuine, soul-saving revival taking place at one of your institutes or other named meets, then let me know of it—I want to join in the shouting.

* * *

It was a day in June. Cloud's flecked the sky like plumed doves in flight; the sun beams kissed the corn fields with a rich chrism of life. All the world was glad and its joy was vocal in bird songs, and all the varied minstrelsy of praise ringing on the air, redolent with the incense of flowers. Then came Wisdom and grasped my hand in greeting as we met on the way of my going. Then together in fellowship, hand in hand, walked I with Wisdom, and the bright, glad worker seemed brighter for his coming. And full well I knew the help of his comradeship.

"Why all this glad life of bird and corn, this minstrelsy of song and beauty? It is only for a day—a brief season—and then to pass away." Wisdom's eyes shone like a crystal pool in forest depths, all luminous and radiant, and his voice was like distant bells of chimes breaking the soft stillness of evening, as he answered.

" 'The glory of the terrestial is one and the glory of the celestial another.' The beauty of earth is a promise and prophecy of a life beyond life. Men are passing, earth's best is transient, nature's songs and beauties are the lettering with which we spell out the eternal, which after all is the real Heaven, only is the lasting day in June."

Then a traveller passed. He saw none of the glory filling the glad earth, was deaf to its music, and there seemed no soul in the man. He only looked downward, never upward, never shaping his course before him; he only saw the earth—earthy. He glanced at us and stumbled onward.

Wisdom said: "Every soul is its own interpreter. To the Sons of Light vision is given, because with prayer made strong by faith, they have sought this from the King. The old story of Promethean fire is no mere myth. The lighted fires on the high altars of human hearts are from the divine heights. But the heavenly flame will not light the dead, cold altars of faithless souls."

Then came another by the way. The music of the rustling corn and all the choral symphony ringing from woodland and field seemed only the diapason of his glad song. The light of the summer day was well nigh outdone by his shining face. Firmly yet tenderly he grasped the outstretched hands of Wisdom, for these were friends for years, then went onward down the way, saying, "The King's business." "All of earth" said Wisdom "is a parable. The light without is but to show the light within; the glory and splendor of field, wood, and sky teach lessons of deeper meaning than their own beauty. The music of the hills is only the minor key. Some day to such as our friend and those like unto him, a song-burst will break upon the air of another summer land." And I was glad.

Ye crags and peaks, I'm with you once again.
Methinks I hear
A spirit in your echoes answer me,
And bid your tenant welcome to his home
Again. —Sheridan Knowles.

THE EDUCATIONAL CAMPAIGN IN THE LAKE CHARLES DISTRICT.

Dear Brother Carley: Doubtless it will be of interest to Louisiana Methodism to know how the Lake Charles District conducted itself in the Educational Campaign. Mr. R. J. Wilson, of Lake Charles, who was the District Campaign Director, did heroic work. He let no opportunity pass to further the cause which he so ably represented. Seldom do we see one who is so intensely interested in church work as was Mr. Wilson in this movement. He devoted practically the whole of two months to the Movement and used his automobiles unstintingly. Together with the presiding elder he visited every charge in the district, and some of the charges he visited several times. It is needless to say that his work aided greatly in bringing the total of subscriptions to what it is. Mr. Wilson himself contributed $10,000 of the amount.

I give below the results of the campaign to date. It is earnestly hoped that many of the charges will make another canvass and pull the total to a far higher point. Naturally, there is much disappointment in the figures; but we cannot help but be grateful for the great good that has been done.

Charge—	Quota.	Pledged.
1. Abbeville and Kaplan....	$ 5,500.00	$ 312.00
2. Branch Circuit	3,100.00	60.00
3. Crowley	12,000.00	11,257.50
4. Carson Circuit	2,400.00	721.50
5. De Ridder	6,700.00	1,100.00
6. Eunice Circuit	4,900.00	1,161.00
7. Franklin	5,500.00	.....
8. Gueydan & Estherwood.	4,000.00	2,635.00
9. Hornbeck and Peason...	4,700.00	5,332.50
10. Indian Bayou	8,500.00	1,700.00
11. Lake Arthur & Thornwell	6,000.00	2,200.00
12. Lake Charles	16,500.00	18,300.00
13. Lafayette	6,100.00	6,765.00
14. Leesville	6,000.00	3,000.00
15. Many and Robeline	5,700.00	791.00
16. Merryville	5,700.00	1,380.00
17. Morgan City.....	7,500.00	905.00
18. New Iberia	6,000.00	4,102.00
19. Noble Circuit	6,300.00	500.00
20. Opelousas	5,600.00	6,070.00
21. Patterson & Jeanerette..	3,800.00	1,000.00
22. Rayne	4,700.00	2,495.00
23. Sulphur and Vinton.....	6,800.00	1,600.00
24. Zwolle and Neame.....	5,700.00	4,500.00
Totals.....	$150,000.00	$81,487.50

During the month of May Bishop McMurry made a trip through the district making stirring and convincing speeches at Lake Charles, Crowley, De Ridder, Lafayette, New Iberia and Morgan City. The Bishop is one of the most untiring workers I have ever seen; and his devotion to the church, and especially at this time to the Educational Movement, is so marked as to be worthy of especial notice.

The honor charges of the district of course are those which went "over the top:" **Hornbeck and Peason, Lake Charles, Lafayette, and Opelousas.** J. M. Mashburn and O. A. Bobinette did fine work at Hornbeck and Peason. Mrs. J. J. Davidson, of Lafayette, is one of the most consecrated workers in the State. She directed the Movement there. At Opelousas J. L. Ballard deserves commendation. Under Brother Riggs' inspiring leadership old Opelousas has waked up and is making a fine record for itself.

On the Gueydan and Estherwood charge, Gueydan itself went above its quota of $2,000, but the average for the whole charge was less than the total quota. Brother Bernard is one of our most untiring and consecrated workers. At Rayne Brother Gunn directed the Movement himself and practically solicited all the subscriptions made. Pickering subscribed $1,145 on a quota of $1,100 on the Zwolle work, but the record was not quite maintained at Zwolle and Neame. Brother R. M. Brown labored day and night for the great cause. He did not spare himself; and the church is due to know of his devotion and unselfishness.

A record w[illegible] Crowley also. The quota for this church [illegible] Brother Freeman and his workers [illegible] the [illegible] courageously. Brother F[illegible] the work at this beautiful and [illegible] place. Only a few hundred dollars are lacking [illegible] whole quota to be raised. This, it is hoped, will come later. Brother Freeman can do almost anything for the good of the church, and he can do this no doubt.

At Lake Charles Brother Holmes had a good organization under the leadership of T. L. Freeman, and the whole district was thoroughly canvassed. This is a [illegible] organization with good work being done in all departments. Peace and harmony prevail throughout.

Time and space would fail me to set forth the details of the fine work done at DeRidder, Lake Arthur, New Iberia, Indian Bayou and other places. Brother Lowrey at Indian Bayou has the most unique station in Southern Methodism. His membership is scattered over a vast area, being totally rural and engaged exclusively in agriculture. It will take some time thoroughly to canvass these six hundred members as it is hoped will be the ultimate result.

The Leesville quarterly conference passed a resolution to the effect that the drive would be completed in that church at a later and more prosperous time. Other charges will, it is hoped, do the same thing. It is well known that the Lake Charles District lies within the rice and cane growing sections of Louisiana, and that the financial depression over these areas at present is almost beyond description. What has been done evidences the loyalty of our people to their church. We do not feel that the result should be measured by the deficit. The Southern Methodist Church was never more thoroughly grounded in the hearts and consciences of our people than at this time. The campaign has not ended, and by the end of the year we hope the amount pledged by the Lake Charles District will be materially increased. It has seemed hard in the past to reach those able to give large sums to missions and to education; but no doubt God will lay such matters more closely upon their consciences in the future.

C. A. BATTLE, Presiding Elder.

July 12, 1921.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

So it is Dr. Carley! I approve. There is a bumper crop of divinity doctors this season, and we need them, for our theology is getting in bad condition. With Genesis taught as mythology in our schools and Unitarianism preached from our pulpits, we are headed for the sanitarium or the graveyard. I got my "D.D." from Emory College when Atticus G. Haygood was its chief. The last time I saw Bishop Pierce was on that occasion. He was feeble, but was able to be at the service, and in those days commencement crowds were immense. One could not find standing room. If I remember correctly, "Marse Warren Candler" was editing the Wesleyan, acquiring that facility with his pen which he still displays. I was the commencement orator for that year. That is a type of speaker that is fast becoming obsolete now, and will soon be seen no more—utterly unlike your little piddling sponters of natural gas, which cost them nothing to produce! No, sir. There were orators on the platform that day. I don't say that I was one of them; but I made a speech, Carley! My subject was "American Civilization"—some subject that! The afflatus was on me, and I said things. Pierce applauded, Haygood clapped his hands, venerable doctors all around me said "Amen," and the vast audience cheered as I went swinging and soaring on the wings of irridescent words to high places of thought. After it was over, Haygood and I walked away together alone, and he said: "Now, honor bright, Steel, how does that speech compare with your average utterance?" "Far, far above it," I replied. He stopped suddenly, and, seizing my

hand, said: "Thank God for an honest man!" There is little incentive now to make special preparation for public speaking, for if one exceeds twenty minutes the little tin cup auditors get full to overflowing and want the benediction and fresh air! Alas, I fear you young doctors can't do much to cure this affliction. I am glad I came up under a different regime, for among the richest treasures of memory are my recollections of the soul-stirring and life-lifting oratory of such public speakers as Marvin, and Munsey, and Doggett, and Pierce, and Kavanaugh, whose sermons were like veritable chariots of fire. Don't rest on your honors, Carley, but push on, for there is bigger work to be done.

I, too, have received a new title. It was not conferred by any college, bears no academic seal, or inscription of cryptic Latin, or legend of classic lore; but it is a genuine patent of nobility, and I shall henceforth feel afresh the inspiration of noblesse oblige. It was bestowed by a beautiful Virginia woman, who, when I was introduced to her, said: "I am happy to meet the Knight of the Pelican Pines"! So that is my title and I am proud of it, and of the source from which it came, the heart of a noble woman. Academic honors fade before the luster of a queenly woman. Of course, some grim skeleton, diseased from head to heel with cynicism and adept in the black art of writing anonymous letters, will grin, and say she had in mind Don Quixote and his crazy tilts with wind-mills, which he mistook for giants! These characters, like vermin, make a bath welcome. No, she had in mind King Arthur and his Table Round, and the knightly spirits that formed the starry galaxy of his court, "when knighthood was in flower." She reads what I write, she said so, and knows that I stand for the old ideals that have been crushed under the ponderous wheels of material progress. It was a graceful compliment to associate me in a sentimental way with the picked men of old through whom "the good King Arthur" thought to redress the wrongs of his realm and chase the heathen from the land. I want no higher honor!

Tennyson's "Idyls of the King" is an allegory that finds its illustration in our own time. Poor Arthur! His ideals were wrecked on the rocks of depravity and his heart broken by the failure of his lofty aim. He found his noblest knight the secret enemy of his peace, and his oldest covetous of the gems that glittered on Excalibur, and all unable to comprehend his work. All?—no, Sir Galahad was pure and sought the Holy Grail with honest heart. But, alas, the noble king's design vanished, and only the bitter disappointment remained as he drifted away to the fair island of Avalon "to heal him of his wounds." So with our Arthur over yonder in Washington, broken in body, doomed to see the splendid idealism that thrilled the world as millions of knightly lances leaped to light at his call, end in a political chaos. Like the king of old, Wilson was far ahead of his age. His "too proud to fight," and when forced to do it, "fighting to make the world safe for democracy," sound like the veriest sarcasm in the light of recent events in this land. The devil and Germany must have locked arms and laughed "unter der lindens" last week, when more than ninety thousand people went wild at the sight of two bullies beating each other up like beasts. They should have put a thoroughbred Polled Angus bull in against the human beast to determine which was the fittest to survive. Yet for a week all America was talking about an incident that exalted the ideal of brute force; the press teemed with it; the bulletin boards heralded it; the movies reproduced it; it was discussed with admiration of the human animals around myriads of firesides. Yet if it meant anything, it meant that the very thing we fought Germany for incorporating in her life, the principle of brute force, is the thing America admires. Idealism indeed! "Too proud to fight!" It is the old story of Launcelot and the recreant knights of Arthur's Table Round. To-day, as then, the very men we expect to uphold the realm drag its honor in the dust.

So Dr. Carley, buckle your armor tighter. The fight is on, but it is not won. The Dempsey display shows that the brute nature still controls us. But the idealism of Wilson yet will win, and the day will come when men will blush to remember they ever fell so low as to boast a champion like the bully who won the "fight." Meantime don't forget that I am "The Knight of the Pelican Pines!"

Mansfield, La.

ANNUAL MEETING OF THE EXECUTIVE COMMITTEE, LAYMEN'S MISSIONARY MOVEMENT.

The executive committee of the Laymen's Missionary Movement met in Nashville, Tenn., June 8, 1921. The spirit of this meeting and the larger interest of the members of the Committee was all that could have been asked.

The regular business was dispatched with very great care and plans for the enlargement of the program of the Laymen's Missionary Movement were thoroughly discussed, and certain issues which had been in the mind of the Secretary for some time, were determined.

Mr. T. S. Southgate, who was the Chairman of the Executive Committee, found it impossible to serve in this capacity and resigned as Chairman. Judge W. Erskine Williams, of Fort Worth, Texas, was elected to succeed him.

Triennial Meeting.

The committee commenced to plan for the greatest triennial meeting ever yet held by the Laymen's Missionary Movement in the year 1923. The following resolution was passed:

"The triennial meetings of the laymen of our church under the auspices of the Laymen's Missionary Movement have been of invaluable service in promoting an enlarged program for our church and in developing definite Christian activities of our laymen in the service of the Kingdom. Be it resolved, therefore, by the Executive Committee of the Laymen's Missionary Movement in session this day, June 8, 1921, at Nashville, Tenn., that we begin now to plan for the greatest triennial meeting for our laymen in the year 1923 that we have as yet ever held. The leadership and co-operation of our laymen in bringing to a wonderfully successful conclusion the Centenary Movement and now in carrying through the Educational program puts a triumphant note in the very beginning of our preparation for this great conference of the men of our church two years hence. While the laymen's week at Junaluska, August 8-13, 1921, is not under the auspices of the Laymen's Missionary Movement, we bespeak for it the earnest co-operation of our laymen in all of the Conferences. It is a matter for thanksgiving that the laymen of our church are showing more and more their capacity for leadership and initiation for work in the Kingdom of God."

Minute Man Program.

The Minute Man Program, which has become a part of the Laymen's Missionary Movement, will be more and more functioning through the local church as the church may have use for these men. An enlarged and definite program for enrolling laymen as lay-messengers who will speak in vacant pulpits of churches from Sunday to Sunday is being worked out. There is very great demand on the part of some churches for this sort of service. With the very many capable laymen that are in every presiding elder's district of our church there is no sufficient reason why we could not have a helpful religious service in every church every Sunday in the year.

In order that this may be carried forward more effectively and that the Conference and District Lay Leaders may understand more perfectly what is to be done, the month of January was set apart as the month in which there will be gatherings of all these leaders in every Annual Conference for special training.

Literature.

It was also decided that we ought to revise and bring up to date the pamphlets which give definite information for the various officials—Conference, District and Church Lay Leaders.

Annual Conference Board on Lay Activities.

Action was also taken as the concensus of opinion of this Executive Committee that the Board of Lay Activities of every Annual Conference should meet annually at some other time than that of the regular conference session.

Membership in the Local Church.

The following resolution was passed by the Committee:

"Resolved, That it is the sense of this Committee that the Committee on Lay Activities should enroll a membership in each congregation through which the Lay Activities may be made to function under the local executive committee as now constituted."

It has become more and more apparent that there must be a group in every local church through which the Laymen's Missionary Movemen can more effectively function. The nucleus of this is found in the committees on Evengelism, Missions and Social Service. It is realized, however, that we need a larger group than that of the regular committees so that from now on under this action every local church will have authority to organize a local group representing the Laymen's Missionary Movement. Details of this will be published later, with suggestions of what ought to be done.

Junaluska.

A most interesting report was read concerning Junaluska and its government which indicated, as was the original plan, this property is in the hands of the Executive Committee of the Laymen's Missionary Movement as representing the entire church.

Th following committee was appointed to cooperate with the local governing body at Junaluska: J. M. Pound, T. H. Tatum, R. F. Burden, J. E. Edgerton, F. A. Carter.

This committee and the local governing committee constitute the authority for the program and management of this magnificent property.

District Executive Committee.

It was further decided that every presiding elder's district should have an executive committee or Lay Activity Committee of that district of which the District Lay Leader must be chairman. This committee should meet as frequently as is needful in order to keep the programs and plans of the organization active in all of the local churches of the district.

W. B. BEAUCHAMP,
General Secretary Laymen's Missionary Movement.

CENTENARY COLLEGE NOTES.

Perhaps not all of our people know that we are having a splendid Summer School at Centenary this year. The session is now nearly over, and it gives me great pleasure to say that the Summer School has done excellent work—far better than we had expected. I never have seen boys and girls work any better.

Plans are under way for new buildings and improvements, and the prospects are bright for the next session, which opens on September 14.

We have just employed an experienced teacher of French and Spanish; a man who has had seven years' travel and study in Europe and speaks the Romance languages fluently.

Next year we are beginning something entirely new at Centenary College. It is a School of Commerce. This will be a great Business College in connection with our religious institution. It will include banking, bookkeeping, shorthand, typewriting, and everything essential to business training. It will no longer be necessary for our boys to go to a so-called business college, but they may come right on to Centenary and get just what they need in that line. This has been made possible by the generous gift of Dr. Luther Sexton, of New Orleans.

Mr. Editor, I have my heart set on having a good up-to-date male quartette to represent Centenary College at our next Annual Conference and at other religious gatherings. May I ask right now if you know of any young men who have good voices, or have had quartette experience? If any of the brethren know of such young men, we shall be very grateful to them if they will send us their names and put us in touch with these quartette boys. We shall make it interesting to the young

men as we shall be glad to allow part on their expenses for the quartette work.

Without a doubt a new era has dawned upon Centenary College as Dr. Sexton assumes the presidency. The people here are rallying to him from every quarter. He is sure of the financial backing necessary to make Centenary one of the strongest institutions in this Southland. Let's also rally to him with our prayers and hearty personal support. R. E. SMITH, Dean.

Shreveport, La.

PORT GIBSON FEMALE COLLEGE NOTES.

The faculty of Port Gibson Female College has been selected for next session with unusual care.

Dr. Rolfe Hunt remains as president and will extend the work done in the department of Christian Education. Mrs. Hunt will continue as Lady Principal and instructor in Latin and French. Miss A. M. Kennard remains as Associate Lady Principal and instructor in mathematics and history.

The other members of the faculty are new, but have been selected because of special fitness. Miss Ruth H. Reynolds, of Conway, Arkansas, will succeed Miss Lyons in English and Expression. Miss Reynolds is an A. B. graduate of Hendrix College, and is a daughter of the president of that institution. She has pursued her studies for a year at the University of Illinois.

Miss Fannie C. Moore is a graduate of Peabody Normal and also of Scarritt Bible Training School. She is now studying at Chicago University and has had about twenty years of actual experience in teaching. She is admirably fitted for combination work, but most of her teaching will be as associate in science and mathematics.

Mrs. Mamie Burton Ahney, of Pioneer, Louisiana, will have primary work, being especially fitted for it by training and experience.

Mrs. Johnie Barber, of Port Gibson, will preside over the Domestic Science Department. In addition to her local training here, she has taken special courses at Peabody Normal and has had charge of domestic science at the Camden Agricultural school for several years.

Miss Altie Holmes, of Magnolia, Mississippi, will have an important position in the department of music. She received her training at the Mississippi College for Women and at Asheville, N. C. She is especially gifted as a vocalist, inspiring enthusiasm wherever she sings.

Mrs. Eugenia Todd Leverett, of Jackson, Mississippi, will be the new matron, having special charge of the sick and of the campus activities of the girls. Mrs. Leverett was formerly of Hickory and has had ample experience and training for her important position.

One of two other specialists are to be announced later.

AN OPPORTUNITY WORTH WHILE.

By Rev. J. S. Chadwick.

Every pastor to-day is feeling the fearful pressure of certain social conditions that in their tendencies are making for lowered moral and religious ideals. To some it is well-nigh a hopeless situation, and they frankly confess that the church is not able to grip the young life of their communities and to save the young men and women from the demoralization of present-day social conditions. Others view the situation as one that has in it no real occasion for alarm, believing that this "wave" of worldliness will recede and we will come soon to a better day and better social conditions.

It is a situation that we must face fearlessly and with the purpose to make the church count in its influence upon society. And as we thus face it, provided we do not surrender our faith, there is recognition of both the encouraging and the discouraging signs in the social conditions of to-day. At no previous period of the last several decades have there been so many Christian life service decisions, so many young men and women choosing the best things of life. Let's hold to that as we see, also, the movements in our social life that make for evil and only evil. The church must offer a remedy—more than that, the church must be able to apply the remedy.

The Department of Young People's and Adult Work of our General Sunday School Board is offering now a constructive program for service to the young life of the church and community. In its program of religious education are included social and recreational features. If we cannot work out some plan of service to the youth of our communities that will carry into social activities that which is wholesome and helpful, we must acknowledge that the church is helpless in the face of a most alarming situation. But it can be done, and we must in earnest take up this task.

This is written, not to discuss the program but to call attention to one of the opportunities offered to young people to study it at first hand. It is in the Young People's Camp Conference, at Lake Junaluska, North Carolina, August 12 to 26. It is to be a camp for the training of selected young people in the fourfold program of religious education in order that they may become leaders in this work in their respective churches and communities. It will offer special courses for leadership dealing with practical problems of Sunday school class and department work; a devotional study of the Bible and a course in the training of the devotional life; organized recreational activities.

Certainly pastors will see here an opportunity worth while. Let them see to it that young people of their churches use this opportunity, both that these young men and women may be helped and that they may be trained for helpful leadership. The camp will be open for one hundred and forty young men and women, ranging in age from eighteen to twenty-four. The cost has been brought within the reach of persons of moderate means. The camp will be in charge of Rev. W. C. Owen, Superintendent of Young People's and Adult Work, and associated with him men and women who are competent and who for years have been real leaders in church activities. Write to Rev. W. C. Owen, 810 Broadway, Nashville, Tennessee, for information concerning the camp. Do not fail to use this opportunity.

THE PERFECT PREACHER.

He is never too long, either in his sermons or prayers. He never forgets anything he ought to remember, and he never remembers anything he ought to forget. He knows just when to speak and when to be silent. His laughter is always well-timed and his tears are always shed at the precise moment of psychological correctness. His sermons are always well prepared, well delivered, and appropriate. He is educated enough to be a college president, and unassuming enough for a humble beginner. He never has any financial embarrassments, as he always manages to live comfortably on the smallest salary. He never quarrels with his quarterly boards, and yet he always is outspoken and courageous. He is at once an ideal visitor and an ideal student. He is a real leader of Israel's hosts, and yet even his enemies speak well of him. His wife is absolutely without fault, and his children are all just like her. His theology is old-fashioned enough to please the most conservative, and new-fangled enough to satisfy the most radical. There is never any difficulty in stationing him, as any appointment is glad to get him, and he is always willing to sacrifice himself for the good of his brethren.

Unfortunately for us, we have never met this brother. We have heard of him; we have listened wonderingly to the tales of his perfection, and we have hoped to meet him; but always he has happened to move away or die just before we could meet him. But we are still looking for him, and when we find him we shall have no hesitation in letting our people know just where he lives.

But meanwhile we have some thousands of good men in our ministry who are carrying on the work. They are not perfect, and they know it; and we know it. And yet it is surprising how great a work these men are doing. They have lots of faults, but more virtues; and they are honestly trying to [illegible] the kingdom of God. And it may be that o[illegible] by and by with great depth of [illegible] the kingdom of heaven [illegible] or your congregation, [illegible] preacher, we don't want to [illegible], keep on looking, but take our [illegible] will you find one, but pick out [illegible] who has a [illegible], [illegible] loyal to his Master [illegible] you.

[illegible]

REV. T. J. NORSWORTHY IN EVANGELISTIC WORK.

Dear Mr. Editor: Please permit me to say through the Advocate that, owing to recent changes in my slate, I have some open time in August which I will be pleased to give to some charge which may need my services. Any communication addressed to me at Meridian, Miss., my home, will be promptly forwarded to me.

It is very gratifying to me, Mr. Editor, after several years of enforced absence from the field, to be able to take up my evangelistic work again; and I am very happy in it; and the good Lord has been with us in the meetings I have conducted this season.

On the night of the 11th instant I will begin a campaign with my good friend, Rev. Martin Luther White, at DeKalb, Miss. Please pray for us.

Yours sincerely,

T. J. NORSWORTHY

EPWORTH LEAGUE CABINET, NORTH MISSISSIPPI CONFERENCE.

There has been a call for the officers of the North Mississippi Epworth League Conference to meet Rev. Ralph Nollner, in the parlors of the Chisca Hotel, Memphis, Tuesday, July 26, at 10 a. m. It is sincerely hoped that there will be a 100 per cent attendance, as plans for conducting "District Institutes" will be discussed, as well as other important matters. Rev. S. H. Caffey, Webb, Miss., is the newly elected president, and just returned from the League Assembly, at Lake Junaluska, and expects to meet with the officers and Executive Committee at the call of Brother Nollner.

R. P. NEBLETT,

Chairman Conference Epworth League Board.

THE HAPPIEST BOY IN THE WORLD.

Once upon a time, many years ago, there was a little prince who lived in a beautiful great palace. The king, his father, loved him dearly and gave him everything he could wish for—ponies and rowboats and servants to wait on him, books and pictures and toys; and yet the little prince was not happy.

Did you ever know a little boy who had sleds and bicycles and such things and yet who was not happy? I have met a boy like that, and this story will tell you the secret about him.

One day a magician came to the palace and saw the unhappy little prince, and he said to the king: "I know how to make your little boy happy, but you must pay me my own price for telling you the secret."

"I want my son happy," said the king, "so I am willing to pay anything you ask."

Then the magician took the little boy into one of the private rooms of the palace, and he wrote with something white on a piece of paper and gave it to the prince.

"Here is a candle," said the magician; "when I am gone, hold it under this paper and read the words which will then appear."

Then the magician went away and would take no pay at all.

The little prince held the blank paper over the candle, and these words appeared in bright letters: "Do a kindness to some one every day."

The little prince did so. That was the secret that made him the happiest boy in all the great kingdom.—Exchange.

CONCERNING FUNDS FOR CHINA FAMINE RELIEF.

To the Pastors and Members of all Churches Co-operating in the China Famine Fund Appeal.

The American Committee for China Famine Fund now reports it appears from Peking is only fair to say that actual famine needs and need that the care for which it has been appointed has been accomplished and brought its campaign for funds to a close. While the committee recognizes the probability that many post-famine needs arise as the reconstruction of homes and care of orphan children etc., which appear, it took the position that such needs so far as the American Committee was concerned might properly be referred to the missionary agencies of the churches at work in China.

In view of the limited end of the American Committee's appeal it is probable that some of money contributed by churches and individuals for famine relief are now in the hands of local church treasurers. Many of these officers may be in doubt as to what should be done with such funds since the American Committee's announcement. The American Committee has no desire to receive these church funds. On the other hand, there is no doubt that the American missionary agencies working in China will be compelled to face serious post-famine problems such as have been referred to above.

The Protestant churches have been represented in this famine appeal by the Committee on Church Co-operation. This Committee, in view of all the circumstances, urges that all moneys for the China Famine Fund now in the hands of local church treasurers, or which may later be received, be remitted to the foreign board of the denomination concerned. This recommendation has the full approval of Mr. Thomas W. Lamont, Chairman of the American Committee for China Famine Fund.

Such action will insure the use of these funds for forms of relief which the American Committee cannot undertake yet, which are an inevitable result of the famine.

If such moneys are sent promptly to the foreign boards, it will be possible to learn at an early date just how nearly adequate the funds available are for China's needs.

Yours sincerely,

ROBERT E. SPEER,

Chairman Church Co-operation Committee.

TRAINING SUNDAY SCHOOL TEACHERS.

(Prepared and read by Mrs. S. C. Stone at Quitman County (Mississippi) Sunday School Association, Crowder, Miss., July 6, 1921.)

This is no new requirement. The old prophet Isaiah insisted that "precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." Later, St. Paul wrote to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Further on down the ages our own Dr. H. M. Hamill says in part: "The Sunday school teacher, by warrant of the Scriptures or in the order of Providence, is second only to the preacher. His commission is directly from God, and his place of usefulness is becoming more and more recognized by the church." "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles," etc. This declaration of Paul is worthy of the modern teacher's study.

The ancient order of "apostles" has passed away. The "prophets" are merged into the pastors. The teacher in the pew is next to the man in the pulpit; and the working of miracles takes lower rank than the teaching of a Sunday school class. Which had we rather do, turn a brick into a loaf of bread, or teach a Sunday school class? To teach at all is a work of serious responsibility but to teach the Bible to childhood and youth, in the formative period of life, is a peculiarly sacred vocation. Our Lord is fittingly called "The Great Teacher;" and the Gospels record significantly how He and the apostles who succeeded Him, "went about teaching and preaching."

The skilled Sunday school teacher trained intellectually and spiritually for his work is the imminent need of the home, the church and the state. The home has passed from the secular school to the Sunday school, and the State so dependent for its prosperity upon the intelligence of its citizens must look to the Sunday school alone for religious instruction of its youth. The church now at last to realize its educational and evangelistic opportunity has come at last to recognize in the Sunday school teacher its most profitable servant. In the light of these multiplying demands the Sunday school teacher must do his work.

The teacher who is not a Christian in deed and in truth discredits the sacred place he holds and "daubs with untempered mortar." His first duty in any event is to get right with God. "Out of the heart the mouth speaketh," and the Sunday-school teacher who is himself unaught of God cannot clearly teach a class the way to Bible life. When one takes up teaching in a Sunday school it at once becomes a question of being an example to others rather than of allowance to one's own conscience in things doubtful. The teacher for the sake of this work is called to acts of self-denial in things which his conscience may justify for himself, but which might offend some of God's little ones. The Pauline law of offense forever sweeps away all questionable amusements and self-indulgences. The teacher cannot help being an example, and should be a safe one. Paul admonished Timothy, "Take heed unto thyself, and the doctrine." He will be closely copied for good or evil—the evil most surely. Let not the teacher delude himself by assuming that a correct public example in the eye of the class and while on duty is enough. He is all the more dangerous as a leader if there are unseen stumbling blocks in his character.

A Sunday school teacher should be an intelligent, thorough-going church member. Each church stands for a body of doctrine and a polity which differentiates it from other churches, and there is no place in the Sunday school for teachers who are half-hearted and apologetic when the denominational issue is raised. A teacher needs a backbone of denominational conviction to indoctrinate the class in that belief. He should read books telling the history of his own church, and should know something of its pioneers and the process by which it was founded. He should know How, When, and Why, and have definite reasons and references for his line-up besides just because "Ma" or "Pa" belongs to that denomination.

The teacher must take time for study of the Bible itself. The helps are mostly good and often are better than "private interpretations." Still there is nothing better than to search the Scriptures to be sure of correctness on its subject matter. The Bible does not promise to temper the wind to the shorn lamb, nor does it prophesy the change of the seasons before the end of the world, nor does it prophesy the appearance of a created star in the sky to herald the advent of the Christ.

The teacher should be quiet in voice, manner and method. Boisterous conduct is like the "loud laugh which speaks the vacant mind," and else. Teacher's quietness helps to subdue the disorderly scholars who infect the orderly ones, spoil the teacher's work, and sorely try his patience. As long as the doctrine of depravity stands, this will be inevitable. The training of the teacher in punctuality will eliminate some class problems. In grading scholars the trained Sunday school teacher has found that the only practical method, in view of the things peculiar to a Sunday school, is upon a basis of age. Sex makes this a necessary matter. Little children may be classed together without regard to sex—say the infant roll—but older than that the teacher must be careful in seating the class, preferably separating the boys and girls. Young men and women, in whom are the beginnings of mutual respect and courtesy, may be placed together in a class; but even here the teacher must be very wise and thoughtful. Dame Nature has a way of playing pranks even while holding a Bible in her lap. It is only in knowing the scholar that the teacher can be sufficient for these things.

It is not so much his social or mental as his spiritual condition. Is he already a Christian? Is his conscience yet sensitive? Is he the slave of some bad habit? Is he growing careless religiously? Has he light and knowledge enough of religion? Does he realize his need of Christ? The teacher must know the answer to these questions if he proceeds to doing skilled work for the Master.

Then, however well trained the Sunday school teacher may be, possibly his efficiency will be crippled by adverse home comment. Once when I was conducting a Sunday school near Holly Springs I asked a boy what would happen if he went off fishing on Coldwater after his father had forbidden him. He squirmed around speechless, and his father responded that if he brought home some fish he wouldn't be whipped, otherwise he would. That settled for the time, my teaching that obedience is better than sacrifice.

Now, if there is so much required of a teacher who gets never a nickle of salary, hasn't he a right to expect a whole-souled, thorough-going support from his co-religionists? You know Moses had to have his hands held up by Aaron and Hur for Israel to prevail. How can teachers put conviction into their teachings when the day for which they teach is constantly openly violated by members of their own church, especially in the matter of using public utilities on Sunday? How many of us here, realizing that we really and truly are our brothers' keepers, promise that by the help of God we will refrain from breaking His commandment, not patronizing the railroad, the post office, the telephone, or the stores on Sunday for pleasure, profit or convenience? This, too, is teacher training and inspires them to take courage and go forward in the work, looking unto Him who said "abide in Me," and, "He that hath my commandments, and keepeth them, he it is that loveth me."

Belen, Mississippi.

OUR WORK IN CZECHO-SLOVAKIA.

No field of Southern Methodism promises larger results than does Czecho-Slovakia; in fact the success of the work to date makes strong appeal to the church in America to make larger investments of workers and of money in that promising field.

Rev. Joseph Dobes, one of our missionaries writes, under date of June 18:

"Yesterday we closed our revival meeting at Strasnice. We received 88 members and 37 children into the church. Though this meeting lasted 4 weeks the people were not tired of attending the services. They requested us not to leave them in the future. We have here in all 196 people with children.

"Arrangements have been made to preach here once a week in a dance hall as there is no other hall for rent.

"The first thing we ought to do here this year is to build our own house of worship, if we want to shepherd this congregation properly.

"The field is ripe for harvest all over the country. People are dissatisfied with Rome and are waiting for a chance to hear the Gospel preached to them.

"At Vrsovice we had three additions to the church last Sunday. Here we shall start protracted meetings next Sunday.

"Brother Drahorad, our colporteur, visited several towns around Prague selling Bibles and doing pioneering work for our evangelistic campaign.

"Next week, on June 21, there will be great celebrations held all over this country in memory of the 27 Bohemian Protestant noblemen who were beheaded 3 centuries ago because they refused to submit to Rome, but were faithful to Christ and to their country to the last moment. We are planning to hold open air meetings, lectures and services in several towns. I wish we could have 100 Methodist preachers in Czecho-Slovakia today preaching the undefiled Gospel of Jesus Christ and leading people from superstition and sin into the light of the Son of God."

The Home Circle

SUMMER.

By Willie C. Page.

Summer proudly unfurls her banners that all the world may see;
Its splendors thrill the heart with its pageant of green.
The west wind whirls the clouds about in happy revery—
Gardens, hedges are lilac-scented—the river flows serene.

Summer's mantle is a cloud with a lining of azure blue;
Its shadows fall and quickly vanish o'er vales and hills away.
Flowers dewy, starry-eyed, dreaming the whole night through,
Awake and shyly lift their faces to greet the king of day.

Summer! Sweet, radiant, rose-crowned-bearer of ecstasy;
You set to music chords of nature in measures soft and clear;
Athrill with exquisite harmonies—full of light, life and glee—
Come notes as clear as the pipes of Pan, "Summertime is here."

JIMMIE'S ANGELO.

It was nearly time for Jimmie Junior to come home from school. His mother hurried with the currant buns, while his grandmother watched impatiently at the window. "Eleanor," she said suddenly, "what do you think he's bringing home now?"

"Not another cat?" said his mother, anxiously. "I'm ashamed to let people know we have three cats now."

"A boy," groaned grandmother; "the filthiest little creature you ever say. You'll have to make a stand, Eleanor. He can't bring home every forlorn creature he meets."

Jimmie liked the kitchen door best. It was nearest the cookie jar and the cake closet. "Mother," he sang out in a clear little treble, "I've brought my friend Angelo home to supper."

Jimmie had warm hazel eyes and a wistful, trusting smile. Eleanor tried half-heartedly to frown. Angelo waited bashfully on the doorstep. It was a very easy matter to send him home. Eleanor put her lips to her small one's ear. "He's very dirty, Jimmie," she whispered.

"I know it," said Jimmie, cooly, "but I'll wash him. May I have some cookies, those with the raisins in them?"

"Here are two cookies for each of you," said Eleanor, resignedly "and lend Angelo one of your blouses. Take one from the pile in the bureau drawer."

"Eleanor," inquired Jimmie's grandmother, "are you going to have that filthy little creature sit down at the same table with us?"

"Jimmie is washing him now," explained Eleanor, mirthfully; "it's no use, mother. I can't let Jimmie lose his faith in me."

Jimmie Senior had just arrived when Jimmie Junior appeared with Angelo. Jimmie Senior loved all small boys. He stared admiringly at the pretty little fellow with brilliant dark eyes and soft, dark hair.

"This is Angelo Vinci, father," Jimmie explained. "I've just been washing him."

Jimmie Senior patted his small son on the back. "You may always bring Angelo to supper Friday nights," he said. Then he turned to his wife and his mother: "Did you hear the mayor say that we should all try to make the Italian colony become Americanized? It strikes me that our Jimmie has gone about it in a very sensible way."

Eleanor smiled a little absent-mindedly. She was noticing how closely Angelo was imitating Jimmie's manners, with a fair degree of success. The first helping of potatoes and gravy had brought only a bashful grin. The second brought a whispered "T'ank you." Always he kept his big eyes fixed on Jimmie and his way of doing things.

Angelo wore Jimmie's blouse home. The next week he appeared with a little parcel. "My mother thank you for the blouse," he said politely, "and she send you this."

Eleanor unrolled the little parcel and found a piece of hand-made lace. "Oh, Angelo, this is wonderful!" she exclaimed.

"My mother made it for you," Angelo said. "She cannot sew like Americans, but she can make lace."

Grandmother's hobby was lace. "Does she make other kinds of lace, Angelo?" she demanded.

Angelo spread out his hands in a sweeping gesture. "Many, many kinds," he said dramatically.

"Do you suppose she would show it to us?" she wondered.

"I'll take you home with me after school tomorrow," Angelo cried. His intelligent little face glowed with anticipation at the thought.

The Italian quarter resented curious visitors, but Eleanor and her mother were received with open arms. Beautiful, intricate pieces of lace and hand-woven bedspreads and table linen were brought out for their inspection.

"But I cannot make an American blouse for Angelo," sighed his mother.

"I'll come down and cut one for you,' volunteered Jimmies grandmother, looking at the foreign woman with friendly eyes.

"Luigi's mother wants to make him one," said Angelo's mother.

So Jimmie's grandmother found herself teaching a group of Italian women to make clothes for small boys. And in the same delightful, neighborly fashion they taught her to cook many things in a different way, until Jimmie Senior said to Angelo: "This is good spaghetti, isn't it? I'm glad your mother taught Jimmie's grandmother how to cook it."

Angelo's splendid eyes sparkled with joy. He smoothed his new blouse fondly. "I am glad Jimmie's grandmother taught my mother to sew in the American way," he said decidedly.

"I have a new pattern for your mother," admonished Jimmie's grandmother. "Don't forget to take it when you go home."

Angelo laid a smooth, dark cheek against grandmother's soft, white one as he passed by her chair. Jimmie's father looked after the two boys thoughtfully. "If all America would neighbor like Jimmie," he said presently, "our foreign problem would be gone in a year."

Eleanor smiled absent-mindedly, as she tucked two gingerbread men in the oven. The Continent.

"TIME OUT."

Incorrigible.

"I have told you I don't know how often, my lad, not to say 'I have went,'" remarked the village schoolmaster to his most hopeless pupil. "Now you will stay in and write the correct expression a hundred times."

After school Tommy set to work to scrawl his lines, and when he had finished he left them on the master's desk with a little note.

"Dear teacher," it ran, "I have wrote 'I have gone' a hundred times, and now I have went."—Tit-Bits.

English As She is Spoke.

We'll begin with a box, and the plural is boxes;
But the plural of ox should be oxen, not oxes.
Then one fowl is goose, but two are called geese;
Yet the plural of moose should never be meese.
You may find a lone mouse, or a whole nest of mice,
But the plural of house is houses, not hice.
If the plural of man is always called men,
Why shouldn't the plural of pan be called pen?
The cow in the plural may be cows or kine,
But a vow if repeated is never called vine;
And if I speak of a foot and you show me your feet,
And I give you a boot, would a pair be called beet?
If the singular's this and the plural is these,
Should the plural of kiss be nicknamed keese?
Then one may be that and three would be those,
Yet hat in the plural would never be hose,
And the plural of cat is cats; not cose.
We speak of brother, and also of brethren;
But though we say mother, we never say methren,
Then masculine pronouns are he, his and him,
But imagine the feminine she, shis and shim!
So the English, I think you will all agree,
Is the most wonderful language you ever did see.

—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 312 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

GOOD REVIVALS.

Nothing else is rejoicing us so much as the news of the good revivals that are being held throughout the church. Our evangelists are reporting that people are responding to the gospel appeal in unusual numbers, and our pastors are receiving many new members into the church. By custom at least, the summer is the revival period. We hope that many meetings will be held during this season, and we are praying that God will greatly bless preachers and people as they labor for the extension of the Kingdom among men. Nothing else is so important just now as the earnest, faithful preaching of the gospel of salvation.

BEGINNING TO GET READY.

With the General Conference not so very far in the future, from various and sundry sources we are beginning to hear of some of the things that will doubtless be up for discussion when that body meets. So far as we know, nobody has formulated a definite program, but many suggestions are being made as to the matters that will properly call for attention.

Among these, of course, is the question of unification. The report of the Commission will be presented in due time, and some action will have to be taken thereon. If we may judge by the general tenor of the recent opinions we have seen or heard, it is not likely that very much time will be devoted to this subject. The action of the General Conference of the Methodist Episcopal Church at Des Moines seems to have indicated that an early agreement on this matter is not likely to be had.

The question of a constitution for the church—one about which there can be no uncertainty—will be up for discussion. We know of at least one draft of a constitution that has been prepared for submission, and probably there will be others. There seems to be a growing feeling that we should have a document which specifically supplies the need of an organic instrument.

Some provision will doubtless be made for a movement that will result in the adequate support of our superannuated preachers, and the widows and dependent orphans of deceased preachers. In view of the obligations already incurred through the Centenary Movement and the Christian Education Movement, there may be some difficulty in evolving a plan that will accomplish the desired end without stress; but the cause is so just and the need so urgent that there appears to be a positive demand on the part of the church for a definite undertaking of this kind. It has already been delayed too long, and we believe there will be a hearty response to the appeal, whatever its form may be.

The great departmental interests of the church as represented by the various Boards will, of course, be given full consideration. The developments in our missionary work and in the field of education, growing out of the Centenary and the Christian Education Movement, will likely call for an unusual amount of attention.

Doubtless there will be urged a change in the name of the church, the elimination of the word "South," as an unnecessary and misleading term, being the end sought. The dropping of this word has met with strong support, but there seems to be no general agreement upon a name that would be generally satisfactory.

In connection with the operation of the various Boards of the church, it may be desirable to work out some plan of co-operation and correlation that will make for economy and efficiency of administration. The Boards themselves may have some such plan in mind to propose.

Some new bishops will, of course, be elected, the number being determined largely by the probability of the retirement of some of our present chief pastors and our expanding work in foreign fields.

The Commission on Christian Literature will probably propose some definite plan to secure the adequate circulation and support of church periodicals. It is clearly evident that some means must be provided by which these periodicals can be maintained if the church is not to suffer a great loss through lack of a well-informed membership.

The above are only some of the things the approaching General Conference will probably be called upon to consider. As the time of its meeting approaches, many other matters will doubtless come to the front for discussion, and the "hopper" will have plenty of material to grind on while the Conference is in session. The "millers" ought to be able to keep in fine condition for work at Hot Springs.

THE CENTENARY COLLECTIONS.

We should not, under any circumstances, forget that much of the new work enterprised by the Board of Missions is dependent for its successful prosecution upon the full and prompt collection of the Centenary pledges. We happen to know that the Centenary secretaries of our three patronizing Conferences are diligently and earnestly making every effort to bring these pledges up to date; and they should have the hearty co-operation of all our people, both preachers and laymen, in the very important work in which they are engaged.

It may be that some of us need to be reminded now and then that these pledges are just as binding to-day as they were when made. There is sometimes a tendency to grow lax concerning promises made in the past, not because there is any disposition to evade a voluntarily assumed obligation, but because the urgency of the need thus provided for is not so strongly felt. It is at this point that we should be on our guard. As a matter of fact, the enterprises that were undertaken on the strength of the first payments and the pledges for succeeding years will inevitably fail unless these payments are kept up as they become due.

We realize that many of our people have assumed heavy obligations in the subscriptions they have made to the Centenary and to the Christian Education Movement; but we doubt if many of them have assumed more than they are able to carry. The secret of success in meeting these obligations lies in a definite, systematic plan of giving. If all the subscribers to these causes would adopt some such plan as is involved in tithing—and we know of no better plan than that of tithing—these special pledges could be paid promptly, and all the other claims of the church could be easily met.

THE SCHOOLS FOR RURAL AND URBAN PASTORS.

We have read with a great deal of interest of the success of the recent schools conducted by the Department of Home Missions for our rural and urban pastors. The unanimous testimony of those who attended them is to the effect that they were helpful even beyond what had been hoped, and that they have met an actual need in the work of these two important fields.

Since so much of our work is rural in its nature, it is especially important that those who are engaged in it should have every opportunity of qualifying themselves for it. There is no more responsible position in the whole church than the pastor of a country charge occupies. Farmers used to be called "clod-hoppers," and the term had a kind of contemptuous significance; but the day of the "clod-hopper" has passed, and the farmer is generally recognized as one of the most important and influential citizens of the community. So the country charge and the country preacher were not always given the high position to which they were entitled. But all that is changed. We are in a new day, and we are recognizing the fact that it requires as high order of intelligence, as full preparation, and as diligent work to succeed in the country pastorates as it does in the city. These schools are a step in the right direction, and we hope they will be continued in a way to do the greatest good possible.

We hope the Board of Missions will be able to devise some plan by which all our rural pastors may have the benefit of these schools. By the very nature of the case, many of those who would profit most by attendance upon them are financially unable to stand the expense involved. It ought to be possible for the General Board and the Conference Boards, working together, to give all our rural pastors the opportunity of attending these schools. We hope some such plan will be worked out.

PERSONAL AND OTHER NOTES.

Rev. R. T. Nolen, our pastor at High Point, Miss., passed to his eternal reward on June 1. In due time we hope to have a suitable memoir of this good man.

Rev. O. W. Bradley, our pastor at Corinth, Miss., is spending some weeks in Chicago, pursuing some special courses of study at the University of Chicago. Blessed is the workman who sharpens his tools!

While all reports are not in, indications are that the church has subscribed, up to date, about $18,000,000 in the Christian Education Movement. In the face of a world-wide depression on a scale never known before, this is a marvelous achievement.

Rev. D. R. McDougal, our pastor at McCool, Miss., requests the prayers of our people that his daughter, Martha, who has gone to a hospital in Memphis for an operation, may soon be restored to health. We are sure there will be many responses to this earnest request.

Rev. R. E. Rutledge, of Lake, Miss., gives us this note from his work: "On last Friday night, July 9, we closed a fine meeting at Lawrence, Miss. The Holy Spirit was with us in his saving power. Thirteen were received on profession of faith. Brother J. V. Bennett did the preaching."

We learn that the work on the Columbus District, North Mississippi Conference, is moving along smoothly under the leadership of Rev. A. T. McIlwain, the presiding elder. The preachers and the people are happy in the work of the church, and gracious revivals are being held throughout the district.

We have received a copy of the 1921 Handbook of the Board of Church Extension. It contains the thirty-ninth annual report of the Board, and is full of valuable information. An especially interesting section is the part dealing with modern church buildings, accompanied by plans and illustrations. Copies of the Handbook will be furnished on application, as long as they last, to the Board of Church Extension, 1115 Fourth Ave., Louisville, Ky.

First Church, Laurel, Miss., Rev. O. S. Lewis, pastor, will soon install a very fine pipe organ, at a cost of more than $5,000. As the pastor says in the weekly Bulletin, "Now, let all the people sing."

Rev. B. P. Fullilove, our pastor at South Side, Corinth, Miss., reports that his work is moving along well. There are two prayer meetings in operation, and the Sunday school is doing good work.

We are informed by Rev. C. A. Battie, the presiding elder of the Lake Charles District, that Rev. H. W. Rickey, our pastor at Lafayette, La., and Rev. L. P. Moreland, pastor of the Hornbeck and Peason charge, both did remarkably effective work in the educational campaign.

We learn from the Durant (Miss.) News that an "all-day Methodist meeting" was held at the home of Mrs. T. R. King on July 20. We do not know just the purpose of the meeting, but the announcement stated that "every Methodist lady is expected to be present with her husband," and that a dinner would be served and a free-will offering taken.

The interesting article in the April number of the Review on the Resurrection, by Rev. James A. Burrow, D.D., editor of the Midland Methodist, has been reprinted in pamphlet form—as it well deserved to be—and can now be had of the author, at 501 Georgia Avenue, Chattanooga, Tenn., for twenty cents a copy.

Rev. R. A. Bozeman began a meeting with Rev. J. Cude Rousseaux last week at Spring Hill, La., the result of which we have not learned. Brother Bozeman has an open date in August which he would be glad to have filled. He will be joined in his evangelistic work in August by Brother Spinks, who will soon be graduated from the Moody Institute.

The Advocate office enjoyed a call on Tuesday morning of this week by Rev. L. C. Spencer, pastor of the Pine Grove charge, Louisiana Conference, and Mr. W. F. Talley, of Savannah, Tenn., a song evangelist, who has been assisting Brother Spencer in revival work. Brother Spencer stated that plans are under way for a new church at Pine Grove.

A note from Rev. D. P. Yeager, of the Matherville charge, Mississippi Conference, informs us that a fine revival meeting has just been closed at Theadville. The preaching was done by Dr. C. M. Chapman, of Poplarville, Miss., and his ministry drew all hearts to him. There were a good many accessions to the church, and a work of grace was wrought in the community.

From a recent number of the South-Reporter, Holly Springs, Miss., we learn that the membership of the Home Department of the Sunday school has been practically doubled within the last three months. Much credit is given to Mrs. R. D. Ford for this achievement. We learn from the same source that the membership of the Epworth League at Holly Springs is one hundred.

"The Quillian Lectures" for 1921 were delivered by Bishop Warren A. Candler during the month of May. They have just been published by Smith & Lamar, Agents, Nashville, Tenn., in an attractive volume with the title, "The Kingdom of God's Dear Son." The price of the book is $1.50 postpaid. It may be ordered of Smith & Lamar, Agents, Nashville, Tenn., or J. G. Stipe, Registrar, Emory University, Ga.

From the Panolian, Batesville, Miss., we take the following: "Rev. E. P. Craddock, of Iuka, the new Methodist pastor who has been assigned to this station to succeed Rev. Melville Johnson, who was transferred to New Albany, occupied the pulpit at the Methodist Church at both services Sunday. A large audience greeted Dr. Craddock, and he preached two very able sermons, which were enjoyed by all who heard him. He has made a very favorable impression on our people, and we hope his stay in Batesville will be long and pleasant."

Rev. J. D. Simpson, the pastor, reports a good meeting just held at Shaw, Miss., in which Rev. E. E. McKeithen, of Gunnison, Miss., rendered most efficient service by conducting the singing and doing a good part of the preaching. His wife and his daughter also rendered helpful service in the meeting. There were eight additions to the membership of the church. The work on this charge is moving along well. The financial showing is good, and the people are interested in the welfare of the pastor and the work of the church. All indications point to a good year.

Rev. J. W. Chisholm, of Forest, Miss., honored the Advocate office with a call on Friday of last week. He had come to New Orleans for medical attention, some x-ray examinations being necessary. We were glad to learn that the work prospers on the Forest and Morton charge. There have been sixty-three accessions to the church this year, with others to follow. The church at Forest has recently been repainted at a cost of about $400, and an annex is now being added to the church at Morton for the use of the Sunday school.

Our pastor at Kosciusko, Miss., Rev. E. H. Cunningham, is a busy man—and a successful one in his work. He has received into the membership of the church since Conference ninety-six persons, making a total of more than two hundred in the four years he has served that appointment. In addition to his pastoral work, he has married twenty-six couples, preached three commencement sermons, addressed four graduating classes, and has accepted invitations to assist in six revival meetings during August and September. The Sunday school is the best in the history of the church, the courthouse being used for part of its work.

We have received the Third Annual Bulletin of the Board of Finance, of which Board Dr. Luther E. Todd is secretary. It is an exceedingly interesting pamphlet, showing in detail what the Board has accomplished in behalf of the superannuated preachers of the church. Dr. Todd has put his whole heart into the work to which the church has called him, and he has done a remarkably effective work in the two and a half years he has been in charge. We believe that the church, under his leadership, is ready to make adequate provision for the needs of the men who have worn themselves out in the service to which they have devoted their lives.

From a personal letter from Rev. J. L. Neill, superintendent of Missionary Education in the Sunday school work of the church, we learn that the series of Sunday school institutes recently held in Cuba were remarkably effective in building up the Kingdom in that mission field. Ten of the Cuban missionaries are now at Lake Junaluska, receiving the benefit of the training at that great center of religious instruction and inspiration. A Training School will be held in Havana, August 17-31, which will do for Cuba what Junaluska does for the church at home. Brother Neill will return to Havana for that School, accompanied by his wife and little daughter. They will make the trip by automobile from Nashville to Tampa, taking boat there for Havana.

SUPPORT YOUR PASTOR—IN WHAT?

By Roscoe C. Jerrell.

Much has been said on the subject of an adequate support for the ministry. Some of it has been wise; much of it has been unwise. There has been need of agitation on this question. To pauperize the ministry means to impoverish the church in all its life. There is a sad failure in the spiritual life of the church when the ministry is permitted to suffer in material things. The church must make larger and better provision for her ministry or be satisfied with an inferior class of men, which would be to invite inevitable and deserved failure.

But why should we not call attention to the need of an adequate spiritual, moral and personal support for our pastors and leaders? This is even more urgent and necessary than the wise planning for their material support. The true minister is not thinking about remuneration, in fact that is the least of his considerations. There is the great passion for souls and for the advancement of the Kingdom. How thrilling and full of encouragement to the pastor to have fifty strong, wonderful, great-hearted, great-minded laymen, Christian in heart and life who would stand by him in his work and be willing to follow in his leadership for the building of God's Kingdom! With a great group of laymen for spiritual and personal support a pastor would be weak indeed if he did not succeed. Again, how difficult is the work when the pastor stands almost alone and the church remains listless and inactive to the needs of the community! How many ministers are utterly hindered from doing any great work because of the failure of the laity to support them adequately in a spiritual way!

Pray for the man who ministers to you in spiritual things. He has great burdens, strong temptations, many problems. He is just a man, such as yourself. You can strengthen him and help him to be a success by your intercession and kindly interest; or by your indifference you can be a dead weight on the load which he has to pull. His success or his failure will in a large measure be checked up to you. Jesus could do no mighty work in some places because of a lack of faith on the part of the people. Some ministers can not do any mighty work in some communities because of a lack of faith and a lack of support on the part of the laity. If your minister is not the man you want or need for your pastor, you can help him become that man if you will pray mightily for him. How rich a service that layman gives who is able to pray a successful prayer for his pastor and is able to lift him to a higher degree of service and leadership for the church!

A famous church in England had lost the beloved pastor who had ministered to them for many years. Seeking for a new minister, many were invited to preach. Among the visiting men were ministers great and famous as well as younger men with less experience. Finally the choice fell upon a young man of good promise. One of the officials of the church on being questioned as to why the church did not select a man of large experience and success, replied: "We call a man to be the pastor of our church and then we expect to make a great minister of him." How wonderful if our churches over the country had the purpose and thought of so supporting their ministers that they would have every opportunity of becoming good and faithful and successful ministers of the Gospel!

O Church of God, give to your ministers an adequate financial support that they may not be limited in the great work of the Kingdom! Above all give to them an adequate support in a spiritual way which will assure to them a wonderful success and in even a greater sense the glorious success of God's Kingdom and church.—Central Christian Advocate.

LORD, DIDST THOU KNOW?

O Lord, when Thou didst call me, didst Thou know
My heart disheartened thro' and thro'
Still hankering after Egypt full in view
Where cucumbers and melons grew?
Yes, I knew.

But, Lord, when Thou didst choose me, didst Thou know
How marred I was and withered, too,
Nor rose for sweetness, nor virtue rue,
Timid and rash, hasty and slow?
Yes, I knew.

My Lord, when Thou didst love me, didst Thou know
How weak my efforts were, how few,
Tepid to love, and impotent to do,
Envious to reap, while slack to sow?
Yes, I knew.

Good Lord, who knowest what I cannot know,
And dare not know, my false, my true,
My new, my old; good Lord, arise and do,
If loving, Thou hast known me so
Yes, I knew.

—Christina Rossetti.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On April 6, 1921, the pure spirit of Miss LUCILE COLLIN bade adieu to the trials, cares and afflictions of earth, and took its joyous flight, accompanied by snowy winged angels, and by Him who says: "If I go away, I will come again and receive you to myself that where I am there ye may be also." Surrounded by weeping loved ones and friends, she talked of approaching death as one speaks of a pleasant going away. It seemed hard to give her up, she was such a willing, and competent worker in the Sunday school and in all the work of the church, and we needed her so badly. It was such a pleasure to hear her say, "I am saved, and just want to get well again to work for the dear Lord's cause." Her dear loved ones, Brother and Sister Ike Collins, of Mayersville, have the sympathy and prayers of the whole church and community.

M. J. MILLER, Pastor.

Died, at the home of her granddaughter, Mrs. J. R. Harris, at Baird, Texas, surrounded by her faithful children, Mrs. LUCY HAMPTON, wife of H. R. Hampton, formerly of Wilkinson County, Mississippi, and a sister of Col. J. O. Fuqua, formerly of Baton Rouge, La. She came to her death in June last, as a result of old age, being 92 years, 10 months, and 3 days old. She lost her husband about thirty years ago, in St. Landry Parish, La., and then moved with her children and grandchildren to Texas, where she spent her declining years. Grandma, as she was commonly called, was a Methodist of the old school. She loved to talk about Uncle Winans and Uncle Drake, as she called them, and Bishop Marvin, these veterans of the Cross in her day and time. Some of her children were baptized by these old pioneers of Methodism in bygone days. Grandma was one of the best women that I ever knew, having married her eldest daughter, Anna, on the 2nd day of January, 1867. My wife died three years ago; now Grandma meets her in a better land. Grandma spent her last days serving her loved ones, until she became deaf and blind; then her loved ones took a great pleasure in serving her. She said that she was waiting for the call. Seemingly, "Not a wave of trouble rolled over her peaceful breast." May God help the rest of us to appreciate her clean Christian life and be prepared to meet her beyond this vale of tears.

Her son-in-law,

R. M. DAVIS.

The death angel again made silent entry into our quiet little town and, on June 8, bore from our midst our friend and co-laborer, Mrs. WALTER S. PHILLIPS. Her death brought great sorrow to the home and to the entire community. A more beautiful life and character one seldom knows. Her name is synonymous with love, patience, kindness, gentleness. She loved her church and was ever anxious to help in the Master's work. She was church organist, teacher of the Young Peoples' Bible Class, and secretary of the Woman's Missionary Society. She took a leading part in all church activities. She was a blessing to all who knew her. Truly, "She hath done what she could." On June 9 we laid her to rest in the Grand Cane cemetery. A large crowd of relatives and friends filled the church, and the grave was twice covered with beautiful floral offerings. There are many besides the family who miss her, and the dear loved ones have many friends to share their sorrow; yet we sorrow not as those who have no hope, for we know in whom she had believed, and that we shall meet again in the Great Beyond.

May our Father, who tempers the sorrows of life with His love, give to those who love her strength to bear their great grief.

Signed by: Mrs. Eva Richardson, Mrs. S. J. Davies, Mrs. Paul Foster, for Woman's Missionary Society.

Grand Cane, La.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles District—Third Round.

Patterson and Jeanerette, at Patterson, July 24, a.m.
Branch Ct., at Church Point, July 24, p.m.
Opelousas, July 31, a.m.
Eunice Ct., at Reaves, July 31, p.m.
Morgan City, Aug 7, a.m.
Franklin, Aug. 7, p.m.
Lake Charles, Aug. 14.

C. A. BATTLE, P. E.

Monroe-Ruston Dist.—Third Round.

Calhoun, at Wilhight, July 22.
Simsboro, at Salem, July 24, preaching 11 a.m.
Mangham, at Union, July 26.
Bonita, at Bartholomew, July 30, 31.
Farmerville, at Greenville, Aug. 4.
Waterproof, at Wesley, Aug. 6, 7.
Eros, at Douglas, Aug. 9.
Oak Grove, at Pioneer, Aug. 11.

K. W. DODSON, P. E.

Alexandria Dist.—Third Round.

Marksville, at Bay Hill, July 24, a.m.
Lecompte, at Meridian (preaching), July 24, p.m.
Natchitoches, July 31.
Boyce, at Tioga, Aug. 7, a.m.
Pineville, Aug. 7, p.m.
Campti, at Clarence, Aug. 13, 14, a.m.
Colfax, at Colfax, Aug. 14, p.m.
Provencal, at Provencal, Aug. 16.
Liberty and Oak Grove, at Center Point Camp Ground, Aug. 18.
Columbia, at Boeuf River, Aug. 20, 21
Alexandria, Aug. 28.

W. L. DOSS, JR., P. E.

Baton Rouge Dist.—Third Round.

Franklinton, July 24, a.m.
Franklinton ct., at Zona, July 24, p.m.
Natalbany, at Lee's Landing, July 31, p.m., and Wesley, a.m.
Denham Springs, at Live Oak, Aug. 6, 7, a.m.
St. Francisville, at New Hope, Aug. 14, a.m.
Olive Branch, at Camp Ground, Aug. 17, p.m.
Pine Grove, at Camp Ground, Aug. 17, p.m.

J. W. LEE P. E.

Shreveport Dist.—Third Round.

Wesley, at Holly Springs, Saturday, July 23.
Coushatta, Sunday, July 24.
Cedar Grove, Wednesday, July 27.
First Church, Shreveport, Fri., July 29
Sibley, at Pine Grove, Sat., July 30.
Minden, Sunday, July 31.
Haynesville, at Colquitt, Aug. 6, 7.
Pelican, at Mitchell, Wed., Aug. 10.
Ringgold, at Rocky Mount, Aug. 13, 14.
Bienville, at Burke Place, Sat., Aug. 20.
Castor, at Ashland, Sun., Aug. 21.
Plain Dealing, at Concord, Aug. 27, 28.

R. H. WYNN, P. E.

New Orleans Dist.—Third Round.

Bogalusa ct., at Bush, July 22, 1 p.m.
Pearl River ct., at Talisheek, July 24, 1 p.m.
Felicity, July 27, p.m.
City Missions, at Mary Werlein, July 29, p.m.
Donaldsonville ct., July 31, p.m.
Plaquemine ct., Aug. 1, p.m.
Epworth, Aug. 2, p.m.
Louisiana Avenue, Aug. 3, p.m.
Carrollton Avenue, Aug. 4, p.m.
Second Church, Aug. 5, p.m.

J. G. SNELLING, P. E.

FROM PELICAN, LA.

Dear Brother Carley: It gives me pleasure to report a good meeting at Pelican. Brother James G. Galloway, of Brandon, Miss., came to my assistance on June 29 and remained with us through Tuesday, July 5, preaching twice every day, each succeeding service becoming richer in grace and spiritual power until Sunday morning we reached the climax with a veritable Pentecost. The church was greatly revived, and the entire town was blessed with the princely ministry of Brother Galloway, who won the love and confidence of everybody. We received a fine class of twenty-three members, twelve of whom were by baptism and vows.

To God be all the glory and praise.

JOHN G. SLOANE, Pastor.

FROM PURVIS CHURCH.

Dear Brother Carley: We had a real good meeting here, which ran for ten days. Brother J. V. Bennett did the preaching. He held up the Methodist standards of regeneration and right living as necessary for salvation. The co-operation of all denominations and their preachers gave force and efficacy to the gospel preached. We had fine congregations and deep interest. We had no great "rousement," as nothing but sane methods were used. We had 18 accessions on profession of faith. The church was strengthened and the whole community was helped spiritually. The children's services in the afternoons were well attended and fruitful. The kind of preaching that Brother Bennett does will strengthen the foundation and build up real spiritual life in the church. Yet we have many who are not spiritual and seem to be satisfied in that state. We need to emphasize more and more regeneration and experimental religion. Our Sunday school and prayer meeting have increased.

Our education quota was $5,000, and we raised $26.350. We are hopeful of a successful year.

W. M. WILLIAMS.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Gailman ct., at Old Crystal Springs, July 30, 31.
Crystal Springs, July 31-Aug. 1.
Pleasant Grove ct., at Pleasant Grove, Aug. 2.
Adams ct., at Ebenezer, Aug. 7.
Topisaw ct., at Holmesville, Aug. 18.
McCalls ct., at Bethel, Aug. 26.
McComb, Centenary, Aug. 28, 29.
McComb, South and East, at Bethany, Aug. 28.
Bogue Chitto and Norfield, at Bogue Chitto, Sept. 4, 5.
Wesson ct., at Beauregard, Sept. 4.
Scotland ct., at Gallatia, Sept. 7.
Monticello ct., at Georgetown, Sept. Sept. 11, 12.
Bayou Pierre, at Sweet Water, Sept. 17, 18.
Hazlehurst, Sept. 18, 19.
Barlow ct., at Lebanon, Sept. 24, 25.

Please be ready to answer Questions 9, 10, 11 and 12.

H. M. ELLIS, P. E.

Seashore Dist.—Third Round.

Saucier, July 23, 24.
Bay St. Louis, Wednesday, 8 p.m., July 27.
Pascagoula, Friday, 7:30 p.m., July 29.
Moss Point, July 31.
Escatawpa, at Big Point, 7:30 p.m., July 31.
Americus, at Cross Roads, Aug. 6, 7.
Carriere, at Wesley Chapel, Aug. 13, 14.
Mentorum, at Pine Grove, Aug. 20, 21.
Logtown, at Westonian, Aug. 27, 28.
Picayune, Monday, 7:30 p.m., Aug. 29.
Poplarville, Tuesday, 9 a.m., Aug. 30.
Lumberton, Tuesday, 7:30 p.m., Aug. 30.
Coalville, at Coalville, Sept. 3, 4.
Pass Christian, 7:30 p.m., Sept. 4.
Gulfport, Wednesday, 7:30 p.m., Sept. 7.
Gulfport circuit, at Waveland, 7:30 p.m., Thursday, Sept. 8.
Dedicate Bethel Church on Coalville circuit, Sept. 11.
Wiggins, 7:30 p.m., Sept. 11.
Biloxi, Wednesday, 7:30 p.m., Sept. 14.
Lyman, at Beulah, 11 a.m., Friday, Sept. 16.
Brooklyn, at Stillman, Sept. 17, 18.

Brethren, please see to it that Questions 9-12 are answered "in full." Let Question 9 include amount pledged for Educational Movement.

W. M. SULLIVAN, P. E.

Hattiesburg Dist.—Third Round.

Ellisville, at Mt. Zion, July 24.
Richton, at Blodgett, July 31.
Oloh, at East Columbia, Aug. 4, 11 a.m.
Sumrall, Aug. 7, 11 a.m., 7:30 p.m.
Silver Creek, at Silver Creek, Aug. 11.
Seminary, at Pleasant Ridge, Aug. 13, 14.
Mt. Olive, at Mt. Olive, Aug. 14, 7:30 p.m.
Prentiss, at Bassfield, Aug. 17, 11 a.m.
Taylorsville and Mize, at Oakohay, Aug. 24, 11 a.m.
Leakesville, at Winburn Chapel, Aug. 27, 28.
Lucedale, Aug. 28, 7:30 p.m.
Williamsburg, at Oakvale, Sept 4, 11 a.m.
New Augusta, at McLain, Sept. 16, 11 a.m.
Avera, at Piave, Sept, 18, 11 a.m., 7:30 p.m.
Heidelberg, at Philadelphia, Sept. 21, 11 a.m.
Eucutta, at Boyles Chapel, Sept. 22, 11 a.m.

W. W. GRAVES, P. E.

Newton Dist.—Third Round.

Decatur and Hickory, at Decatur, July 23, 24.
Rose Hill, at Pleasant Grove, July 30.
Newton, at Garlandsville, July 31.
Montrose, at Louin, August 3, 3 p.m. and 8 p.m.
Homewood, at Gasque Chapel, Aug. 6, 7.
Lake, at Eureka, Aug. 10, 3 p.m.
Walnut Grove, at Sebastopol, Aug. 13, 14.
Bay Springs, at Bay Springs, Aug. 17, p.m.
Raleigh, at Trinity, Aug. 20, 21.
Laurel, First Church, Aug. 28, a.m.; Aug. 29, 8 p.m.
Laurel, Kingston, Aug. 28, 3 p.m.
Laurel, West End, Aug. 28, 8 p.m.
Chunky, at ———, Sept. 3, 4.
Carthage, at Singleton Sept. 10, 11.

J. A. MOORE, P. E.

Jackson Dist.—Third Round.

Harrisville, at Wesleyanna, July 24, 11 a.m.
Florence and Braxton, at Florence, July 24, 8 p.m.
Yazoo City, July 31, 11 a.m.
Eden, at Pleasant Hill, July 31, 3 p.m.
Benton, at Zeiglersville, Aug. 6, 7.
Lake City, at Lampkin, Aug. 7, 3 p.m.
Vaughan, at Fletcher's Chapel, Aug. 13, 14, 11 a.m.
Lintonia, Aug. 14, 3 p.m.
Sharon, Aug. 17.
Satartia, at Phoenix, Aug. 20, 21, 11 a.m.
Madison, at Pocahontas, Aug. 21, 8 p.m.; 22, 10 a.m.
Monterey, at Mt. Carmel, Aug. 27, 28, 11 a.m.
Brandon, at Pelahatchie, Aug. 28, 8 p.m.; 29, 10 a.m.
Camden, Aug. 31.
Mendenhall and D'Lo, at Bethany, Sept. 3, 4.

M. L. BURTON, P. E.

Vicksburg Dist.—Third Round.

Washington, July 24.
Natchez, 8 p.m., July 24.
Utica, at Burdenton, July 27.
Louise and Holly Bluff, at Holly Bluff, Aug. 7.
Silver City, at Midnight, 8 p.m., Aug. 7, 8.
Mt. Vernon, at Mt. Olive, Aug. 10.
Nebo, at ———, Aug. 11
Rolling Fork, Aug 14.
Anguilla, at Sunflower Chapel, Aug. 15.
Oak Ridge, at Porter's Chapel, Aug. 17.
Vicksburg, Crawford St., 11 a.m., Aug. 21.
Vicksburg, Gibson Memorial, 8 p.m., Aug. 21.
Rocky Springs, at ——— Aug. 24.
Port Gibson, 5:30 p.m., Aug. 24.
Mayersville at, Fitler, Aug. 28.
Port Gibson, 11 a.m., Sept. 4.

J. R. JONES, P. E.

Meridian Dist.—Third Round.

Quitman, July 24.
Shubuta, p.m., July 24.
Meridian, East End, July 31.
Meridian, Herbert Watkins Memorial. p.m., July 31.
Enterprise, at Concord, Aug. 7.
DeSoto, at Hopewell, Aug. 8.
Mathernville, at Theadville, Aug. 9.
Moscow, at Hopewell, Aug. 12.
DeKalb, at Pleasant Ridge, Aug. 13, 14.
Vimville, at Pleasant Hill, Aug. 17.
Pachuta, at Orange, Aug. 20, 21.
Waynesboro, Aug. 28.
Waynesboro ct., at Hiwanie, Aug. 29.

PAUL D. HARDIN, P. E.

SUNDAY SCHOOL HELPS NEAR EAST SUFFERERS.

Dear Brother Carley: The call came to our Sunday school to buy one barrel of flour for the Near East Relief work, and it was stated it would cost $6 per barrel. So we sent enough money to buy five barrels and trust all the Sunday schools will do as well, or better.

We are always ready to answer a call so long as politics is free from it. It's awful, the way our God-called men are becoming interested in operating steam rollers, etc. Yours sincerely,

C. S. BENNETT, Supt.,
Sunday School, M. E. C., South.
Yazoo City, Miss.

FROM MAYERSVILLE CHARGE.

Dear Advocate: We held our revival meeting for Mayersville church, embracing the third Sunday in June. We had a good meeting. My son, M. K. Miller, of Holly Bluff and Louise charge, conducted the song service and did the preaching and both were well done.

I want to say in closing that we are serving a most thoughtful people. About mid-week before the meeting, the ladies began to bring in nice things to the parsonage—and they just kept coming and kept coming, bringing in the good things so necessary on such occasions, until the good wife said, "I don't know where we can put all of these nice things." And then the good ladies said, "Now get you a good cook and send us the bill." Who can come up to that?

Our meat market man, although a Jew, furnishes us beef, pork, mutton, etc., and makes no charge, and the fishermen give us fish. So we are happy in our work over here at Mayersville on the river. Now don't any of you preachers commence to fix up to move to Mayersville next winter, for there is no use moving when you are as well fixed as we are.

I had the pleasure of attending a good meeting at Harriston, on Brother Ainsworth's charge. Brother Claude Jones, of Fayette charge, did the preaching and M. K. Miller conducted the song service, and each man did his part well—and with Ainsworth in charge, I'll tell you things moved. Brother Claude preaches the old-time gospel, describing a hell so terrible that it seems no one would want to go there, and a heaven so pure and glorious that everybody would want to go there. Oh, it was good to be there! Those boys are a team in the Lord's cause.

Well, good bye—God bless and keep you. M. J. MILLER.

SOME LOCAL RED CROSS WORK.

Few realize in how many ways the American Red Cross is still active in helping the ex-service man and his family, when help is needed. Here in New Orleans, there are many things done by the Red Cross, outside of the work of the New Orleans Chapter, and co-operating with the Home Service section of that chapter and of other chapters.

"Liaison officers" they call the young women who represent the Red Cross in the offices of the U. S. Public Health Service, the Federal Vocational Board, and other governmental agencies dealing with the ex-soldier. There are several such officers in this city, for New Orleans is the natural center for the southern half of the Mississippi Valley, and the location here of the U. S. Naval Station and the U. S. Marine Hospital makes it an important point for health and economic reconstruction work among ex-service men.

The old Mint building on Esplanade Avenue is the headquarters for the reconstruction work of the U. S. Public Health Service, and here Miss Beatrice Hodge is liaison officer, assisted by Miss Jeanne Gueydan, in charge of the tuberculosis cases, and Miss Grace Gillean, who has the mental and neuropathic or nervous cases.

Mental and nervous patients are sent out to Belvedere Sanitarium for treatment and observation, and there the Red Cross representative is Miss Lydia Finley. She has the same sort of work as the others, in keeping in touch with the families of the men, and their needs, and also has much to do in furnishing them suitable recreation — automobile rides, securing passes to picture shows, etc.

At the U. S. Naval Station in Algiers is Miss Kate Powers, well known throughout Mississippi and the neighboring States for her writings before she went into the service of the Red Cross. Miss Juanita Day is stationed at the Marine Hospital, and similar work is also done at Jackson Barracks by Mr. C. W. Barker, a Red Cross worker.

Formerly, the Red Cross maintained a liaison officer at the headquarters of the Federal Board for Vocational Education—Miss Maude Short, whose task it was to help the ex-service man who wanted training to take advantage of the opportunities offered by the government, arrange about his compensation and make sure that his family was cared for. She is still there, and still does all this work, in co-operation with the Home Service sections of the different Red Cross chapters; but beginning last month, she was taken over by the Federal Board, which now employs her and relieves the Red Cross of that much expense.

ETHEL HUTSON.

LET ARMIES AND NAVIES DIMINISH.

The talk about disarmament of the nations will not down. Even though there is an insistent demand that we, as a people, become not careless and forget that the seeds of war have been sown to the wind by the recent peace treaty, there are men who claim that the only hope for the future of the world is the reduction of the heavy burden of militarism. The most recent advocate of this is General Tasker H. Bliss, a man who has grown old in the service of his country and is perfectly familiar with what large armies and navies mean. He would bring the matter of disarmament to a crisis by refusing to make the least reduction until a conference was called of all the nations to consider the matter; then he says: "If such a conference were to be held and if the Secretary were to make public every day an abstract of the proposals put forward and the arguments for and against with the names of the national representatives who made them, the common people of the world would not allow the conference to dissolve until at least the first step forward had been taken. I do not care what the cabinets of the world think, the masses of the people, who pay the taxes, have the vital interest in this subject."

We do not doubt this to be true. We believe ourselves in the reduction of armaments. We do not believe in belligerency. We have discarded militarism; for we have learned that when a man is prepared to fight, if he is armed and trained to strike, and knows that he needs fear no one, the least provocation will send him forth swinging and striking right and left at any man who gets in his way. It is easy for an armed nation to run wild. But we also do not believe in a pacifism that once looked so idealistic. There come times when a nation must fight or be a slacker. As long as nations go to the bad, and sin and commit wickedness and foster wrongdoing and support injustice, there will be a judgment day, when retributive justice will demand reparation, and war appears then as the means of drastic punishment. The only safeguard of the future against the sprouting of the seeds of war that have been sown broadcast is the intensive propagation of the Christianity that now prevails in America. If this be not done, there will be another war within the next fifty years as sure as time passes and the years roll round.—Western Christian Advocate.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

MISSISSIPPI CONFERENCE.

First Annual Meeting of the Young People's Missionary Society of the Mississippi Conference, Vicksburg, Miss., Gibson Memorial Church, July 26 to 29, 1921.

Who Should Attend.

Each presiding elder, pastor, and superintendent of Young People, with not less than two delegates from each Y. P. M. S. in the Conference. If you have no Y. P. M. S. in your church, send a delegate to represent your church.

Entertainment.

Send the names of your delegates to Mrs. Z. D. Clark, 2419 Drummond Street, Vicksburg, Miss., and homes and free entertainment will be provided. Every delegate who plays some musical instrument, is asked to bring her instrument if possible along with her. An orchestra is being planned for the Conference.

Purpose.

You send us the Young People and we send them back to you with an enlarged vision, deepened spiritually, and this will soon be felt throughout our entire Conference for the building of God's Kingdom.

The opening session will be held at 8 p.m., July 26, 1921.

Vicksburg District Meeting.

The Vicksburg District Meeting of the Woman's Missionary Society will be held in conjunction with the Young People's Conference, at Gibson Memorial Church, Vicksburg, Miss., July 26-29, inclusive. Thursday, the 28th, will be given entirely to the adult work.

Please let every auxiliary in the district send delegates, and those charges that have no organizations should send some woman who is vitally interested in the work, so that they may go back inspired to organize a society.

We urge that representatives from each Young People's organization be sent; also some one from those places where there are no organizations, that we may make an effort to organize in all of the charges of the Conference.

Let all delegates' names be sent to Mrs. Z. D. Clark, 2419 Drummond Street, Vicksburg, Miss., as soon as possible.

We are planning and praying for a great time at this meeting. We ask the prayers of all concerned.

Mrs. T. B. COTTRELL,
District Secretary, Vicksburg Dist.

FABLE

By Laura E. Richards.

The Wheat Field.

Some children were set to reap in a wheat field. The wheat was yellow as gold, the sun shone gloriously, and the butterflies flew hither and thither. Some of the children worked better, and some worse; but there was one who ran here and there after the butterflies that fluttered about his head, and sang as he ran.

By and by evening came, and the angel of the wheat-field called to the children and said, "Come now to the gate, and bring your sheaves with you."

So the children came, bringing their sheaves. Some had great piles, laid close and even, so that they might carry more; some had theirs laid large and loose, so that they looked more than they were; but one, the child that had run to and fro after the butterflies, came empty-handed.

The angel said to this child, "Where are your sheaves?" The child hung his head. "I do not know!" he said, "I had some but have lost them, I know not how." "None enter here without sheaves," said the angel. "I know that," said the child. "But I thought I would like to see the place where the others are going; besides they would not let me leave them."

Then all the other children cried out together. One said: "Dear Angel, let him in! In the morning I was sick, and this child came and played with me, and showed me the butterflies, and I forgot my pain. Also he gave me one of his sheaves, and I will give it to him again, but I cannot tell it now from my own."

Another said:" Dear Angel, let him in! At noon the sun beat on my head so fiercely that I fainted and fell down like one dead; and this child came running by, and when he saw me he brought water to revive me, and then he showed me his butterflies, and was glad and merry that my strength returned; to me also he gave one of his sheaves, and I would give it to him again, but it is so like my own that I cannot tell it."

And a third said: "Just now, as evening was coming, I was weary and sad, and had so few sheaves that it hardly seemed worth my while to go on working; but this child comforted me, and showed me the butterflies, and gave me of his sheaves. Look! it may be that this was his; and yet I cannot tell, it is so like my own."

And all the children said, "We also had sheaves of him, dear Angel; let him in we pray you!"

The Angel smiled, and reached his hand inside the gate and brought out a pile of sheaves; it was not large, but the glory of the sun was on it, so that it seemed to lighten the whole field. "Here are his sheaves!" said the Angel. "They are known and counted every one." And he said to the child, "Lead the way in!"

Dire Need Still In The Near East.

From a letter to our foreign office from Mr. Charles Vickrey we take the following startling items that have come by cable to the office of the Near-East Relief:

"Total orphans now at Alexandropol 18,000" (probably the largest assemblage of orphan children that the world has ever known.)

"Supplies Alexandropol allow half rations for thirty days. After that nothing."

A later cable announces: "Immediate transport saved lives of eighteen thousand orphans and seven Americans at Alexandropol, where food arrived the same day that the last of half rations exhausted." Another cable reports five thousand orphans at Harpoot and others on conditions in Constantinople, Cilicia, Syria, and Anatolia.

"Coincident with the receipt of these cables," says Mr. Vickrey, "we are experiencing a decrease in contributions that threatens disaster, for we cannot sustain these children during the summer months without larger financial resources than are now in prospect."

Interracial Co-operation in Macon, Ga.

A splendid piece of interracial co-operation is being carried on by the women of Macon, Ga. The white women have held numerous conferences with the colored women, meeting in both large and small groups. A wise choice has been made of women, both white and colored, who are to be the moving force of the enterprise. On the colored committee they have secured the president of the City Federation of Clubs, the chairman of the Red Cross work during the war, the leader of Baby Welfare Work, and a trained nurse sent by the government to do work among the colored people during those trying days. A good, roomy house has been secured on a corner lot on the car line, where it is planned to begin soon a day nursery and kindergarten, the colored women bearing half the expense.

Churchmen Attack Ku-Klux.

Bishop Reese, of the Episcopal diocese of Georgia, addressed his recent annual convention most forcibly on mob lawlessness and other forms of injustice. He asked the convention to express and publish its condemnation of these acts and to declare the Ku-Klux organization "more than a mistake, a wicked and dangerous folly." This the convention did, recommending at the same time that this section of the Bishop's address be read in every Episcopal church in the diocese. —Southern Publicity Committee, in Council Bulletin.

DIRECTORY OF SHREVEPORT METHODIST PREACHERS.

Rev. R. H. Wynn, presiding elder; residence, 823 Monrovia Street; telephone 3339; P. O. Box 823.

Rev. Geo. S. Sexton, First Church; residence, 2222 Fairfield Avenue; telephone, office, 128.

Rev. W. Winans Drake, Noel Memorial; residence, 543 Egan Street; telephone, 2884.

Rev. R. S. Walton, Texas Avenue; residence, 1601 Fair Place; telephone, 1531.

Rev. W. A. Mangum, Queensborough; residence, 2816 Judson Street.

Rev. H. B. Hines, Cedar Grove; residence, 66th Street, Cedar Grove.

Rev. J. M. Boykin, Bossier City; residence, Bossier City.

Rev. A. W. Turner, Superintendent Anti-Saloon League; residence, 2639 Greenwood Road; telephone, residence 1779; office, Commercial National Bank Building.

Rev. A. S. Lutz, Conference Educational Secretary; residence, 1063 Sheridan Avenue.

Rev. R. E. Smith, Centenary College.

Rev. Roy Moore, Centenary College.

Rev. D. B. Raulins, Centenary College.

Rev. B. C. Taylor, Centenary College.

Rev. R. L. Armstrong, Centenary College.

Rev. J. B. Grambling, Centenary College.

Rev. W. F. Henderson, Sr., Cedar Grove, La., Superannuate.

Gold that buys health can never be ill spent.
Nor hours laid out in harmless merriment. —John Webster.

CUNNING CRAFTSMANSHIP OF CONGO NATIVES.

In every Congo village there is a blacksmith, and in some villages several. The shop is an open shed, usually in the middle of the street. The bellows consist of a log of wood hollowed out in the shape of a sausage stuffer, with a skin stretched over the big end. It is worked by a stick tied in the middle of the skin. The fuel is charcoal. The anvil consists of a heavy iron pin stuck in the ground, and the hammer of another iron pin of the same shape. The tongs consist of a handle of wood into which the work is stuck, or of a green pine branch bent double. With these implements they can turn out work that is astonishing. They make knives, hoes, adzes, axes, razors, bracelets, chisels, scrapers, and even bells, out of iron.

One of the remarkable things is that in certain places they mino the ore and melt it in stacks just as it is done here, the draft being by several of the bellows mentioned above.

Other industries are basket and mat-making, cloth weaving, and wood-carving. The industry of the wood-carver is very interesting. Everything, from a whistle to a canoe, is made out of one piece of wood. The tools are axe, adze, chisel and scraper. With these the carpenter makes mortars to pound the meal in, drums, stools, paddles, whistles, wooden dishes, etc. The Batetela drum is hollowed out of a log of wood through a slit at the top scarcely more than an inch wide.—By E. B. Stilz, in Missionary Voice.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Third Round.

Byhalia, at Fountain Head, July 23, 24.
Cockrum, at Cockrum, July 30.
Shuford, at Eureka, July 31.
Arkabutla, at Sarah, Aug. 6.
Crenshaw, Aug. 7.
Sardis ct., at Terza, Aug. 13.
Tyro, at Emory, Aug. 13.
Mt. Pleasant, at Marshall Institute, Aug. 14.
Courtland, at Chapel Hill, Aug. 20.
Crowder, at Oak Grove, Aug. 21.
Olive Branch, at Mineral Wells, Aug. 27.
Horn Lake, at Eudora, Aug. 28.
Batesville, Sept. 4.

R. A. MEEK, P. E.

Greenville Dist.—Third Round.

Hollandale and Arcola, July 24, 11 a.m.
Leland, July 24, 8 p.m.
L. and Robinsonville, July 31, 11 a.m.
Tunica, July 31, 8 p.m.
Jonestown and Rich, Aug. 7, 11 a.m.
Merigold and Alligator, Aug. 7, 8 p.m.
Benoit and Beulah, Aug. 14, 11 a.m.
Glen Allen, Aug. 14, 8 p.m.
Greenville at pleasure of charge.

Other conferences of this District have already been held. The Education Movement has reached a place of enthusiasm that provokes from the P. E. but one expression, "It is a great honor to be associated with such men as are found both in the pastorate and in the rank and file of the charges of the Greenville District." Finances better than usual at this time of year. The work of the District is unusually satisfactory. Let the third round continue the good work. JAMES H. FELTS, P. E.

Aberdeen Dist.—Third Round.

Houlka, at Concord, July 23, 24.
Algoma, at Palestine, July 25.
Nettleton, at Evergreen, July 30, 31.
Smithville, at Smithville, Aug. 6, 7.
Tremont ct., at New Bethel, Aug. 7, 8.
Greenwood Springs, at Pleasant Grove, Aug. 13, 14.
Buena Vista, at Boone's Chapel, Aug. 16.
Woodland, at Palestine, Aug. 18.
Fulton, at Vanburen, Aug. 20, 21.
Salem and Oakdale, Aug. 25.
Toccopola, at Tula, Aug. 26.
Randolph, at Hunter's Chapel, Aug. 27, 28. T. H. DORSEY, P. E.

Greenwood Dist.—Third Round.

Sidon and Cruger, at Sidon, July 24, a.m.
Tchula, July 24, p.m.
Indianola, July 25, p.m.
Swift Town, at Lotus, July 31.
Moorehead, Aug. 1, p.m.
Ruleville, at Ruleville, Aug. 7, a.m.
Inverness, at Inverness, Aug. 7, p.m.
Drew, at Sandy Bayou, Aug. 14, a.m.
Tutwiler, at Tutwiler, Aug. 14, p.m.
Schlater, at Schlater, Aug. 17, p.m.
Sunflower, at ———, Aug. 21.
Phillipp, at Phillipp, Aug. 24, p.m.
Lambert, at Belen, Aug. 28.
Minter City, Sept. 4.

S. L. POPE, P. E.

Grenada Dist.—Third Round.

Tie Plant ct., at Alva, July 23.
Holcomb ct., at Sparta, July 24, 25.
Duck Hill ct., at Gore Spgs., July 27.
Winona ct., at Bethesda, July 29.
Poplar Creek ct., at Shiloh, July 30, 31.
Sallis ct., at Shrock, Aug. 6, 7.
Waterford ct., at Asbury, Aug. 11.
Ashland ct, at Wesley Chapel, Aug. 12.
Lamar ct., at Harris Chapel, Aug. 13, 14. R. A. TUCKER, P. E.

Corinth Dist.—Third Round.

Kossuth ct., at Pleasant Hill, Aug. 13; at Kossuth, Aug. 14.
Chalybeate ct., at Mt. Pleasant, July 23, 24.
Ripley sta., July 24, night; Q. C., July 25, 8:15 a.m.
Tishomingo ct., at Paradise, July 30, 31.
Golden ct., at Dennis, July 31, night; Q. C., Aug. 1, 8 a.m.
Bursville ct., at Jacinto, Saturday, Aug. 6.
Mantachie ct., at Shiloh, Wednesday, Aug. 10.
Marietta ct., at Ozark, Thursday, Aug. 11.
Mooreville ct., at Andrew's Chapel, Friday, Aug. 12.
Silver Springs ct., at Paul's Chapel, Aug. 20, 21.

N. B.—Let Pastors give special attention to Questions 9, 10, 11, and 12; and be prepared to make full reports. No. 9 requires a written report.

J. B. RANDOLPH, P. E.

Columbus Dist.—Third Round.

Chester circuit, at South Union, July 22.
Columbus, Central Church, July 31, a.m.
Artesia, July 31, p.m.
Brooksville, at Pope's Chapel, Aug. 6, 7.
Crawford and Shafers, at Crawford, Aug. 7, p.m.
Cedar Bluff, at Pearson's Chapel, Aug. 10.
Mayhew and Sessums, at Kilgo, Aug. 11.
Caledonia, at Flint Hill Aug. 13, 14.
Sturgis, at Pleasant Hill, Aug. 18.
Kosciusko ct., at Marvin's Chapel, Aug. 20, 21.
Kosciusko station, Aug. 21, p.m.
Longview, at ———, Aug. 24.
McCool, at Chapel Hill, Aug. 27.

A. T. McILWAIN, P. E.

YOUNG PEOPLE'S CAMP CONFERENCE.

In every community are opportunities worth while for young men and young women who are willing to give themselves for leadership of other young people and of boys and girls of their churches in social and religious activities. Present-day conditions call for an enlarged program of wholesome recreation. The church must help, must take the leadership in providing such features of community activities. The unwholesome, the demoralizing recreational activities are in every community, and the play instinct of youth answers the call of these things. The church can voice its protest against the demoralizing influences in every community; and the church must make its protests and sound the note of warning to its young people. But the church must do something more than protest, warn and rebuke. It must give something in the place of that which is unwholesome and demoralizing.

Has the church such a program of service to its young people? Go to Lake Junaluska for the Young People's Camp Conference, August 12-26, and see what the Sunday school of your church is attempting in the way of a solution for this problem of city, town, and country. There the men and women who are specialists in their fields will give both the practical theory and the demonstration of the plan of your church for service to the young people, the boys and girls.

This is a camp for the training of selected young people in the fourfold program of religious education in order that they may become leaders in this work in their respective communities and churches.

There will be special courses for leadership, dealing with the practical problems of class and department work.

Organized recreation, which will not only afford a most excellent outing for the summer vacation, but which will at the same time present a constructive program of recreational activities to meet this need at home, will be offered. This program will include hikes, camp trips, picnics, both formal and informal social and recreational features.

In addition to the devotional study of the Bible, and a course in training the devotional life, the young people will have devotional meetings under their own leadership, as well as opportunities of counsel with trained men and women on all phases of religious life.

The cost will be about $21 for board for the fourteen days, a registration fee of $3, and the railroad fare. Reduced rates to Lake Junaluska are offered by the railroads. For information write to Rev. W. C. Owen, 810 Broadway, Nashville, Tennessee.

MOVIES BY WIRE.

Motion pictures are to be sent by wire. The name of the marvelous apparatus is the "Telecinematograph." The American boy who has shortened the long word cinematograph to "movies" will probably find an equally expressive word for the new apparatus. Photographs are now being sent daily by wire for hundreds of miles and it is believed the telegraphic transmission of moving pictures will soon be a commonplace. The method is the discovery of a Frenchman. It consists of a cylinder with minute grooves only 1-20 of a millimeter in size controlled by much complicated electric apparatus. By this it will be possible to take a movie in London, for example, and watch its reproduction a few minutes later in American cities.—Boys' Life for January.

MORE LIGHT, MORE PLEASURE.

Some interesting tests have recently been completed to show the effect of light upon one's enjoyment of any sport or entertainment. An audience has been carefully watched while enjoying some form of entertainment in bright sunlight, in various degrees of subdued light and in total darkness. The tests have been scientifically accurate and the effects have been measured by reading the pulse, the blood pressure and the general physical condition of the spectators. It has been found that the degree of enjoyment and the physical and mental benefits increases steadily as the light increases. In other words the spectator gets much more enjoyment and benefit from the same performance if the light be increased. In moving picture theatres, where the house must be kept dark, the spectator enjoys himself less than in a lighted room or out of doors. These experiments confirm the opinions of many scout leaders. It is good scout philosphy and proves, what we have always believed, that sunlight and out-of-door life is beneficial to us all.—January Boys' Life.

A MONUMENT TO JESUS.

Quite seriously, I suppose, a French physician has suggested a monument to Jesus as the greatest teacher and most proficient brother of man. A monument to Jesus? I wonder how this Frenchman thinks of churches and hospitals and Christ-like institutions, thousands upon thousands of them, scattered over the world. I wonder what he makes of crucifixes and wayside shrines and splendid altars. All these are monuments, and the number of them is legion. But when all is said and done, Jesus does not need monuments so much as He needs witnesses. Monuments are for dead heroes; witnesses are for a living friend and leader. The best monument to Jesus Christ is not really a monument at all; it is some man or woman who goes about doing good in the name of Jesus; who makes men think of Jesus; who leads others to the heart of Jesus. Not monuments but heralds.—George Clarke Peck.

NEW ORLEANS
CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JULY 28, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE MARVELS OF GRACE.

The fact that a man is recovering after having had three stitches taken in his heart was considered of sufficient news interest last week to get a place on the front page of our daily newspapers. It is a marvelous achievement of surgical skill that makes possible a successful operation of this kind—but not so marvelous as the healing wrought by the Great Physician upon the souls of men who are sick of sin. We wonder at the almost miraculous things that are happening every day in the material world; but we are often blind to the miracles of grace that take place in the hearts of the men and women about us. There are enough such miracles wrought every day to validify every claim made by the gospel—yet we are prone to wonder if that gospel is sufficient for the needs of the age. These miracles of grace do not often get recorded on the front page of our newspapers, but they are infinitely more important than the record of a healed body. What a joy to know there is One who is able to save, even to the uttermost!

NO NEED FOR THE KU KLUX KLAN.

We know nothing of the Ku Klux Klan except what we have read concerning it in the public prints. It is a secret national organization which lays down as conditions of membership belief in the tenets of the Christian religion, the maintenance of white supremacy, and the principles of a pure Americanism. It professes to operate entirely within the law and to use its influence for the maintenance of principles that all good citizens hold to. But we cannot believe that such an organization is needed to-day, or that it can accomplish its aims properly in the way it proposes to operate. The very fact that it is a secret organization imposes upon it an unnecessary burden in the suspicion that will inevitably connect it with various lawless acts throughout the country; and its name will at least suggest that it is related to another organization that grew up out of peculiar conditions and that finally disintegrated because of the excesses that were committed in its name. We believe that all the things that are worth while in our national life can be attained in other and better ways, through other organizations that do not labor under the disadvantages of the Ku Klux Klan. Instead of promoting the interests for which it professes to stand, it seems to us there is every reason to believe that it will make their attainment harder to realize. We have no means of knowing to what proportions the organization has grown, but we cannot believe that it will make a strong appeal to the level-headed, clear-thinking men of the nation, who realize the problems of our present social order and who are working without stint to solve these problems according to the principles of righteousness as taught by Jesus Christ. We look to the church rather than to the Ku Klux Klan or any other organization for the leadership in the establishment of all those aims that all good citizens ought to be interested in.

WHO CAN TELL?

When an enlarged vision, a quickened conscience, and an earnest desire to serve come to a person, there is no telling what the outcome will be. Many of the great achievements of history have grown out of a seed sown in the mind of a little child; many a mature life that was moving along commonplace levels has been aroused to high endeavor by the inspiration of a new thought, a new purpose, a new hope. It is a wonderful privilege to be the means, under God, of setting in motion forces that will enlarge an individual life and result, perhaps, in the blessing of the world. If "a word fitly spoken is like apples of gold in pictures of silver," how zealous we should be in striving to speak the word to some boy, some girl, that will transform the life and generate floods of power that will be a blessing for many days to come!

PROFANITY.

It is a strange thing that boys, young men, middle-aged men, and old men—too many of them—seem to think that profanity is a mark of mental vigor, that it adds force to even the most casual conversation, and that it is a necessary accompaniment of good fellowship and social enjoyment. We have heard it said, too, that many young girls are beginning to acquire the habit of profane speech, apparently believing that they are adding thereby some element of charm to their conversation. We wish all those who so volubly interlard their words with oaths and profane ejaculations could see and hear themselves as others see and hear them—certainly a blush of shame would mantle their cheeks and they would feel an embarrassment that would cause them to apologize for their breach of good manners—to say nothing of good morals—and promise amendment for the future. That the disgust for profanity is felt by good men everywhere, and that there ought to be a vigorous protest against it, is indicated by the following editorial which we saw in one of our city papers several days ago: "When Jesse B. Osborne, 92, oldest citizen of the county, Ky., died the other day, many things were said in his praise. But what he was honored most for was that in all his life he never permitted a profane word to pass his lips. Profanity is not the mark of a strong man, but evidence of a weak vocabulary. The man of foul tongue holds in high respect the man of clean speech, conceding his superiority. There is a lot of propaganda for better English. How about cleaner English." With all of which we heartily agree.

THE REWARDS OF WORK.

Dr. Richard C. Cabot, in his book, "What Men Live By," says many things that are full of truth and beauty. We commend the following, from the chapter on "The Rewards of Work," to those who may be tempted to become weary in well-doing: "When we try to serve the world (or to understand it), we touch what is divine. We get our dignity, our courage, our joy in work because of the greatness of the far-off end, always in sight, always attainable, never at any moment attained. Service is one of the ways by which a tiny insect like one of us can get a purchase on the universe. If we find the job where we can be of use, we are hitched to the star of the world, and move with it."

WHAT IS A HERO?

We ask the question appearing as the caption of this paragraph as a result of reading a press dispatch from Paris to the effect that Georges Carpentier, the unsuccessful contestant for the heavyweight prize fighting championship of the world, was given a hero's reception upon his arrival in Paris recently from the United States. A great crowd was assembled at the railroad station to meet him, and his admirers, breaking through the guard placed by the police authorities, took him on their shoulders and bore him to the street, with the cry, "Carry him in triumph!" If Carpentier is a hero, what are the standards by which we measure greatness? He has not rendered any great service to humanity; he has not made any remarkable scientific discovery; he has not led in any great reform; he has not uttered any prophetic word; he has not sung any inspiring song. All he has done, so far as we know, is to have stood in the pugilistic ring and traded blows with another man to determine which was physically superior. If Georges Carpentier is a hero, God save us from our heroes!

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A FRIEND.

By Celia Berkstresser.

I thought I could not live and drink so deep
A draught from sorrow's cup; but when I drank
There was revealed to me a wondrous way
Made sweet by human sympathy. Amazed,
I looked into familiar faces near
And saw what I had never seen before—
The best, the noblest, in the soul within;
For face to face was I with all that's true,
Immortal, in the human breast; and I
Was strangely comforted. All griefs, complaints
Were hushed in awe. I stood on holy ground
And humbly thanked the God of love that I
Had seen the hidden soul of man and knew
The truest meaning of the word—a friend.

—Exchange.

AS WITH EAGLES' WINGS.

By William F. Hovis, D.D.

Only natural is it that man, grimy with the sweat of toil, tried with vexatious cares, fretted with chafing burdens, beaten with the lash of driving circumstances and hunted by relentless necessity, should covet the pinions of his aerial neighbors and break forth with the yearning: "O that I had wings like a dove! that I might fly away and be at rest and haste me to a shelter from the stormy wind and tempest." In answer to this cry comes the assurance that souls choked by the fetid miasma of the lowlands, parched by the burning heat of life's blasted desert, weary with the strain and tumult of continuous struggle, "sick and helpless and ready to die" may "mount up with wings as eagles."

Man does not yearn in vain for pinions. He is both mundane and celestial. The bard who sang:

"We have not wings, we cannot fly:
But we have feet and we can climb."

told only half the truth. Man both tramps the earth and soars aloft. He delves and climbs and flies. He is not more a creature of the dust than of the stars, and every soul may say:

"If I had winds as lordly eagles wear,
And I could circle mountain peaks and soar
Above their spires, and in deep valleys pour
Reiterant circling shadows while through air
I voyaged as a boat through seas, and bear
Me on in triumph over ocean's shore,
So far and high my flight that ocean's roar
Signaled me not, could I with eagle's share,
My flight were not so high as now, my wings
Less mighty than the wings which me upbore,
My eye less keen than sight which now is mine:
'I am God's son,' my joyous spirit sings,
I soar sublime above earth's dust and cares,
And wing my way to heaven with flight divine."

—Quayle.

* * *

There is something overpowering about an eagle's wings. They do not suggest unreality. They suggest power, regality, altitudes to which only superiority can rise, muscles steeled with conflict with the winds, effort which mocks faint-heartedness, dominions through achievement. There is nothing puny about the promise that man may mount on eagles' wings. It hints of conquest, the triumph of battles won, and the rulership of greatness.

Immense possibilities lie within easy reach of every soul. Man's task is mundane, but he can glorify his work with the vision of an eagle. He walks in the dust, but he can soar to realms above the clouds.

Whether man walks in dust or basks in light is at last a matter of his own choosing. He is here the arbiter of his own destiny. He may either wallow in malarial swamps or dwell on peaks that pierce the zenith—it is for him to say. To choose the first is to rob himself, to beggar his own existence. The lowland dweller just exists, the man who builds his house upon the mountain lives. The one is "a finished and finite clod, untroubled by a spark;" the other feels "the doubt low kinds exist without." The one is "as the horse or as the mule which have no understanding," the other "as the bird wings and sings" cries "all good things are ours." Browning said:

"Poor vaunt of life indeed,
Were man but formed to feed
Oh joy, to solely seek and find and feast
Such feasting ended, then
As sure an end to men:
Irks care the crop-ful bird?
Frets doubt the maw-crammed beast?"

"Abundant life" is the privilege of the human heart. Tennyson is thinking of this fact when he makes Ulysses say, "I will drink life to the lees!" and Walter Savage Landor would teach men to utilize its fullest power in his line, "I warmed both hands before the fire of life." Reiterating the same idea Browning has David sing before Saul, "Saul, the mistake, Saul, the failure, the ruin he seems." Man must have wings to explore life's high and far horizons.

A man's thoughts may be wings. Man's soul is transfigured, and exalted by worthy thoughts. On the other hand, the soul is contracted, disfigured, and debased by thoughts which are corrupt. I shall never forget a sentence in a prayer which I heard the late Joseph Parker make in the pulpit of the City Temple in London nearly twenty years ago. He prayed, "O Lord deliver us from little thoughts."—Central Christian Advocate.

SOME THINGS HARD TO KNOW.

By Rev. E. N. Evans.

A general acceptance of the Bible as the inspired Word of God is not so hard to the man whose faith is too lazy to think. It is easier to believe what we don't know than it is to know what we believe. David, in speaking of the "prosperity of the wicked," and sufferings of the righteous, says, "When I thought to know this, it was too painful for me." Peter, in commending the writings of the "beloved Paul," says, "—in which are some things hard to be understood."

David exchanged his unbearable pains for rapturous joys by selecting a new point of view. He found that the continuous love and presence of God were greater and better than great wealth, and that the chastening of soul was more profitable than the fatness of the body, sainthood more glorious than brute life.

When we think to know what it is that He taught—or to add intelligence to our faith—we find some things "hard to understand." Yet it is the only way to "add to our faith knowledge" or attain to an "intelligent faith." Salvation is not by ignorance, but by a knowledge of the truth.

"Let the dead bury their dead" was Jesus's demand of the young man whom He would send to preach the Kingdom of God, and who would first go and bury his father. Was Jesus inconsiderate or unsympathetic? Humanly speaking, this seems hard—and we are human. We shall have to grow some before this will be easy to understand. We shall need some elevation of viewpoint. What is He talking about? To whom is He speaking?

To those who would follow Him, He is revealing the true conditions of discipleship. He had just taught them that "whosoever will come after me, let him deny himself, take up his cross and follow me;" "He that loveth father or mother more than me is not worthy of me;" "He that loveth son or daughter more than me, is not worthy of me." An able and practical discourse on the heroics of the Christian faith—but how little it meant to them! We have no record of the final decision of the first volunteer—he goes out of sight on the announcement of no home or bed; the second pleaded the death of his father as of first importance; the third, the consideration of his family.

A man is not a sinner because he needs a home and a bed, nor is he a criminal because he loves father or mother, son or daughter. There is nothing wrong in the proper respect for our loved ones, living or dead. Let us view the matter from a military viewpoint (certainly Christian service is on no lower plane than our patriotism). In the midst of the battle the provost marshal riding in the rear, found the boy who was carrying water to wounded, unloading his canteens and wailing over the body of his slain brother. He ordered him forward to the wounded calling for water, saying, "Leave your brother for the burying squad, and get water to those dying of thirst." The general passing behind the firing line, halted the young soldier who, with smoking gun in hand, was retiring to where his father had been killed, and ordered him back to the front to press the enemy who had slain his father, lest they all be killed, the battle lost, and the country ruined. The young soldier, fired with a desperate zeal, rushed to the front. As his captain fell, he called to his comrades, "Follow me to victory or to death." They won the battle. That victory ended the war and saved the country. Shall the soldiers of the Cross be less heroic?

A story is told of a farmer who was so in love with his beautiful wife and children that when he had plowed to the end of the row nearest his house he had to go kiss his wife and play with the children—till the weeds took his crop and they all starved. His neighbors who toiled early and late, said, "This man was not worthy to prosper or to live." Jesus needs soldiers who will stay on the firing line—men who will remain on the job. The church is suffering for the want of men of heroic faith.

Jesus was not wanting in sympathy, or proper regard for the memory of departed loved ones; but to make a shrine of the tomb and neglect the church for the living is to die religiously and retrograde in civilization.

REV. J. D. NEWSOM—A MEMOIR.

The Rev. Joseph Duckworth Newsom, son of James Newsom, was born in Louisiana, March 17, 1828, and died in Meridian, Miss., December 18, 1919, aged 91 years, 9 months and 1 day. He was three times married. His first wife, Sarah A. James, was the mother of all his children, six in number, all of whom preceded the father to the spirit world except one son. Miss Frances James was his second wife and Miss Leila McCracken was his third.

Brother Newsom was converted in 1839 and was received into the Mississippi Conference in 1848 and served the following appointments: Coles Creek, 1849; Tallulah, 1850; Lake Washington, 1852; Wilkinson, 1853; Bayou Sara, 1854; Laurel Hill and Barrow's Chapel, 1855; Wilkinson, 1856-7; North Warren, 1858-9; Hilldale, 1860-61; Black Hawk, 1862-3; Holmes, 1864-5; Black Hawk, 1866-7-8; Lexington, 1869-70. At the close of the latter year, the North Mississippi Conference was organized and he was returned to Lexington for 1871-2; Vaiden, 1873; Liberty, 1874-5; Louisville, 1876-7-8-9; Bolivar Station, 1880; Greenwood, 1881; Minter City, 1882; Indian Bayou and Faisonia, 1883-4; Deer Creek, 1885-6; Friars Point, 1887;

Huntington and Mound Bayou, 1888; Duncan and Friendship, 1889; Hebron, 1890; Kossuth, 1891; Sparta, 1892-3; Ethel, 1894; Newport, 1895. He was superannuated in 1896-7-8; served Longtown, 1899; Cedar Bluff, 1900, and was then a superannuate until his translation in 1919. Thus was spent a ministerial career of seventy-one years.

In physique, he was slender, sinewy, supple. He carried no surplus flesh. His was an unabused body, hence his longevity. No stimulant or narcotic had weakened or destroyed a fiber or function of his frame. He realized the necessity of caring for the house in which his spirit lived and worked. With human help, the Spirit may Christianize both body and soul.

There was a quaintness about Brother Newsom that enriched his own life and others which he touched. Into the darkest situation he would often flash a light that would clear up the most perplexing questions. The brightness of his spirit made the hardest charges more endurable.

Practice of what he conceived to be right kept his moral vision clear. One view of a situation gave him instant decision as to the right, and his course was settled. It never entered his mind to consider his own popularity or the opinion of others. So simple and sincere were his intuitions of propriety and good morals that observers noted wholesome distinctions. His position on moral issues was never in doubt. He became an epistle known and read of all men. His life was a luminous comment on the sanctity of the Sabbath. God had set the day apart and no compromise was tolerable. Joy-riding, games, theaters open on the Sabbath on the pretense of recreation for laborers were shams that stirred his righteous soul.

Worldliness in the church gave him great concern and drew forth his wise and helpful counsel. There was no middle ground for the Christian, according to his faith and conscience. In the days of the fathers, he would have been called a Puritan. His consistency and conduct and life gave great steadiness to the congregations to which he ministered, as well as to his brethren in the ministry.

His devotion to the cause of Christianity was nothing short of inspiring. He began itinerant work when charges were large and laborious; when luxuries were almost unknown and comforts were scarce. Churches were poorly built and poorly furnished, generally very uncomfortable. But this diligent servant sought out such places for more than half a century that he might tell the people of Jesus and His love. Roads were bad, churches far apart, bridges few, accommodations for shelter and food most uninviting. Often rooms were open and fireless with slight covering for beds. In addition, the salary was small—too small for providing adequately for the necessities of life. However, he served uncomplainingly, like his Master. It was a mark of his ministry, as of that of the Master, that "the poor have the gospel preached unto them."

His intuition of right and his readiness to carry out his convictions; his devotion to Christ; his unswerving and unceasing fidelity to duty made him a notable man and minister of Jesus Christ. The impress of his godly life will not soon pass from those to whom he ministered and with whom he associated.

His body was laid to rest in the city of Meridian to await the resurrection after services conducted by Rev. H. B. Watkins and other ministers present.

—Year Book, North Mississippi Conference.

A HALF-DAY WITH THE BIBLE MAN.

By Rev. J. J. Morgan,
Secretary Southwestern Agency, American Bible Society.

Actual experiences of a half-day in Bible work are given by the veteran colporteur, G. A. Perkins. They illustrate average experience of a Bible colporteur in his house-to-house canvass. This half-day was spent in the poor district of an Oklahoma oil town.

"First house: 'No, we don't want any Bibles.'

"Next: Same answer.

"Next: 'Oh, mother! buy me one of them little Bibles.' cries a sturdy little boy of eight years. He becomes the proud possessor of our 38c Bible.

"This little boy beats me to the next house, and when I arrive, he is showing his Bible to a neighbor friend. Another sale.

"Next: 'Well, I guess I need one. I have not had a Bible in my house for sixteen years, and I confess I have been a sinful woman. Do you think God will forgive, if I repent?'

"A large print Testament. A short prayer. A woman in tears, and, we trust, a woman saved.

"Next: No one at home, but we have difficulty in getting safely away, for an ugly dog attacks us.

"Next, and next, and next are all well supplied.

"Next house: The door is slammed in our face. We lose 'pep' here, and stop for a moment in silent prayer.

"Next: 'I am so glad to see you. I have heard of your being in town, and I have been hoping you would come to my house. I want some Bibles for my Sunday school class. God bless you! You are doing a great work.'

"We straighten up, take a long breath, thank God, and press on.

"Next house: Nothing doing.

"Next: 'I want one of those Bibles with a family record. I am twenty-eight years old, married, and have three children. This is the first Bible we have ever had in our home. No, we don't go to church or Sunday school.' A short prayer—a penitent mother.

"Next: We hear footsteps, slow and feeble, coming to the door. 'Oh, we have plenty of Bibles, but nothing that I can read. The print is so fine.'

"'How is this?'

"'I can read that! What is it worth?'

"'The American Bible Society will sell you that Bible at the cost of manufacture, namely, $1.50.'

"'But I have only one dollar in the house.'

"'This is mission work; you may have it for one dollar.'

"We meet a street-car conductor: 'No, I have one of those army Testaments. It is all stained with blood from a wound in France, and I wouldn't take anything for it.'

"Next house: 'Oh, we have got a Bible somewhere about the house, but I never get time to read it.'

"'Well, I will tell you what you ought to do; you ought to dig up that Bible and read it. God will hold you responsible for neglecting his Word.'

"Again on our way. We hear footsteps behind us. A little girl runs up all out of breath, and says: 'Mister, have you any more of those pretty little Testaments I want so bad? No, sir, I haven't got but ten cents.'

"'Well, God bless you, my child, you shall have one.'

"Next house: A woman sitting on the bed, holding a sick child. When asked if she will buy a Bible, she breaks out crying, and says they have no money and nothing to eat but flour. In the name of the American Bible Society, we give her a Bible; and, on our own account, we give her a dollar. We report her case to a local pastor.

"It is now twelve o'clock. We are growing weary and hungry, and stop at a wayside grocery for a bottle of milk and some crackers. The half day's work is done."

In the afternoon it is customary for the Bible man to sell Scriptures from a stand downtown where the crowd is thickest. This not only gives his tired feet and legs a rest, but it gives him a remarkable opportunity to reach all classes of men, women, and children. The very presence of the Bibles on the street causes men to stop and think. Many scoff at God and scorn His Word; but the sales are good, for the Bible outsells any book on the market, and the Bible has a far-reaching influence on a busy downtown corner.—Exchange.

Do we wish to see the way of the Lord? Let us prepare it; let us prepare for it. We do not want to see set up an index expurgatorious, in which books dreaming of a better social state are thrust into derision and refused a hearing. They may be a contribution to that social preparation which may fulfill the injunction: "Prepare ye the way of the Lord."—Exchange.

A REVIVAL.

A real revival of [illegible] is the greatest blessing that can come to any people. It [illegible] differences, disputes, wrangling and hard feelings between neighbors and friends. It [illegible] a spirit of neighborliness, kindness, gen[illegible] forbearance and forgiveness. It means the [illegible] abroad in the hearts of the people the love of God, which makes [illegible] love one [illegible] confidence and [illegible] and respect.

It is a wonderful [illegible] makes men honest, truthful, [illegible] reliable. It converts robbers, thieves [illegible] deadbeats into honest, industrious, reliable citizens. It makes our homes and places of business more secure. It is a great incentive to material prosperity.

It is destructive as well as constructive. It destroys sin, selfishness, covetousness, meanness, littleness of soul. It eliminates Achans from the church. It gets rid of Ananiases and Sapphiras. It makes people pay their debts, settle old accounts, straighten up their business and social lives. It destroys hard feelings, bitter envyings, malice, jealousy, strife.

It transforms character. It makes honest men out of thieves and robbers. It makes truthful men out of liars. It makes chaste and pure-minded men out of profane and vulgar-mouthed men.

It brings the greatest heaven imaginable into the home life. It creates mutual love and confidence, honor and trust between husband and wife. It is worth more than wealth and education to the children. It enables the parents to sow the seeds of real Christian character in the lives of their children.

It makes the church work worth while to the community—one of the most valuable institutions to the welfare of civilization.

How may such a revival be had? Isaiah, 55th chapter, gives a good answer. It must be desired above everything else. It must be considered the "pearl of great price" and we must be willing to pay the price to have it. It comes by way of Matt. 6:33. God loves to bless His people, but He is too good and too wise to give spiritual blessings where they are not desired and appreciated. God does not "cast pearls before swine," nor "give that which is holy unto dogs." So, if we desire with a supreme desire a real revival that will destroy sin in high and low places, and make men's hearts pure and their lives clean, and fill them with the love of the Father, and prove to God by our lives and devotion that we are willing to pay the price, the revival will surely come.

The proof of such a desire that God recognizes is expressed in prayer. PRAYER in secret, PRAYER in the home, with the loved ones, with fellow Christians in the church—special, definite, persistent, importunate PRAYER; prayer like Jacob uttered at Peniel, when he lingered all night in prayer and said, "I will not let thee go except thou bless me;" prayer like the Syrophenician woman offered, who came to Jesus in behalf of her daughter; prayer like the woman before the unjust judge prayed; prayer like the man who went to his friend at midnight for bread prayed; prayer like the apostles uttered when persecution arose because of the preaching of the gospel. Acts 1: 23-31.—Bulletin, Pontotoc Methodist Church.

A MAN OF COURAGE.

Jacob Flyter, with four Italian workmen, was working in a tunnel under the Chicago River when the river broke through. The Italians, in their flight, slammed the door behind them and left Flyter a prisoner. His rescue was an act of heroic proportions in itself, but it is Flyter's own courage that deserves a place here. When the water crept up nearly to his head, his rescuers passed a flask of whiskey into him through a small opening in the door, but he refused it. Again at the hospital, though shaking with chills and exhaustion, he refused whiskey. "I promised my old mother that I'd never touch the stuff and I wouldn't, if I knew it would save my life," was his simple explanation. Only a common, everyday man, but he had the moral courage that saves humanity.—Florida Christian Advocate.

PREACHING WITHOUT PASSION.

A great deal of modern preaching fails of all spiritual result because it is passionless. Hundreds of men in the pulpits preach and preach well, but nothing happens; and in view of the seriousness of the religious and moral situation everywhere evident, we are constrained to ask, Why? Many reasons might be adduced with more or less justification. The chief of them all is lack of evangelical passion. For it is all-inclusive. The preacher who lacks it is altogether out of place in a Christian pulpit. The congregations who suffer it are to be pitied for the wrong done to them and to their children. The church which loves to have it so is in peril of having its candlestick removed from its place.

I.

How seldom in sermons to-day is the note of urgency heard! Even where the truth of the Gospel is the subject-matter, it is often declared in such a way as to savor of death rather than of life. It is presented as a noble philosophy, a flawless argument, an overtowering ethic, and as such it may move men's minds to some slight measure of interest. The greater number of its hearers it leaves unmoved. They are conscious of no moral demand for repentance and of no imperative call to faith. By no means hostile—for, indeed, the ordinary preaching is not calculated to arouse hostility—they are simply indifferent to a matter which, as presented to them, is more or less negligible.

Not so is it with the clamorous call of the world. It offers immediate gifts, and is urgent that they be taken and enjoyed without delay. And to hearts uncaptured by a passionless Gospel its source very much of the unashamed worldliness of the present day is the direct consequence of feebleness in the pulpit. For under passionate preaching of Christ, which sets a direct and unavoidable issue before every hearer, it would be infinitely harder for young people to shake free from His claims than it is now when nothing deters them. To the conscience of many of them it is no offense whatever to spend life in a God-forgetting frivolity. They are altogether unaware of having turned from Christ, and are untroubled by any regret. For the plain fact is that many of them have never been brought face to face with the vital choice. They have, on the whole, heard preaching enough, but it has not been of the sort which summons conscience as an ally, and makes an ineffaceable impression upon memory. They have not been captured by the ideals of the Gospel because the preaching they have heard has not been urgent, insistent, passionate. We talk of people "sitting under" preaching. What a comment on the preacher! Where he is on fire with love to Christ and souls, where he preaches,

" * * as though he ne'er would preach again,
And as a dying man to dying men,"

his hearers will not sit. They will bow down before the Savior and rise to run the way of His Commandments with hearts aflame. Over such the world has no power.

II.

There are comparatively few pulpits to-day from which is preached a Gospel alive with the urgent necessity of immediate response to its invitations and claims. It is an increasingly rare occurrence to hear a sermon which literally forces men and women to take sides. From all parts the same reports come, of cold, passionless, unconvincing preaching, and of church communities—in every denomination—with nothing whatever in their life to differentiate them from the world. And how can it be otherwise if the ministry itself is content to stand elsewhere than with Christ in His unequivocal attitude toward all that opposes itself against the knowledge of God? What else is to be expected if it is content to make itself the mouthpiece of that which has no sort of affinity to His Gospel? For this is exactly what is happening. Preachers do not urge men to "flee from the wrath to come," because they are not themselves sure that any wrath is coming. They do not press the need of personal conversion to God, because they have persuaded themselves that good citizenship is a quite adequate moral goal—and easier to secure. They have no compelling voice, beseeching men to Christ, because they have themselves no authoritative convictions about Him. And, whatever else their ministry may be, nobody with any reliable discernment can call it triumphant.

Yet how many and great are the imperatives and encouragements to a soul-winning ministry, with its protective influence upon the young, and its redemptive power among all classes! A well-known American writer has recently said: "The Scriptures of the Old and New Testaments are unapproached in searching the conscience, comforting the heart, and revealing the will of God to men. And Jesus Christ is a living power for regenerating and recovering wasted humanity. There is only one message of hope for the woman who has lost her crown, and that is Christ's word to her. There is only one power in the world to-day that can lift a man by a single bound to heights to which culturists would need years to raise him, if indeed they could raise him at all. And that power is the power of Christ. And while the great medium of education to-day is the printed page, the most thrilling medium for the transmission of truth is a living person, stirred with a great passion for mankind. This is the opportunity of the pulpit for the man who is called of God to occupy it—to unfold the message of the Old and New Testaments under the power of Christ, out of a heart quivering with interest in men." We may add that such a ministry gathers fresh passion with its every accomplishment. It is not in the enthusiasm of the novice that the most convincing examples of the fruitfulness of urgent preaching are to be looked—though we should be the last to disparage what the limited vision and power of youth can accomplish. It is rather in those men of outstanding esteem, who through the years have never forsaken the first aims of their high calling, and who, whenever they speak, impress upon those who listen that the issues raised are those of life and death. Thank God there are such in our midst, whose word is constantly confirmed by signs following. The tragedy of the situation is that they should be so few.

III.

We are not now speaking of the problem of the empty church, for many churches with a positively Christless pulpit are only too well filled. There will always be people who are glad to support a ministry which causes them no discomfort while securing to them a measure of social approval. And many a minister who has little, if any, avowed purpose of bringing men to Christ is full of keenness to bring them to church. It should not be necessary—but it is—to state as plainly as possible that to get a man into membership of the church without first securing his allegiance to Jesus Christ is to make his last state worse than his first. For when such a one is prevailed upon to observe one of the most important outward signs of an inward grace without being a possessor of the grace, his heart is almost unalterably hardened against subsequent entrance of the Word of God. He has a form of holiness but denies its power—even though, as often happens, he attains to office and authority in the church. Of such are the most stubborn opponents of all true spiritual work. Many a minister against whose zeal no possible charge could be made, is simply making his church a mere collection of unsaved people, instead of a living fellowship of the redeemed. From the statistical point of view his work leaves nothing to be desired. From the soul-winning and spiritual—which is the only point of view worthy of consideration—his success is nothing more than pitiful disguised failure. Nor is such personal popularity as may be won by artfully distorting the truth as it is in Jesus, any index of the Divine approval. Rather are these twain in inverse ratio. Yet we have known men who loved the praise of men more than the praise of God, and have lived for it to the utter denial of the only authenticating purpose of the Christian ministry. Surely it is from all such mistaken and false emphasis that the world's need in the present day is calling all those who hold themselves to be Christ's servants.

At the back of every absence of the urgent note from to-day's preaching, is usually to be found a personal confusion as to the Divine Word. Has God passed sentence on human sin or has He not. Has He given His Son to strive with men, or has He not? Has He appointed a day in which He will judge the world, or has He not? Has He declared the issue as one of life and death, blessing and cursing, or has He not. Has He proclaimed the present as the day of salvation, or has He not? Has He given us to understand that His Spirit will not always strive with them, or has He not? Upon their answer to these queries must depend the urgency of men's preaching. For if they believe in the profound alternatives which wait upon the response of their hearers to the message they deliver, who amongst all those, who preach can content himself with anything less than a flaming ministry in the heat of which his very life is consumed?

When the ministers awake to the utter folly of any other type of preaching than that which convinces, convicts and converts men by the unseen influences of the Spirit working through their own passionate earnestness, the longed-for revival will be here. But not until then.—The Christian.

NOTES OF THE ECUMENICAL METHODIST CONFERENCE.

By H. K. Carroll, LL. D.,
Secretary of Western Section.

The Conference opens September 6 and closes September 16. All the sessions except the first will be held in Central Hall, Westminster. The first session for the opening sermon will assemble in Wesley's Chapel, on City Road.

The Central Hall is opposite Westminster Abbey and the Parliament buildings. It was erected at the beginning of the century out of the Thanksgiving million fund of the Wesleyan Methodist Church.

The offices of the Conference from August 3 to September 3 will be at Westminster Training College, 130 Horseferry Road, Westminster, S. W. 1, London, where information as to hospitality and tickets of admission to the Conference will be given. From September 5 to September 16 the offices of the Conference will be at the Central Hall, hours of attendance 9 a.m. to 8 p.m. Tickets should be secured prior to September 7.

Ample facilities will be given for the free accommodation of visitors to the Conference in the galleries, the floor being reserved for the delegates only.

American delegates may have their letters addressed at any time to the Westminster Training College, 130 Horseferry Road, Westminster, London, S. W. 1. During the sessions of the Conference they should be addressed to Central Hall, Westminster, London, S. W. 1, where there is a poste restante.

The Central Building is about ten minutes' walk across St. James Park from Charing Cross and the great hotels, the Grand, Metropolis, Victoria, Cecil, etc.

A dinner will be given to the Overseas delegates at Hotel Cecil, Tuesday, September 13, at 6:30 p.m. Extra plates may be secured at $4 each.

All kinds of banking business will be transacted for delegates by a branch of the London Joint City and Midland Bank which will have an office at the Central Building.

By arrangement with the tourist agents, the Temple Tours Co., 65 Franklin Street, Boston, Mass., the "Albania," of the Cunard Line, will be the ship for delegates to the Ecumenical Conference. She is new and is a one-cabin passenger ship. That is, there is only one class of passengers and all have the same general privileges. The rates are low, ranging from $125 up, according to location and number in room. Reservations should be secured through the Temple Tours Company, and return passage should be arranged for before sailing from New York.

The British brethren are planning to entertain American delegates in private houses, providing lodging, breakfast and dinner. Luncheon is to be

served in the Central Building and also tea in the afternoon.

Word has just been received that Bishop Kogoro Usaki, D.D., will attend the Ecumenical Methodist Conference as a delegate of the Methodist Church of Japan. This body has a place among the American Methodist Churches in the Western Section. It was organized in 1907 as a result of the joint action of the General Conferences of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada. It has about 22,000 members. Bishop Usaki has had over twenty-five years' service as pastor, preacher, editor, missionary secretary and college president, and was elected bishop two years ago. He is a wise and effective administrator, and is an eloquent speaker.

Unusual difficulty in completing the assignments on the program has been met on both sides of the sea. Important changes have been made in the appointments of the Eastern Section and those of the Western Section are not quite complete. But as soon as the revised list comes from the Eastern Section the program will be printed and given to the Methodist public.

The preacher of the opening sermon in City Road Chapel will be the Rev. S. P. Rose, D.D., of Montreal, Canada. Bishop Leete will give the Ten Years' Retrospect of American Methodism and the Rev. F. L. Wiseman will do the same service for the British Methodism.

The Conference will have four secretaries, two from each section. Those nominated by the Western Section are H. K. Carroll, LL. D., and Mr. Oscar W. Adams of the African Methodist Episcopal Zion Church. Doubtless Dr. H. B. Workman, Secretary of the Eastern Section, will be Chief Secretary of the Conference. There will be a president for each session, alternating between the Eastern and Western Sections.

The Business Committee of the Conference will consist of twenty persons, ten from each section. Those nominated from the Western Section are: Bishop J. W. Hamilton, D.D., Dr. H. K. Carroll, Mr. E. L. Kidney, Mr. W. T. Galliher, Methodist Episcopal Church; Rev. H. A. Boaz, D.D. (one to be named) Methodist Episcopal Church, South; Rev. T. Albert Moore, D.D., Methodist Church of Canada; Bishop C. S. Smith, D.D., African Methodist Episcopal Church; Bishop J. S. Caldwell, D.D., African Methodist Episcopal Zion Church; and Mr. Harry Shaw, Methodist Protestant Church.

RURAL EVANGELISM AND USEFUL TRACTS.

Much has been said and written in recent months concerning an evangelistic program for our church, and there has been a fine response from the men in the pastorate throughout the entire denomination to an appeal for a church-wide revival. Many of the men in town and country charges have been writing to us to suggest help in the way of pamphlets and tracts. As a church, we have not built up a very large tract supply, but we do have a few which can be had by writing to us.

We would first suggest that you take the little red book sent out by the Bureau of Evangelism, which has been placed in the hands of every preacher in the denomination. Read that carefully and follow the program, and we think you will find some help from it.

The following tracts may be had free of charge:

"What the adult applicant for membership should know."

"Why delay your salvation?"

"The Lord's Supper."

"Baptism in a Nut Shell."

"Methodism."

These tracts may be had in any reasonable quantities if you order them from us. We are earnestly praying that a great revival shall sweep throughout our entire rural Methodism. Nothing would so affect our church as this. Let's give ourselves wholly to it this summer and fall.

O. E. GODDARD,
R. L. RUSSELL,
Home Mission Secretaries.

REV. R. T. NOLEN.

If knowing God and loving his fellow men are the essential qualifications for the Christian ministry, Rev. R. T. Nolen, the subject of this memoir, was qualified in an unusual degree; and for years he rendered fruitful service among the circuits of the North and South Mississippi Conferences. His happy, cheery spirit, which no hardship or adversity could destroy, his sterling character, his willingness even as years advanced to labor unceasingly in his Master's service, and his acceptability with the people both as pastor and preacher rendered it always easy to find a place for him, and made association with himk in the work of the church a joy and pleasure.

He was born in Eupora, Miss., July 5, 1851, and died at High Point, Miss., June 1, 1921, at the age of seventy. He was first married to Miss Jennie Atkinson, of Carrollton, Miss., in 1870, and after her decease was married, a second time, to Miss Mary Hester, of Acona, Miss., on Nov. 29, 1891. He leaves seven sons and three daughters, all of whom are married, and whose love and veneration for their father is a lasting tribute to the genuineness of his piety and his love and devotion as a father.

For twenty-one years he served in the ministry of the Methodist Episcopal Church, South, as a local preacher, supplying charges in both South and North Mississippi. His last field of active service was the Vardaman Circuit, North Mississippi Conference, to which he was literally called by request of the people while the writer of this sketch was presiding elder of the Aberdeen District. At the session of the Conference at Charleston he was appointed to the High Point charge, but on account of failing health was never able to render active service. Unto the end he was faithful, and tenderly cared for by his devoted wife and surrounded by loved ones, he passed from a life of fruitful service on earth into the joy of his Lord forever.

"Now the laborer's task is o'er,
Now the battle day is passed,
Now upon the farther shore
Lands—the voyager at last.
Father, in thy gracious keeping
Leave we now Thy servant sleeping."

THOS. H. LIPSCOMB.

Columbus, Miss.

A SUPERANNUATED PREACHER'S REPORT FROM JANUARY TO JULY 19, 1921.

Since January to 19th of July, 1921, expenses have been:

1. Painting and repairing		$ 97.90
2. Insurance		30.00
Total (not including his own work)		$127.90
Received from Conference Board	$110.00	
Received from General Board	27.49	—$137.49
Less expenses above		127.90
Balance		$ 9.59

leaving $9.59 for his wife and himself with which to buy food, clothes, fuel, to pay for water, lights, laundry, stationery, church and secular papers, church dues, etc., during nearly seven months.

The preacher making this report, he and his wife, surrendered themselves with all they were, had or ever expected to be or to have, wholly to the Conference in 1878.

During their four years in one charge he took 518 persons into our church and besides, during those four years, he baptized 313 infants.

In 1886, he began to write books and pamphlets and gave all the proceeds therefrom to the church and the poor, not depositing nor investing one dollar for his and his wife's superannuation, etc.

If his taxes are as last year, he will have to pay out of what is expected during the remainder of this year, $65.57 for city and county taxes.

* * *

THE CHURCH PAPER IN THE CHURCH BUDGET.

On no question [illegible] convention at [illegible] discussion and more [illegible] of opinion and action than [illegible] denominational press. Read the report from the convention proceedings.

"The next question [illegible] convention was that of [illegible] Dr. Livingston Johnson [illegible] Recorder, of Raleigh, N. C. [illegible] to speak on the subject. Dr. [illegible] pastors and churches [illegible] conscience; that they are [illegible] other objects of the convention [illegible] to forget that the denominational papers are behind all these objects. He said the $75,000,000 campaign, which was the greatest thing the Baptists ever accomplished, could not have been put across without aid of the denominational press; that very few, if any, of the denominational papers of the South are paying expenses; that unless they receive better support it seems inevitable that some will be forced to suspend publication. 'For the sake of the denomination more than the interest of the papers, I am pleading for a better support for these papers.'

"Dr. Johnson's speech was followed by speeches from twenty others. This was the largest number that spoke on any one subject during the convention.

"A resolution was then unanimously adopted requesting the churches to put the denominational paper in the church budget." Exchange.

AN URGENT APPEAL,

Some weeks since, I requested all our pastors to call attention of their people to the necessity of a State law giving our State courts the power to enforce the Eighteenth Amendment to the Federal Constitution. They may be at work, holding conferences with their legislators, as requested, but if so, I have not heard from them.

The Legislature meets on September 6—not much time left; if you have not attended to this matter, please do so at once. I cannot do this work alone. In fact, without your hearty cooperation I can do but little in the name of the boys and girls of Louisiana. I again appeal to every pastor to call this matter to the attention of his people and let me hear the result.

We expected trouble in the matter of law enforcement; it will take time, but we can and will win. Your children are not drinking antiseptic and hair tonic—they don't get the habit that way. It is the fellow who learned to drink under the old saloon system that drinks hair tonic and "white lightning."

What are you going to do about it?

Yours sincerely,
A. W. TURNER,
Superintendent, Louisiana Anti-Saloon League.

CORINTH DISTRICT STANDARD TEACHERS TRAINING SCHOOL.

Dr. John W. Shackford, Superintendent Teacher Training, Methodist Episcopal Church, South, Nashville, Tennessee, and Dr. R. H. B. Gladney, Field Secretary of the North Mississippi Conference Sunday School Board, have announced the Faculty for the Corinth District Standard Teacher Training School, to be held at Corinth, Mississippi, August 15 to 20, as follows:

Primary Methods, Miss Ramsey, Oxford, Miss.; Junior Methods, Miss Baker, Mobile, Ala.; Adult Organization and Administration, Mrs. J. M. Wyatt, Shelby, Miss.; The Pupil, Mrs. J. B. Randolph, Corinth, Miss.; Teaching Life of the Lord of Christ, Dr. Milden, University of Mississippi; Organization and Administration of Sunday School, Rev. Melville Johnson, New Albany, Miss.

The above information has been furnished by Rev. J. B. Randolph, who has been appointed as Director of the Training School.

THE BIBLE NOW AND THEN.

By Edwin Gene.

Early in the past year a priest of the Roman Catholic church gave an address in the city of New York under the auspices of the Catholic Woman's Association. His subject was "The Greatest Book in the World." In the course of the address he said: "There is one book that lives forever. It is ancient, yet ever new. It has influenced every age and every leader in every age. It has the reverences of millions who regard it as the Word of God and of other millions who deny its divine character, but admire it for purely human reasons."

About six months later a well-known Protestant minister of the gospel in the same city preached a sermon on "The Bible, the World's Best Loved Book." In concluding his sermon he said: "This Book was dear unto your fathers and your mothers. The pioneers fed upon this hidden manna and the heroes found it was angel's bread. * * * Other books are lamps; this is the star. Other volumes are of to-day, this Book is of yesterday, to-day and to-morrow. Other books are for a special crisis and one race. This Book is a universal Book for all ages and climes and centuries. Therefore it is the Book of Life and the Book of God for the Sons of Men."

More than three hundred years ago, that is, late in the fall of 1619, there was a large congregation gathered in the open air at Dedham to listen to a sermon preached by the Rev. John Rogers. He is described as an aged Puritan preacher. He was one of the children of the Rev. John Rogers, a martyr in the days of Queen Mary of England. The preacher had stood with his mother and other members of the family to witness the burning of husband and father. Froude, the historian, describing the scene, says: "His family, whom he was forbidden to part with in private, were waiting on his way to see him, his wife with nine little ones at her side and a tenth upon her breast; and they too (as well as the people) welcomed him with hysterical cries of joy, as if he were on his way to a festival."

The preacher of the day, the son of the martyr, had chosen for the subject of his sermon, "The Study of the Scriptures." Earnestly and eloquently he pleaded for the regular and prayerful study of God's Word. Coming to the close of his sermon, he took occasion to reprove those who neglected the Word. Personating God and speaking on His behalf, he said: "Well, I have trusted you so long; you have slighted it. It lies in your houses all covered with dust and cobwebs. You care not to look into it. Do you use my Bible so? Well, you shall have my Bible no longer." Then, taking it up, he turned as if to carry it away. Turning back again, he personated the people and, falling on his knees, he began to plead most earnestly: "Lord, whatsoever thou doest to us, take not Thy Bible from us. Take our children, burn our homes, destroy our goods, only spare us Thy Bible." Then again personating the heavenly Father, he said: "Say you so? Well, I will try you a little longer. Here is my Bible for you. I will see how you will use it, whether you will love it more, whether you will value it more, whether you will practice it more and live more according to it."

The congregation was deeply affected. Some were in tears, many went away determining not to be "neglecters of the Word." Present on the occasion was a young man named Thomas Goodwin, a student from the University of Cambridge. He listened; was impressed with the earnestness of the speaker, his power in prayer, the yearning of his heart for the salvation of the people. Mounting his horse to return home, he fell on the horse's neck in tears. He yielded himself to God, afterward became a well-known theologian and eminent minister of the gospel. Sixty years after that day, he told John Howe, the Puritan divine, how there was awakened in his soul then a love for God's Word which never died out and there was kindled within him a fire that was still burning.

The record of the centuries, the testimony of priest and preacher, the experience of millions of others unite to maintain the blessed truth that the Bible is the greatest and is the best loved Book in the world. It deserves to be recognized as such, and if accepted the gospel it proclaims is the power of God unto salvation to those who believe it. Yet how many there are who are neglecting it, some denying the Book. Is there not danger that it may be taken away from such, that "the candlestick may be removed from his place;" the gospel become a savour of death unto death instead of a savour of life?—Exchange.

"I NEVER THOUGHT OF MY MOTHER."

One of the largest bank robberies on record occurred some weeks ago in Chicago. A young employee of a trust company, less than seventeen years old, absconded with Liberty Bonds valued at $772,000. He was arrested in the little town of Heyworth within a few days and was returned with practically the whole of his plunder to Chicago, where he was indicted by the grand jury. So far as is known he was an exemplary youth and was guiltless of the small vices of his age. His mother was a godly woman, and he had been brought up under Christian environment.

When his sister, on seeing him for the first time after his arrest, reminded him of his mother, he is said to have exclaimed: "Through this whole thing I never thought of my mother. That is what I regret." He never thought of his mother, and that omission brought the first tears to his eyes. What a lesson for mothers and sons alike!

A great French economist has said: "We may forget our fathers, but we never get away from the early teachings and principles of our mothers." How true the word! In the whirl of our present-day life fathers, even Christian fathers, give little time to their children. They leave home early in the morning and usually return late at night, worn with the day's work and usually too tired to be troubled with household matters or the training of their children. It has been said that we take our talents from our fathers, our characters from our mothers. The Roman Catholic Church fully understands this principle when it lays down the maxim: "Give us the child until he is seven years old, and then you can have him." It is the home training that counts. The old Romans used to say: "A vessel long retains the odor wherewith it has been imbued when new."

The first awakening of conscience took place when this young bank robber, led astray for a moment by the glitter of the thousands which had been committed to his care "to count them over," obeyed an insane impulse, and absconded with all this wealth. Fortunate is the boy who can weep at the memory of his mother; there is still hope for him. Home-training in almost every case is mother-training. The memory of a prayer made at mother's knee cannot be effaced; the tears in mother's eyes when we have committed some youthful offense will never be forgotten.

We would imprint this little bit of contemporaneous history on the hearts of all Christian mothers. Grip your children with hooks of steel; keep them close to you; let them never get away from you! Whatever your children may do or may become later in life, see to it that your memory ever stands between them and whatever sin may allure or tempt. God only knows how many sons have been kept straight in an hour of great temptation by that memory, by a godly mother's tears and prayers and admonitions. If that boy had only remembered his mother when the temptation came! But "ifs" do not avail when we are in the grip of some terrible catastrophe.

To all young men reared in Christian homes we would say: In every instance, when you are at the parting of the ways, remember "mother," and, above all, remember your mother's God. Our unhappy, riven, tortured, misguided world needs God and Christian mothers and their potent influence for good as never before. The warning lesson of William Dalton should be engraved on the hearts and memories of Christian mothers and in indelible letters.—Christian Observer.

SALVATION BY FAITH.

There is nothing that the church and the world need to-day more than the fearless, vigorous, tender, persistent preaching of salvation by faith. They need it because the minds of men are befogged and befuddled. The multitudinous 'isms and 'ologies of the past one hundred years have left people bewildered. A great many have given up trying to think on religious matters at all and a great many more consider themselves heretics when, as a matter of fact, they are at loggerheads only with an outgrown conception of God and life. There are those, it is said, who do not yet know that the war is over, and there are those who do not realize that Calvinism is dead.

The proclamation of the fact that only by faith can a man be saved is called for, not only because men are mystified but also because they are misled. The greatest curse of modern religious teaching is its revival of the doctrine of salvation by works. The doctrine is not preached in so many words. It is merely suggested. It is implied by the modern emphasis and trend. It is a perversion of the vital principle of service, contained in the widespread idea that the only thing necessary in order to become a Christian is to go to church or subscribe to the benevolences or serve on the official board or endow a college or co-operate in philanthropic activities. Not for one moment would a sane man belittle religious activities. We need more, not less. But it is high time the people of Christendom were reminded that, while we are saved for service, we are not saved by service. Eternal life cannot be earned by the greatest saint that ever walked. It is the gift of God. Neither does religion consist merely of doing a lot of things. If it did, the invalid and the shut-in and the old and the feeble would be un-religious, if not irreligious. It is something inner as well as outer. It is a spirit, a temper, an experience of God. It is "the life of God in the soul of man." If the gentlest Mary that ever sat at the Savior's feet has that, she has religion, and if the most bustling Martha that ever fretted over a surplus of duties hasn't that, she hasn't religion.

Furthermore, salvation is religion, pure and simple. As has been stated a thousand times, it is not so much getting to heaven as it is getting the heavenly spirit into your own heart, and then, through that, into the world. It is escaping hell in the sense of being delivered from greed and lust and envy and hatred and ill-temper and the unforgiving spirit and everything else that grieves God and hurts man. It is peace instead of self-condemnation, joy instead of discontent, hope instead of despair, power instead of impotence, sympathy instead of indifference, victory instead of defeat. Above all, it is the consciousness that God is living in us, working His will.

And what but faith can create such a condition? Not an intellectual conception or a theological tenet but a vital laying hold of Him who is the Way, the Truth, and the Life. Not all the doing in the universe can give a man peace. Philanthropic activities are as impotent there as were hair shirts and blood-letting belts a hundred years ago. Salvation—that is, oneness with God—is the fruit of a receptive mind and a trustful heart, not of frenzied effort. William James says that even in the most active type of conversion, there comes a time when surrender is the thing. And what is that but accepting God on His own terms and taking Him at His word?

Let us have done with the idea that a man's entering into the larger life depends upon his holding certain opinions or his experiencing certain feelings. Let us stop splitting hairs over theological questions which have no bearing upon character or conduct. But let us proclaim to a world endeavoring to pull itself out of the mire by all sorts of activities and sophistries, "By grace are ye saved through faith." Only those who by faith lay hold upon God in Christ, who believe with a vital belief that gives them access to the peace and power of the Lord, can either be saved themselves or save the world.—The Christian Advocate (New York).

The Home Circle

THE GARDEN.

There are voices in tho garden
When the world is fast asleep;
You can hear them in the twilight
When the dusk is purple-deep.

"Sway," says the lily;
"I creep," says the snail.
"Jump," says the frog,
"And I hide," says the quail.
"Swim," says the little fish;
"I sleep," says the grass,
"Waiting for the rose light
When the dark shall pass."

There are voices in the garden
When the candles dim and die;
You can hear them in tho treetops
When the wind sings "Rock-a-bye."

"Dance," says the firefly;
"I glide," says the bat;
"Shine," says the moonbeam;
"I blink," says the cat.
Fairy on the treo twig
Beside the baby bird
Laughs a bit and listens,
But never says a word!

—Miriam Clark Potter, in The Youth's Companion.

THE DISCONTENTED BLACKSMITH—A SIAMESE STORY.

There once lived in India a blacksmith who was never happy. He complained about that until his wife and his friends and his neighbors were tired out with him, and the gods were tired out with him, too.

One summer day, when ho went to work in his shop, he began to complain as usual.

"It is too warm a day to work, and besides I am not well. I wish I could be a stone on the mountain. There it must be cool for the wind blows and the tree gives shade."

And a voice answered him, "Go thou and be a stone."

Before he had time to think, there he was, a stone high up on the mountain side.

"This is fine," said he. "It is cool and there is a wind, just as I thought."

It happened that a stono cutter eame by, and when he saw the one that had been the blacksmith, he knew it was what he sought, and he began to cut it.

"This hurts!" the stone cried out." I no longer want to be a stone. I want to be a stone cutter. That would be pleasant."

A voice answered him, "Be a stone cutter," and he was a stone cutter. But as he went seeking a good stone to cut, he grew tired and his feet were sore. He whimpered: "I no longer want to be a stone cutter. Oh, if I were only a princo and could sit on the grass and have a golden umbrella held over me, how happy I should be!"

A voice was heard, "Be a prince," and ho was a prince. Servants stood about him as he lay on a rich rug on the grass in his palace garden, and a boy held a golden umbrella over his head, but in spite of the water that his servants had poured on the grass, the rays of the sun scorched it and the heat of the sun beat through the umbrella and wearied him. A soft white cloud floated over his head, and he murmured to himself, "I wish I were that cloud."

"Be that cloud," said a voice, and a cloud he was, and lay between the sun and the earth. To be sure, he was not a very good cloud, for he got black and heavy and poured down rain in the places where there was enough and floated idly over the places where it was dry and parched. So the sun set his beams upon him, and he began to break up and be absorbed by the heat. Then he was very angry.

"It is the sun that makes me all this trouble," said he aloud. "Why not be the sun?"

"Be the sun," said the voice, and he was the sun, and behold! he did not like that at all, even for one little minute, for the sun was very hot and very high up above the earth, and he was very uncomfortable.

"Oh dear! oh, dear!" said the blacksmith, "I am hotter than I was when I was a smith. I wish I could be a smith again. That is, after all, the best life."

"Your wish is heard," said the voice, "Be a smith, and remain a smith, and remember the lesson you have learned."

And the blacksmith found himself back in his own smithy, hammering away, and for the first time in many, many years, he did not complain, but said, "It is good to be a man and a blacksmith."—Exchange.

THE HAT RACE.

Martha Gaston was a little girl who lived a long time ago, when much of the country was covered with large trees. Her mother was dead, so she helped her older sister keep house for her father and younger sister.

One fine Sabbath morning Martha found it very hard to take time to wash the breakfast dishes, for she was anxious to put on her new calicb dress to wear to church. As sho dried the last dish, she saw her father coming through the woods leading the horse he was to ride to church. Soon her big sister was ready to comb Martha's long hair, braiding it into two "pigtails," as they were called. Then she slipped on her new dress, and while her sister buttoned it she in turn buttoned her little sister's dress. In a short time they were ready to start on their three-mile ride to church. The older sister rode one horse, while their father took the little girl in front of him on his big horse, and Martha stuck on behind him. She held on tightly to her father and thoroughly enjoyed the ride. As they neared the church, they saw other people coming, some walking, some on horseback, and some in big wagons.

The women and children went indoors, while the men stood outside quietly talking until they heard the minister announce the first Psalm, then they all went in to their various pews. Each carried his hat with him, usually a tall hat called a "stove pipe," or "plug" hat, and placed it in the aisle at the end of the pew.

Martha soon grew sleepy in the warm church, in spite of the fact that her sister slipped her a piece of licorice to chew. A kind little breeze, which was playing around outside, may have known she was sleepy and needed to be waked up. At least it came gaily in through the door up by the pulpit. Before it reached Martha or any other sleepy boy or girl, it caught sight of all those hats in the aisle. It had never been to church before and really did not know how to behave; so what did it do but send every one of those hats racing down the aisle. The men forgot they were in church; so they went racing after them. It was such a funny sight that Martha had to put her handkerchief to her mouth to keep from laughing out loud. When all the men and the hats settled down once more, she wasn't sleepy at all. —Zella McDill, in the United Presbyterian.

"TIME OUT."

She Ought to Have Known.

She was a stranger to London and was traveling from Brixton to the Elephant and Castle. She had worried the passengers on either side of her as to whether she was nearing her destination. Finally, getting really anxious, she reached over and deliberately poked the conductor with her umbrella.

"Tell mo, my man," she said. "Tell me, is this the Elephant and Castle?"

"No ma'am, it isn't," sharply replied the man. "It's the conductor."—London Tit-Bits.

The News From Boston.

A teacher in one of our public schools in Boston was asking the usual questions of the pupils at the beginning of the year. Antonia Gianelli was called. "You are an Italian?" "No." "Why, your father is an Italian." "Yes." "Is your mother American?" "No." And so she was told to bring her mother the next morning to have the matter settled. Next morning appeared Mrs. Gianelli, shawl over her head, Italian undoubtedly. Again the question, "Is Mr. Gianelli an Italian?" "Yes." "And are you an Italian?" Again the answer, "Yes." "Why, then Antonia must be an Italian." "No! No!" with much emphasis "She Irish—sho born in Boston!"—The Christian Register.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3 Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE SEASHORE CAMP MEETING.

It was our privilege to attend the opening service of the Seashore Camp Meeting on Wednesday evening of last week, and to spend the next day in attendance. The preacher for this year is Dr. E. C. Moore, pastor of our Government Street Church, Mobile, Ala. Since the congregations are largely made up of people who are already members of the church, the sermons we heard him deliver were addressed largely to those who are professing Christians. They were forceful utterances, laying emphasis upon the fundamentals of the Christian life.

The presiding elder of the Seashore District, Rev. W. M. Sullivan, who was in charge of the meeting was unavoidably kept away on Wednesday evening, but was on hand Thursday, Rev. M. B. Sharbrough, pastor of Main Street Church, Biloxi, serving in his place for the opening service. Among the preachers present while we were there, we saw Rev. Wm. Schuhle, Rev. W. W. Moore, Rev. W. L. Duren, and Rev. J. T. Lockhart. Others, we presume, came in later.

We were informed that every cottage on the Camp Grounds is occupied this year, and that the demand for houses largely exceeded the supply. Keller Lodge has been made considerably more comfortable, we were informed, and the restaurant, under the management of Miss Rowan, was serving good meals. There seems to be a general feeling, however, that there must be somewhat extensive improvements throughout the grounds before the historic spot can again be made especially attractive to the multitudes who attended the meetings in other days. We have no doubt that the trustees would gladly make such improvements as are needed if the money were available. It is very evident that some policy of improvement must soon be adopted if the place is to continue to serve the church in any large way.

It has often been suggested that the Camp Grounds could be made one of the most attractive centers in the whole church for connectional gatherings, and some efforts has been made, we understand, to enlarge the scope of its work. The Divinity School is a fine example of what can be done in this larger way when determination is shown to achieve success. It would be a reproach to a great church if this magnificent property should ultimately be allowed to pass out of our hands for the lack of means to make use of its evident and superior advantages. It is currently reported, with what foundation we unable to say, that the Knights of Columbus, an organization of the Roman Catholic Church, is anxious to secure possession of the property.

Although our stay on the grounds was necessarily very short, it was exceedingly pleasant, made doubly so by the delightful hospitality we enjoyed in the home of Rev. and Mrs. W. L. Duren. Brother Duren's family are spending the summer on the Grounds, Brother Duren himself taking only a short time each week from his duties as pastor of Rayne Memorial, New Orleans, to visit this delightful spot "across the lake." We do not know of a place where a more enjoyable vacation could be spent than on the historic Seashore Camp Grounds—the chief requirements for such vacation being time and a little money. As stated above, our stay was "necessarily" short.

UNIFICATION FROM A NORTHERN EDITOR'S VIEW POINT.

As a matter of information, we give below a recent editorial utterance in the Christian Advocate (New York) concerning unification. We have not seen in any of our own periodicals any statement concerning the negotiations that were suggested to our Commission by the Northern Commission following the action of the General Conference at Des Moines. The article is as follows:

"More than a year having elapsed since the General Conference of 1920 at Des Moines, Ia., took action with regard to bringing into one body the two great sections of Episcopal Methodism, it is proper to state what has been done or attempted since that time to promote such unification.

"The General Conference, it will be remembered, considered fully the plan transmitted to it by the Joint Commission, but, instead of taking final action upon it, referred it with other suggestions (made or to be made) to the Commission, which was reconstituted for the purpose of giving further study to the subject, and which was authorized to arrange with the representatives of the Methodist Episcopal Church, South, for holding a joint convention, in which both churches should be equally represented, and which should have the proposed plan and other suggestions before it for debate and action. The action of the General Conference was transmitted by letter on July 1, 1920, to Bishop E. D. Mouzon, chairman of the Southern Commission. Bishop Mouzon in his letter of July 17, acknowledging receipt of the communication, added, 'It now seems that there is no hope of the unification of American Mehodism by reorganization, and that the whole matter of the organic union of the two Methodisms has been indefinitely postponed.'

"On March 8, 1921, by direction of the Business Committee of the Methodist Episcopal Commission, a letter was sent to Chairman Mouzon with regard to arranging for a joint meeting. After consulting his fellow commissioners, he replied on March 24, expressing regret that other engagements made it impossible at that time for a conference between the business committees of the two commissions, and adding:

"'It is the opinion of our commission that we exhausted our authority when after long deliberation we agreed to a plan to be submitted to our General Conference. It seems now that our commission can do nothing more than present that plan to the General Conference in 1922, and await the action of the General Conference.'

"This regrettable decision would seem to be a bar to progress for the present. Meanwhile we do not believe that the members of the Methodist Episcopal Commission should conduct themselves as those who have no hope. We believe that substantial and lasting good came of the intercourse between the two commissions in the last quadrennium, even though the Plan which they formulated was found to be defective at important points.

"Our own Methodist Episcopal Commission should not allow the inaction of the Southern Commissioners to prevent them from doing all that is possible under the circumstances. They should meet, become acquainted with one another, take a serious look at the great problem, and determine upon a course of action. The action of the General Conference to which they owe their appointment was taken after full consideration, and was of high importance. The commissioners should try every means of making the wishes of the General Conference effective. It is due to the dignity of the great Methodist Episcopal Church, South, that on our side everything which was in the mind of our General Conference should be done.

"We repeat what has been said again and again in these columns, that we believe the rank and file of the two Methodist churches earnestly desire to have one church. Neither would absorb the other, but the two would flow together and mingle in one common channel as they did before they parted at the rock of offense seventy-seven years ago. Therefore we regret that any technical consideration deters the Southern Commissioners from making possible any further contacts on the subject, out of which by the grace of God some more excellent way might appear, and we do not think the Methodist Episcopal Church will begrudge any expense attendant upon doing its part to remove the stubborn obstacles which unification faces at the present juncture."

TEACHING BY TRACTS.

We take the liberty of calling attention to an advertisement in this issue of the Advocate of some tracts issued under the auspices of the Board of Christian Literature, with the hope that many of our people may take advantage of the opportunity to secure helpful tracts at a very low cost.

The Board of Christian Literature is charged by the General Conference with the duty of providing a suitable supply of tracts on the doctrine, history, polity, and evangelistic work of Methodism, for general distribution; and the Board is offering these tracts in keeping with these instructions. Every Methodist can become a teacher—if not a preacher—by distributing good literature, and we hope that the response to the work this Board is doing will prove that the church is ready to enter very actively upon this form of religious work.

PERSONAL AND OTHER NOTES.

Rev. E. L. Shettles, a presiding elder of the Texas Conference, has recently been visiting the scenes of his early life, near Ecru, Miss.

Rev. A. M. Trawick has been elected to the chair of Religious Education recently established in Wofford College, Spartanburg, S. C.

We have seen a statement to the effect that only three newspapers in Germany are reported to have made any mention of the recent notorious prize fight.

The old Southern University property at Greensboro, Ala., has been sold to the city of Greensboro, and will be used as the home of the Southern Military Academy.

Rev. A. D. Betts has retired as president of Payne College, Augusta, Ga., and Rev. R. S. Tomlin, who has been vice president, is in charge of the affairs of the institution.

Rev. George R. Stuart, pastor of First Church, Birmingham, Ala., who has recently been seriously ill, has recovered sufficiently to be able to go to Lake Junaluska, N. C., for recuperation. His physicians have prescribed absolute rest for him.

A report from Millsaps College is to the effect that the dormitories will be full to overflowing next session. The new athletic coach is on the ground, getting ready for the work that lies ahead of him, and every indication points to one of the most successful sessions in the history of the college.

We learn from a personal letter from a friend that Rev. Melville Johnson, who succeeded Rev. J. E. Stephens as pastor at New Albany, Miss., has made a fine beginning in his new charge. Brother Stephens, as has been announced, was elected to the chair of Religious Education in Grenada College.

Dr. R. J. Campbell, of England, is now on a tour of the United States.

Rev. J. W. Raper, of Kilmichael, Miss., reports that everything is moving along nicely on his charge.

It is announced that Sir William M. Ramsay, noted archeologist, will visit the United States this summer.

President Harding has greatly pleased the religious people of the United States by announcing that he will not play golf on Sunday.

Bishop Edwin D. Mouzon has been delayed in his departure for the Ecumenical Conference on account of the illness of his daughter.

Mr. Jasper T. Moses, well-known in connection with his work as publicity agent for the Federal Council of Churches, died suddenly in Mexico on June 8.

A recent investigation has shown that on an average fifty thousand people disappear each year in this country, of whom five thousand are never heard of again.

Mrs. R. T. Nolen, widow of the late Rev. R. T. Nolen, of the North Mississippi Conference, is now making her home with her son, at 8125 Poplar Street, New Orleans.

Miss Sadie Mossell, a colored woman, received the degree of doctor of philosophy at the recent commencement of the University of Pennsylvania. She is said to be the first woman of the colored race thus to be honored.

Dr. A. J. Weeks, editor of the Texas Christian Advocate and a delegate to the Ecumenical Conference, left for Europe on July 8. He will spend a month in touring the continent before the Conference convenes.

Postmaster General Will H. Hays is known as the "little Presbyterian elder" in President Harding's cabinet. It is said that he does not chew, smoke, or violate the Eighteenth Amendment, and that he "goes to church a lot."

If Mr. Henry Ford could do with all railroads what he has done with the one recently acquired by him, we wish he might early come into possession of all of them. He has increased the wages paid and made material reductions in freight rates.

A very fine program has been prepared for Laymen's Week at Lake Junaluska, N. C., August 8-13. The general subjects to be discussed are: "Christian Principles in Industrial Relations;" "Christian Labor Relations in Factories;" "How to Prevent Social and Industrial Waste," and "Christian Principles in International Relations." These subjects will be discussed by men who have a widespread reputation in the fields in which they are interested.

We have just received the following good news from Rev. F. N. Sweeney, of Franklinton, La.: "We have just closed a good meeting at Fitzgerald Church, Franklinton circuit, with twelve accessions on profession of faith, a Sunday school organized, four family altars erected, and the church greatly strengthened on all lines. There were fine congregations, notwithstanding the rains. Rev. L. W. Cain, of Franklinton, did the preaching, and it was well done."

All of the Conference Educational Secretaries west of the Mississippi Rover held a meeting with the General Secretaries of the Board of Education at Hot Springs, Arkansas, July 28 and 29, for the purpose of discussing the future plans of the Christian Education Movement. The whole policy of the Board with reference to extending and conserving the results of the movement was considered. One feature of the conference was a demonstration of the standard office and book-keeping equipment which will be used by the various Conference Educational Secretaries. A similar meeting of the field men east of the Mississippi River will be held at Blue Ridge, N. C., August 9 and 10.

Next Sunday will be used largely for presenting the claims of the Memorial Home, New Orleans, throughout the Brookhaven District, Mississippi Conference. This institution, as is well known, is doing a work for unfortunate young women that commends it highly to the sympathy and support of all our people. So far as we know, it is the only institution of its kind under Protestant auspices in this section of the country, and its mission of mercy has been a blessing to many unfortunate ones throughout Louisiana, Mississippi, and neighboring States. It is owned by our church and is under the direct and careful supervision of Rev. W. C. Childress, superintendent of our mission work in New Orleans, in co-operation with a board of managers appointed by the Louisiana, the Mississippi, and the North Mississippi Conferences. We bespeak for the representative of the Home in the Brookhaven District next Sunday a cordial hearing and a generous response to their appeals. Mrs. Luella Ramsey has been appointed field worker for the institution in the Mississippi Conference, and she will enter at once upon her duties. We know of no work that is more deserving of support than this which brings hope to those who have been cast out by the world.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. W. H. Mounger, Lexington, Miss., 2; Rev. T. B Thrower, Mathiston, Miss., 2; Rev. Olin Ray, Macon, Miss., 2; Rev. M. B. Sharbrough, Biloxi, Miss., 4; Rev. J. W. Raper, Kilmichael, Miss., 4; S. E. Coxe, Watson, La., 2.

TOPISAW CAMP MEETING.

Dear Brother Carley: Please announce in the Advocate that the Topisaw Camp Meeting will begin on August 12, conducted by Rev. Geo. H. Thompson, of McComb City, and Rev. D. E. Vickers, of Meridian. All the preachers are invited to come and help us enjoy the meeting. Let all pray for a great time.

H. E. Raley, P. C.

THE OVERLOADED MAN.

In the good old days of Methodism, when the circuit rider had twenty appointments, he did little else than preach. In order to fill all his appointments he had to preach on many week nights. Incidentally, as he rode from neighborhood to neighborhood, he visited among his people, but it was practically impossible for him to visit in all the homes. His opportunities for study were limited, but he needed only one or two new sermons a month, and, as he was sent to a new circuit almost every year, twenty-five to fifty sermons were sufficient for a lifetime. By preaching often from the same texts he became a strong preacher. One who knew Bishop Marvin well has said that the Bishop made his great reputation as a preacher on about twenty sermons.

Now the pastor is literally a beast of burden. He must have each week two new sermons. If he is suspected of preaching an old sermon he is discounted and called lazy. Then he must have a sermonette for prayer-meeting, and be prepared to discuss the Sunday school lesson and the Epworth League topic. He must also have lectures on popular themes and addresses for special occasions. If he fails to visit all of his people once a quarter he is pronounced a poor pastor. He must be ready to visit all the sick and officiate at numerous funerals and weddings.

He is expected to know all about his Sunday School, Epworth League, Woman's Missionary Society, and be on good terms with the Boy Scouts, Y. M. C. A., and other organizations. While his stewards may help, still the pastor is held responsible for the collections and for leadership in building churches. Then every annual conference secretary and connectional officer writes him with special requests three or four times a year. Last but not least, the editor of his conference organ expects the pastor to promote the circulation of the paper. Of course, he must read a dozen papers and reviews and all the new books, and be prepared to discuss every subject from farming to Bolshevism.

In order to be half-way human he must cultivate the acquaintance of his own family, assist in various domestic affairs, and he is subject to interruptions at all times and by all kinds of people, from the tramp to the committee of citizens, who seek favors or advice.

He must study, pray, and be good natured and religious under all circumstances. The wonder is that he can do and endure so many things and still be sane and loving and kind.

When all of these duties and activities are considered, the work of a faithful pastor seems overwhelming. And yet how can he omit any or many of these things? He must be about his Father's business and that touches every side of human life. To be sure, his stewards and other laymen help, and, in some instances, relieve him of the financial burden, but even then he must keep his hand on all these activities in order that they may be spiritualized and rightly related.

We should be profoundly glad that there are men, called of God and helped by the Spirit, who can, on meager salaries, endure all these things. A faithful pastor must be the hardest-worked man in his community, and yet, with divine help and the co-operation of the best men and women in the world, these pastors are happy and do not complain. Let us pray more for them and co-operate more fully to establish the Kingdom of which they are the human representatives.—Arkansas Methodist.

SUNDAY LABOR.

An infidel farmer wrote a letter to Horace Greeley when he was editor of The Tribune:

"Sir: I have been trying an experiment. I have a field of corn which I plowed, planted, and cultivated on Sunday. I harvested the crop on Sunday and hauled it to my barn, and I find I have more than my neighbors who would not work on that day because of conscientious scruples."

To which the editor replied in one sentence: "N. B. God does not always settle his accounts in October."

No; nor in the spring or summer. Thoughtless people sometimes run up a big debt against God, and imagine that after the account has stood for a long time it will be outlawed or forgotten. But it never is. In the end every account has to be paid, usually with accrued interest.—Editorial in Forward.

ONE ASTRAY.

An American bishop related the following: "A youth belonging to a Bible class thought fit to discontinue his attendance. The class assembled, but his place was empty, and the leader looked for the familiar face in vain. He could not be content to conduct the Bible reading as usual, ignorant as to the condition and whereabouts of the missing one. 'Friends,' said he, 'read, sing and pray; my work is to seek and find a stray sheep' and he started off on the quest. The stray sheep is before you," said the bishop to his hearers, "my teacher found me, and I could not resist his pleading."—The Expositor.

LITTLE RAINDROPS.

Make the grass grow. Make the potatoes sprout. Make the trees leave. Make the corn mature. Make the flowers bloom. Make the apples ripen. Make the wheat—but! Make a prosperous church look like less than thirty cents on Sunday morning. Isn't it queer?—Church Pointers.

O ye Mountains, and Hills, bless ye the Lord;
Praise Him, and magnify Him forever
—Book of Common Prayer.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Miss SUSIE BYRD was born August 13, 1891, near Basin, Miss., and spent the 29 years of her life there. She was a real blessing. She joined the M. E. Church, South, at an early age, and was loyal unto death. She loved the work of the church and was an efficient Sunday school teacher. Her presence was noted every Sunday for a number of years; and when health failed, her heart went out for the ones she had tried to lead to Christ. Surely the God she loved will honor her efforts. She was so kind and good to her widowed mother, who found great comfort through the efforts of this good child. How beautiful was her life! But God who loved her best called her home June 27. We laid her body in the family cemetery near Salem church. Her life lives on with us while her soul rests with the God she loved and served. Heaven has one angel more, earth one less; but our eyes are turned toward the place she has gone and her hand beckons us to a home where parting never comes. Her pastor,

VAN R. LANDRUM.

ROSANELLE JONES was born June 20, 1903, at Hurley, Miss. She joined the M. E. Church, South, two years ago, and her life proved her love for God. On December 18, 1920, she was married to Lonie Baria, and they lived happily together, but sickness came. All that skilled physicians and loving hands could do brought no relief, and on July 11, God called her home where pain is a stranger and sorrows never come. She kept the Epworth League Quiet Hour Covenant as long as she could read, then had some one read for her. She was faithful to her church in every way. Her beautiful alto voice will be missed so much when the choir sings, but she is singing in that choir that shall never cease.

I cannot say, I will not say,
That she is dead; she is just away.
With a cheery smile and wave of the hand
She wandered into the heavenly land,
And left us dreaming how very fair
It needs must be since she is there.

Her pastor,

VAN R. LANDRUM.

MARRIED.

On Thursday, June 30, 1921, at 6:30 p.m., at the home of the bride's mother, Mrs. J W Prouty, Daleville, Miss., Mr. CARLIN ALMAN GRAHAM, of Quitman, Miss., and Miss DORA ELIZABETH PROUTY, Rev. W. J. Walters, pastor of the Methodist Church, South, officiating. After the ceremony which united this happy pair, they left for Quitman, where they will make their future home.

THE UNCERTAINTY OF LIFE.

By George E. Bass.

"Let me die the death of the righteous, and my last end be like his."

The length of our days in the land of the living is of short duration and uncertain. In the midst of life there is death all about us. We are "like the grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth." "The days of our years are three score years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; it is soon cut off, and we fly away." The death angel is ever present, ready to snatch some one from a circle of faithful friends and loving relatives. To put trust in a future lengthening of our days upon the earth on the part of God, is like claiming something that does not yet belong to us. Only the moment that we are now living is ours, and ere it ends we may have departed this life; we may be meeting our God face to face to give an account of all the deeds done in the body and of all the thoughts that have passed through our brain. The uncertainty of life makes it necessary for us to be prepared for death at all times. We know that it may come "like a thief in the night" when we least expect it. If our preparation has not been made before the summons comes, it may be too late. We may not be granted a death-bed repentance. All cannot have this special privilege. We ought not to depend upon it for the future welfare of our soul.

Our stay on the earth is to prepare us for the future life that lies beyond the grave. Our experiences here are making us either better or worse, and consequently are preparing us for either heaven or hell. The way that we are now living is largely determined by our attitude toward life. What is our viewpoint? What things count for most in the life that we lead? Are we given to placing a higher value on the material needs of man than on those of his spiritual nature? We need to devote our time to spiritual matters first, and to material affairs afterwards. If either of these needs has to be neglected, let it not be the spiritual. We ought not to devote all of our time to gaining money, fame, honor, food, clothing, etc., or to having what is called a good time. These things are of a secondary nature, and however necessary some of them are in life, they are unworthy of receiving all our best thought, time, and action. We are told that if we will seek first the kingdom of God and his righteousness, all these things that are necessary will be granted unto us.

The earthly compensation of living an upright life is dying a noble death. We should all want to die worthily. The difficulty in doing this is that we must fulfil the law and die as we have lived. If we would die worthily, we must prepare for death in the midst of life. Then our death shall be like that of the many great and good men of the past who stand ready to greet us in glory. Let us take these words of wisdom to heart and hearken unto them in time while we are living in the light of the present day.

Black Hawk, Miss.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles District—Third Round.

Opelousas, July 31, a.m.
Eunice Ct., at Reaves, July 31, p.m.
Morgan City, Aug 7, a.m.
Franklin, Aug. 7, p.m.
Lake Charles, Aug. 14.

C. A. BATTLE, P. E.

Monroe-Ruston Dist.—Third Round.

Bonita, at Bartholomew, July 30, 31.
Farmerville, at Greenville, Aug. 4.
Waterproof, at Wesley, Aug. 6, 7.
Eros, at Douglas, Aug. 9.
Oak Grove, at Pioneer, Aug. 11.

K. W. DODSON, P. E.

Alexandria Dist.—Third Round.

Natchitoches, July 31.
Boyce, at Tioga, Aug. 7, a.m.
Pineville, Aug. 7, p.m.
Campti, at Clarence, Aug. 13, 14, a.m.
Colfax, at Colfax, Aug. 14, p.m.
Provencal, at Provencal, Aug. 16.
Liberty and Oak Grove, at Center Point Camp Ground, Aug. 18.
Columbia, at Boeuf River, Aug. 20, 21.
Alexandria, Aug. 28.

W. L. DOSS, JR., P. E.

Baton Rouge Dist.—Third Round.

Natalbany, at Lee's Landing, July 31, p.m., and Wesley, a.m.
Denham Springs, at Live Oak, Aug. 6, 7, a.m.
St. Francisville, at New Hope, Aug. 14, a.m.
Olive Branch, at Camp Ground, Aug. 17, p.m.
Pine Grove, at Camp Ground, Aug. 17, p.m.

J. W. LEE P. E.

Shreveport Dist.—Third Round.

First Church, Shreveport, Fri., July 29.
Sibley, at Pine Grove, Sat., July 30.
Minden, Sunday, July 31.
Haynesville, at Colquitt, Aug. 6, 7.
Pelican, at Mitchell, Wed., Aug. 10.
Ringgold, at Rocky Mount, Aug. 13, 14.
Bienville, at Burke Place, Sat., Aug. 20.
Castor, at Ashland, Sun., Aug. 21.
Plain Dealing, at Concord, Aug. 27, 28.

R. H. WYNN, P. E.

New Orleans Dist.—Third Round.

City Missions, at Mary Werlein, July 29, p.m.
Donaldsonville ct., July 31, p.m.
Plaquemine ct., Aug. 1, p.m.
Epworth, Aug. 2, p.m.
Louisiana Avenue, Aug. 3, p.m.
Carrollton Avenue, Aug. 4, p.m.
Second Church, Aug. 5, p.m.

J. G. SNELLING, P. E.

PASTORAL VISITING.

By Rev. W. R. Lott.

When a young minister is ordained a deacon or an elder in the Methodist Church he is strictly exhorted to be diligent in the pastoral oversight of his people, especially the sick, the poor and impotent. Experiences of many have taught them that it is not best to restrict their visiting to these classes, but that better fellowship and influence are secured if all members are included in this work: the poor, the rich, the lame, the halt, the sinner and the saint. This is very important work of the pastor, but it takes more courage, consecration and tact than any of the other duties which he has.

Books, helpful books, on pastoral visiting as I see it are scarce. It may be that so many of us are weak at this point that there is not enough success to inspire books of that nature. I realize that it is a work so varied in intricacies, so delicate in its demands, and also a work that calls for a spiritual outlay that to write of it or lay down rules for it would be difficult indeed. How, when, and with what motive should a minister go from house to house? Those are questions doubtless many ministers in their weary moments would be delighted to have answered.

Our church, with its ministerial oversight demands it, but is it often discussed in conferences, General, Annual, district or quarterly? Here is an important part of the minister's work on which he is seldom called to report, hardly ever hears discussed; yet it is so important that ministers are often designated as acceptable or not in proportion to their proficiency in it. It does seem that it would be helpful to have this work freely discussed in detail; let older ministers give their experience and advice, telling of their mistakes and successes. How much appreciated and how helpful it would be!

As before stated, it is a drain on spiritual resources, terribly so, if one does not have the spirit of Christ in going and also His motive. There are several motives in doing pastoral work: to become informed as to the name and residence of the people; to know their physical surroundings, and, last, to converse and instruct on matters purely spiritual.

A minister on going into a charge will be influenced more by the first motive than any other. He must know his people before he can serve them effectively. He has desire to know their names, both of children and parents; this will locate them in his mind and then he connects them in his own mental way with the church. But he must remember that this is only a means to an end. The census taker is more efficient in this than he is.

The physical and the spiritual are so closely interwoven that, to a great extent, they are interdependent. The Master knew that when he healed so many sick people, for then he reached their sin-sick souls. A minister will visit his people when they are sick, and he will visit them when they are not sick, depending on how much he really loves them. There is a pitfall here; a minister is not a physician, he is a shepherd. How deplorable it is when a pastor sees his people only as sick in body or well in body! Did you ever notice how often we ask people of their physical health as if that was what we were more interested in than anything else?

The chief motive in visiting from house to house should be to be of benefit in spiritual things. A minister is not a news carrier; he is not a gossiper, or at least he is not as well equipped for that by practice as many of his congregation doubtless are. Pastoral visiting must be raised to the dignity and the worth of the cause represented, or it is the puttering deeds of a sycophant. When a man called of God to be a shepherd of a flock of his children leaves his place of prayer and meditation, he can go out with the assurance that the Holy Spirit will open the hearts of the people for him to converse of holy things—the church, God's love for them, the growth of the spiritual life, and the matchless theme of redemption.

There is more need for equipment for effective pastoral visiting than there is for preaching. A man can preach without being tender; he can be a denunciatory prophet; but he cannot visit the sick, the down-hearted, the sinful, without tenderness. He can preach without a knowledge of human nature, for he can, parrot-like, repeat the beatitudes; but he cannot touch the various strings of life and make them vibrate unless he knows their individual attributes. No doubt the ministry is one in its cry for more power and influence over the individual lives of the people. Oh, for some magic wand to carry to transform, to attract! Let us search in every court and land and here we have it! It is in the flower garden of God: "Beloved, let us love one another, for God is love."

Holly Springs, Miss.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Third Round.

Cockrum, at Cockrum, July 30.
Shuford, at Eureka, July 31.
Arkabutla, at Sarah, Aug. 6.
Crenshaw, Aug. 7.
Sardis ct., at Terza, Aug. 13.
Tyro, at Emory, Aug. 13.
Mt. Pleasant, at Marshall Institute, Aug. 14.
Courtland, at Chapel Hill, Aug. 20.
Crowder, at Oak Grove, Aug. 21.
Olive Branch, at Mineral Wells, Aug. 27.
Horn Lake, at Eudora, Aug. 28.
Batesville, Sept. 4.

R. A. MEEK, P. E.

Greenville Dist.—Third Round.

L. and Robinsonville, July 31, 11 a.m.
Tunica, July 31, 8 p.m.
Jonestown and Rich, Aug. 7, 11 a.m.
Merigold and Alligator, Aug. 7, 8 p.m.
Benoit and Beulah, Aug. 14, 11 a.m.
Glen Allen, Aug. 14, 8 p.m.
Greenville at pleasure of charge.

Other conferences of this District have already been held. The Education Movement has reached a place of enthusiasm that provokes from the P. E. but one expression, "It is a great honor to be associated with such men as are found both in the pastorate and in the rank and file of the charges of the Greenville District." Finances better than usual at this time of year. The work of the District is unusually satisfactory. Let the third round continue the good work. JAMES H. FELTS, P. E.

Aberdeen Dist.—Third Round.

Nettleton, at Evergreen, July 30, 31.
Smithville, at Smithville, Aug. 6, 7.
Tremont ct., at New Bethel, Aug. 7, 8.
Greenwood Springs, at Pleasant Grove, Aug. 13, 14.
Buena Vista, at Boone's Chapel, Aug. 16.
Woodland, at Palestine, Aug. 18.
Fulton, at Vanburen, Aug. 20, 21.
Salem and Oakdale, Aug. 25.
Toccopola, at Tula, Aug. 26.
Randolph, at Hunter's Chapel, Aug. 27, 28. T. H. DORSEY, P. E.

Greenwood Dist.—Third Round.

Swift Town, at Lotus, July 31.
Moorehead, Aug. 1, p.m.
Ruleville, at Ruleville, Aug. 7, a.m.
Inverness, at Inverness, Aug. 7, p.m.
Drew, at Sandy Bayou, Aug. 14, a.m.
Tutwiler, at Tutwiler, Aug. 14, p.m.
Schlater, at Schlater, Aug. 17, p.m.
Sunflower, at ———, Aug. 21.
Phillipp, at Phillipp, Aug. 24, p.m.
Lambert, at Belen, Aug. 28.
Minter City, Sept. 4.

S. L. POPE, P. E.

Grenada Dist.—Third Round.

Winona ct., at Bethesda, July 29.
Poplar Creek ct., at Shiloh, July 30, 31.
Sallis ct., at Shroek, Aug. 6, 7.
Waterford ct., at Asbury, Aug. 11.
Ashland ct, at Wesley Chapel, Aug. 12.
Lamar ct., at Harris Chapel, Aug. 13, 14. R. A. TUCKER, P. E.

Corinth Dist.—Third Round.

Tishomingo ct., at Paradise, July 30, 31.
Golden ct., at Dennis, July 31, night; Q. C., Aug. 1, 8 a.m.
Bursville ct., at Jacinto, Saturday, Aug. 6.
Mantachie et., at Shiloh, Wednesday, Aug. 10.
Marietta ct., at Ozark, Thursday, Aug. 11.
Mooreville et., at Andrew's Chapel, Friday, Aug. 12.
Silver Springs ct., at Paul's Chapel, Aug. 20, 21.

N. B.—Let Pastors give special attention to Questions 9, 10, 11, and 12; and be prepared to make full reports. No. 9 requires a written report.

J. B. RANDOLPH, P. E.

Columbus Dist.—Third Round.

Columbus, Central Church, July 31, a.m.
Artesia, July 31, p.m.
Brooksville, at Pope's Chapel, Aug. 6, 7.
Crawford and Shafers, at Crawford, Aug. 7, p.m.
Cedar Bluff, at Pearson's Chapel, Aug. 10.
Mayhew and Sessums, at Kilgo, Aug. 11.
Caledonia, at Flint Hill, Aug. 13, 14.
Sturgis, at Pleasant Hill, Aug. 18.
Koselusko ct., at Marvin's Chapel, Aug. 20, 21.
Koselusko station, Aug. 21, p.m.
Longview, at ———, Aug. 24.
McCool, at Chapel Hill, Aug. 27.

A. T. McILWAIN, P. E.

Sunday School

LESSON FOR JULY 31.

Topic: A Year's Teaching at Antioch.

Scripture Lesson: Acts 11:19-30; 12:25.

Golden Text: "For a whole year they assembled themselves with the church, and taught much people." Acts 11:26.

Home Readings: Monday, Paul Teaching at Antioch, Acts 11:19-26; Tuesday, Paul's Charge to Timothy, I Timothy 4:6-16; Wednesday, Paul Urges Us to Pray, I Timothy 2:1-7; Thursday, Paul Urges Us to Give, I Cor. 16:1-9; Friday, Paul Provides Help for the Poor, Acts 11:27-30; Saturday, Paul's Idea of Our Daily Duty, Romans 12:9-21; Sunday, The Precepts of the Lord, Psalm 19:7-14.

Teaching Points.

1. Persecution of the church is a bitter experience—but it is nearly always a fruitful period in bringing people to Christ.

2. Any unusual event always attracts attention; when an investigation is to be made, it should be made by a good man—such as Barnabas was.

3. The real disciples of Christ are always ready to help those who are in need, just as the early Gentile Christians sent famine relief funds to the church at Jerusalem.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The past few days were spent at Cold Springs church, Harrisville charge. We had a good time. The folks came to the church and we did the hardest work we knew how.

Six or more people prayed and testified in public. A Cradle Roll was instituted—the material gotten and started while on the grounds. A Sunday school was organized and we had the satisfaction of feeling that there was something permanent left behind. Several promised to be at the next Circuit Institute.

Three babies were baptized. One man and a beautiful little girl were received into the church on profession of faith, and another joined by letter.

The congregation at Crystal Springs has moved into their new building and the old building has been sold to a Negro congregation and is being torn down and moved. This is a beautiful building and the congregation is proud—and they have a right to be.

Who would like to have experienced help in putting on boys' camps next summer for the town or church or boys' class? I am interested and will be glad, as far as I am able, to furnish you help if you desire it?

How about your training class? You furnish the students and we will furnish the instructor.

Pray for the work and the workers.

JOHN C. CHAMBERS.

TAKE A REST THIS SUMMER.

By Elmer T. Clark.

George Ade recently gave us this good advice: "Move around before the ivy begins to climb up your legs." He said that a rolling stone may gather no moss, but it wears off the rough edges and gets a lot of polish. Anyway, who wants to be covered with moss?

George Ade was right. In these days of rush and worry the busy man owes it to himself, to his family, to his business, to the social order to throw off his cares and anxieties for a relaxing spell.

No matter how efficient you may be, a summer outing will make a better man of you. This will mean a change of environment, scenery, and experiences. No man can really relax in the environment of his daily toil.

The church has an interest in this matter—and believes in vacations for all people, not only because it is their due and will contribute to their general well-being, but also for the very prosaic and practical reason that it will make the people better and more efficient church workers.

Accordingly, the church urges all Methodists to move about a bit this summer. And it has also provided the place for them to visit.

Lake Junaluska, in North Carolina's "Land of the Sky," is the place.

Surrounded by the everlasting hills of the Blue Ridge and the Smoky ranges, it is a place of beauty and a joy forever. There it is always springtime. There are no sultry and oppressive days; the nights are chilled by the mountain breezes.

The Lake has everything that people ought to have. There are fine hotels—and moderate-priced ones. There are mountains to climb and modern highways on which to motor. You can pull an oar and paddle a canoe on the broad expanse of crystal water—or you can get the result and escape the exertion by taking a motor craft or the lake steamer.

The old swimmin' hole of our boyhood days was never like the swimmin' hole at Junaluska. They call it a "bathing beach," I believe, but to the average man it will always be a delightful reminiscence of the old mill pond where he used to "hang his clothes on a hickory limb."

The new golf course is a beauty. So if you are addicted to "the ancient Scotch vice" just bring along your brassic and your cleek. There is a professional in charge of the links, and daily the course is thronged with enthusiastic players. They start the day with eighteen holes, then they plunge into the lake, and then they are "as fit as a fiddle" for the rest of the day.

But there are other attractions at Junaluska for the serious minded. It is not all frolic and play, for here one may hear the choicest music, listen to lectures by noted men, sit in on discussions of pressing problems if he chooses.

In the course of a season there will be more prominent men of church and State appearing on the platform at Junaluska than will likely visit the average southern town in a decade.

This will be especially true during Laymen's Week from August 8 to the 13th inclusive. This is the time when the clans from the pews will gather in full force.

They'll have their inning then. They will play as much as they please and they'll "let the eagle scream" to their heart's content. All the problems in which they are peculiarly interested will come up for discussion—and they will do their own discussing.

And those who are so fortunate—and so far-seeing—as to be present will go back to their homes rejuvenated in heart and head. They will be more capable in their business, in the work of the church, and in the art of living.

Laymen's Week at Lake Junaluska will make a Master Layman of any man.

CENTENARY GIVING TO DATE.

Reports on Centenary payments to June 30 show a total of $11,349,722. This does not take into account credits, but does include amounts paid by Sunday schools and Epworth Leagues. The total amount pledged, not including credits, is $36,919,166, hence we have paid but thirty per cent of our pledges. The Virginia Conference leads in amount paid, with a total of $987,216. In percentage of pledges paid, the Pacific Conference leads, its percentage being 46.7. In the face of adverse financial conditions, the payments to date for 1921 compare favorably with 1920, but we are far below the amount due to this date. The next few months should show a large gain in amount paid, and in this special effort every Methodist congregation and every member who made a Centenary pledge should have a part.

In these days half our diseases come from neglect of the body in overwork of the brain.—Lytton.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

SNAPSHOT OF A MISSIONARY'S LIFE.

You were in my thoughts a few days ago—of course you are on my prayer list too—until I wanted to write you how God has led me in the ministry of intercession. (But I felt you were too busy for such a personal letter from me.) Nevertheless there is one answer to prayer I have received this year which I feel ought to be told to help others. If I had the pen of a ready-writer I would send it to the Voice.

I have been led to four hours a day of praise (the first hour) and intercession, and five hours on Saturdays. I have nearly two thousand, four hundred names of workers in all fields, and friends on my prayer list, weekly.

God has put India on my heart especially. I daily ask the Holy Spirit's guidance as to whom to write and for whom to pray. I cannot express in words the wonderful praise and joy of the hours spent with God, face to face, pleading for his passion for these lost souls, the "fellowship of his sufferings" for them. Paradoxical as it sounds, the deeper I enter into the fellowship of Christ's sufferings for the multitude who never have had a chance to know him, the more rapturous is the joy that floods my soul.

I have the Methodist Episcopal Mission in India with nearly one thousand names as my special in prayer. (Though the world is my parish and I have a country or more daily as special in my world trip.) Last January, the 7th, I wrote Miss Phoebe Emery, an evangelistic missionary of Moradobad, India, I was praying for her especially. God wonderfully used my prayer that day and then let me hear about it. I often know through the Spirit that he is working. But it helps it to know, sometimes, just how.

I quote from Miss Emery's letter in answer to mine:

"Your letter of January the 7th received to-day (Feb. 28), and on reading it I could only bow my head and worship at the thought of the goodness and greatness of God—On last January the 7th I was out in the villages as usual (She spends all of her time travelling from one village to another in an ox-cart and living in a tent) when I received a remarkable uplift and filling of the Spirit. We had wonderful meetings every where. In several villages the people broke down and wept aloud at the story of the cross. As I went from village to village that day in my ox-cart I had an abundant opportunity for reflection and prayer as we jogged along, and I also had the powerful assurance that the whole secret of the day's success lay in the fact that some one was engaged in special intercession for me. With this in mind I meditated much upon the wonderful power of intercession, and a little poem on Intercessory prayer just seemed to write itself. I did not know you by name at the time, but I did know that you were praying for me. The poem might have been named "To Belinda Barcroft." It was published in the Indian Witness (a paper I take for my prayer list there).

The poem:

"When the battle is long and I am weary with strife,
When legions of sin and evil are rife,
I feel—and new courage flows into my life—
That you are praying for me.

When victory comes out of seeming defeat
And the dark lowering clouds shine with rainbows replete,
'Tis then that I feel—and the assurance is sweet—
That you are praying for me.

I'll gird tighter my armor and advance in the fight,
With a strong heart and brave I'll battle for right,
I'll blanch at no danger and quail at no slight
If you will keep praying for me."

The rest of the letter is fine but I did want you to see how God has led and answered me and rejoice with me. It is not easy to be an intercessor. But God has made it my work now. I seek daily guidance for whatever he wants me to do to answer my prayers.—Bulletin.

Concerning Our Missionaries.

On August 18 on the Empress of Asia, of the Canadian Pacific Steamship Company, sixteen of the Council's missionaries will sail for the East. The party includes the following: Miss Lochie Rankin, Miss Clara Steger, Miss Kate B. Hackney, Miss Janie Watkins, Miss Nell Drake, Miss Nina Stallings, Miss Ella M. Hanawalt, Miss Jessie Bloodworth, Miss Louie Lillian Knobles, Miss Mary Dill Overall, Miss Annie Justice Hanson, Miss Alice E. Furry, Miss Lynda Bray, Miss Annette Gist, Miss Mabel Cocke, and Miss Mary Vick Mauk. Of this number seven are old missionaries returning and nine are new missionaries going for the first time. The prayers of all the women of the Church are asked for this missionary party.

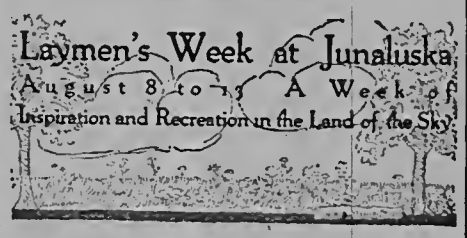
On June 7 Miss Sieu E. Yui, of Huchow, China, received her degree of B. S. from George Peabody College for Teachers, Nashville, Tenn. Miss Yui has been in America three years, having attended Scarritt Bible and Training School the first year and Peabody the last two years. Miss Yui has taken high rank as a student and a Christian and has the love and esteem of the teachers and students. The Kansas City District has made possible Miss Yui's study in America. She sails for China on the Empress of Russia on July 21 and will teach at Laura Haygood Normal School in Soochow.

During the summer the following missionaries of the Council will be returning from the East: Miss Emma Lester, Miss Julia Wasson, Miss Muriel Smith, Miss Kate Cooper, Mrs. Julia Gaither, and Miss Mary Blackford.

First Report From Our New Evangelistic Plant.

(Extract from a letter from Miss Mamie Myers, of Seoul, Korea, May 18, 1921.)

The work in the Seoul Evangelistic Plant is most fascinating, and it grieves me that I have no one to help me. We have one hundred and sixty-two young women here daily. They are studying music, English, Bible, Chinese, arithmetic, and Japanese, singing, and foreign sewing. There are seven Korean teachers. I have two sewing classes in the afternoon and choir classes. The young women I have in the morning are Kodung graduates, and they are a fine start for all the work. Nearly half of the students are from wealthy homes. We charge fifty sen (twenty-five cents) a month fees and one dollar for music and one dollar for practice fee. Night school starts May 23. They have clamored for one until we can refuse no longer. We have had a few big night meetings. Our Seoul District Conference met here May 12 and 13. All the delegates stayed with us.—Council Bulletin.



DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania St., telephone, Uptown 1105;; office, 327 Carondelet St., telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence St., telephone, Hemlock 2461.

Rev. C. D. Atkinson, Parker Memorial, residence, 734 Nashville Ave., telephone, Uptown 447.

Rev. H. T. Carley, editor, New Orleans' Christian Advocate; residence, 1125 Fern St., telephone, Walnut 1238; office, 512 Camp St., telephone, Main 4373.

Rev. W. C. Childress, Sup't City Missions; residence, 815 Washington Ave., telephone, Uptown 495.

Rev. W. L. Duren, Rayne Memorial; residence, 1421 Constantinople St., telephone, Uptown 1188.

Rev. J. D. Harper, McDonoghville, La.

Rev. R. H. Harper, First Church; residence, 5830 Prytania St., telephone, Uptown 329.

Rev. H. N. Harrison, Felicity; residence, 1818 Chestnut St., telephone, Jackson 1753.

Rev. W. D. Kleinschmidt, Louisiana Avenue; residence, 1110 La. Ave., telephone, Uptown 2805.

Rev. G. V. Romano, Italian preacher; residence, 1319 N. Rampart St., telephone, Hemlock 468.

Rev. Jno. T. Sawyer, superannuate; residence, 1232 St. Mary St., telephone, Jackson 1404.

Rev. J. E. Selfe, Epworth; residence, 438 S. Scott St.

Rev. Ellis Smith, Carrollton Avenue; residence, 1125 Fern St., telephone, Walnut 1238.

Rev. Marion Browning, Mary Werlein Mission; residence, 1026 Tchoupitoulas st.; telephone, Main 247.

Rev. C. C. Wier, Algiers; residence, 236 Olivier st.; telephone, Algiers 138.

Stephen S. Thomas, Conference Centenary Secretary-Treasurer; residence, 1432 Fern st., telephone, Walnut 2899-W; office, 327 Carondelet st., telephone Main 5688.

FROM WEIR, MISS.

I should like, as an humble layman in our church at Weir, to occupy a few lines in our Advocate just to tell the Advocate family of a gracious revival which has just closed in the Methodist church at Weir under the able ministry and evangelistic zeal and earnestness of our pastor, Rev. W. L. Storment, of Ackerman, who was certainly directed and empowered of the Holy Spirit in this wonderful meeting which stirred and lifted the whole town and community as has not been done for 25 years.

Brother Storment began the meeting on Sunday, July 3, and continued throughout the week, doing the preaching himself, bringing at every service a message of power that reached all hearts. He is a truly great preacher, and believes in the old-time power of the Holy Ghost. Well, it came in convincing and convicting power in this meeting. About 20 persons united with the church and the whole town and community is now on a higher spiritual plane.

The Baptist pastor, Rev. H. M. Whitten, and the members of the Presbyterian congregation deserve much credit for their faithful co-operation with our Methodist people in this meeting. It was really a meeting for the whole town and surrounding country, as all appreciated the broad, brotherly spirit of the preacher and readily fell in line.

The preeminent thing now should be a campaign of soul-winning, for "the Gospel of Christ is the power of God unto salvation unto every one that believeth." As a co-worker with my pastor in our church for the onward march of the Kingdom, I am persuaded that I can better do the work now that my church has asked me to do since this meeting. This, too, is the prevailing sentiment and conviction of the whole community.

JAMES H. McKINNON.

MORE THAN EIGHT THOUSAND SPECIALS.

The Bureau of Specials of our General Board of Missions reports that Specials aggregating $8,407,796 are now carried by churches, Sunday schools, Epworth Leagues, Sunday school classes and individual members of our church. The total number of specials is 8,132. By far the larger number of these have been assigned since the beginning of the Centenary campaign, for early in 1910 the total amount of regular specials was less than $1,500,000. Since January 1, 1921, specials to the amount of more than $1,500,000 have been assigned. The goal for 1921 is $10,000,000 in Specials, a record worthy of a great church. This goal ought to be reached. Churches, Sunday schools, Epworth Leagues and individuals have now their opportunity to relate themselves to some special field or to some missionary in the foreign or home field. These Specials are available in amounts from $10 to $100,000. Churches, Sunday schools or individuals can use their present Centenary pledges as Specials, and the amount of the pledges can be increased, or new pledges made.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Gallman ct., at Old Crystal Springs, July 30, 31.
Crystal Springs, July 31-Aug. 1.
Pleasant Grove et., at Pleasant Grove, Aug. 2.
Adams et., at Ebenezer, Aug. 7.
Topisaw ct., at Holmesville, Aug. 18.
McCalls et., at Bethel, Aug. 26.
McComb, Centenary, Aug. 28, 29.
McComb, South and East, at Bethany, Aug. 28.
Bogue Chitto and Norfield, at Bogue Chitto, Sept. 4, 5.
Wesson ct., at Beauregard, Sept. 4.
Scotland ct., at Gallatia, Sept. 7.
Monticello ct., at Georgetown, Sept. Sept. 11, 12.
Bayou Pierre, at Sweet Water, Sept. 17, 18.
Hazlehurst, Sept. 18, 19.
Barlow ct., at Lebanon, Sept. 24, 25.

Please be ready to answer Questions 9, 10, 11 and 12.

H. M. ELLIS, P. E.

Seashore Dist.—Third Round.

Moss Point, July 31.
Escatawpa, at Big Point, 7:30 p.m., July 31.
Americus, at Cross Roads, Aug. 6, 7.
Carriere, at Wesley Chapel, Aug. 13, 14.
Mentorum, at Pine Grove, Aug. 20, 21.
Logtown, at Westonian, Aug. 27, 28.
Picayune, Monday, 7:30 p.m., Aug. 29.
Poplarville, Tuesday, 9 a.m., Aug. 30.
Lumberton, Tuesday, 7:30 p.m., Aug. 30.
Coalville, at Coalville, Sept. 3, 4.
Pass Christian, 7:30 p.m., Sept. 4.
Gulfport, Wednesday, 7:30 p.m., Sept. 7.
Gulfport circuit, at Waveland, 7:30 p.m., Thursday, Sept. 8.
Dedicate Bethel Church on Coalville circuit, Sept. 11.
Wiggins, 7:30 p.m., Sept. 11.
Biloxi, Wednesday, 7:30 p.m., Sept. 14.
Lyman, at Beulah, 11 a.m., Friday, Sept. 16.
Brooklyn, at Stillman, Sept. 17, 18.

Brethren, please see to it that Questions 9-12 are answered "in full." Let Question 9 include amount pledged for Educational Movement.

W. M. SULLIVAN, P. E.

Hattiesburg Dist.—Third Round.

Richton, at Blodgett, July 31.
Oloh, at East Columbia, Aug. 4, 11 a.m.
Sumrall, Aug. 7, 11 a.m., 7:30 p.m.
Silver Creek, at Silver Creek, Aug. 11.
Seminary, at Pleasant Ridge, Aug. 13, 14.
Mt. Olive, at Mt. Olive, Aug. 14, 7:30 p.m.
Prentiss, at Bassfield, Aug. 17, 11 a.m.
Taylorsville and Mize, at Oakohay, Aug. 24, 11 a.m.
Leakesville, at Winburn Chapel, Aug. 27, 28.
Lucedale, Aug. 28, 7:30 p.m.
Williamsburg, at Oakvale, Sept 4, 11 a.m.
New Augusta, at McLain, Sept. 16, 11 a.m.
Avera, at Piave, Sept, 18, 11 a.m., 7:30 p.m.
Heidelberg, at Philadelphia, Sept. 21, 11 a.m.
Eucutta, at Boyles Chapel, Sept. 22, 11 a.m.

W. W. GRAVES, P. E.

Newton Dist.—Third Round.

Rose Hill, at Pleasant Grove, July 30.
Newton, at Garlandsville, July 31.
Montrose, at Louin, August 3, 3 p.m. and 8 p.m.
Homewood, at Gasque Chapel, Aug. 6, 7.
Lake, at Eureka, Aug. 10, 3 p.m.
Walnut Grove, at Sebastopol, Aug. 13, 14.
Bay Springs, at Bay Springs, Aug. 17, p.m.
Raleigh, at Trinity, Aug. 20, 21.
Laurel, First Church, Aug. 28, a.m.; Aug. 29, 8 p.m.
Laurel, Kingston, Aug. 28, 3 p.m.
Laurel, West End, Aug. 28, 8 p.m.
Chunky, at ———, Sept. 3, 4.
Carthage, at Singleton Sept. 10, 11.

J. A. MOORE, P. E.

Jackson Dist.—Third Round.

Yazoo City, July 31, 11 a.m.
Eden, at Pleasant Hill, July 31, 3 p.m.
Benton, at Zeiglersville, Aug. 6, 7.
Lake City, at Lampkin, Aug. 7, 3 p.m.
Vaughan, at Fletcher's Chapel, Aug. 13, 14, 11 a.m.
Lintonia, Aug. 14, 3 p.m.
Sharon, Aug. 17.
Satartia, at Phoenix, Aug. 20, 21, 11 a.m.
Madison, at Pocahontas, Aug. 21, 8 p.m.; 22, 10 a.m.
Monterey, at Mt. Carmel, Aug. 27, 28, 11 a.m.
Brandon, at Pelahatchie, Aug. 28, 8 p.m.; 29, 10 a.m.
Camden, Aug. 31.
Mendenhall and D'Lo, at Bethany, Sept. 3, 4.

M. L. BURTON, P. E.

Vicksburg Dist.—Third Round.

Louise and Holly Bluff, at Holly Bluff, Aug. 7.
Silver City, at Midnight, 8 p.m., Aug. 7, 8.
Mt. Vernon, at Mt. Olive, Aug. 10.
Nebo, at ———, Aug. 11.
Rolling Fork, Aug. 14.
Anguilla, at Sunflower Chapel, Aug. 15.
Oak Ridge, at Porter's Chapel, Aug. 17.
Vicksburg, Crawford St., 11 a.m., Aug. 21.
Vicksburg Gibson Memorial, 8 p.m., Aug. 21.
Rocky Springs, at ——— Aug. 24.
Port Gibson, 5:30 p.m., Aug. 24.
Mayersville at, Fitler, Aug. 28.
Port Gibson, 11 a.m., Sept. 4.

J. R. JONES, P. E.

Meridian Dist.—Third Round.

Meridian, East End, July 31.
Meridian, Herbert Watkins Memorial, p.m., July 31.
Enterprise, at Concord, Aug. 7.
DeSoto, at Hopewell, Aug. 8.
Matherville, at Theadville, Aug. 9.
Moscow, at Hopewell, Aug. 12.
DeKalb, at Pleasant Ridge, Aug. 13, 14.
Vimville, at Pleasant Hill, Aug. 17.
Pachuta, at Orange, Aug. 20, 21.
Waynesboro, Aug. 28.
Waynesboro ct., at Hiwanie, Aug. 29.

PAUL D. HARDIN, P. E.

FROM TALLULAH, LA.

Dear Brother Carley: We closed a meeting in Tallulah Methodist Church on May 19, which was a great success. There were 100 applicants for church membership in the various churches of the town. We received 50 into our church. Rev. D. E. Kelly did the preaching and it goes without saying, he did it well. Men who have spent most of their lives in the devil's services gave their hearts to God, and they are now giving their best service to the Lord by attending Sunday school, preaching service and prayer meeting each week.

We organized a Men's Bible Class about five months ago, which has about 45 or 50 on roll. We began our work by meeting in a private home near our church. The men have taken a forward move and erected for themselves a house, at a cost of $250 or $300. This is the first year of Tallulah as a full-time station. They look after the preacher's interests well.

R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

WHAT OF YOUR BOY?

His education and training, and the development of his mind, body, and character depends on you, his parent. It is a grave responsibility, for there are so many antagonistic influences that come into play in a boy's life. As every boy looks back over his education and training he can always point out some one influence, some one life that has had a more profound influence. To thousands of boys this influence has been the guiding spirit, the personal association and the inspiring character of Mr. Robert K. Morgan, principal of Morgan School for twenty-five years. He knows boy nature. The close personal associations which he has fostered between his boy students and himself, his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents, and his special needs, have given great prominence to his school and have characterized the success that he has merited in successfully shaping the lives of thousands of youths at the shaping age.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., will bring you a catalogue and full information about this school.

Brother John Kelly was no small help to us in the meeting with his cornet.

There have been 74 members added to our church roll this year. The Sunday school is doing nicely, and our prayer meeting is very interesting, well attended and conducted by the laity of the church.

We hope that this will escape the waste basket and will be news to some who have labored here.

These are a fine people and they are going to build a new church when things are right again.

Come to see us.

Sincerely yours,
H. W. CUDD.

A GREAT REVIVAL OF RELIGION

Dear Advocate: You may say that we closed a great revival at Sebastopol church on July 14. Sebastopol church is on the Walnut Grove circuit, Newton District, Mississippi Conference.

Rev. J. M. Smith, of Union, Miss., did the preaching. There were twenty-eight accessions to the church—26 on profession of faith and 2 by certificate. This is the best revival ever held in the Sabastopol Methodist church. The whole membership was quickened to greater activity in promoting the church and kingdom of God. The spiritual condition was wonderfully deepened.

Rev. J. M. Smith is one of our very best young preachers. He preaches the true gospel, and stands solidly for the faith once delivered to the saints, a gospel that saves from sin.

If any pastor is in need of a real evangelistic minister that is safe, sane and sound through and through, I recommend Rev. J. M. Smith as the man to get; no mistake will be made in securing his services. I firmly believe he will make one of our biggest evangelists.

May God bless our Zion.

Yours sincerely,
J. W. PRICE, Pastor.

A NOTE FROM SISTER T. S. RANDLE.

Dear Brother Carley: I came back to my dear boy so weak and worn. I had lived in a suitcase sixteen long months. I had cold water dashed over me by some of the brethren, but, thank God, I am out of debt to the dear Lord.

When Brother S. S. Hunter gave me $500 to pay my home out of debt—God bless him—I thanked my Heavenly Father on my knees and promised to put that much in the "C. C. C." for the dear "Forgotten Man."

May I write a little of my experiences? I am not a ready writer, but I sleep so little, and I love to write. My eye is so much better. I promise to get a fountain pen before I send No. 2. I am trying to get well and go to work for the "C. C. C." and the Advocate. Pray for me.

I was in Louisiana, my native State, working for "C. C. C." and trying to get my name on the pension roll as the widow of Rev. T. S. Randle, of precious memory, who was a Confederate soldier for four long years. He had so much pride for his church and his family that, as long as he had a pastorate, he would not apply for a pension. But at last, when we knew superannuation was near, Brother C. C. Diamond persuaded him to apply, and dear Brother Moore, a local preacher, of Winnsboro, had no trouble in getting his name on the roll. Since his death, I have tried to get my name on the roll as his widow, but cannot because my dear one sleeps in Texas soil. I and my friends have applied to the Pension Board and the Governors, but the ironclad laws of the Pension Board will not permit it.

I want to ask every friend who loved my dear husband and wants to make my seventy-first birthday a real "shower" day, to write me a short letter and say, "God bless you, Sister Randle; I think they ought to give you the pension."

August 6 is my birthday. It would have been our fifty-fifth anniversary, and I want you all to put 25 cents in your letters to buy a small tombstone to mark his resting place. The Louisiana Conference furnished the money for the lot, and it is so pretty, and I know you want to erect a tomb and make me feel that he is not forgotten. Your lonely friend,

Sister T. S. RANDLE.
Yoakum, Texas.

NEW ORLEANS
CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 4, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

YOUNG MAN!

Young man, what are you going to do with your life? It is yours to-day to do with as you please. No matter what impediments the law of heredity has put in your way, and no matter how unpropitious your environment may be, by the exercise of your will power you can overcome all the disadvantages you may have felt you are laboring under, and rise superior to all the circumstances and conditions that have discouraged you. Have you fixed a worthy goal toward which to move? Have you made up your mind that you will be somebody in the world and do something worth while? Have you estimated the possibilities of your life in these days of boundless opportunity, and determined to invest your powers in a program that will lead you to the heights? Have you estimated the resources that are at your command for the attainment of position and influence—and have you realized that greatness is within your grasp if you will dedicate your life to the service of your fellow-men? Some of us who are older would give worlds to stand in your place at this moment, when the future is radiant with promise and a new light is beginning to break over the face of the earth. We cannot exchange places with you; but will you not take as your own the lessons we have learned through the trying school of experience, and begin your course where we, of necessity, must leave off? How the world needs men! You may become one of those men if you will. Clean thinking and living, consecration to the service of God and your fellow-men, and hard work will win for you rich and enduring success. Be and do something!

BRAVE IN PEACE AS IN WAR.

When Sergeant Alvin York, who captured 132 Germans single-handed during the war, was acclaimed the greatest hero of the war, he took his honors calmly and declared that it was only by the power of God that he was able to accomplish so marvelous a feat. The whole world was struck by the simplicity of his faith and his unassuming demeanor as he received the plaudits of the potentates of earth. Now it seems that he is likely to lose his farm by the foreclosure of a mortgage unless he is able to raise $12,500 by fall, the decline in the prices of farm products having made it impossible for him to meet his obligations out of his farming operations. He has been offered generous pay for lectures, newspaper and magazine articles, and appearing in moving pictures, but his religious scruples prevent his acquiring wealth through what he calls an act of Providence. In speaking of it he said, "I would rather lose my farm and go back to work as a common laborer than to commercialize the fame which was only incidental to an act of Providence." While we may not agree with him as to the legitimacy of his receiving pay for writing an account of his exploits, we cannot but honor him for his determined adherence to his conception of right. He has demonstrated that he is as brave in peace as he was in war.

THIS BEATS US!

We cannot be blind to the social evils that are threatening our nation in these days, and we are always on the lookout for any explanation that will throw light on these evils and suggest a remedy. All observant persons know that the divorce evil is rapidly growing, and that it threatens the disintegration of our home-life—the foundation upon which rests all that is worth while in our civilization. When, therefore, we saw a few days ago a news item under the heading, "Increased Divorce Laid to Pea-Sized Organ Near Brain," we read it with interest, and this is what we found: "The increased prevalence of divorce in proportion to the growing wealth of the country is attributed by Dr. Ernest E. Tucker, of New York, to a change in the function of the pituitary body, one of the smallest of the so-called ductless glands. He said this little organ is about the size of a pea and is hidden on the underside of the brain." Not being familiar with the pituitary body, we turned to the dictionary for information and made the following startling discovery: "Pituitary body or gland, a glandiike body of unknown function, situated in the pituitary fossa, and connected with the infundibulum of the brain; the hypophysis." So that is it! In our ignorance we had been supposing that the increase of divorces is due to SIN.

A "BE GOOD WEEK."

There are so many "weeks" for various and sundry causes and purposes that we venture to suggest another, for the benefit of those whom it may concern (which means all of us). The suggestion is that everybody try to be good a week. It would be harder for some than others to do this, to be sure, but we firmly believe that it would not hurt anybody. If people would try to be good during one week, maybe, in the course of time, they might be persuaded to try it for two weeks, or even longer. The real saints are those who try to be good all the time.

PASSIONATE PREACHING.

In the Advocate of last week appeared a very suggestive article under the caption, "Preaching Without Passion." The point of that article was in the contention of the writer that too much of the preaching nowadays lacks the note of urgency. Whether the contention is sustained or not, we are not prepared to say; but we do feel that, in many cases, those of us who face congregations from the pulpit fail to deliver our messages with the passionate appeal that makes men realize that they are lost without the gospel of Jesus Christ. If Christianity is merely a matter of expediency or of convenience, or if it is merely one of several remedies proposed as a cure for sin, we might be excusable for presenting it calmly, dispassionately, more as an academic issue than anything else. But if it is the power of God unto salvation—and the only power that has been made available for us—its appeal should fall from our lips with the compelling passion of infinite love. If men are not saved, they are lost—and the only Name under heaven whereby they can be saved is the Name we preach.

THE CAMPAIGN FOR EDUCATION.

The fact that our own church has just been engaged in a great movement for Christian education adds emphasis to the campaign that is being waged by Dr. John Tigert, United States Commissioner of Education, in behalf of the illiterates of this country. In a recent address before the summer session of Rutgers College, Dr. Tigert made the following startling statements: "It is the world's greatest disgrace that in the richest country on the globe there is not money available to pay men and women to teach our children. Unless we are willing to pay our teachers more than janitors or scavengers, the temple of freedom will be destroyed by vandals who will come within through the doors of illiteracy. One man out of every four in the American army could neither read nor write, but there was only one illiterate in every five thousand of the German army. * * * We have come out of the war into an aftermath more pitiful than the war itself. With profiteering and selfishness contrasted with idealism and self-sacrifice, it is the task of the schools to carry us through." We agree with Dr. Tigert that it is the task of the schools to carry us through this terrible aftermath of the war—but we add that the task must be performed by schools that are part of an educational system that is shot through and through with the principles of the Christian religion. The German army might not have had but one illiterate in every five thousand of its soldiers—but their education was of the mind only, and not of the heart also, as it ought to have been.

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WHO WALKS THE WORLD WITH SOUL AWAKE.

Who walks the world with soul awake
  Finds beauty everywhere;
Though labor be his portion,
  Though sorrow be his share,
He looks beyond obscuring clouds,
  Sure that the light is there!

And if the ills of mortal life
  Grown heavier to bear,
Doubt come with its perplexities
  And whisper of despair,
He turns with love to suffering men—
  And lo! God, too, is there.—Exchange.

A STUDY IN THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By Rev. S. X. Swimme, of Midland, Texas.

Introduction.

While attending the session of our General Conference of 1914 (as a visitor only) this writer came in possession of a copy of the "Report of the Commission on the Constitution of the Methodist Episcopal Church, South," and gave it a somewhat hurried examination. As the matter was by common consent allowed to pass over unconsidered, the writer filed away the copy of the Report, together with some notes which he had at that time made thereon.

As the matter of organic union—or "unification"—with the Methodist Episcopal Church was taking a leading place in the minds of the ministers and members of our church at the time of the meeting of the General Conference of 1918, the matter of the Constitution of the church was not discussed at that session.

Recently, while in our Publishing House at Dallas, this writer was making a little visit with our Brother W. C. Everett, and in the course of our conversation the question of the Constitution of our church was given some brief discussion. The writer expressed quite briefly his views on the subject, and added that he had been considering writing and submitting to the press of our church an article on the question. Brother Everett was kind enough to encourage—even to urge the accomplishment of—the idea; and, with that encouragement, the following was written and submitted to Brother Everett for his opinion thereon. He offered no criticism, but wrote:

"The fact that we have no Constitution that we can call such, and that we have no basis on which to settle great fundamental questions, is an embarrassment to our church. We should settle down on a definite Constitution, and a liberal discussion in the church press will help to that end. * * * I think you have stirred up a very vital subject, and hope you will print this manuscript."

This article is, therefore, submitted to the church.

Historical.

The following eight paragraphs are copied from and constitute the introduction to the "Report of the Commission":

"The General Conference which met at Baltimore, Md., in May, 1898, passed the following preamble and resolution:

"'Whereas, certain differences of opinion now exist as to what is the Constitution of the Methodist Episcopal Church, South; and whereas it is highly important that all doubts on the subject be removed, and at a time when there is no controversy pending that might prevent an unprejudiced investigation and settlement of the question; therefore,

"'Resolved, That the College of Bishops appoint a Commission, consisting of three elders and three laymen, to which the College of Bishops are requested to add one of their number, whose duty it shall be to ascertain and report to the next General Conference what is the Constitution of the church; and also, separately, such amendments as they may recommend to render it symmetrical in form and substance, in order that the next General Conference may, if it see fit, send the same around to the several Annual Conferences for ratification and adoption.'—Journal of General Conference 1898, pp. 205, 206.

"The official records contain no reference to a report from the Commission that was appointed by authority of this action of the General Conference.

"The General Conference which met at Asheville, N. C., in May, 1910, had before it the following report from the Committee on Episcopacy:

"'Whereas, there is some confusion and uncertainty regarding questions of Methodist laws and their interpretation; be it,

"'Resolved, That the College of Bishops is hereby requested to constitute from its membership a commission on Constitution, which shall get up a digest of the Constitution of the Methodist Episcopal Church, South, and shall report the same to the General Conference for adoption or revision. Said digest to be published in pamphlet form by the Publishing House at least six months before the assembling of the next General Conference.'—Daily Advocate, May 18, 1910, page 93.

"Complying with the last quoted resolution, your College of Bishops promptly appointed the following bishops on this Commission: A. W. Wilson, Warren A. Candler, James Atkins, Collins Denny, William B. Murrah."

(Note.—After having sent out this manuscript, Dr. W. E. Arnold, editor of the Central Methodist, called my attention to the following facts:

1. The resolution said by "The Commission" to have been adopted at Asheville, N. C., in 1910 was in fact never adopted. It was introduced, but never acted upon. "The Bishops merely took it for granted that the resolution was adopted, when it was not. The so-called Commission was wholly unauthorized, and had no authority to make a report," says Dr. Arnold.

While this is interesting, it does not change the fact that if the church has a Constitution, no one knows just what it is, and the further fact that the church should have a Constitution; and this writer heartily approves and adopts the following opinion expressed to him in a letter on this matter: "In my judgment, it is best to confess frankly that we have no Constitution and go to work and make one."

2. The matter of the Constitution WAS discussed to some slight extent, but nothing was done, in the General Conference of 1918.)

The Commission, after making "long, detailed, painstaking study of this important question," made a report which fills a 32-page booklet, and makes most interesting reading.

For two reasons, the Report was not considered at the General Conference of 1914:

First—The Commission, instead of publishing its findings "at least six months before the assembling of the General Conference," did not issue it till about two weeks before the sitting of said Conference. In the third paragraph of page 2 the Commission says: "The failure to publish this report six months before the assembling of this General Conference is due to an oversight, for which oversight your College of Bishops asks your pardon."

Second—At the time of the holding of the General Conference of 1914 most of its members thought that there was coming in the near future union with the Methodist Episcopal Church, hence it would have been time and labor unnecessarily expended to have considered at that time the question.

Therefore, it was passed over without action.

Now a "Live" Question.

But, as from all appearances, organic union, or "unification" of American Methodism seems to have failed entirely—or to be so far in the future that none of us now living may see it—this question: "Has the Methodist Episcopal Church, South, a Constitution; and, if so, What is it?" is now a live question. It seems well that it be given some consideration in these days immediately preceding the election of delegates and the assembling of the General Conference of 1922.

Findings of the Commission.

Beginning on page 2 of the Report, the Commission quotes, states, argues, and concludes. At the middle of page 16 the conclusion is given in four lines:

"What, then, is the Constitution of our church? Let (Bishop) Bascom answer: 'Our only Constitution is our book of statutes, rules and regulations—the Discipline of the church.' (Quotation being from the "Review of the Reply to the Protest," page 67.)

The Commission's Way to Its Conclusion.

The Commission first considered the Question: "Has Our Church a Constitution?" and concluded that it has a Constitution. In arriving at this conclusion the Commission says:

"In speaking of the Constitution of the church it must not be understood that something quite similar to the Constitution of the United States is intended. In the language of Bascom, used when he was putting forth his great strength on this very question, 'a constitution is that which establishes and constitutes a government. That is intended, and those things especially included, without which the government could not exist.' Again he says: 'As technically understood and applied, in the political jurisprudence of the United States, the Methodist Episcopal Church is without a Constitution. We have a Constitution, however, as certainly as the United States have, resembling, it is true, the English Constitution in its origin and structure, much more than that of our own country, consisting mainly, as does the British Constitution, of declaratory acts, statutes, rules and regulations, together with its construction, precedent and usage, as the means of compact union and action, and thus forming a body of law, which is in fact our only Constitution.'"—Quotation from Bishop Bascom is from the "Review of the Reply to the Protest," page 67.)

The above quotation is here inserted for future use; and will be used to refute the conclusion of the Commission as to what is the Constitution. It might be well, however, to state here that this writer agrees with the Commission and the late Bishop Bascom that the Constitution of the Methodist Episcopal Church, South (if it has one) is—like the British Constitution—an accretion.

What Is a Constitution?

It will be well for us to arrive at a distinct understanding as to just what is a Constitution.

In the General Conference of 1844, in the great contest over the "Bishop Andrew case," the debate turned upon the question as to what was at that time the Constitution of American Methodism.

In discussing the question, "What is the Constitution of our church, the Commission cites and quotes as its chief authority the late Bishop Bascom, its quotations being from the "Review of the Reply to the Protest," a paper written by Bishop Bascom; and the "Declaration" adopted at the Louisville Convention of 1845, at which time and place the Methodist Episcopal Church, South, was

organized—which "Declaration" was also written by Bishop Bascom.

Without disparagement of the character of the late Bishop Bascom, this writer does not hold the same high opinion of him as a constitutional lawyer held by the Commission of Bishops to whom was committed the task of determining and defining the Constitution of our church. That Bishop Bascom was a wonderful man in many respects we all agree; that he was a great constitutional lawyer is open to question.

To particularize: See his definition given of a "Constitution." Says Bishop Bascom: "A Constitution is that which establishes and constitutes a government." No more is that a fact than that "a plan and specifications" is that which "establishes and builds a house."

A Constitution is the expression of the judgment and will of those who promulgate it as to the purposes, powers and limitations of the body thus formed and organized. It does neither "establish" nor "constitute" anything; it is merely the expression of the will of the persons who did both "establish" and "constitute."

Some Definitions.

"Constitution. The fundamental, organic law or principles of government of a nation, state, society, or other organized body of men, embodied in written documents, or implied in the institutions and customs of the country or society; also, a written instrument embodying such organic law, and laying down fundamental rules and principles for the conduct of affairs." (Web. Int. Dic.)

"The British Constitution belongs to what are called customary, or unwritten, constitutions, and any part of it may be modified by an ordinary Act of Parliament." (Ib. id.)

"In framing the laws which were to give shape to the new Government the Assembly distinguished between those which were 'constitutional' and subject to change only by special processes of amendment, and those which, though 'organic,' were to be left subject to change by the ordinary processes of statutory enactment," etc. (Woodrow Wilson.)

"At the present time, however, the term is used in the more restricted sense of the fundamental law of the State, society, or corporation, public or private. More specifically, the Constitution of a State or society is the body of legal rules by virtue of which it is governed, and which determines its legal relations to other States and societies and to its own members." (New Int. Enc., article on Constitution.")

(To be Continued)

"THE FAITH OF OUR FATHERS."

By Rev. G. M. Gibson, D.D.

In recent articles in our Advocates, Dr. S. A. Steel, in his usually fascinating style, has much to say in what he regards as a defense of "the faith of our fathers." A real defense of this sacred treasure is a most commendable task for even as brilliant a writer as my good friend, but the Doctor's articles force into the mind the question, What are we really to understand by "the faith of our fathers?" Are we not in imminent danger of so overloading these words with mere human opinions on features of the Bible that can never be considered at all vital to salvation that their simple, soul-saving significance may become lost to view and "the light that is in them become darkness?" Heresy-hunting almost invariably so concerns itself with the mere scaffolding of the great Biblical structure that it leads its victim to lose sight of the foundation stones and mighty columns that really determine the strength and significance of the structure. It was this attitude of the Pharisees who hounded the steps of Jesus and branded him a dangerous heretic, that led the Master to say, "Ye blind leaders of the blind." It was their constantly loading down the simple elements of faith with their traditions and foolish interpretations of the law that made their religion a burden that Peter, in righteous wrath, declared, "neither our fathers nor we were able to hear."

What is the real content of that term, "the faith of our fathers?" for it is our common heritage and we all believe that the essential truth in it is still "the power of God unto salvation to every one that believeth." At once it will be seen that we cannot allow all of the opinions and views of the fathers concerning the Bible and its teaching to be crowded into these vital words. Luther's work in defense of the very life of Christianity is of such value that we are compelled to class him with the "fathers," and yet his view that the letter of James is "an epistle of straw" we refuse to accept, along with many other opinions of his concerning the Bible. John Wesley will of course have to be placed in that honored group, and yet all instantly reject his view concerning witchcraft as taught in the Bible. These citations serve to suggest the duty of the most careful discrimination in dealing with the theories and views of the Bible that have been handed down to us by godly men. This great volume of personal opinion and of peculiarity of interpretation upon the part of the noble men who made our religious heritage make it urgent that only the fundamental, life-giving elements handed down by these holy men be allowed to have a place in that sacred term, "the faith of our fathers."

That conservative Methodist scholar, Dr. Curtis, of Drew Seminary, whose book on "The Christian Faith" has become a textbook in our schools for our young preachers, reaches the following conclusion as to the essential elements of faith found in the Bible: "The Bible is ultimate authority on precisely four things, namely, 1. On Christ; 2. On the facts of redemption; 3. On the doctrines of redemption; 4. The principles of conduct for the daily Christian life." Then he tersely sums up thus: "in a word, the Bible is authority on Redemption." Upon mere scientific and general historic questions Dr. Curtis disclaims any pretense to authority upon the part of the Bible.

Now if this great Methodist teacher is right, then Dr. Steel must be wrong in trying to make it appear that "the faith of our fathers" comprehends his interpretation of all sorts of Bible deliverances and the fantastic notions of good men whose teaching has been to him the very words of wisdom. Surely, after second thought, a fair-minded man as he is, even though a hopeless traditionalist, will not claim that one's opinions about the literary structure of the books of the Bible, or his notions about snakes, witches or child-sacrifice, can in any sort of way affect the doctrine of redemption, and if not, then such views cannot be against the "faith of the fathers."

Some one, in the same sort of uneasy state of mind Dr. Steel is manifesting, was urging certain opinions, something like these Dr. Steel is scared about, upon Mr. Wesley, and with his usual directness he thus replied: "I answer, believe them true or false; I will not quarrel with you about any opinion. Only see that your heart is right toward God, that you know and love the Lord Jesus Christ, that you love our neighbor and walk as your Master walked: and I desire no more." I know my genial friend, Dr. Steel, upon being thus reminded of Wesley's breadth of view and tolerance of spirit will be ashamed of this "quarrel" he has carried on for some weeks through the Advocates over mere "opinions" and will never again attempt to add to "the faith of our fathers" that which Wesley says has nothing to do with a man's salvation.

I would earnestly plead that the elemental things of our inherited faith be kept absolutely clear of all gloss of tradition or opinion. The curse of Romanism has been its disposition to add to the vital things in our faith a growing mass of mere opinions, traditions, fanatical interpretations, etc., until the Christ has been eclipsed by the multitude of trivialities. It has thus become so enslaved to the voice of the past that it is afraid of and militantly hostile toward modern investigation—so hostile that a few years ago its authoritative head placed all "modernism" under ban, and rigidly restricted the reading and writing, if not indeed the very thinking, of priests and teachers within the narrow limits of well-worn traditions.

I am wondering if Dr. Steel has not been surrounded so long, over there in the "Pelican Pines," with the fogs of Romanish that he has almost lost the way! From his letters in the Advocates it really seems that he needs not only to be "modernized," but to be purged from Roman Catholic spirit, freed from the fear of study and modern research and be led out into the large, free life of a Wesleyan Methodist. One of the mottoes of Methodism from its foundation has been "Think and let think." It has no uneasiness about its "faith." It believes the Bible is able to stand the test of our rapidly increasing knowledge and of the most searching modern investigation, and it welcomes any light that science, or archeology, or historical criticism may be able to turn on its sacred pages. It therefore expects of its ministers that they will show their faith in its enduring qualities by "seeking and intermeddling with all knowledge." It founds its great schools not that they may become seats of Pharisees, endlessly rehearsing "the traditions of the elders," but on the other hand of men who believe it is the truth that makes us free and are therefore fearlessly seeking by the aid of the Spirit to be led, and to lead others, into all truth.

My dear Brother Steel, let us strive after the truth and not be afraid, and let us cultivate that breadth and sweet tolerance that are inherent in the very life of Methodism.

Dallas, Texas.

"BUT WHY PREACH?"

"It is wonderful, simply splendid—but, after all, why preach? Why under the sun should a business man with a job like yours give it all up to bury himself in the ministry?" This is the question which is answered in a most interesting and arresting article in the June number of Harper's Magazine. It is written by an anonymous author, a college graduate of 1914, who had filled one or two creditable positions of responsibility in the business world. He entered the army during the war and was wounded in France. During the time of his recovery in the hospital he gave very serious thought to the question of the investment of his life. After earnest thinking reaching over two years, in which time the final issue was thrashed out with himself on a camping trip in the mountains, he reaches this conclusion: "And so I came out of that week of canoeing in the mountains with my answer. I had decided to 'bet my life' on the ministry as the biggest job in sight, and the job I would rather do than anything else I knew of."

Between the question and the answer lies one of the most absorbing stories of a present-day call to the ministry which one could imagine. It is the frank record of a keen mind facing the question of life investment with all the alternatives which are offered and coming through by dint of clear, logical thinking with the decision to enter the ministry.

It is not the story of the old-fashioned call with its clear, unmistakable voice, but the story of the mental and spiritual pilgrimage of one who desired above all things to find the place where his life would count for most in service. The author describes the consternation of his friends on learning he was leaving the business in which he was making great success to enter the ministry. "Most of my acquaintances," he says, "seem to regard it as an exhibition of magnificent folly—a kind of 'Charge of the Light Brigade,' or even, in the case of some of them, like going over Niagara in a barrel. And so they ask, 'Why preach?'"

All varieties of ridicule and objections are made, but they do not outweigh in the mind of the young man the growing desire to find happiness through service.

During his convalescent days in the hospital, this desire became more vivid through concrete experiences of helpfulness. "Gradually I fell into helping the other men in one way or another: There was the Turk from the Patterson silk mills, with an arm and a leg gone, who wanted lessons in English each day; the man with the paralyzed

back, who wanted Zane Grey read aloud; 'Dad,' the little bald-headed farmer from Illinois with the bad leg, whose sly ambition was to learn enough arithmetic so that he could 'figger how many square foot in an acre;' the boy from Montana, who dreamed in a vague way of going to college, and only needed encouragement for his dream later to become a reality. This incidental work gave me a hankering which later developed into the first of my three reasons for going into the ministry; it 'sold' me completely—in the lingo of business—on the satisfactoriness, so far as I am personally concerned, of service directly among people and in touch with their personal problems."

The Surest Path to the "Happiness Stuff."

"I came out of the war, then, with what was later to become my first reason for entering the ministry—a strong faith that through creative service among people lies my surest path to this 'happiness stuff.' Nevertheless, I went back to my original work, though keener than ever to make it a 'vocation' rather than a 'job.'"

The second reason for the strengthening of this appeal to the ministry was the conviction that the so-called spiritual values in life count overwhelmingly, and that religion is the most important agency engaged in their cultivation and preservation.

"Here, then, was perhaps the most fundamental service in the world, the essence of creative service—the fostering of spiritual values, not in any locally partisan sense, but in a big catholic sense that will draw together all beauty and love and aspiration everywhere and actually do work. This appealed to my practical side, because it is a direct effort to go back and tap the basic sources of energy in life; as surely as the dynamo generates hitherto unsuspected power out of space with which it turns the wheels of the world, so in the air all about men lie these spiritual powers waiting to be harnessed and used."

But even when this had been decided there still remains the question, "Why preach?" There came to mind other avenues of service in which the motives of sympathetic helpfulness could find play.

"This question was one which took a long time to answer convincingly. I found myself going to bed with it at night and shaving with it in the morning. Granted the necessary function of religion and churches, why should I be warranted in thinking that for myself the greater and more satisfying service lay through resigning an already socially useful position in a field which I had deliberately chosen, and entering the ministry? And, should I decide to change my work, did not some such work as education offer a more practical field than the ministry?

"I tried to face every alternative squarely, to meet every challenge head on. I turned to education. Here, if anywhere, lies the hope of the world; yet education without the religio magistri is a mere shell; and whence comes this faith of the teacher if not from that greater flame which keeps all faith alight?"

The Task of the Twentieth Century.

"Then I turned to one phase after another of the practical work aiming to free men from the bondage of our faulty economic life. My friend, the economist, contends that, once we get man's economic life straightened out, once we reduce the busy-ness of keeping alive to the kitchen of life and it ceases to occupy the whole house, the 'heaven on earth' of the ministers will result automatically. He points to the seeming folly of 'preaching' to a sick and hungry world. And yet its very sickness and hunger, the very anomaly of proclaiming love and fellowship and service to a world run on the diametrically opposed principle of 'dog-eat-dog,' seems to me to demand as never before that somebody preach and preach harder and straighter than ever to the ideal of Christ. The 'industrial revolution' of the twentieth century is to be the shift from business for profit only to business for service in which capital, labor of all classes, with hand and brain, and society at large will benefit mutually. The name of the new industry is co-operation, and this is the first teaching of Christianity. Here, in my faith, lies the dynamite in Christianity. Here is the contribution which religion must make to the work of the economist."

The whole story is one well worth reading and very significant in its indication of the trend of thinking of a large company of keen-minded, earnest-spirited young men to-day. It is written in the language and with the mental background of the young college man, and it would be extremely fortunate if it could be read by thousands of college students.—Exchange.

REPORT OF DENOMINATIONAL SECRETARIES TO THE COMMISSION ON EVANGELISM AND LIFE SERVICE OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, JUNE 28, 1921.

This has been the greatest year in Evangelism which America has ever seen. More people have been received into the churches this year than ever before. The latest reports from the Commissions on Evangelism connected with the Federal Council are as follows:

The Baptist Church reports that eleven States have been organized with the definite purpose of reaching every church in the State with some evangelistic effort. In most of these States a Superintendent of Evangelism has been employed, and the plan is to secure a Superintendent for each State. The emphasis everywhere is being placed on pastoral and personal evangelism. Reports of the great Easter ingathering cannot be given in exact figures, but it will probably be more than 150,000, and certainly the largest in the history of the denomination.

The Southern Baptist Church, known as the National Baptist Church, has a membership not far from 3,500,000. The denomination is urging its pastors to become their own evangelists and to depend less upon outside help. It is estimated that they received not far from 200,000 additions during the past year.

The General Conference of the Seventh Day Baptists does not occur until June 30, so that no definite statistics can be given. The denominational Missionary Society promotes evangelistic spirit and carries on evangelistic work. The Secretary of that Society reports that a Field Secretary for Evangelistic work has been recently appointed. He says the denomination is interested as never before in evangelistic work.

The Christian denomination reports great interest in special evangelistic training classes for personal work. Fifty per cent more churches held pre-Easter services this year than ever before. Colleges have been visited in the interest of life service. There is a net gain in membership of more than ten per cent.

The annual report of the Congregational Commission on Evangelism states that their program of Parish Evangelism has been accepted by the majority of the churches. Hundreds of thousands of copies of helpful evangelistic literature have been sent out. More people joined the church than in any previous year of its history. More than 72,000 were actually reported a month ago, with the certainty that the reports from the remaining churches will make the number of accessions more than 100,000. The churches of California and New York report accessions fifty per cent greater in 1921 than in 1920.

The Disciples of Christ report that this year has had the greatest evangelistic results in all the 112 years of the history of the church. Scores of personal workers have been organized and members trained for personal soul winning and many revivals have been held throughout the country. Simultaneous evangelistic campaigns by cities, counties and States are being stressed for the fall and every church is to have a training class for personal workers. During the first three months of 1920 the churches of Northern California received 1000 members, while during the same period of 1921 they received 1600. Kansas added 4000 members to her churches in the six weeks preceding Easter. From January 1, 1921, to Easter, 100,000 members have been enrolled.

The Evangelical Association, from reports at hand, estimates that there will be 50,000 conversions and accessions. This is far in excess of the last few years, and also far in excess of the goal which the church had set for itself of 100,000 for five years in their Forward Movement.

The recently appointed Evangelistic Committee of the Lutheran Church is at work preparing plans for this denomination. The estimated increase of the Lutheran Church in this country is 110,000.

The Methodist Episcopal Church reports that the Department of Evangelism has had the greatest success of any year since this work began. Special emphasis has been laid upon classes for the training of Christian workers, and upon ministerial retreats, where methods and inspiration have both been presented. Special men have been sent to work among people of different occupations, such as harvesters, woodsmen, etc. The net increase in membership for the year ending November 1, 1920, was 182,338. A much larger increase is expected this year.

The Methodist Episcopal Church, South, reports that there have been the greatest revivals ever known in their Conferences during the winter and spring. Large conventions are being held to encourage the pastors and workers in rural communities. The summer months are being given to evangelistic work in the country. It is believed that 1921 will go far beyond 1920; the official statistics for that year show 279,000 members received into the church, of whom 139,000 were on profession of faith.

The African Methodist Episcopal Zion Church reports that they have only lately organized a Department of Evangelism. They have now a General Evangelist who has been in the field about three months. Wonderful success has followed the meetings that he has planned and the work done. This year will bring the largest returns in conversions in the history of the church. The meetings North and South have been exceedingly gratifying. They are expecting an increase of 100,000 members in their four-year drive.

The African Methodist Episcopal Church has a regularly authorized Board of Evangelism, which is having such marked success that they are asking now of their constituents for an ingathering of 1,000,000 souls during the next four years.

The Commission of the Presbyterian Church in the U. S. A. reports that it found it necessary in carrying out its program to use a great many men—1700 men, mostly pastors, gave from two to four weeks of their time to churches other than their own. The Presbyterians throughout the nation are thoroughly organized for evangelistic work. The church reported in June an increase of 124,000 in membership.

The report of the Presbyterian Church in the U. S. for the year ending April 1, 1921, shows 24,294 additions to the church, the largest number received in any year of the church's history. The total membership is now 397,250, or, with the addition of ministers, about 400,000. The gain in membership is 20,793.

In the United Presbyterian Church special emphasis has been laid upon the family altar and prayer. Evangelism has been at the front and all the pastors have been urged to do their own evangelistic work. The results have been exceedingly gratifying—10,356 new members were received into the church on profession of faith and 9,402 by certificate, the total net gain being 3,902.

For the Protestant Episcopal Church, Dr. Floyd W. Tomkins, Vice-President of our Commission, reports that the Presiding Council of his church has appointed a Commission on Evangelism, which is called "Commission on the Holding of Missions." They drew up a strong report which was accepted, and will greatly stimulate the holding of these evangelistic meetings or missions. A sub-committee has drawn up a book of suggestions concerning these meetings as to time, method, etc. It is especially urged that the ministers should hold the meetings themselves in their own churches. There is a very eager evangelistic spirit noted throughout the church.

The Reformed Church in America is strengthening its evangelistic work and is planning for a strong Forward Movement in organization and effectiveness. It reports a net gain of over one per cent in membership.

In the Reformed Church in the U. S., an evangelist has recently been appointed for the Eastern Synod, and it is the purpose of the church to put an evangelist in each of the nine synods. Its Commission reports that the church has become awakened and stimulated as never before. The Commission is circulating valuable literature—26,907 members were received during the past year, a net gain of 6,270.

The United Brethren Church at its General Conference in May made a separate Department of Evangelism and elected a Secretary to give all his time to that work. There is a new zeal manifested throughout the church. It is estimated that since October more than 20,000 have been received into the church.

Reports from other denominations have been delayed, hoping to be able to send definite figures. The outlook from all the denominations is most optimistic. It will be seen from the figures here presented that the additions to the Protestant churches in the country this last year must have been not far from 2,000,000 souls.

AN IMPORTANT MATTER.

Rev. W. M. Williams,
Purvis, Miss.

My Dear Brother Williams: Our Representative Church in Washington City was completed two years ago and has been an immense success. It has set forward to a very great degree the cause of Southern Methodism at the national capital.

But the building has not been paid for. Relying on the pledges of the Annual Conferences, the Commission charged with the erection of the building gave notes running through several years, and thereby borrowed money to pay the contractor. These notes are falling due, and one must be paid very soon. Collections have not been such as to yield an amount sufficient to meet the next note. We lack $18,000 of the amount required.

I am writing you as the President of your Conference Board of Church Extension to ask if you can not set in motion some process by which you can secure all of the unpaid balance of the pledge of your Conference, or a considerable part of it if you can not pay all. The amount of the balance due from the Mississippi Conference is $4,272.81. Please let me hear from you concerning this matter.

With kindest regards, I am,
Yours very truly,
W. A. CANDLER,
Chairman of the Commission.

TO THE PRESIDING ELDERS AND PASTORS OF THE MISSISSIPPI CONFERENCE.

The above letter from Bishop W. A. Candler reminds us of the need of our redeeming our pledge made at the last Annual Conference to pay this $4,272.81 balance due on this most worthy and profitable enterprise.

You recall that the members of the Conference Board of Church Extension assumed the responsibility of raising the above amount as a special to prevent an increase in the assessments. We agreed to raise this in five annual payments.

This would be less than $150 per district, and less than $7.50 per charge for each of the five years. Now we ask, urge, insist, appeal, and implore every presiding elder, pastor, and member of the Conference Board of Church Extension to raise your quota in your district and forward same to W. D. Davis, Treasurer, Brookhaven, Miss., giving district and charge, marked Special to Washington City Church. DO IT NOW.

W. M. WILLIAMS,
Pres. Miss. Conf. Board of Church Extension.

INFORMATION FOR USERS OF CLERGY PERMITS.

The Clergy Bureaus west of the Mississippi have very kindly perfected an arrangement with the Southeastern Clergy Bureau for inter-territorial use of their respective clergy permits. By this arrangement, holders of permits residing in either territory can use either for inter-territorial travel. That is, a person with a Southeastern permit, but not possessing a Southwestern, could travel from Atlanta to Dallas on a Southeastern permit, and vice versa.

The Southeastern Bureau will also honor permits west of the Mississippi for intra-territorial travel. That is, a person holding a Southwestern permit coming to Southeastern territory could use the Southwestern permit within the territory under the jurisdiction of the Southeastern Clergy Bureau. No such arrangement, however, exists in the territories west of the Mississippi. The Eastern Bureau, which controls the territory east of Chicago and north of the Ohio River, does not enter into the above arrangements with either of the above mentioned bureaus.

This information will be gratefully received by users of clergy permits, and genuinely appreciated. The saving of time and the convenience and comfort which this arrangement insures will be of great service to the users of clergy permits.

A few railroads have not accepted this inter-territorial arrangement. The nearest railroad agent will know which they are.

W. M. CASSETY,
Secretary Transportation Bureau,
M. E. Church, South.

BEARING DEFEAT GRACEFULLY.

All boys and girls like to play games, and, naturally, they like to win. It is impossible, however, for any one to be on the winning side all of the time. Sooner or later the best players and the best teams are bound to meet their match and to go down to defeat.

There are two ways, however, of meeting defeat. One way, and a way which is more common than it ought to be, is to get peevish when one is beaten, especially if he is beaten again and again. Who has not seen boys and girls become real "down in the mouth" and grouchy because the other side was winning at croquet or in some other game? Such boys and girls take it as a personal affront when an opponent can outplay them.

But there is another way to take defeat, and that is to meet it with a smile—that is, to congratulate the winner and to say: "You beat me fairly this time; but if you do it again, you've got to play harder than ever."

There is almost no way in which the real disposition and character of boys and girls is shown equal to that of the way they take defeat. Watch a boy or a girl playing games, see what they do and say and how they look when they have been beaten, and you know what the real inner life of the loser is. No one really likes a boy or a girl who does the baby act when defeated, but every one admires a good loser.

Over the gate of one of the New England athletic fields are these words: "May the best team win." In every game into which boys and girls enter this should be their desire: "May the best player win." It is possible to win on a fluke or mistake, but no one who is truly honest is satisfied to win that way. The player who has the real sportsmanlike quality in his make-up is the one who wishes his opponent to play his best, and desires to win only when he can clearly outplay him. Until he can do that, he is willing to lose, but he is just as cheerful and good-natured in defeat as in victory.—The Visitor.

SOCIAL RESPONSIBILITY.

The writer may be pardoned a concrete illustration out of his boyhood recollections. There was in the town a poor, motherless, demented boy who ran the streets in rags, swearing and screaming as other boys and some men would tease and torment him and laugh at his pitiful anger and agony. What were the preachers in that town doing in those days? They were preaching abstract theological doctrines and warning us boys against going to the circus; but not a minister or elder or church member ever took any action or thought he had anything to do about that boy. There was not enough social Christianity in that town to care for him or even think about him. Such a thing would now hardly be possible in any Christian town, because we have developed a Christian sense of social responsibility for the welfare of the community and of the church member. James H. Snowden, in "Is the World Growing Better?"

CLEVELAND CAMP MEETING.

The Cleveland Camp Meeting will be held August 11-21. Preachers for the week are E. E. McKeithen and H. F. Tabb. This meeting has been running fifteen years. We have had many of the best preachers on the district to hold the meeting. Don't forget to pray for us.

MRS. S. C. TAYLOR, Secretary.

WHEN WE COME TO OUR CAESAREA PHILIPPI.

For each of us there is a critical point in our lives. We come to our Caesarea Philippi. We face the question of Jesus Christ: "Who am I, and what will you do with me?" How much does one need to learn and know before he can answer the question? What training or education must he have? How long must he be in school? Not so long as Simon Peter and the rest of the disciples; because he has the record of all that Jesus taught them, and it does not require three years to learn, if one is diligent and earnest in the quest. Let us be impressed with the fact that Jesus was not teaching those disciples for their sakes alone. Through them he was teaching us. Nor was he praying for them alone. "Neither for these only do I pray, but for them also that believe on me through their word." (John 17:20.) Nor was he working miracles for them alone. "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (John 20: 30, 31.)

A little girl once asked her mother: "How old must I be, mother, before I can be a Christian?" Her mother in turn asked: "How old will you have to be before you love me?" "Why, mother," she replied, "I have always loved you." "How old must you be before you can trust yourself wholly to me and my care?" continued the mother. "I always did; but tell me now what I wish to know." "How old will you have to be before you do what I wish you to do?" her mother asked. And the little girl, seeing clearly what her mother meant, whispered: "I can now without waiting to grow older."

Are you old enough to love Jesus, to trust yourself to him, to do what he wants you to do, and have you learned what he asks you to do? If so, the conclusion is plain enough: you are old enough to become a Christian.—Gospel Advocate.

"JESUS WENT WITH HIM."

Jesus is always quick to respond to calls for help. He went at once with Jairus when his little daughter was dying. But He is never in a hurry. Although the child was at the point of death, when a poor woman in the throng touched the hem of His garment, with a heart cry for healing in the touch, Jesus gave heed to her and gave her the blessing she sought. He even lingered to talk with her. By the time He had done this, it seemed that He had waited too long, for word came that the child was dead. But Jesus is just as able to restore the dead as He is to heal the sick. So His delay in reaching the ruler's house resulted in a greater work, when He raised the dead child to life, than if He had hastened and had kept her from dying.

We need never be afraid of Christ's delays—He never tarries too long. We may learn a lesson, too, on the beauty of waylaid work. When we are going somewhere on an errand of business we may find opportunities of doing others kindnesses on the way.—Selected.

It is easy to see the good points of the man on a pedestal.—Exchange.

READING THE APPOINTMENTS.

Rev. C. H. McCrea.

The Conference is drawing to a close. It is the hour of worship in the entertaining church. The great Methodist menu which covers almost a week has but two items remaining, the sermon by the Bishop and the reading of the appointments—good wine for the end of the feast and the annual sentence for a year with hard labor at the Conference tribunal—and then adjournment sine die.

For five days and nights 200 men have been in session. From early morning worship, into which the old faithfuls straggle intermittently and from which the sleek moderns absent themselves to thumb Boreham essays in the basement bookstore, down to the midnight hour, when the jovial circuit-riders fish the oysters from the flowing bowl at the Greek restaurant and swap inside information about the supposed leaks from the hermetic seal on the cabinet, it has been a strainful and a strenuous time.

The secretarial staff sit back of the episcopal chair, whereon reclines the appointed Bishop. On the table beside this arbiter of clerical destiny lies the portfolio which holds the latest draft of appointments. The elders round about the throne carry sheets of foolscaps, very imposing in appearance, on which are written copies of the imperial rescript in the portfolio. The treasurer and his force occupy front seats. They will be called upon to state the truth about our "Benevolences" and "Centenary." When their books are opened we shall be judged upon the things written therein. Have we buried our talents, or shall we be rewarded with the lordship of great cities on one hundred per cent industry? "All causes presented, evangelistic services held, ministerial support prorated and Centenary made up in full," is the glad accounting of our stewardship.

The Sunday evening attendance is made up most variously. It is a capacity house, and more beside. The overflow invades the choir loft, sits around the communion-rail and encroaches upon the seats of the mighty on the platform. In general the attendance is the Methodism of the city, too loyal to desert in the morning, but given a vacation to hear the Bishop at night.

There are yawns from the secretary and his staff, from the treasurer and his helpers. These with the statisticians have borne the burden and heat of the Conference, unpaid and unthanked. The recording angels are ready, and the tabulated record of accessions, with membership of all organizations, is ordered. Was it some madness in our Methodism or the scorn of our enemies that gave us the name of the Methodist Statistical Church?

There are many careworn faces in the great crowd—some merely grave and solemn, some disconsolate and depressed. If you are sitting near one of the dispirited brethren, you may frequently note a sigh that, like a bubble from the ferment, indicates a heart very ill at ease. This anxious engine is running on "high." In their humiliation their judgment is taken away, and they can not find a key that will shut it off. Whose are the hearts so ill at ease? There be some who feel that the shadow land of mediocrity is reserved for them, wandering stars whom the superintendents jest about as "yearlings," the "supplies" for whom there is small demand in the better charges. Occasionally you will find a man in that list who has had a humiliating drop from higher up. He may have been frozen out by some church faction, or by a local Pharaoh of the oppression. Perhaps he may be a square peg that bulged the round hole uncomfortably for the twelve months past, and hole and peg are relieved when Conference convenes; at any rate, he feels his edges frayed by the ill-fitting sphere in which he moved, and now he looks for a happier fit.

The Bishop is a man of generous girth, "with good capon lined," but care sits mantling upon his brow. For almost a week he has been playing the great game of clerical chess with four deciding elders. Up to many a midnight hour and after many a late session the game is a draw. There are so many aspirants for the king row, the star seats, and such an array of tail-enders, who wonder why they can not move at least one shift nearer the goal of hope, and there are laymen with secret instruction for the district superintendents.

Apart from the overworked, the weary and the anxious, there is a larger group who come fresh and ready, the church-member, folk of all denominations, who expect a deliverance. All is new to them, and some have never heard a "real live bishop" in all their interesting lives. Also, they have no intense personal interest to weigh upon the heart. These do "all the Bishop's carking cares beguile, and make him quite forget his labor and his toil."

The sermon is long, unusually so. It is a strange thing, but a certain, no matter how weary the officiating elder may be, it never occurs to him to save himself by the time limit. "It came to pass" is one of the most frequent sentiments in the Book, but we do not recall any sermon preached from that text. The eloquent utterance climaxed with the rarest illustration of the whole sermonic bill of fare, dies gently into a prayer, and then heads are lifted, noses blown, coughs indulged in, and the tension is dropped generally. But the "yearlings" grow more restless. Damp beads appear upon their brows. The handkerchief, which the elect lady of the parsonage put in the valise so flat and white and square, is now a shady mop from nervous use.

The Bishop has a whispered conversation with one of the superintendents, and we all wonder whose name is mentioned and what news is conveyed thereby. It is the final word. The judgment is set, and the books are opened—to every man according as his work has been.

The judge takes the Irishman's privilege of making a few remarks before he begins. He and the cabinet have mingled sighs and tears and midnight oil, in their endeavor to lubricate the Methodist machine for a peaceful and harmonious adjustment that will satisfy everybody. Adjustment! did you say? It is the faith of the chiropractor that God made man upright, but that many kinks and curves have spoiled the perpendicular since God finished creation. But the chiropractor's jolt on the erring vertebra is as the zephyr's touch on the aspen leaf in comparison with the twelve labors of Hercules laid on the Bishop and cabinet. To get right men out of the wrong place, fit square pegs into square holes, transform misfits into suitables, and roll the stars and gems and shining ones into orbits where luster will count. It took prayer, brethren, and wisdom not of earth, yea even the genius of the superman, to prepare a square deal for all charges, and chargers, and chargees. If any surprises will be sprung it is because the lateness of the hour made communication impossible.

As the Bishop proceeds it is to be noted that the brethren applaud from time to time. When the beloved superintendent is mentioned, all the toilers in his bailiwick pat their hands with enthusiasm, delighted to have the privilege of serving under their reverend champion during the coming anno domini. Spasmodic bursts rise from the congregation, as the name of their favorite is mentioned. Were they not fearful he might be translated into some glorious sphere for which his marvelous talents so eminently fit him? The episcopal throat is cleared, and the last great item of the sky-pilot parliament is on. In order that the gentle reader and the ungentle writer may get together in enjoyable understanding of the difficulties that beset the adjustment process, we have symbolized circuits and furnished circuit-riders with aliases:

Opportune District, Dr. Julius Seezit, Superintendent.

University Avenue, Dr. Hiram S. Critical, Henry Highbrow, assistant.

Mummy Road, Doremus Dryasdust.

Eschol, Joshua Transfer.

New Canaan, Frank Former Favor.

Ease-in-Zion, Paul Ittical Wirepuller.

Bonanza, R. E. Mark Abel Windjammer.

Roundabout Circuit, Thomas Tinker Tinlizzie.

Hard Scrabble District, J. Harden Youstoit, superintendent.

Gehenna Rapids, A. Upstream Swimmer.

Squeedunk, Leonard Lonesome.

Devilmaycare, Ernest Godspeed.

Boozeville, Boanerges Blastem.

Badlands, George Goodfellow.

Bigwoods, A. Frontier Pusher.

Antioch, John Mark.

Thus and so forth, until the group attached and detached had received their sentences. Dismissal was pronounced, and we each wended our way back to the old task, or forward to the new, wishing one another a happy, Methodist New Year.—Pittsburg Christian Advocate.

THE MYSTICS.

By Rev. E. N. Evans.

The Christian world to-day is confronted by man's most insidious enemy. The devil has shifted his battery of huge "Berthas" from the fields of materialistic thought to that of psychology. Since thinking men have come to see that the material universe is but the physical manifestation of the spiritual—Creator, God—the devil and all his cohorts admit the reality of spirit: and out-Caesar the Caesars in their mad rush to the other extreme. In some extremes they deny the real existence of matter altogether, and in others they throw down a barrage of the green smoke of mystery to becloud the mind; and then proceed on the false hypothesis that all mystery is divine. If you can't understand a thing, and explain it by the natural laws of the material world, then that is God—all mystery is God. They teach a reverential mystic, religious superstition in lieu of an intelligent faith.

In such a mental atmosphere "Spiritualism," "Christian Science," (?) "New Thought," and all the occult schools find rich and verdant fields on which to roam and feast. The devil never had a bigger time in all his life than since he donned this sheepskin coat and erected real temples with spires and called them churches. He has broken into the church business, and is crying persecution, if you dare to disagree with him. He has become extremely liberal, even to the "goats," and is full of miracles (?) "doing many wonderful" works in the name of Jesus (?). He can do almost anything but raise the dead or prevent the people from dying when their time comes; and to ease this and go Christianity "one better," they do not die, but "pass on"—"matter is not real, hence there is no death." "Sin is but an abnormal mental state," hence there is no need of repentance or other sorrow.

Such things can only grow as the legitimate fruits of such a faith as is ignorant of real knowledge of facts, and has no correspondent in realities which fall within the domain of our God-given senses. Real faith has always an objective, corresponding reality which comes within the domain of the senses. Human mind has a material temple—a real human body. Psychology is essentially related to the material. Jesus was God made manifest in the flesh—the Spirit materialized; as he was, so God is. "No man cometh unto the Father but by me." He materialized the Spirit that He might spiritualize the material. Mystery and darkness are the things which God seeks to banish, and to bring us to a knowledge of God.

The need of our day, yea, our only security, is in a more intelligent faith. "Add to your faith knowledge"—seek to know what it is that you believe. It is so much easier for man to believe what he does not know, than it is to know what it is that he believes. He came that we might have light and life.

We learn to love God by giving ourselves to Him, by serving Him, by doing His will. Love to God is thus born of self-dedication. Having learned how to love man without selfishness, we can love God in the same way.—James Freeman Clarke.

The Home Circle

DID YOU MEET THEM?

Two little Tempers went their way
Through town and country, one winter day.
One, like a queen, wore a golden crown,
And the fairy Sunshine had spun her gown;
And she gaily tossed, as she danced along,
A largess of smiles, good cheer and song.

The other one wore on her brow a cloud,
And her voice was fretful, and cross, and loud;
And people pulled up their mufflers high,
And said, "There's an east wind passing by."
And she scattered about, in the frosty air,
Quarrels and bickerings, everywhere.

Both had followers in their train,
Earning their wages, pleasure and pain.
And Time took snapshots of each and all,
And hung the pictures on Memory's wall.
Sunshine and shadow, gloom and cheer;
Which did you walk with to-day, my dear?
—Pauline Frances Camp, in Congregationalist.

FOR GRANTED.

"It must be a great comfort to Elsie to have her mother with her," said the grandmother, always interested in the good fortunes of others. "With her two little children to care for, the help and company of such a mother must make her life much easier and happier."

"Yes," assented the visitor. "Last year she couldn't talk enough of what a help and relief it was, how much safer she felt about the children when she had to leave them for a little while. This year"—the speaker paused with a little laugh. "Oh, well, mother is just as much a dependence and help, of course, but Elsie has reached the take-it-for-granted stage. You know how that goes. What she couldn't be sufficiently thankful for at first, is now only the usual and expected. There are more demands and less appreciation."

"I see," said the grandmother with her grave little smile that ended in the faintest breath of a sigh. "It's a way we have of treating our blessings."

Louise, sitting at the table with her book, felt a warm flush creeping over her face. She suddenly remembered how much it had meant to her when she first came to spend this winter with grandmother; to find the dish of fruit, the bowl of popcorn, or some little treat awaiting her each afternoon when she came from school; and now she looked for them as a matter of course. To-night she was so busy thinking of the theme she had to write that she had even forgotten to say "Thank you!" Then she thought of home and of mother's constant love and service there, and how the whole family depended upon her to keep all the wheels running and the loose ends gathered up. They were so used to the orderly rooms, the comfortable meals promptly served, to mother's remembering all that ought to be remembered, and knowing all that ought to be known, that they were naturally taking her for granted. Suppose some dark day she should find her not there? A lump rose in the girl's throat, and a swift resolution in her heart. Never again would she be so carelessly ungrateful.

Will she remember as the days go on? When God was leading Israel on their long journey they feared and complained as the food grew short. Then, one day, there came the bread from heaven to supply their need, and they gathered it in wondering gratitude morning after morning, all their fear of hunger banished. But as the months went on it grew to be a common thing, accepted carelessly. Manna, of course there would be manna, but one would like a change, and after a time they announced that they "loathed" this light bread. Yet their story is only the story that might in some way be told of us all. Our blessings are so many, our safety and comfort are so expected, the love that blesses our lives and fills our homes is such a familiar thing, that our sense of appreciation dulls, and we forget to thank God for the mercies that are new every morning. Let us learn a new prayer, "Help me to have a grateful heart, and not take all my life's blessings for granted."—Queens' Gardens.

FAITH.

"The trouble is," said Harold Raymond, on his return from his second year in college, "that when you enter the sphere of religion, you deal with something quite different from anything that you meet in science. In the one you move step by step along lines of induction or deduction, and in the other you fling a highway through the air, in a bold and beautiful manner, but in a way quite different from that of science."

"I am not sure that the difference is so great as we are accustomed to suppose," replied his friend. "I have been thinking how scientific faith is, or, rather, how large a part faith plays in science. No man ever made a great discovery that was wholly an accident. Even if he were seeking the Northwest Passage and found America, it was faith that was guiding him."

"But it is a very different thing from what you call faith, isn't it?" asked Harold. "Faith seems very vague as compared with the processes of science."

"I don't think so. I have wondered how it would seem if we were to try to add some modern names of science to the great muster-roll of faith in the eleventh chapter of Hebrews."

"I should like to hear how it would sound."

"By faith Columbus, when he was called of God to discover a new world, went out, not knowing whither he went. By faith he sailed strange waters, with Cabot, Magellan, Vespucius and Balboa, the heirs with him of the same promise.

"By faith Copernicus lifted the earth from its solid base and set it to moving in rhythmic order round the sun; and all the suns and sons of suns with planets in bright array that circle round the throne of God. This he beheld by faith.

"By faith Laplace understood how the worlds are made from star-dust; and Newton beheld in the fall of the apple a force that holds the worlds in place, and that not by things that do appear.

"By faith the men of science, who did not always call themselves men of faith, found substance in the things hoped for, and moved from experiment to hypothesis and from hypothesis to theory, and from theory to fact and from faith to sight; and all these were the evidence of faith.

"And what shall I more say? For time would fail me to tell of Stephenson and Fulton, or Morse and Roentgen and Edison and Lister, of Cyrus Field and Alexander Bell and Marconi and Wilbur Wright, who threw a [illegible] made iron float, yoked chariots to the invisible power of steam, caused the voice of man to be heard by his fellow-man at a distance of a thousand miles, filled the air with voices [illegible] ear, but intelligible to the [illegible] and the minds of men [illegible] wonder, and set them to sailing [illegible] the oceans.

"By faith they built railways [illegible] deserts, crossed the trackless ice to the poles, subdued climate, overcame hardship and incredibility, out of weakness were made strong and added to the space and comfort of human life, and gave wonderful analogies to those who seek the farther knowledge which is by faith.

"And whereto we have learned from saints and apostles, and the Lord of life, and have found sure footing for faith, let us not count it unreasonable that still we follow, and live the life of faith."—Youth's Companion.

"TIME OUT."

Another Ford Joke.

Prof.—"Why is a well-ordered schoolroom like a Ford?"

Bright Freshie—"Easy! Because the crank's up in front."

Prof.—"Yes, but there's more to it than that. The crank's up in front, and all the Nuts are in their proper places."—Exchange.

The Ready Irishman.

Standing by the entrance of a large estate in the suburbs of Dublin are two huge dogs carved out of granite.

An Englishman going by in a motor thought he would have some fun with the Irish driver.

"How often, Pat, do they feed those two big dogs?"

"Whenever they bark, sir," was the straightforward reply.—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3 Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE VALUE OF A VACATION.

A vacation is no longer looked upon as a luxury, but as a very fine thing for increasing the efficiency and effectiveness of those who are able to take one. Application year after year to the same work, without any opportunity for relaxation or a change of scene, is bound to result sooner or later in diminished physical power and a weariness of mind that make the doing of the daily tasks increasingly difficult. The cause of this growing burden of work is not always recognized, but a short period of rest almost invariably results in renewed vigor and increased efficiency.

Unfortunately, it is not always possible for those who need it most to take a vacation. Their work may be so arranged that they cannot afford to leave it even for a few days—or it seems so; or, as more frequently happens, the expense of a vacation is greater than the one who needs it can afford to bear. When a man is engaged in a gainful occupation, he himself should, if possible, make such arrangements as will enable him to enjoy a respite from labor that will really result in his being able to do more and better work, and is, therefore, a profitable investment.

But some people are not engaged in gainful occupations, and the limitations of their resources are such that it is practically impossible for them to lay aside the amount of money necessary for even a short vacation. Preachers, for example, give all their time and energy to a work that is altogether for the welfare of the community. Their object is not to make money, but to do good, and their incomes are usually not more than enough to provide for their daily necessities. In many cases, if they have a vacation at all, it must be provided by those whom they serve.

A good many congregations throughout the church are beginning to realize that making possible a vacation for their pastors is not only a beautiful way of expressing their appreciation of their faithful work, but that it is also a profitable investment, the dividends accruing in renewed strength that enables these pastors to render more efficient service.

We wish all our pastoral charges would take this view of the matter and act in accordance therewith. There are so many places now where meetings are held especially for instruction and inspiration of preachers, that the expense of attending one of them is not very great—certainly not so great but that it could easily be provided by the membership of almost any pastoral charge. We have been associated with preachers all our life, and we know how their hearts hunger for contact with men and institutions that will refresh their minds, inspire their souls, and add to their equipment for the work to which God has called them—but often that hunger has to go unsatisfied.

Any suggestion contained in the above lines is not based upon the poverty of the preacher—he is not a pauper in any sense of the word—but upon the evident propriety of a congregation's showing its appreciation of a faithful man's services while, at the same time, making possible an enlarged usefulness on the part of the man it delights to honor.

GO TO COLLEGE THIS FALL.

The opening of the fall term of our colleges is not very far off. While the financial results of the Christian Education Movement have not yet become available in any large amount, most of our institutions of learning have relied upon the assured addition to their resources from this Movement to increase their facilities for taking care of students, and it is probable that they can take care of a larger number of students this fall than ever before in their history.

We hope there will not be a vacant room in one of them this session. It is no longer necessary to point out the advantages of a college education. It is not the mere fact of attending college that better equips our young men and young women for life, but it is the opportunity to come into contact with inspiring personalities, new currents of thought, enlarged ideals, and to follow courses of study under the direction of men and women who, by precept and example, teach the vital doctrines of the Christian religion. Christian colleges have become centers in which are generated and from which go out influences that uplift the soul as well as enlarge the mind. It is in such institutions that men and women are trained for the largest usefulness in life.

Many of our young people have already made up their minds to go to college this year. There are many others who need to have the matter brought to their attention and to have the encouragement of parents, pastors, friends, to help them realize the importance of such a step. In every community there is at least one boy, one girl, who should be in one of our church schools. Every pastor has a magnificent opportunity to render a service that will endure through the ages by picking out some of these choice spirits and putting them in the way of securing a college education. In many cases the mere sending of the name of the prospective student to the college authorities for a catalogue will be sufficient; in others, personal solicitation will be necessary. No matter what the necessary steps may be, it is time well spent, and the rewards will be great.

FOR THE CREDIT OF THE CHURCH.

It is well known that our Representative Church in Washington, D. C., has been phenomenally successful in reaching large numbers of people with the message of the gospel and in bringing them into the membership of the church. More than once we have been told that visitors are turned away at almost every service for lack of room, and the religious influence of the institution is strongly felt in the national capital. It is not too much to say that the Methodist Episcopal Church, South, has gained a commanding position in Washington largely through the establishment of this great connectional enterprise.

It is to be regretted that a considerable debt still hangs over this building. It was so well understood in the beginning that the local congregation could not erect the building and provide for its running expenses, that the church at large assumed the responsibility of providing the building fund. As payments on notes became due, these pledges made by the Annual Conferences have been relied upon to meet the obligations. It seems that these pledges have not been promptly met, and considerable embarrassment has resulted to the Commission that was in charge of the work. We take the liberty of calling attention to a communication in this issue of the Advocate from Rev. W. M. Williams, President of the Board of Church Extension of the Mississippi Conference, in which a letter from Bishop W. A. Candler, chairman of the Commission, is given in reference to this important matter. For the credit of the church we trust all the Conferences will arrange to meet their obligations at the earliest practicable moment.

THE JULY REVIEW.

The July number of the Methodist Quarterly Review, designated as the "Midsummer Literary Number," has come to our desk. It presents an attractive table of contents, as follows: "Dante: Poet, Patriot, Exile," by Davis Wasgatt Clark; "The Passing of John Burroughs," by Edwin Ridley; "Immortality: The Basis of Hope in Browning's 'Saul,'" by Henry T. Carley; "Science: The Yeast of Religion," by Carl Holliday; "The Real Edgar Allan Poe," by Mrs. Evelyn Baker Dodd; "The Religion of Emerson," by Jay William Hudson; "Tolstoi on Shakespeare," by Clough A. Waterfield; "Compensation and Quarrels of Early American Writers," by Will T. Hale; "The Literary Artist," by J. M. Hawley; "A Southern Methodist Poet," by Watson Boone Duncan; "Robert Burns: The Poet of the Heart," by James Ruddick Laughton; "O. Henry: Man and Author," by Mrs. F. L. Townsend. There are also the usual departments of Exegesis, The Editor's Table, Book Reviews, and Devotion.

We have had time thus far to read only the article on Browning's great poem, by Henry T. Carley, which we greatly enjoyed. We are sure, however, that a treat is in store for us as we read the other articles.

The July number of the Review was edited by Curtis B. Haley, assistant to the editor—a man thoroughly qualified to do the work that fell to his lot during the illness and following the death of the lamented Dr. Thomas.

PERSONAL AND OTHER NOTES.

"We are having a good year on the Escatawpa charge," writes Rev. R. G. Williams, of Escatawpa, Miss.

According to recent statistics, one student out of every four in the State universities of the United States is a Methodist.

Dr. Andrew Sledd, of Emory University, will spend the summer in the city of Prague, doing evangelistic work under the auspices of the Board of Missions.

The School for Sunday school workers at Lake Junaluska, N. C., enrolled 455 students. There were fifteen from the North Mississippi Conference who took regular work.

The Pacific Conference leads in the percentage of collection of Centenary funds, the record being 45.7 per cent. The South Georgia Conference has the lowest record, 22.1 per cent.

The contract for the new church building at Algiers, Rev. C. C. Wier, pastor, has been let, and construction will begin at once. This will greatly strengthen Methodism in that strategically important part of New Orleans.

Mrs. F. M. Williams, widow of the late Rev. F. M. Williams, an honored member of the Mississippi Conference, will celebrate her ninetieth birthday on August 11. She makes her home with her daughter in Oak Ridge, Miss.

Our First Church, Columbus, Miss., has had a splendid growth this year under the pastorate of Rev. Thos. H. Lipscomb. Sixty-four new members have been received to date. An evangelistic campaign is being planned for this fall.

Rev. C. D. Atkinson, pastor of Parker Memorial Church, this city, assisted Rev. P. O. Lowrey in a meeting on the Indian Bayou charge, Louisiana Conference, last week. The congregations were unusually large, as many as two thousand people being estimated as present at some of the services. There were one hundred additions to the membership of the church. Twenty-five infants were baptized.

Bishop Warren A. Candler has announced that he will not attend the Ecumenical Conference in London.

Dr. C. I. Scofield, editor of the Scofield Reference Bible, died recently at his home in Douglaston, L. I.

A note from Rev. W. J. Wood, of Duck Hill, Miss., informs us that all goes well on the Duck Hill charge.

Rev. S. J. Davies, our pastor at Grand Cane, La., is enjoying the air, scenery, people, etc., at Lake Junaluska, N. C.

President Charles F. Thwing, of Western Reserve University, has resigned his position, effective in November. He has served the institution for thirty-one years.

A Massachusetts Congressman has complained that it will take $88,000,000 a year to enforce nation-wide prohibition. It will cost many times that sum not to enforce it.

Dr. C. W. Gordon, widely known as "Ralph Connor," author of "The Sky Pilot" and other novels, was elected moderator of the General Assembly of the Presbyterian Church of Canada, held recently in Toronto.

Dr. F. S. Parker, General Secretary of the Epworth League Board, left Nashville on July 22 for San Francisco, where he will take ship for the Orient. He is going abroad in the interest of the work among young people.

Rev. George G. Rice, of Council Bluffs, Ia., claims to be the oldest living graduate of an American college. He was one hundred and one years old on September 22, 1920, and was graduated from the University of Vermont in 1845.

The brethren of the Brookhaven District, Mississippi Conference, are enthusiastically at work in their revivals now, and the reports are most encouraging. The presiding elder, Rev. H. M. Ellis, has held two meetings himself, and will be in several others.

Rev. A. W. Turner, superintendent of the Louisiana Anti-Saloon League, spent last Sunday in New Orleans. He occupied the pulpit at the Carrollton Avenue Methodist Church at the morning service and delivered a strong address in the interest of prohibition and law enforcement.

October 27 will be celebrated as the one hundred and fiftieth anniversary of the arrival of Francis Asbury in America. Those who are interested in observing the day are invited to communicate with Rev. H. K. Carroll, LL.D., 145 Westervelt Avenue, Plainfield, N. J., for suggestions.

The Advocate office greatly enjoyed a call by Rev. Elmer C. Gunn, our pastor at Rayne, La., on Monday morning of this week. He was on his way home from Amite, La., where he had been assisting Rev. Lastie N. Hoffpauir in a ten days' meeting. Gracious results attended the meeting.

We greatly enjoyed a call on Thursday of last week by Mr. W. S. Holmes, of Baton Rouge, La., one of the outstanding Methodist laymen of the State. He was in the city to visit his business partner, Mr. W. P. Barnes, who had just undergone a serious operation at the Presbyterian Hospital.

This good news comes from Rev. R. E. Rutledge, Lake, Miss.: "On the 22nd inst., we closed our revival services at Conehatta, which resulted in the addition of ten members to the church, six by baptism and four by vows. The Holy Spirit was present and many were blessed. Brother W. T. Griffin did the preaching."

The permanent address of Rev. R. A. Bozeman, evangelist, is Pleasant Hill, La. Those interested in securing his services may address him at that place. Brother Bozeman has just closed a great meeting at Spring Hill, La., where he assisted the pastor, Rev. J. Cude Rousseaux. Sixty-two people joined the church, and fifty were baptized.

Rev. and Mrs. Lyman Carley, of Ellisville, Miss., will celebrate their golden wedding on August 9. All their children are planning to spend Sunday, August 7, with them in connection with that happy occasion. The editor of the Advocate will be pardoned for saying that these godly parents have been a blessing beyond measure to all their children.

Rev. H. M. Ellis, the presiding elder of the Brookhaven District, Mississippi Conference, announces that, after consultation with the pastor, the place for holding the third quarterly conference for the Topisaw circuit has been changed from Holmesville to Topisaw, and the time of holding it will be Monday, August 15. This will put the quarterly conference in the midst of the camp meeting.

Recent figures given by Dr. Ernest L. Bogart, professor of economics in the University of Illinois, put the total cost of the World War at $186,000,000,000. These figures include the expenditures of both the Allies and Germany and her allies. Of previous wars, the cost of the Napoleonic wars was $3,070,000,000, of the American Civil War, $7,000,000,000, and of the Franco-Prussian War, $3,210,000,000.

Rev. W. W. Graves, presiding elder of the Hattiesburg District, Mississippi Conference, is "a workman that needeth not to be ashamed." At the third quarterly conference of the Ellisville charge, held at Mt. Zion, he preached in the morning, partook of the bountiful dinner "on the ground," preached in the afternoon, held the conference, ate watermelons at a nearby farmhouse, and preached again at night at Ellisville. The sermons were all good ones, too, says a competent critic.

We want to call attention to the Standard District Training Schools to be held in the North Mississippi Conference during this month. One will be held at Corinth, August 15-20, and one at Sardis, August 22-27. These schools furnish a magnificent opportunity for Sunday school teachers and workers to secure real training for their work, and we hope they will be largely attended. Those interested in the school at Corinth should write to Rev. J. B. Randolph, Corinth, Miss., and those in the Sardis school to J. W. Kyle, Sardis, Miss.

Rev. T. Y. Ramsey, died at Augusta, Ark., on July 30, and was buried from the First Methodist Church, Little Rock, Ark. Brother Ramsey was a son of the later Rev. T. Y. Ramsey, of the North Mississippi Conference, and his own early ministry was spent in that Conference. He was 71 years old at the time of his death. He has many relatives and friends in Mississippi, several brothers and sisters living at Durant, where his father is buried. The Advocate extends sincere sympathy to the loved ones of this devoted servant of the church in this hour of sadness.

After distributing sets of the Inter-Church World surveys to the ministers of the church, the Centenary Commission still has a small supply on hand which it is offering to the membership of the church for the cost of postage—twenty-five cents. These surveys are of special interest to Sunday school superintendents and members of the various missionary committees in the local church. Those desiring them should address the Service Department, Centenary Commission, M. E. Church, South, Centenary Building, Nashville, Tenn. Orders will be filled in the order in which they are received as long as the supply lasts.

Rev. Frank C. Collins, of Lake Charles, La., is now at Emory University taking work leading to the B. D. degree, which degree he expects to receive after the spring term. He has had considerable experience in the pastorate, and has made a specialty of church music, having received a full course of training while at Emory. He is highly recommended by Mr. J. Douglas Swagerty, voice instructor in Emory University, and by pastors whom he has assisted in meetings. He will have time to assist in two meetings in Louisiana during September, and would be glad to get into communication with those who may desire his services. He may be addressed at Emory University, Ga.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. G. A. Morgan, Jonesboro, La., 3; Rev. Thos. H. Lipscomb, Columbus, Miss., 6; Miss Addie M. Barnhart, Saline, La., 2; Rev. W. M. Williams, Purvis, Miss., 5

WHY I GO TO CHURCH ON RAINY SABBATHS.

By Frances R. Havergal.

I attend church on rainy Sundays because—

1. God has blessed the Lord's day and hallowed it, making no exceptions for hot or cold or stormy days.

2. I expect my minister to be there. I should be surprised if he were to stay at home on account of the weather.

3. If his hands fall through weakness I shall have great reason to blame myself, unless I sustain him by my prayers and presence.

4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needed on Sundays when there are few than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

7. On any important business, rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

8. Among the crowds of pleasure-seekers I see that no weather keeps the delicate woman from the ball, the party, or the concert.

9. Such weather will show me on what foundation my faith is built; it will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay away from church because it is too warm or too cold or too rainy frequently absent themselves on fair Sundays. I must not take a step in that direction.

11. Though my excuses satisfy myself, they still must undergo God's scrutiny; and they must be well grounded to do that.

12. There is a special promise that where two or three meet together in God's name he will be in the midst of them.

13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know him.

14. My faith is to be shown by my self-denying Christian life, and not by the rise or fall of the thermometer.

15. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have a good reason for such neglect.

16. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.—Exchange.

A WORKMAN WITHOUT SHAME.

It is a splendid thing to be able so to conduct our life and to do our work that when we come to review it we shall not be ashamed of it, even when we make that review in the light of the highest truth we have learned. Our first need is an ideal. Walter Pater deplored "the selfish vulgarity of the finite aims and ends which stand in place of an ideal in most lives now." There is no doubt that when finite aims and ends do take the place of an ideal, life falls into fragments and becomes vulgarized. On the other hand, no life, however humble, can be other than highly dignified when it is in the conscious service of ideal ends.—Christian Work.

THE BALM OF THE MOUNTAINS.

If thou art worn and hard beset
With sorrows thou wouldst vain forget,
If thou wouldst learn a lesson that will keep
Thy heart from fainting and thy soul from sleep,
Go to the hills.

—Henry Wadsworth Longfellow.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MAGGIE A. YARBROUGH, nee Breeden, was born December 25, 1869, near Darlington P. O., St. Helena Parish, La. She joined the M. E. Church, South, at Slaughter, La., in 1887, and was married to H. Q. Yarbrough on April 15, 1886. She took her departure from this world, Sunday morning, March 6, 1921, which was the regular preaching day at her church that she was accustomed to attend. Instead of attending church that morning, she went to heaven and joined that celestial choir. She was truly a good woman and did what she could for her Lord and his church. She was a patient sufferer for more than three years, but died in a triumphant faith. The writer, her pastor, has been inspired by his visits as he prayed with her and heard her feeble voice raised in shouts of praise to her blessed Lord. She leaves a husband, five sons, four daughters, three brothers, and two sisters, besides numerous other relatives and friends to mourn her going. However, they know where to find her if they live even as she lived.

L. E. CROOKS, P. C.

MARRIED.

Married at the Greensburg parsonage, on July 20, 1921, Mr. JOHN S. DeLAUNE and Miss NETTYE A. YARBROUGH, Rev. L. E. Crooks, P. C., officiating.

FROM CORINTH, MISS.

Dear Brother Carley: I recently closed a meeting of great spiritual power at Potts Camp, North Mississippi Conference, with Rev. M. A. Burns and his good people, resulting in a number of conversions and additions.

I am now with Pastor Teeter and his people at Hughes, Ark., in a genuine great revival. I have a date to begin with Rev. A. J. Henry at Ebenezer, Miss., on the first Sunday in August.

I have ordered a large gospel tent to be shipped from Atlanta to Sherman, Miss., where I have promised to hold a tent meeting with Brother Nabors, following the second Sunday in August. That place is within the bounds of our Corinth District, where Rev. J. B. Randolph is presiding elder. There is not anything else open but success for any man who has the culture, broad mind, solid piety, ability, unselfish brotherly kindness, and common sense that J. B. Randolph has. He knows how to treat people in order to do things, consequently he is much beloved on the district. He is doing a fine work.

I have some open weeks in September and October, and might arrange a few more tent meeting dates.

W. D. BASS.

Corinth, Miss.

"JUNALUSKA JINGLES."

Rev. Walt Holcomb contributes "Junaluska Jingles." Mr. Holcomb says: "Junaluska is the place of magnetic contact. The pastors and the evangelists who meet there August 14-21 will locate the short circuits. Our wires have been crossed a long time. Our carbon covered piston heads have fired separately and not functioned together.

"For years I have had the pleasure of preaching and lecturing at the great Chautauquas, on the same platform with Bryan, Folk, LaFollette, Johnston, Tillman, Hobson, Glenn, and many others among the political satellites along with the ministerial stars like Hillis, Gunsaulus, McIntyre, Hughes, Chapman, Stuart and Jones, and in turn have taken place in the audience and sat at their feet. These points of contact have charged and recharged the intellectual and spiritual batteries where the flame has glowed the longest.

"During my evangelistic career I have profited more by association with world characters than from any other source. While growing more appreciative of the superior help derived from college and seminary days, the impression is strong that our ministers should supplement their training by becoming integral parts of the inspirational conferences at Junaluska.

"While Junaluska is the youngest of the famed and near famed gathering places of Christian culture, it excels all others in sublime stratification. The Christian fellowship is tinctured with the ozone from the loftiest mountain peaks.

"The speakers at the Bible and Evangelistic school have not reached the pinnacle of fame; but let us mountain side ministers join them at Junaluska and learn to climb together towards the tip-top, and then we shall be better prepared to serve our torn, tired, and troubled brothers in the crowded valleys below."

Religion must be the great business of our life. We must keep open all the avenues of the soul's approach to God. We must subordinate everything else to the main task of life, the deepening, strengthening and maintaining of our union with our Lord Jesus Christ. And we must jealously watch the growth of character, that outward expression of the inward life, that one possession which will still be ours when the night comes and we can work no more.—C. H. Ridsdale.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles District—Third Round.

Morgan City, Aug 7, a.m.
Franklin, Aug. 7, p.m.
Lake Charles, Aug. 14.

C. A. BATTLE, P. E.

Monroe-Ruston Dist.—Third Round.

Farmerville, at Greenville, Aug. 4.
Waterproof, at Wesley, Aug. 6, 7.
Eros, at Douglas, Aug. 9.
Oak Grove, at Pioneer, Aug. 11.

K. W. DODSON, P. E.

Alexandria Dist.—Third Round.

Boyce, at Tioga, Aug. 7, a.m.
Pineville, Aug. 7, p.m.
Campti, at Clarence, Aug. 13, 14, a.m.
Colfax, at Colfax, Aug. 14, p.m.
Provencal, at Provencal, Aug. 16.
Liberty and Oak Grove, at Center Point Camp Ground, Aug. 18.
Columbia, at Boeuf River, Aug. 20, 21
Alexandria, Aug. 28.

W. H. DOSS, JR., P. E.

Baton Rouge Dist.—Third Round.

Denham Springs, at Live Oak, Aug. 6, 7, a.m.
St. Francisville, at New Hope, Aug. 14, a.m.
Olive Branch, at Camp Ground, Aug. 17, p.m.
Pine Grove, at Camp Ground, Aug. 17, p.m.

J. W. LEE P. E.

Shreveport Dist.—Third Round.

Haynesville, at Colquitt, Aug. 6, 7.
Pelican, at Mitchell, Wed., Aug. 10
Ringgold, at Rocky Mount, Aug. 13, 14.
Bienville, at Burke Place, Sat., Aug. 20.
Castor, at Ashland, Sun., Aug. 21.
Plain Dealing, at Concord, Aug. 27, 28.

R. H. WYNN, P. E.

New Orleans Dist.—Third Round.

Louisiana Avenue, Aug. 3, p.m.
Carrollton Avenue, Aug. 4, p.m.
Second Church, Aug. 5, p.m.

J. G. SNELLING, P. E.

THE CHURCH THE POLE, NOT THE SERPENT.

I believe that one reason why the church is ineffective in performing the duty devolving upon it, is that the laity has mistaken the pole for the serpent. The Bible says very little about the pole that lifted the serpent up, and the bitten Israelites were not commanded to look at the pole; it was the serpent in which the command centered. Moses commanded the bitten Israelites to look at the serpent and be healed.

The great majority of folks to-day are church admirers, they are good servants of the church, do anything and everything for the enlarging and beautifying of the church. They boast of a large and magnificent building, a large, growing, educated, refined congregation, a live Sunday school, a good Epworth League, an efficient, well-trained choir, and above all a well-organized team to carry out their many drives. These auxiliaries are all well and good as such, but they only contribute to the lifting up the mighty refining power. Jesus said, "I, if I be lifted up, will draw all men unto me." This is the truth, and must be believed. The church that fails to lift up Jesus fails to be the means in God's hands to accomplish His purpose.

The sermons of the day in many instances are masterpieces, and do credit to the ministers that deliver them, and confer honor upon their Alma Mater, but fail to stir the people. What can be the matter? I will let God's Word answer: "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." When the Word of God is rightly preached, there must be results. Though all men are liars, God is true. His word must be believed and preached, not from the lips, but from honest hearts.

One of the greatest evidences of the church's weakness is its great effort to find a physical prop. She is trying to do mighty things in these late days in a material way. These big material drives can but be evidences of uneasiness somewhere. Let us remember Gideon and his few. The power was not in the large army, but his power was in God, and his obeying God. Abraham went upon the mountain without a sacrifice, but moved according to God's orders. God does not want money—He wants men filled with the Holy Ghost and fire. Education is power, and wisdom is power, and we should by all means get wisdom, but either without godliness is dangerous to the longevity of the world. And one thing the church should bear in mind is that you can not educate a man into godliness. Christ gave us the best example of this wonderful fact in His instruction to Nicodemus: "Marvel not, Nicodemus, when I say unto you, ye must be born again." I am glad this was said to Nicodemus, and not to the Samaritan woman at the well, Zaccheus, or the publican, for we all would have said, "Surely he needed to be born again," but the very best man in all Jerusalem, a judge of the law, and one of the men at the head of the Jewish church. If the angel were to visit John on the Isle of Patmos again, what would he tell him of the churches of to-day? I thank God that we still have with us the old family altar, and a secret closet in which we can meet and worship God. "OLD DOC."

LUCK AND DIAMONDS.

The sheerest luck guided the men who discovered certain of the most famous diamond mines in South Africa. Here are the stories of two of them:

One day, fifty years ago, says a British magazine, a poor Boer farmer named Van Wyk, saw one of his children trying to pick out a pebble from the mud walls of his rough house. He looked at it and found it to be a tiny crystal that emitted varicolored lights. Turning to the walls of his house, he saw in them scores of similar pebbles. He picked out a few, showed them to an expert and learned that they were diamonds. The walls of his house were literally incrusted with them. Thus was discovered the famous Dutoitspan mine; which in a single generation was destined to yield tens of millions of dollars' worth of diamonds.

Riding out one day at sundown to bring in his horses, a Boer farmer saw a meerkat scraping earth from its burrow. The earth had an odd look that led the Dutchman to start to fill his handkerchief with it. To his astonishment he presently found in his fingers a three-fourths' carat diamond. He plowed over more of the earth and found more diamonds. He had found the Wesselton mine.—Youth's Companion.

Ask any school boy up to the age of fifteen where he would spend his holidays. Not one in five hundred will say, "In the streets of London," if you give him the option of green fields and running waters. It is, then, a fair presumption that there must be something of the child still in the character of the men or the women whom the country charms in maturer as in dawning life.—Bulwer-Lytton.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Third Round.

Cockrum, at Cockrum, July 30.
Shuford, at Eureka, July 31.
Arkabutla, at Sarah, Aug. 6.
Crenshaw, Aug. 7.
Sardis ct., at Terza, Aug. 13.
Tyro, at Emory, Aug. 13.
Mt. Pleasant, at Marshall Institute, Aug. 14.
Courtland, at Chapel Hill, Aug. 20.
Crowder, at Oak Grove, Aug. 21.
Olive Branch, at Mineral Wells, Aug. 27.
Horn Lake, at Eudora, Aug. 28.
Batesville, Sept. 4.

R. A. MEEK, P. E.

Greenville Dist.—Third Round.

L. and Robinsonville, July 31, 11 a.m.
Tunica, July 31, 8 p.m.
Jonestown and Rich, Aug. 7, 11 a.m.
Merigold and Alligator, Aug. 7, 8 p.m.
Benoit and Beulah, Aug. 14, 11 a.m.
Glen Allen, Aug. 14, 8 p.m.
Greenville at pleasure of charge.

Other conferences of this District have already been held. The Education Movement has reached a place of enthusiasm that provokes from the P. E. but one expression, "It is a great honor to be associated with such men as are found both in the pastorate and in the rank and file of the charges of the Greenville District." Finances better than usual at this time of year. The work of the District is unusually satisfactory. Let the third round continue the good work. JAMES H. FELTS, P. E.

Aberdeen Dist.—Third Round.

Nettleton, at Evergreen, July 30, 31.
Smithville, at Smithville, Aug. 6, 7.
Tremont ct., at New Bethel, Aug. 7, 8.
Greenwood Springs, at Pleasant Grove, Aug. 13, 14.
Buena Vista, at Boone's Chapel, Aug. 16.
Woodland, at Palestine, Aug. 18.
Fulton, at Vanburen, Aug. 20, 21.
Salem and Oakdale, Aug. 25.
Toccopola, at Tula, Aug. 26.
Randolph, at Hunter's Chapel, Aug. 27, 28. T. H. DORSEY, P. E.

Greenwood Dist.—Third Round.

Swift Town, at Lotus, July 31.
Moorehead, Aug. 1, p.m.
Ruleville, at Ruleville, Aug. 7, a.m.
Inverness, at Inverness, Aug. 7, p.m.
Drew, at Sandy Bayou, Aug. 14, a.m.
Tutwiler, at Tutwiler, Aug. 14, p.m.
Schlater, at Schlater, Aug. 17, p.m.
Sunflower, at ———, Aug. 21.
Phillipp, at Phillipp, Aug. 24, p.m.
Lambert, at Belen, Aug. 28.
Minter City, Sept. 4.

S. L. POPE, P. E.

Grenada Dist.—Third Round.

Winona ct., at Bethesda, July 29.
Poplar Creek ct., at Shiloh, July 30, 31.
Sallis ct., at Shrock, Aug. 6, 7.
Waterford ct., at Asbury, Aug. 11.
Ashland ct, at Wesley Chapel, Aug. 12.
Lamar ct., at Harris Chapel, Aug. 13, 14. R. A. TUCKER, P. E.

Corinth Dist.—Third Round.

Tishomingo ct., at Paradise, July 30, 31.
Golden ct., at Dennis, July 31, night; Q. C., Aug. 1, 8 a.m.
Burnsville ct., at Jacinto, Saturday, Aug. 6.
Mantachie ct., at Shiloh, Wednesday, Aug. 10.
Marietta ct., at Ozark, Thursday, Aug. 11.
Mooreville ct., at Andrew's Chapel, Friday, Aug. 12.
Silver Springs ct., at Paul's Chapel, Aug. 20, 21.

N. B.—Let Pastors give special attention to Questions 9, 10, 11, and 12; and be prepared to make full reports. No. 9 requires a written report.

J. B. RANDOLPH, P. E.

Columbus Dist.—Third Round.

Columbus, Central Church, July 31, a.m.
Artesia, July 31, p.m.
Brooksville, at Pope's Chapel, Aug. 6, 7.
Crawford and Shafers, at Crawford, Aug. 7, p.m.
Cedar Bluff, at Pearson's Chapel, Aug. 10.
Mayhew and Sessums, at Kilgo, Aug. 11.
Caledonia, at Flint Hill, Aug. 13, 14.
Sturgis, at Pleasant Hill, Aug. 18.
Kosciusko ct., at Marvin's Chapel, Aug. 20, 21.
Kosciusko station, Aug. 21, p.m.
Longview, at ———, Aug. 24.
McCool, at Chapel Hill, Aug. 27.

A. T. McILWAIN, P. E.

Sunday School

LESSON FOR AUGUST 7.

Topic: Paul Becomes A Missionary.

Scripture Lesson: Acts 13:1-5, 13-14, 44-52.

Golden Text: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

Home Readings: Monday, Paul a Missionary in Cyprus, Acts 13:1-7; Tuesday, Paul Journeys to Antioch, Acts 13:8-15; Wednesday, God in Israel's History, Acts 13:16-24; Thursday, Paul Explains the Death of Christ, Acts 13:25-33; Friday, Paul Teaches the Resurrection of Christ, Acts 13:34-43; Saturday, Paul's Teaching Opposed, Acts 13:44-53; Sunday, God's Chosen Servant, Isaiah 42:1-7.

Teaching Points.

1. Just as the early church had different kinds of workers, so to-day there are men with diversity of gifts.
2. The influence of the Holy Spirit was very definite in those early days; so may it be to-day.
3. All great undertakings should be enterprised only after religious devotions.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The past week was spent at Adams Camp Ground. We were teaching "Organization and Administration." We had a most interesting class and have every assurance of much definite good coming from the week's work.

Brother A. S. Oliver, of Summit, was doing good preaching. He was doing some mighty good work.

We had the privilege while there of organizing the young people into an Epworth League. They have an unusually attractive set of young people and I feel that with encouragement they will be reaping from the sowing of the Epworth League in this community for years to come.

Brother Murry is getting along fine with his work and bids fair to have a better report than last year.

While on this trip we had the privilege of spending the night at Summit and of speaking to the Summit people at their prayer meeting service.

This school is doing a good work and is showing signs of progress and development.

We will be pleased to hear from all the schools both as to your success and failures. Let us help you.

Pray for the work and the workers. God bless and keep you and yours.

Your friend and brother,
JOHN C. CHAMBERS,
Sunday School Field Secretary.

A Correction.

In the list of Sunday schools published on the observance of Sunday School Day the name of Osyka Sunday school was omitted. They sent in an offering for $3.15. We would appreciate a correction of this.

JOHN C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

The Standard Training School for Sunday school teachers will be held at Corinth, August 15-20, for the benefit of our workers in the Corinth District. This is not an institute, it is not a convention, it is not a normal, but a school. Every teacher is a college graduate and has specialized in the subjects each is to teach. Only one course can be taken during the week. Upon the completion of the course the student is awarded a certificate.

The courses and teachers for the Corinth District S. T. S. are as follows:

Beginner Organization, Administration and Worship, Mrs. W. W. Adams.

Primary Organization, Administration and Worship, Miss Lynda Ramey.

Adult Organization, Administration and Methods, Mrs. J. M. Wyatt.

The Pupil, Mrs. J. B. Randolph.

The Teacher's Study of the Life of Christ, Dr. A. W. Milden.

Organization and Administration of the School, Rev. M. Johnson.

The date of the Sardis District S. T. S. is August 22-27. The place is Sardis. The courses and teachers are the same as for the Corinth school for the first three teachers. The other courses and teachers are as follows:

The Bible and Missions, Rev. E. S. Lewis.

Organization and Administration of the School, Rev. J. Q. Schisler.

This last mentioned course in both schools is for preachers and superintendents.

Arrangements have been made to care for those who attend at cost, about $1 a day.

The Sunday schools are well able to help send at least two people who are willing to study and return home to teach all the teachers. The church for the first time in its history is aiming to give the principles of religious education to all her people. The church will succeed in so far as the people are willing to receive this instruction.

Those who expect to attend the Corinth District School should write to Rev. J. B. Randolph, Director, Corinth, Miss. Those who are planning to attend the Sardis District School should write, Hon. J. W. Kyle, Director, Sardis, Miss.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

MISSISSIPPI CONFERENCE.

The opening service of the Woman's Missionary Society of the Meridian District, in session at Scooba, was held at the Methodist Church, Tuesday night, July 12, 1921. The district secretary, Miss Ella Wayne Ormond, presided.

After singing hymn number 272, Mrs. R. W. Hare read the twelfth chapter of Romans, and Miss Lillian Noble led in prayer. The welcome address was made by Mrs. Lathram, of Scooba, the response by Mrs. J. I. Hunnicutt, of Meridian.

Miss Ormond's annual message to the conference was inspiring and helpful. Special music was furnished by Misses Kimbrough, Johnson, and Mrs. Boyd. Miss Lillian Noble gave a most interesting and instructive account of the Scarritt Bible and Training School.

Hymn number 227 was sung. Miss Ormond made announcements, and the closing prayer was made by Mrs. Huntley.

Wednesday, July 13, 9 a.m.

The Devotional service was conducted by Mrs. W. H. Huntley. Election of Secretary was then called for; Mrs. Huntley was elected.

The following Auxiliaries responded to roll call: Shubuta—Adult and Junior; Waynesboro—Adult and Young People; State Line; Scooba—Adult, Young People, and Junior; Lauderdale; East End Meridian; Watkins Memorial—Woman's and Young Woman's.

Reports were called for, the responses giving evidence of excellent spirit and progress. Delegates from Watkins Memorial, Fifth Avenue Poplar Springs, of Meridian, were recognized and gave good reports.

Mrs. W. L. Hun[illegible], District Secretary of Newton Dis[illegible], and Mrs. J. M. Smith, Conference Superintendent of Young People, were introduced.

Miss Ormond made oral reports for auxiliaries not represented. Value of Social Service work was stressed, and all auxiliaries were urged to report progress in this department to Mrs. Alford.

Hymn number 296 was sung. Mrs. J. M. Smith, in charge of the Bible Study Hour, reading from Matthew 5:1-12, drew excellent spiritual lessons, mainly from the sixth verse.

Miss Ormond then announced committees. Mrs. T. H. King announced that the ladies of Scooba would serve dinner and supper to the members of the conference at the Masonic Hall. Prayer was offered and the benediction pronounced by Rev. W. A. Hays.

Wednesday, 2 p.m.

Mrs. King read Psalm 19 for Scripture lesson, followed by prayer by Rev. W. A. Hays. The minutes of morning session were read and approved.

The Secretary read a letter from Miss Marzie Hall, now at her station in Africa. Her report of her work held particular interest for the conference, bringing it prominently, making it vital.

Miss Ormond discussed needs of Meridian Wesley House, and asked the auxiliaries to be prompt in sending funds on pledges made. Mrs. Dobson, President of Meridian City Mission Board, furnished interesting particulars concerning the work done at the Wesley House.

A vocal duet by the Misses Williams, of Poplar Springs, was sung and all appreciated the music. At this point, a handsome steamer trunk was presented to Miss Lillian Noble on behalf of the District by Miss Ormond.

Next followed Round Table discussion of the work of different Departments—Study and Publicity, Mrs. Olin Green, Meridian; Junior Work, Miss Ormond. Miss Nellie Smiley, from Watkins Memorial Junior, delighted the congregation with a missionary reading. Young People's Work, Mrs. J. M. Smith.

Reports of committees were called for.

Waynesboro was selected for next year's session of the Conference. The service was closed by a thoughtful talk by the Secretary, urging the observance of the Wesley House Drive in September, the Membership Campaign in October, Week of Prayer in November. The standard of excellence was stressed, auxiliaries to move into line, all to attain it. Hymn number 6, followed by prayer by Miss Noble, closed the session.

Wednesday, 8 p.m.

Rain interfered with the program set for this hour.

After devotional services, Miss Noble occupied the time very profitably with an account of her work in China. She anticipated what her work was to be, drawing warm interest towards her mission, in which she herself was so interested. The conference was indeed benefited by the presence of this gifted, spiritual woman. Her intelligent comprehension of the matters on band, and helpful suggestion on occasions, was felt thoroughly. The district is blessed in furnishing such efficient, satisfying Christian young women, of whom Miss Noble is a worthy representative.

This session closed the regular program.

MINNOW MOORE HUNTLEY,
Secretary.

YOUNG PEOPLES' INSTITUTE, MERIDIAN DISTRICT, SCOOBA, MISS.

Thursday, July 14, 1921.

Hymn, "To the Work." Prayer, Rev. T. H. King, pastor. Mrs. J. M. Smith read 1 Peter, 5th chapter, and drew helpful lessons from it. As Superintendent of this Department, Mrs. Smith, presided and moved the conference with her strong presentation and appeal for developing and expanding its usefulness among the young people.

Miss Ella Wayne Ormond explained the duties of the officers of the Young People's Missionary Society. In Round Table discussion following, Mrs. Smith declared the success of this work was dependent upon the Superintendents, and the lack of interest in the young people could often be traced to lack of efficiency and devotion in Superintendents.

Report of the committee on Young People's Work was read and adopted. The Conference sang, "What a Friend We Have in Jesus," and went into a consecration service, closing with prayer by Miss Ormond and Mrs. Huntley.

Appropriate resolutions expressive of appreciation by the conference of Scooba's hospitality were adopted viva voce.

MINNOW M. HUNTLEY,
Secretary.

LOUISIANA CONFERENCE.

Second Quarter.

Items from the report of the Conference Corresponding Secretary: Number Adult auxiliaries, 131; number Young People's auxiliaries, 19; number Junior auxiliaries, 35; number Baby auxiliaries, 18. Total, 203.

Number Adult members, 3,666; number Young People members, 253; number Junior members, 555; number Baby members 115. Total, 4589.

Number new Adult auxiliaries, 2; Young People, 5; Juniors, 2. Total, 9. Number new Adult members, 208; Young People, 71; Juniors, 29; Baby, 7. Total, 315.

Subscribers to the Missionary Voice, 993; subscribers to Young Christian Worker, 89.

Amount sent Conference Treasurer: Alexandria District has 23 auxiliaries, 7 not reporting, paid on pledge, $231.83; Baton Rouge District has 18 auxiliaries, 1 not reporting, paid on pledge, $93.73; French Mission District has 3 auxiliaries, 3 not reporting, paid on pledge $7.75; Lake Charles District has 26 auxiliaries, 2 not reporting, paid on pledge, $268.10; Monroe-Ruston District has 35 auxiliaries, 20 not reporting, paid on pledge, $174.20; New Orleans District has 28 auxiliaries, 4 not reporting, paid on pledge, $367.16; Shreveport District has 70 auxiliaries, 12 not reporting, paid on pledge, $1332.96. Total, $2,484.84. Mrs. S. A. MONTGOMERY,
Cor. Secretary, Louisiana Conf.

A TEACHING MINISTRY.

Teaching, according to the New Testament, is a large part of the work of the Christian minister and that for which the church is organized. It is easy to overlook the need of this instruction. The words of the Master to the Pharisees "They that are whole have no need of a physician," parallels the suggestion that they that are learned have no need of a teacher. Sometimes the minister forgets that people become members of the church in order to be taught in religious things and not because they have no need of learning.

Recently we heard of a person who had joined a church and shortly afterwards remarked to a friend that she thought she had made a mistake. The reason for this remark was that in a zealous exhortation the pastor suggested to the members of the congregation that if they did not do what he told them to do, they had better leave the church. A minister who cannot inspire his members to better living and a desire for Christian knowledge will not be able to drive them to it. If he suggests that they leave the church, he totally misunderstands the functions of his office. He should be thankful for the privilege of teaching any one who is willing to wait on his ministry.—California Christian Advocate.

The knowledge of God grows in every generation, and with larger knowledge there will be larger laws. God said of old: "Thou shalt do no murder." God says now: "Make common what is best." Give by sharing.—Exchange.

THE SUNDAY SCHOOL AND THE CENTENARY.

A feature of the Centenary Movement that promises great things for the church of the future is the part the Sunday schools of Southern Methodism are having in this great enterprise. More than fifty per cent of our Sunday schools made Centenanry pledges and to date they have paid on these pledges $690,712. Only a few years ago the entire church did not pay as much for foreign missions during any two-year period as have the Sunday schools since May, 1918. It is an encouraging showing, but the Sunday schools should carry that total to $1,000,000 by January, 1922. It will be done and even more if all of the schools that have made pledges will bring their payments up to date within the next few months

ON LOVING OUR NEIGHBOR.

When we are admonished to love our neighbor as ourselves the command at once suggests the wisdom and necessity of looking into the question of how after all we really do love ourselves. In putting his admonition in that form the Master evidently intended to put us at once right up against that question. Clearly, if our love for ourselves is not a fine, strong, clean, noble thing, we cannot even understand what it is that Jesus is talking about, much less measure up to the thing which he asks us to do. If I do not think well of myself, if I do not cherish in my own soul the sentiments and ideals that will allow me to think well of myself, there will not be much chance that I will have that esteem and respect for my fellow-man without which anything like real love toward him would be impossible. I cannot love my neighbor except as a noble, unselfish affection is an instinct of my own soul. Evidently Jesus intended to teach us that the task of loving our neighbor, difficult as it is, has to be preceded by the harder task of growing a soul that would make it possible.—Selected.

LLOYD GEORGE AND HYMN SINGING.

"I am thankful," he says, "that I was taught to sing those glorious hymns, which have been the means of much comfort and strength to me, especailly during the years of the war. In 1918, when things were in the balance, a fellow-countryman came to me in Downing Street one evening, and asked what I was doing. I said I was singing

"'I come through the wilderness
I'll wonder at Thy grace."

"When I was at Lucerne recently the Mayor offered to get any music I liked played on the great organ—one of the finest in Europe. I said I would like some Welsh tunes (I always take some when I go from home), and they were gloriously played."—The Christian Guardian.

NEW AND GOOD ROADS.

Wonderful progress is being made in constructing a great network of good roads throughout the country. The needs of commercial interests, of tourist, as well as the farmer, have been consulted in designing this system. It has long been a reproach that American roads were inferior to those of most European countries but this condition of affairs is now being corrected. In 1916 the Government appropriated $75,000,000 to be spent in five installments, the last of which, amounting to $25,000,000, was to be released July 1, 1919, and this has since been increased by an additional $200,000,000. Up to May 1, of this year plans had been approved for building 27,976 miles of road or nine times the distance from New York to San Francisco and of this 13,540 were actually under construction.—Boys' Life for September.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Adams ct., at Ebenezer, Aug. 7.
Topisaw ct., at Holmesville, Aug. 18.
McCalls ct., at Bethel, Aug. 26.
McComb, Centenary, Aug. 28, 29.
McComb, South and East, at Bethany, Aug. 28.
Bogue Chitto and Norfield, at Bogue Chitto, Sept. 4, 5.
Wesson ct., at Beauregard, Sept. 4.
Seotland ct., at Gallatia, Sept. 7.
Monticello ct., at Georgetown, Sept. Sept. 11, 12.
Bayou Pierre, at Sweet Water, Sept. 17, 18.
Hazlehurst, Sept. 18, 19.
Barlow ct., at Lebanon, Sept. 24, 25.

Please be ready to answer Questions 9, 10, 11 and 12.

H. M. ELLIS, P. E.

Seashore Dist.—Third Round.

Americus, at Cross Roads, Aug. 6, 7.
Carriere, at Wesley Chapel, Aug. 13, 14.
Mentorum, at Pine Grove, Aug. 20, 21.
Logtown, at Westonlan, Aug. 27, 28.
Picayune, Monday, 7:30 p.m., Aug. 29.
Poplarville, Tuesday, 9 a.m., Aug. 30.
Lumberton, Tuesday, 7:30 p.m., Aug. 30.
Coalville, at Coalville, Sept. 3, 4.
Pass Christian, 7:30 p.m., Sept. 4.
Gulfport, Wednesday, 7:30 p.m., Sept. 7.
Gulfport circuit, at Waveland, 7:30 p.m., Thursday, Sept. 8.
Dedicate Bethel Church on Coalville circuit, Sept. 11.
Wiggins, 7:30 p.m., Sept. 11.
Biloxi, Wednesday, 7:30 p.m., Sept. 14.
Lyman, at Beulah, 11 a.m., Friday, Sept. 16.
Brooklyn, at Stillman, Sept. 17, 18.

Brethren, please see to it that Questions 9-12 are answered "in full." Let Question 9 include amount pledged for Educational Movement.

W. M. SULLIVAN, P. E.

Hattiesburg Dist.—Third Round.

Sumrall, Aug. 7, 11 a.m., 7:30 p.m.
Silver Creek, at Silver Creek, Aug. 11.
Seminary, at Pleasant Ridge, Aug. 13, 14.
Mt. Olive, at Mt. Olive, Aug. 14, 7:30 p.m.
Prentiss, at Bassfield, Aug. 17, 11 a.m.
Taylorsville and Mize, at Oakohay, Aug. 24, 11 a.m.
Leakesville, at Winburn Chapel, Aug. 27, 28.
Lucedale, Aug. 28, 7:30 p.m.
Williamsburg, at Oakvale, Sept 4, 11 a.m.
New Augusta, at McLain, Sept. 16, 11 a.m.
Avera, at Piave, Sept, 18, 11 a.m., 7:30 p.m.
Heidelberg, at Philadelphia, Sept. 21, 11 a.m.
Eucutta, at Boyles Chapel, Sept. 22, 11 a.m. W. W. GRAVES, P. E.

Newton Dist.—Third Round.

Homewood, at Gasque Chapel, Aug. 6, 7.
Lake, at Eureka, Aug. 10, 3 p.m.
Walnut Grove, at Sebastopol, Aug. 13, 14.
Bay Springs, at Bay Springs, Aug. 17, p.m.
Raleigh, at Trinity, Aug. 20, 21.
Laurel, First Church, Aug. 28, a.m.; Aug. 29, 8 p.m.
Laurel, Kingston, Aug. 28, 3 p.m.
Laurel, West End, Aug. 28, 8 p.m.
Chunky, at ———, Sept. 3, 4.
Carthage, at Singleton Sept. 10, 11.

J. A. MOORE, P. E.

Jackson Dist.—Third Round.

Benton, at Zeiglersville, Aug. 6, 7.
Lake City, at Lampkin, Aug. 7, 3 p.m.
Vaughan, at Fletcher's Chapel, Aug. 13, 14, 11 a.m.
Lintonia, Aug. 14, 3 p.m.
Sharon, Aug. 17.
Satartia, at Phoenix, Aug. 20, 21, 11 a.m.
Madison, at Pocahontas, Aug. 21, 8 p.m.; 22, 10 a.m.
Monterey, at Mt. Carmel, Aug. 27, 28, 11 a.m.
Brandon, at Pelahatchie, Aug. 28, 8 p.m.; 29, 10 a.m.
Camden, Aug. 31.
Mendenhall and D'Lo, at Bethany, Sept. 3, 4.

M. L. BURTON, P. E.

Vicksburg Dist.—Third Round.

Louise and Holly Bluff, at Holly Bluff, Aug. 7.
Silver City, at Midnight, 8 p.m., Aug. 7, 8.
Mt. Vernon, at Mt. Olive, Aug. 10.
Nebo, at ———, Aug. 11.
Rolling Fork, Aug. 14.
Anguilla, at Sunflower Chapel, Aug. 15.
Oak Ridge, at Porter's Chapel, Aug. 17.
Vicksburg, Crawford St., 11 a.m., Aug. 21.
Vicksburg, Gibson Memorial, 8 p.m., Aug. 21.
Rocky Springs, at ——— Aug. 24.
Port Gibson, 5:30 p.m., Aug. 24.
Mayersville at, Fitler, Aug. 28.
Port Gibson, 11 a.m., Sept. 4.

J. R. JONES, P. E.

Meridian Dist.—Third Round.

Enterprise, at Concord, Aug. 7.
DeSoto, at Hopewell, Aug. 8.
Matherville, at Theadville, Aug. 9.
Moscow, at Hopewell, Aug. 12.
DeKalb, at Pleasant Ridge, Aug. 13, 14.
Vimville, at Pleasant Hill, Aug. 17.
Pachuta, at Orange, Aug. 20, 21.
Waynesboro, Aug. 28.
Waynesboro ct., at Hiwanie, Aug. 29.

PAUL D. HARDIN, P. E.

Epworth League.

LOUISIANA CONFERENCE EPWORTH LEAGUE.

I regret that I have not printed, at an earlier date, the names and addresses of the new District Secretaries, but hope that all the pastors in our Conference will especially take note of their particular districts and join hands with these workers to put the big program over which has been planned.

These District Secretaries stand ready to assist you in any way that is possible for them to do so—just call on them.

The first quarter of our local chapter year is at a close, namely May, June and July, and every local chapter should hold its "First Quarterly Business Meeting" either the last week in July or the first week in August.

As soon as this meeting is held, the vice president should send in the quarterly report to the District Secretary, with a copy on file and one to the State Headquarters. If this is done regularly and with one accord, it will assist us very much in carrying out onr program.

Feel free to write our State office at any time and we will do our best to help you.

The District Secretaries are as follows: Alexandria—Miss Ruth Bryan, Alexandria; Baton Rouge—Miss Monita Goldsby, Amite; Houma—Miss Nettie Baunette, Houma; Lake Charles—Miss Elsie Monk, New Iberia; Monroe-Ruston—Rev. J. T. Greenway, Ruston; Shreveport—Mr. Cecil Perryman, P. O. Box 1117, Shreveport.

The State Officers are as follows: Rev. Leland Clegg, President, Logansport, La.; Edgar Cayard, Vice President, 2141 Olivier Street, New Orleans, La.; Miss Nena Collins, Secretary, 1308 Louisiana Avenue, Shreveport, La.; Miss Grace Cook, Treasurer, 614 North Fourth Street, Monroe, La.; Miss Velma Henry, Assistant Treasurer, West Monroe, La.; Dr. R. H. Wynn, Dean of Assembly, P. O. Box 823, Shreveport, La.; Miss Warrena Harlow, Era and Messenger Agent, 2044 Mable Street, Shreveport, La.; Miss Emma Gessner, Junior and Intermediate Superintendent, 5104 Royal Street, New Orleans, La.; Mrs. R. H. Wynn, Superintendent Life Work, P. O. Box 823, Shreveport, La.; Rev. W. E. Thomas, President, Annual Conference Board, New Orleans, La.; Miss Marion Hudson, Superintendent First Department, Cedar Grove, La.; Miss Laura Edwards, Superintendent Second Department, Donaldsonville, La.; Miss Cecil Hughes, Superintendent Third Department, Pelican, La.; Miss Julia Reid, Superintendent Fourth Department, Lake Charles, La.; Jas. B Grambling, Field Secretary, Headquarters, Kittrell Building, 517 Milam Street, Shreveport, La.

J. B. GRAMBLING,
Field Secretary.

PLAY YOUR WAY THROUGH COLLEGE.

Centenary College wants some good voices for Male Quartette and Glee Club. The College Brass Band offers opportunity for others. Apply now. Address, R. E. Smith, Dean, Shreveport, La.

A FINE MEETING AT COALVILLE, MISS.

Dear Brother Carley: Our meeting at Coalville closed last Sunday night, with one of the largest congregations in attendance we have ever seen at old Coalville church. The preaching was done entirely by our beloved pastor, Rev. G. W. McLain, with the exception of two services, when Brother McLain invited the pastor of a neighboring Baptist Church to hold the service. When we say Brother McLain did the preaching, we mean preaching. While there was nothing flowery about his language, he preached the plain gospel truths in such terms as could be understood by small children. Time can only tell the amount of good done during this meeting, which lasted for fourteen days. The visible results are these: four were taken into the church on profession of faith, and more than a hundred dedicated their lives to God and promised to pray daily and, where it is convenient, have prayers in their home. Our hearts were made to rejoice when those four little fellows gave their hearts to God, for it is these children that keep us encouraged in our Sunday school work.

We can not fail to make mention of a scene that took place on the last night of the meeting—one that made our cup run over. Two little fellows joined the church. There was another little fellow who had joined just the Sunday before who stood anxiously waiting to give these others the right hand of Christian fellowship. When the proper time came, the way little G. W. Scarboro welcomed little Jeff Reid and this other little fellow whose name I can not recall into the church, was a scene that was calculated to make the angels in heaven rejoice. Away with the idea that children do not know what they are doing when it comes to the things of God!

Pray for us, brethren, that the good seed that was so earnestly sown by our beloved pastor may spring up and bring an abundant harvest into the kingdom of our blessed Lord and Savior Jesus Christ. Praise his name forever. Amen!

LEWIS G. HALE.

NEWS FROM CENTENARY COLLEGE.

Lumber is being put on the grounds now for the new School of Commerce and a new dining room. Contracts have also been let for two new professors' houses. These buildings will be rushed to completion and ready for the opening of next session, September 14.

The School of Commerce will be thoroughly equipped and prepared to teach Banking. Bookkeeping, Shorthand, Typewriting, and all branches taught in any good business college. This Department will be a great addition to Centenary College, and will mean much to careful parents who hesitate to send their sons off to the average business college.

Think how much it will mean to your boy to have the opportunity to associate with all the college teachers and students while taking his business course. Without losing any time from his Commercial Course, and without extra expense, he gets the benefit of the uplifting religious influences of Centenary College. We can give ALL that a business college can, and a good deal that it cannot—and save you money at the same time!

The Centenary Summer School is now closing a most successful term. The students have made fine records; the teachers are proud of the work done, and Centenary has gained a good reputation for thoroughness and industry.

Quite a number of the brethren have visited us recently. We are always glad to see our ministers, and especially invite them to call when in Shreveport. Don't pass through without visiting your college.

The new catalogue is being mailed out daily. It is receiving many nice compliments. If you want a copy, send us your name and address and it will come to you free for the asking.

R. E. SMITH, Dean.

Christian living does not require the sacrifice of present joy for the sake of eternal life. True Christian living makes eternal life a present possession. Petty worries and anxieties cannot vex the Christian; he is superior to them, for he is living "after the power of an endless life."—John T. Faris.

The loneliness of my soul was meant to drive me to the Friend of my soul. If I walk with God, and talk with God, I can never be utterly desolate. It is the mystic, indwelling Presence that inspires my song. It is the unseen Friend who journeys with me, who relieves the tedium of my way. And so it comes to pass that the soul which is God-possessed never loses its music. In the most wretched and devastating night of loneliness His song shall be with me.—William Gilbert.

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 11, 1921 CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE WORLD NEEDS WORKERS.

The prevalence of a food shortage in Russia has brought about a situation which is as tragic in the suffering it entails and in the results it threatens as the famine in China. There is a great difference, however, in the causes that produced the famine in China and those that are now operative in Russia. In China, drouth succeeding drouth for several seasons made the raising of crops impossible; in Russia, while there has been a drouth of unusual severity, the chief causes of the threatened famine are said to be general decadence of agriculture, delay in transportation, and a decrease in general industry of more than ninety per cent as compared with the pre-war period. In the face of revolutionary political experiments, accompanied by ruthless warfare against those who have opposed the parties in power, the peasants seem to have lost interest in productive industry—and people cannot eat without working. It may be that out of the bloody experiences of the past four years the world will learn the lesson of work. If it does not, we cannot hope soon to see a stabilization of the economic forces that have been so badly upset. The ancients were about right when they declared that "Labor conquers all things." Work does not, of course, take the place of moral character—but it is a mighty hard matter to make a good man out of a lazy one. The world needs workers—parasites are pitiful pests.

THE POWER OF MUSIC.

Caruso is dead! That message flashed from Naples on Tuesday of last week sent a wave of sorrow around the world. Caruso was not a captain of industry, or a prince of commerce, or a great political leader, or a great military genius—he was simply a man with a golden voice who had sung his way into the hearts of all classes of people of every nation. With nothing to encourage him but his musical genius, he rose from the obscurity of a simple Italian lad to the highest pinnacle of the mountain of fame through his ability to sing to the hearts of men and women. We know nothing of his technical excellence in his chosen field of art; but there was a vibrant quality in his voice that stirred responsive chords in the hearts of all who heard him—rich and poor, high and low, learned and ignorant. He appealed to the innate sense of beauty and love of harmony that characterize humanity everywhere, and his reward was the affection of multiplied thousands who never saw him. His genius found its expression in operatic compositions that are produced in the great musical centers; what a minister of the Kingdom he might have been if his soul had been aflame with the compelling passion of infinite love!

TOO MUCH SPEED.

When prices were sky-high, all sorts of schemes were proposed to bring them down; when they began to fall, a great cry went up that business was going to smash. It's a funny world! When Henry Ford bought the Toledo, Detroit and Ironton Railroad, he shortly thereafter announced a reduction of five cents a hundred on stone from Sibley, Mich., to Detroit; a few days ago he applied to the Interstate Commerce Commission for permission to reduce the rate still further—and his request was refused because it is a rule of the Commission that thirty days must elapse before additional reductions can be made. This might be another good place for Mr. Dawes to cut some red tape.

THE COTTON CROP.

According to a recent report from the U. S. Department of Agriculture, the cotton acreage of the ten leading cotton producing States, North Carolina, South Carolina, Georgia, Alabama, Tennessee, Mississippi, Louisiana, Texas, Oklahoma, and Texas, has been reduced 10,194,000 acres, or 28 per cent. This reduction was brought about, according to the Department, by the unsatisfactory price for last year's product, cotton producers finding themselves unable to cultivate as extensively as formerly with the burden of heavy losses resting upon them. To offset the reduced cotton acreage, there has been a considerable increase in the amount of land devoted to raising corn, wheat, oats, and other foodstuff crops.

MORE FOR TOBACCO THAN FOR TEACHERS.

The statement was made at the meeting of the National Education Association, held in Des Moines, Iowa, early in this month, that the people of the United States spend more annually for tobacco than they do to pay the men and women who instruct their children in the public schools. If the statement be true, and we presume it is, it is simply another illustration of the fact that we not only have not yet learned to "put first things first," but that we regulate our expenditures by appetite rather than by principle. We are willing to pay the price for things we want, but we have not yet learned to want the things we need. When we really want public schools that can do what they ought to do, we will find the money to pay teachers who know how to train them in the things that make for success and happiness. A child worth less than a chew—what a thought!

A BLACK HERO.

"Mrs. Emma Cobb, 30 years old, 2122 D'Abadie Street, and her three small children were saved from death by asphyxiation Tuesday morning by Luke Knight, 16-year-old Negro who rushed into the house and dragged the woman and the children to the sidewalk and then summoned a Charity Hospital ambulance." This item, taken from a daily newspaper of this city, recounts an act of heroism that is none the less heroic because it was performed by a colored boy. This particular deed was accompanied by none of the spectacular and inspiring circumstances that sometimes fire the spirit and appeal so strongly to the emotional nature that valorous acts are performed by the naturally timorous; it was a simple act of bravery in the face of urgent need when there was no time to wait for opportunity and no chance to play to the gallery. Luke Knight's name must be added to the roll of those who do their duty promptly, cheerfully—and thereby gain for themselves a high place in the esteem of their fellow-men.

NO LAW NEEDED.

It seems that the Travelers' Protective Association is determined to wage a campaign against tipping employees of Pullmans, hotels, restaurants, barber shops and the like, and one feature of the campaign is the effort to get Congress to pass laws making tipping illegal. Well, that might help a little; but the traveling public itself could end the evil within a day simply by declining to give tips. Most of us, though, are so much afraid of the scornful look of the lordly porter that we dare not withhold the tax he levies for a service we have already paid extra to have rendered. There are a good many things we could do without laws if we had courage enough to do what we know ought to be done.

KEEP THEM LOCKED UP.

Reckless driving of automobiles is so productive of serious accidents and tragic fatalities that we feel very little sympathy for those who are arrested and put in jail for speeding. In these days when the streets are crowded with vehicular and pedestrian traffic it is nothing short of criminal recklessness for the driver of an automobile to "step on the gas" just to see how fast he can make his machine go. A man may be in a hurry, but no hurry can be so great as to justify endangering the lives of those who are trying to go quietly about their business. Our observation leads us to believe that there is a mania on the part of many drivers just to "get ahead." It is well to lock such speed maniacs up—it would be better to keep them locked up.

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THE FOG SHALL LIFT.

By the deep sea sands I silently muse as I list to
the ocean's roar,
And mark the delicate rim of lace-foam curling on
the shore.
Beyond are the valleys and crested peaks of a
boundless, billowy sea,
Though at my feet falls a vale of mist that hides
them all from me;
But the mists will drift, and the clouds will rift,
And the curtain of fleecy fog will lift.

Ah! wondrous fair are the castles we build, as we
stand on the threshold of life,
And little think we of the cares of the world, with
its sorrows, its toils and its strife;
Of its valleys to cross, of its mountains to climb,
of the perils that often befall;
'Tis well that a hand all wise has let down a curtain concealing them all;
But the mists will drift, and the clouds will rift,
And the curtain of fleecy fog will lift.

Ah! a time will come, for come it must, when each
shall be standing alone
With trembling hand and faltering foot by the
shore of a land unknown;
From the ken of man concealed, there lies a region
beyond the skies,
And soon shall break that light divine on my wondering, raptured eyes;
For the mists shall drift, and the clouds shall
rift,
And the curtain of fleecy fog shall lift.

—Selected.

A STUDY IN THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By Rev. S. X. Swimme, of Midland, Texas.

(Continued From Last Week)

The Use, or Purpose, of a Constitution.

The reasons for the adoption of a Constitution by any body, either civil or ecclesiastical, are three:

First—To state in order the objects for which the body is founded, organized, or instituted;

Second—To define its powers; and

Third—To prescribe its limitations.

In considering the application of these principles to the organization of the Methodist Episcopal Church, South, we naturally proceed to inquire,

First—What was and is the object of the organization of this church? There are two objects:

(1) The promotion of the Kingdom of God by the teaching of those doctrines which the founders deemed best calculated to "spread Scriptural holiness over" the world.

(This logically calls for the statement of a system of doctrine, with rules for the religious conduct and life of the members; and that is done in the Articles or Religion, the General Rules, and the Ritual of the church.)

(2) The second object sought in the organization of the church was and is:

The formulating of the government of the church in such way as best to promote the growth and stability of the church.

(This brings under consideration the KIND of government which should be chosen: whether a congregational, presbyterial, or episcopal form of government and administration.)

In determining and establishing the FORM of government and administration the fathers chose the episcopal form. This is a federal organization; one in which there is—NOT a federation of many local and independent churches, but—ONE church, connectional in its character and federal in its administration.

For the purposes of administration there of necessity must be a division of powers, therefore, we have the

(a) Executive; the

(b) Legislative; and the

(c) Judicial, departments of church government.

(However, by reason of the interlocking nature of the government, there is more or less of overlapping in these various departments of church government; so that the executive branch becomes under certain circumstances to a limited degree judicial, and, as in the case of the "episcopal veto," in a sense legislative; or, to be more precise, a check upon the legislative branch of the government).

(a) The executive branch of the government of the church is administered by its ministry: beginning with the bishops, and continuing down through the presiding elder to and including the preacher in charge.

These must of necessity be protected in their functioning; therefore the official status of each, bishops, presiding elders, and preachers in charge, comes under the category of constitutional provisions and protection.

(b) The legislative branch of the government of the church is the General Conference.

Its powers must be defined and its limitation of power definitely prescribed; so that it may not at any time overstep its powers or be interfered with in its rightful procedure.

(Under certain conditions the General Conference is also a judicial body; and these conditions should be specifically defined by the Constitution, with adequate protection in its discharge of these duties.)

Hence, all that deals with the powers and limitations of the General Conference in its functioning either as a legislative or judicial body of necessity is part of the Constitution.

(c) As in the case of the General Conference, so with the Annual Conference, the district conference, the quarterly conference, and the church conference (should this last be retained as part of the machinery of the church). Each is protected in its judicial functioning by provisions of the Constitution.

(d) There is yet another branch of the government of the church: that which is purely administrative. (It can hardly be called a "branch"; more truly it would be called a "duty.") This, however, does not properly fall under the protection of the Constitution, inasmuch as changing conditions sometimes call for modifications of the plans of administration; and as the administration of the purely business affairs of the church does not necessarily involve constitutional principles, it should be governed simply by legislative act.

So, with regard to the procedure of each of these various conferences; what questions shall be asked, what activities shall be pursued, and its forms of procedure generally; none of these can be considered constitutional.

The Constitution, Then,

First—Declares what are the essential doctrines of the church, and makes adequate provision for their protection.

Second—Creates the various branches of the government of the church: (1) Executive; (2) Legislative; (3) Judicial; defines their powers and prescribes their limitations.

The machinery of administration of these various branches (which might by courtesy be called the "Administrative Branch") is in no sense constitutional. It should be in the hands of the legislative branch, with full power to act as the exigencies of new conditions indicate.

The Constitution of the Methodist Episcopal Church, South.

What, then, IS the Constitution of the Methodist Episcopal Church, South?

The Commission, quoting and endorsing Bishop Bascom, says: "THE BOOK OF DISCIPLINE OF THE CHURCH."

The Commission further recommends that all the forms of administration of the Sacraments, and of Ordination, and of Consecration, be restored to the exact form and language used in the Book of Discipline of 1808; suggesting that if it is the pleasure of the church at present to change any of these forms it should be done "in the manner provided for changing the Constitution."

In this proposition the Commission is technically correct, in the opinion of this writer, inasmuch as he believes that the Ritual is part of "Our * * * established standards of doctrine," protected by the First Restrictive Rule. However, as a matter of practical utility, it does not seem necessary, inasmuch as the church has without question accepted the changes that have been made, and would most likely accept and adopt "in the manner provided," etc., all the changes that have been made if such changes were proposed in the "manner provided for the amendment of the Constitution."

One may ask, "If that be the case, then is it not a fact, as the Commission decided, that the entire Book of Discipline is the Constitution of the church?" By no means necessarily. Hear the authority in New Int. Enc., still discussing "Constitution":

"Not infrequently statutes have been passed which have contained both constitutional and ordinary legislation mingled together in one and the same paragraph."

So, then, even if an act shall have been adopted in the "manner provided for the adoption of constitutional changes," that would not make it a part of the Constitution. It is the CHARACTER of the matter, and not THE MANNER OF ITS ADOPTION, which makes it a part of the Constitution. Also, real constitutional amendments, abrogations or other changes of a Constitution of the sort of that of our church do not depend upon the MANNER of their adoption to make them valid (except, of course, those specifically mentioned in the Restrictive Rules); as is stated in the article referred to above on "Constitutions," which further says:

"* * and the validity of its several provisions is not in the least dependent upon the manner in which the principles which they embody have acquired the form and content of legal authority."

This further supports our contention above that the changes made in the Ritual need not be at this time discarded, nor need they be submitted to the Annual Conferences for ratification.

Reverting, then, to the question,

"What, Then, Is the Constitution

of the Methodist Episcopal Church, South?" allowing, for the sake of argument, that the church really has a Constitution, and proceeding on that assumption, the logical conclusion, as this writer sees it, is that it is:

"Such parts of the Book of Discipline as STATE IN ORDER THE PURPOSE FOR WHICH THE CHURCH WAS ORGANIZED, DEFINE ITS POWERS, AND PRESCRIBE ITS LIMITATIONS."

Hence, it is concluded (with all possible deference to and respect for those who may hold a different opinion), that the Constitution of the church consists of

First—THE GENERAL RULES, in the preamble of which is found the only statement of "the purpose for which the church was organized," and in the Rules is stated the manner of life by which that purpose can be attained; and

THE ARTICLES OF RELIGION, which state

the inward faith upon which that outward life must be founded.

THE RITUAL, which contains statements of belief in the doctrines set forth in the Articles of Religion and expressions of fixed purpose to conform to the principles enunciated in the General Rules, while not a part of the Constitution (always admitting that we really have a Constitution), is protected by one of the Restrictive Rules, and can only be changed in like manner as changes are made in the Constitution, being part of the "standards of doctrine" of the church.

(The Commission has shown conclusively from the records of the proceedings of all the conferences of Methodism—including the early English conferences—that there has been no authoritative deliverence defining any other as "standards of doctrine" of the church).

Second—Those parts of the Book of Discipline which CREATE THE VARIOUS BRANCHES OF THE GOVERNMENT OF THE CHURCH. In other words, those parts of the Book of Discipline which provide for the various conferences of the church and define their powers; for the ordained ministry of the church, deacons and elders, prescribing their terms of probation and the manner of their election and ordination, and for the office of bishop, defining the qualifications for that office and prescribing the manner of their election and consecration.

Third—Those parts of the Book of Discipline which PRESCRIBE THE LIMITATIONS OF POWER OF THE LEGISLATIVE BRANCH OF THE CHURCH (the General Conference), to-wit: The Six Restrictive Rules.

The other parts of the Book of Discipline, which provide for the machinery for the carrying out of the plans of the church, are purely administrative, and can never by any stretch of courtesy be denominated parts of the Constitution.

Conclusion and Recommendation.

The writer is ready to confess frankly that even these conclusions are very unsatisfactory, because if they should be adopted they would leave the church little better off than at present—inasmuch as it leaves the "Constitution" and many of the "statute laws" of the church hopelessly mixed together, with no authoritativo deliverence "unscrambling" them.

It would be decidedly better for the church to formulate and adopt a distinct CONSTITUTION—one which states within itself that it IS the Constitution of the church—and by legislation bring the other parts of the Book of Discipline to conform to its provisions.

(To be Continued)

TRAVEL LETTERS FROM DR. AND MRS. I. W. COOPER.

I.

Dear Dr. Carley: The principle of sharing the good things that como to us is one on which we like to work. We are, therefore, anxious to share with you, with the brethren of the Mississippi Conference, and any readers of the Advocate who may be interested, the pleasures of our trip to the Holy Land, to several European countries, and to the Ecumenical Conference in London. So we shall send you a series of letters which we hope may prove entertaining.

When our great church honored us with an appointment as delegate to the Ecumenical Conference, we immediately made up our minds that since we must cross the waters, we would embrace the opportunity of going early and making a visit to Egypt and the Holy Land. And, after considering various itineraries offered by different companies, we decided to join Tour 36, of the Temple Tours, conducted by Dr. Van Riper, Professor of Modern Languages at Rockford College, Ill. This, by the way, is Dr. Van Riper's sixth trip to Europe and the Holy Land, so he is thoroughly acquainted with the ground over which he is to take us. He is not only competent to direct, but is a very affable, accommodating gentleman, whose very presence assures us of a pleasant time.

Our first surprise was to find that instead of taking a ship which would take us direct to the Mediterranean, we were to take one which would land us at Havre, from which place we would go to Paris and thence to Venice, where we would take another ship for Egypt. This, it seems, is a quicker and less expensive route than the Mediterranean course.

This particular Temple Tour had proved so popular that the tourists numbered forty-nine, and had to be divided into two sections, the second of which is under the management of Mr. Bush, Professor of Romance Languages at Iowa State University. The two sections visit the same places at the same time, but are divided when they go to hotels and take small conveyances. The personnel of the party is very interesting—made up, as it is, very largely of teachers and college students.

About half of our number sailed from Montreal on the 18th of June, while half the crowd took the good ship Rochambeau, at New York, on the same day. The boat proved to be one of the steadiest and most comfortable of the French liners. It is tasteful in its arrangements and cleanly to the last degree. Our only objection to it was that of the 500 cabin passengers, more than three-fourths of whom were French. We heard that language on every side, for all the ship's officers and crew were French. We sometimes had rather funny experiences making our wants known to the steward and stewardess. But, as a whole, we enjoyed this experience with French people and fell quite in love with their soft voices and pleasant manners—not to mention the good French cooking.

Our ship took the northern route, so that most of the time we were in rather cold waters. In fact, one evening we sighted three icebergs on the northern horizon. The cold kept us from spending as many hours a day on deck as we would have liked and as many as the bright skies tempted us to spend. Except for one day and one night of fog and misty rain, we had glorious weather and almost no seasickness aboard.

Our fellow-travelers of the other section, sailing from Montreal, were far less fortunate. They were due to land at Havre shortly after we did, but were delayed for more than two days and nights by fogs and icebergs. One member of the party, who suffered greatly from the cold, declared that the Ancient Mariner now had nothing on him.

After some delay, occasioned by red tape connected with the passports, we took train at Havre for Paris. The day was beautiful and the country through which we passed was enchantingly lovely. One gets from this ride alone an entirely new idea of the industry and orderliness of the French race. Even the hillsides are cultivated to the very top. The fields of different colored grains, fruits, flowers and vegetables—all laid out with mathematical precision—were marvels of beautiful embroidery. We were quite impressed with the number and variety of the flowers, both wild and cultivated. Whole fields of red poppies brightened the way. They seemed to grow everywhere, even on the railroad track—and spread themselves through the fields of grain much like our "tie-vines" grow in Southern fields.

The "different" aspect of familiar things can not fail to make its impression. The houses are quite unlike ours. To begin with, very few dwellings over here are of frame construction, as wood is very scarce throughout these thickly populated countries. One finds even the peasant living in brick and stone houses. The style of architecture, too, is quite unlike ours, for the houses are long and narrow and "straight up and down," with no porches and few and narrow windows. This does not sound beautiful, but the effect is very pleasing, probably due to the tiled or stone roofing and the soft colors of the painter—where any paint is used. These people must be born artists, for even in the dwellings of the poorer classes we find no glaring color—just a soft toning of buff, or gray, or blue-green. Even their "section houses," along the railroad, are a delight to the eyes.

The scarcity of wood, which I have just mentioned, is responsible for the [illegible] of their trees are [illegible], only near the tops, all lower branches are trimmed off, every year, for fuel.

We passed through many [illegible] little cities, the largest and most [illegible] of which was [illegible] on its age and its historic [illegible] Arc. All of these [illegible] around their [illegible] tion of France [illegible] prosperous, for war [illegible] the country, save to [illegible] of men that now [illegible] fields, there are ten women [illegible].

After this ride from Havre to Paris, one does not wonder that Frenchmen are [illegible] patriotic and willing to die for "La La La France."

In Paris, we had to wait two days for the rest of our party—those who came by way of Montreal—so we had a little while for sightseeing—not half time enough if we had not been planning to return that way.

Here, too, one is impressed by the "difference" of everything. In America we have nothing to equal the beauty of the [illegible] Washington, in the course of years, may be worthy of comparison with it. Its great beauty is due largely to the symmetry of its proportions and the soft coloring of its stones, [illegible]. One may stand at the Arc de Triomphe and look in almost any direction, from the [illegible] this wheel, and see wide spreading avenues bordered by beautiful trees and handsome buildings, which rise to dignified height without offending the sky line with "sky-scrapers."

The Arc de Triumphe is a worthy starting point for a sight-seeing expedition. It [illegible] forms not only an intense admiration for the genius of a race of people who have contributed this wonderful city, but one's admiration for Napoleon is more increased ten-fold. We realize, as never before, that to him is due the plan and symmetry of this great city and that the monument that here stands for the triumph of France [illegible] speaks even more loudly for the possibilities of peace.

There is so much of interest connected with the history of the construction and the use of this great arch that I must not [illegible] to begin to write of it. But I must tell you of one impressive and pathetic point of the [illegible] interest. Just at the entrance of the [illegible] beneath a marble slab, lie the remains of An Unknown Soldier, who died for France in the recent war. Here thousands come each day and lay their [illegible] and floral offerings to the numerous wreaths and tablets sent on the occasion of the interment. Here fathers, mothers, sweethearts and wives who have lost their dearest at the hands of the Hun, come to weep, to pray and to wonder if this can be the resting place of him whom they held dear. It is such sentiment as this that keeps alive the divine spark within us.

To tell of our visit to the Louvre would require too much time and space. It is, of course, the largest and greatest of the world's treasure stores of art. The building which contains this treasure is a worthy one—though a conglomerate of several periods of architecture. The grounds around it are very lovely. Indeed, we think they represent the acme of the landscape gardener's art.

Inside, we walked through room after room of exquisite paintings and sculpture. But the thing which attracted most admiration from our party was not one of the great paintings, but a diamond, in the Hall of Jewels—one which is of immense size and valued at one million dollars. How typically American!

Notre Dame de Paris was very impressive, particularly in its massive, Gothic exterior. Age has only served to soften and enrich its interior treasures. While we were there a funeral service was in progress, so we had the rare opportunity of hearing its magnificent organ.

From Notre Dame, we went to a little less interesting Cathedral—Sainte Chapelle, built in the

thirteenth century. This chapel is no longer used for public worship but is kept as an example of what is most perfect in Gothic architecture. Its walls are made entirely of wonderful stained glass—with the exception of certain narrow sections which serve as rests for the flying buttresses on the outside. In this chapel, many of the Kings of France used to worship and tradition has woven some interesting stories about it. One unique feature is that the chapel proper, where kings and nobility worshipped, is upstairs—and very narrow, winding stone steps, at that—while an equally spacious assembly room is provided down-stairs for the servant class.

Next to Sainte Chapelle is the Hall of Justice, an impressive modern building which is the seat of the higher French law courts. We saw the hall through which the lawyers promenade as they wait between the hearing of cases. While we were there, one of the lawyers passed through and we were surprised by the dignity of his garb—which is much the same as that worn by our Supreme Judges.

But far more interesting than this modern hall of justice is a neighboring building—La Conciergerie—which contains the Ancient Hall of Justice and the State Prison of former days. Here we saw the door through which over two hundred prisoners, of the nobility, passed on their way to the guillotine; the room where the women had their hair cut off before going to the block, and the shrine, the chair and the room used by Marie Antoinette just before she was beheaded. The whole place seemed to be thrilling and palpitating with the spirit of the past!

Not many blocks from the Conciergerie we came to the famous Latin quarter of Paris. It is picturesque and interesting beyond words, with its narrow streets, strident sounds and century-old buildings. We walked through several of these streets until we came to an old Roman palace—later used as a monastery. Some of the walls are said to be over two thousand years of age—and they look it. It is strange indeed to see this "space of quietness," a block or more in size, surrounded by its wall of iron and masonry, and enclosing trees, shrubbery, fountains and statues as old looking as the walls—to see all this in the midst of busy, populous streets.

Our last visit in Paris was to the Hotel des Invalides, and the Tomb of Napoleon. Hotel des Invalides was originally built as a home for worn-out French soldiers but has long since been converted into a war museum—the greatest of its kind to be found in the world.

Of the hundreds of things seen here, perhaps the most interesting to us were those assembled in the entrance court—the different types of army air-planes and the Armistice Car, a railroad dining-car of typical German make. This car was, on the eleventh of November, 1918, converted into a council chamber, where the leaders of many great nations signed one of the greatest documents in the world's history.

The Tomb of Napoleon has so often been described and pictured that I will not attempt to tell you of it. Its magnificence is so impressive that one can not fail to feel the admiration and even adoration which float in the air, as Frenchmen all around pronounce the great name—Napoleon. Indeed, both the tomb and the museum so deify Napoleon that it makes us wonder if this kind of a memorial is not a menace to the world. Does it not strive too much to immortalize the mortal? Does it not keep alive the spirit of warfare? Does it not indicate that such hero-worship may some day result in a return to an Empire, rather than to the firmer establishment of the Republic?

On our return to the hotel that evening, we were told of the arrival of the rest of our Temple Tour Party, so we had to prepare for an early departure, next morning, for Venice.

Our next letter will describe our trip from Paris to Venice. Sincerely your friends,

I. W. COOPER, and
JANIE DRAKE COOPER.

Alexandria, Egypt, July 12, 1921.

OUR SUMMER REVIVALS.

When I left Nashville letters by the scores and hundreds were pouring into my office from circuit preachers concerning the revival campaign this summer. I am quite sure that hundreds and even thousands of meetings will be held during the summer according to the Centenary plan. Both at Conway, Arkansas, and at Junaluska, North Carolina, the circuit preachers showed intense interest in the official plan of the church for revivals. At Junaluska, one brother asked: "Has this plan ever been tried in the country?" whereupon more than twenty circuit preachers announced that they had tried it out and found it workable. My native modesty prevents my repeating what these men who have worked it in the country said about the plan. Suffice it to say that hundreds of circuit preachers have tested it out and found it suited to country work. Several thousand will use the plan this summer. We ought to have the greatest revivals in the rural districts this year that we ever had in our history. The time is ripe for it. The pastors want it. God is willing, yea, anxious to bless us with victories.

I am now in mid-ocean having a quiet, uneventful voyage. I am looking forward with great hopes to the work in Czecho-Slovakia. But as absorbing and fascinating as that may be, daily my mind and heart turn back to the Southland in my own country, and a prayer goes up to the Father for such a Pentecostal power to come down upon our pastors and people as will enable them to do wonders in saving lost humanity. My daily prayer is that more people may be brought to Christ this summer than ever were during any other summer in our history. My office is rendering every possible help to the circuit preachers. Whatever we have that will be helpful to them is at their command. Never before was the office so overwhelmed with letters and requests from the rural men for helps, literature, etc., in their work. It is a joy to us to respond to these requests to the best of our ability. By the time this is published, our brethren will be right in the midst of their summer campaign, and I will be (Providence permitting) in the midst of our revival campaign in Czecho-Slovakia. While I am praying for my brethren at home, I sincerely hope they will be praying for me, that I may preach as I ought to preach in Czecho-Slovakia.

These are wonderful times and these unparalleled and fleeting opportunities must not be neglected. My only trouble on the ship is that I am sitting idly here waiting for the ship to reach the other side. What a pity that I could not transfer myself to the field at once! Let all Southern Methodists pray and work for the greatest religious awakening and the greatest gathering of souls we have known in our history. Blessings upon the rural pastors and their helpers in their summer campaigns. O. E. GODDARD.

S. S. Berengaria, July 10, 1921.

SUNDAY SCHOOL WORK IN THE LOUISIANA CONFERENCE.

Dear Brother Carley: Wondering whether I could find out just what the Louisiana Conference thought of the Christian training of the Methodist children of the State, I took the minutes of the Conference for the last ten years and dug out the following information:

Gain in Conference membership in ten years	9,819
Gain in Sunday school membership in ten years	9,648
Number of Sunday school pupils joining the church in seven years	9,329
Total additions to church on profession of faith in ten years	24,591

Amounts raised by Sunday school in ten years:

For Missions	$ 31,027.00
For Sunday School Day	8,944.00
For Sunday School supplies	115,417.00
For Orphanage and other Specials	179,736.00
Total for all purposes	335,124.00
Amount raised by the Conference in ten years	$4,373,087.00
Of this sum there was given for Sunday school support	9,597.32

Please observe that the net gain in the Conference membership for ten years was practically the same as the number reported as joining the church in seven years. (The minutes of the first three years did not report this item.) You will observe that the total number of additions on profession of faith for ten years was 24,591. Deduct those reported from the Sunday schools and you have left 15,262. How many of these really came through the Sunday schools we do not know, but figuring 85 per cent—a conservative estimate—we have 12,973, leaving only 2,289 from all sources outside of the Sunday schools.

During the ten years, the Sunday schools raised for all purposes $335,124. This sum was used as follows:

For support of local Sunday schools	$115,417.00
For support of General and Conference Boards (Sunday School Day)	8,944.00
For Missions	31,027.00
For Orphanage and other Specials	179,736.00

Or, stated in another way:

For themselves	$115,417.00
For others	219,707.00

It is stated that there are many thousand children and young people of Louisiana not in Sunday schools. A large proportion of these should be allotted to Methodism. I make bold to assert that if the church would give her Conference Board $20,000 per year so that we could have permanent, paid, expert workers for every district—workers to go out to the country circuits and stay with the Sunday schools until they were at least as good as the city Sunday schools—the membership of the Conference could be doubled or trebled in the next decade.

I am convinced that our field is with the rural Sunday schools. If the church would really devote herself to the children and young people for the next ten years, many of our problems would be solved. WM. SHIELDS HOLMES,

Chairman La. Conference Sunday School Board.

THE METHODIST EPISCOPAL CHURCH, SOUTH, AND INTER-RACIAL RELATIONS.

By Mrs. Luke Johnson, Chairman, Commission on Race Relationships, Woman's Missionary Council.

We hear much these latter days about "Racial Relations" and "Inter-Racial Co-operations." Occasionally some things appear in even our church papers which indicate a misunderstanding as to the traditional position and present attitude and participation of the M. E. Church, South, in these lines of work.

Therefore, we here present a few of the outstanding facts regarding our church and its relation to this matter.

Perhaps no one has more clearly spoken the principle by which our church has long been guided than the late Bishop Galloway in the following words:

"The race problem is no question for small politicians, but for the broad-minded, patriotic statesmen. * * * * All our dealings with these people should be in the spirit, and according to the ethics of the Man of Galilee. What is best for them now should be the measure of present duty, leaving the future to His hands who knows the end from the beginning. And we must insist that the Negro has equal opportunity with every American citizen to fulfill in himself the highest purposes of an all-wise and beneficent Providence.

"There is nothing so unprofitable as injustice. There is nothing which will react with such deadly effect upon the character of any people as the practice of wrong and oppression upon the weak and helpless. The denial of opportunities for education to the Negro can be justified upon no good ground. It ignores the teachings of Jesus. It is contrary to the genius and spirit of Christianity. It proposes a solution of the problem which is at variance with the fundamentals of our religion. Nothing could ever justify it, even to our consciences."

These words but reiterate the spirit of Capers, Galloway, Haygood, Walker and others who have followed after them.

Paine College is a demonstration of the policy which was established for us by our fathers. There we find, not only the spirit, but the actual practice of the principles of co-operation between white and colored leaders. Paine College—founded by Southern Methodists and administered by a Board of white and colored people—has from the beginning had a faculty composed of Southern men and women of both the white and Negro races.

Our Board of Education, Board of Missions, and the College of Bishops have proceeded upon this basis. Indeed, our church has been a pioneer in the field of inter-racial co-operation.

The General Conference.

Our last General Conference, through its Committee on Social Service, interpreted these principles for the church in the following words:

"In order to obtain the best constructive results, there must be a real sympathetic co-operation between the leaders of the two races; national, State and neighborhood conferences should be held, at which there should be frank interchange of opinions concerning traveling, housing, educational, moral and religious conditions; followed by an earnest effort to understand the causes of bad feeling and open friction, the prompt and positive condemnation of all acts of injustice by whomsoever committed, whether white or black. In its attitude toward the Negro, the white Christian citizenship of the nations must be dominated by the Scripture teaching, 'We then that are strong ought to bear the infirmities of the weak.' The thoughtful Christian leaders of the two races must not permit the excesses of radicals and extremists to prevent the development of plans for larger sympathy and closer co-operation between the white people and the Negroes. The religion of Jesus Christ is the only hope, and it can settle this as well as every other question."

Methodist Women.

The policy of co-operation between white and colored women is no new thing for the women of the church. For years the Woman's Missionary Council has followed these principles. Sharing in the co-operative, educational work at Paine College, it has also established in different cities Christian community centers, which are administered by local Boards composed of both white and colored people. It has also led its constituency in local communities in enterprising work with Negro women and children in Mothers' Clubs, Kindergartens, etc.

In line with the policy of the church, a Commission on Race Relationships was established by the Council in its annual session of 1920, with the following objectives:

"The study of the whole question of race relationships, the needs of Negro women and children, methods of co-operation by which better conditions may be brought about, and the bringing of our Methodist women to a better understanding of their task."

In the 1921 session the Council took action that the missionary societies should make a study of the present day situations, "seek a knowledge of the Negro women leaders of the community, and adopt such methods of co-operation with them and with other agencies as would create better community conditions."

So vital did this whole question seem to the Council, that it voluntarily and unanimously appropriated the sum of $5,000 for the use of the Commission in "its work of study, investigation and education in this most difficult and delicate task."

Such, in a word, has been our history. It is not surprising, therefore, when a new racial situation confronted us at the close of the world war, that Southern Methodist men and women were among the most conspicuous leaders in the efforts to apply Christianity to this new racial situation.

Commission on Inter-Racial Co-operation.

Perhaps the most outstanding group dealing directly with this present day problem is the Commission on Inter-Racial Co-operation, which was organized immediately after the close of the war. This Commission is composed of white Southern men and women and colored men.

It has for its object, co-operation between the white and colored leaders in local communities, with special emphasis on the cultivation of better relations between the races, the prevention of crime, mob violence, race riots and the securing of better living conditions, better educational facilities and justice in the courts for the Negro.

Our Methodist membership on this Commission is: Dr. O. E. Goddard, Secretary Home Department, Board of Missions; Dr. J. H. Reynolds, President Hendrix College, Director Educational Campaign; Dr. H. N. Snyder, President Wofford College, Associate Director Educational Campaign; Dr. Plato Durham, Professor Emory University; Mrs. J. D. Hammond, Author; Hon. E. Marvin Underwood, Attorney, Former Assistant Attorney General, U. S.; Mr. Walter B. Hill, Special Supervisor Georgia Rural Schools; Dr. C. W. Crisler, Pastor, Jackson, Miss.; Dr. Edwin Mimms, Professor, Vanderbilt University; Dr. W. D. Weatherford, President, Southern Association of Colleges; Mr. Arch Trawick, Manufacturer, Layman, Nashville, Tenn.; Rev. W. W. Alexander, Minister, Y. M. C. A.; Dr. R. E. Blackwell, President, Randolph-Macon College; Mrs. Luke Johnson, Woman's Missionary Council.

This Commission has organized about 800 Committees of both white and Negro men in the counties of the South, who are seeking to maintain peace between the races by the application of justice and good-will.

There are also a number of State Committees composed of both races, church men and women, educators, jurists, public officials, professional and business men, who are standing for justice and righteousness in their several States, and for the support of the laws of both God and man. On all of these Committees Methodist people occupy places of conspicuous leadership.

Federal Council Commission.

The most recent group is the COMMISSION ON NEGRO CHURCHES AND RACE RELATIONS of the Federal Council of Churches of Christ in America, which was organized in Washington City on July 12.

Mr. John J. Eagan, a leading manufacturer and Presbyterian layman of Atlanta, Georgia, is the Chairman of this Commission. Mr. Eagan is also the Chairman of the Commission on Inter-Racial Co-operation and has been since its organization.

The members of our own church who are members of this Federal Council Commission are: Bishop John M. Moore, Dr. O. E. Goddard, Miss Belle Bennett, Dr. R. E. Blackwell, Rev. W. W. Alexander, Dr. Stonewall Anderson, and Mrs. Luke Johnson.

Dr. Robert E. Speer, the President of the Federal Council of Churches, in the organization of this Commission, expressed the opinion that only the Gospel of Christ can heal this world sore of race antagonism and hatred, and that it is a task for the churches. He voiced the sentiment of many by saying that unless the solution of this problem is demonstrated on American soil by the American church, our Gospel message to races on foreign soil will most surely be weakened.

It is the hope of men and women of our denomination that there shall be such a demonstration of the efficacy of the Gospel of our Lord and Master in solving this most difficult human problem in our midst, that all the nations of the earth shall know that "He is God." To that end, let all who name His name, pray and work.

Griffin, Georgia.

"DEAD-WOOD."

By Ellis Evans.

The church service had come to a close and the minister had gone to the vestibule to shake hands with as many as he could while the people were leaving. A simply dressed young couple tarried until all the others had gone. The minister went up to them, extended a hand and said:

"You are Mr. and Mrs. Blank who united with us last Sunday. I am so glad to see you. I have you down for a call this week. I noticed you at both services last Sunday and at the weekly prayer meeting. I think I saw you also at the special missionary meeting we had on Friday night. I am sure that you have a real interest in the church."

"We should have no right to be members if we did not have a real interest in the church," replied Mr. Blank. "We have waited until now to tell you that we are both at your service in any way in which you can use us. We have had experience as teachers in the Sunday school and in different kinds of church and Sunday school work. We should not be satisfied to be classed with the dead-wood members. We want to help."

The minister gave each of them a hand and said gratefully: "You don't know how glad I am to have you come into the church in that fine spirit. It cheers my heart, especially when there is the note of absolute sincerity in it that there is in your voice. One reason why the church is not functioning to-day as it should and could is because of the overlarge number of its members who must be classed as dead-wood. They are a source of regret to every minister and I sometimes wonder if they do not create a mischievous influence by making it possible for others to cite them as examples of church members who are no more useful and no better than those who remain out of the church. Utter inactivity retards the development of the spiritual life in the same ratio in which your willingness to help in all the work of the church will be sure to strengthen your spiritual life."

There are hundreds of ministers who are fairly hungering and thirsting to hear those four cheery and significant words, "We want to help." It is because this spirit is lacking that some of the churches of the land are in such an unsatisfactory condition and Christian work languishes. No church can ever take on its divinely appointed honor and glory while it has a lot of dead-wood in it. And no church can possibly fail to take on this honor and glory when every member can say in his or her sincere eagerness for service, "I want to help."—Zion's Herald.

TO THE PRESIDING ELDERS, PASTORS, AND CENTENARY TREASURERS.

My Dear Co-workers: June's report of Conference percentages on payment of Centenary pledges shows our Conference occupying the eighth place in the list, and though we have not as yet received report for July, we fear that the result will not be better.

It is going to require united effort on the part of every one of us to pull up to the place we formerly occupied, and climb still higher, and we are writing to you, urging that each of you do all he can to make our collections for August as much as possible, and help to regain the lost ground. We want to ask each pastor to co-operate with the treasurer, and urge all those who have not paid their pledges to pay them NOW, so that their money may go to further the work of the Centenary.

Now, while the "revival fires" are burning brightly in your church, and every one has "renewed his vows," let's not forget the Centenary, and the wonderful work being done. Rather, let's go to work with renewed zeal and enthusiasm, and collect all our pledges that are due, and make our Conference "go over the top" in the Centenary.

W. D. HAWKINS.

We detest negative characters—those silent figures in a restless, bustling world. We despise the sort that is content with the mummy life. Somehow we like the fellow who does something, and does it wrong, far more than we do the fellow who does nothing for fear he will do that something wrong. Start something! There's tonic in a dare. Scare somebody—antagonize something. Only the dead keep quiet. They are very quiet.—Exchange.

DR. JOHN A. RICE AND HIS BOOK, "THE OLD TESTAMENT IN THE LIFE OF TO-DAY."

By Bishop E. D. Mouzon.

As one member of the Board of Trustees of Southern Methodist University, it may not be out of place for me to say a few things in reference to Dr. John A. Rice and his much-discussed book, "The Old Testament in the Life of To-day."

I was living in Dallas and was a member of the Executive Committee at the time Dr. Rice was invited to come to the School of Theology as Professor of Old Testament Literature. The Committee knew that Dr. Rice's view of the Old Testament was the view of all Old Testament scholars at the present time. The Committee also knew that Dr. Rice was a man who had been born and brought up in the lap of Methodism, and that he was true to the great doctrines of Christian experience which are the essential doctrines of Methodism. For these reasons Dr. Rice was chosen.

The publication of Dr. Rice's book has brought forth so much heated criticism that it may be worth while for us to consider certain things calmly and carefully.

1. And first of all, let it be remembered that not the Old Testament, but the New Testament is the supreme and final book with Christians.

If the Old Testament had been all-sufficient, there would never have been need for a New Testament. "The Law was given through Moses; grace and truth came through Jesus Christ." "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." And just as there is a difference between the Old Testament and the New, so also is there a difference in value for religious faith and practice, between books of the Bible. Some parts of the Old Testament, for instance, are of much greater value to the Christian than are other parts. This is illustrated by the way in which we print the New Testament and Psalms in one volume for Christian use. And some of the psalms are worth far more to us than others are. John Wesley, it will be remembered, in his arrangement of the psalms (which we have printed in the back of our hymn-books and use every Sunday), left out entirely the imprecatory psalms, assigning as a reason that it was highly improper to read them in a Christian congregation. Furthermore, when one reads the historical parts of the Old Testament contained, say, in Joshua, Samuel, and Kings, he sees at once that he has before him a record of the religious life of a primitive and only partially educated people, whose ideas of religion and morality were as yet very imperfect. If one does not see this, it can only be because he has not read his Old Testament carefully or because he has failed utterly to understand the true spirit of the religion of the New Testament. One does not understand his Bible at all who imagines that all the books of the Bible are on a dead level, and a passage taken from one book is of equal value with a passage taken from any other book. If the readers of Dr. Rice's book will keep this in mind, some of the things which have shocked them will not shock them any more. For instance, Dr. Rice says that after Samuel had annointed Saul to be king, Saul met a band of prophets and "Saul raved among the prophets." That word "raved" seems to have given great offense. Well, that is certainly what he did. And any man can read about it who will take the time. The Bible is the record of God's progressive revelation in history and in experience; and it is a far cry from King Saul to Isaiah, as it is also a long way from Isaiah to Jesus.

2. The next thing that I wish to call attention to is the very fine discussion of the work of the Old Testament prophet, and the most illuminating outline of the Messages of the Prophets which one will find in Dr. Rice's book.

The question is raised: "How did the prophet get his message." Dr. Rice mentions three answers which have been given: First, the naturalistic, which he instantly rejects; next, that the prophet had little connection with the times in which he lived, but that his work was chiefly to foretell events—this he also rejects. The third answer, which is the answer Dr. Rice makes, is as follows:

"The prophet was a man in close touch with the times, thoroughly conversant with the principles underlying the moral order of the world, alert to spiritual currents, intimate above all with God, who revealed Himself personally to him. The reaction of the Divine personality to the human gave a new viewpoint, a new insight, a new outlook. The prophet stands between God and his age." This, I may add, I consider a very fine putting of the matter. Such was the work of the prophet, and we will never understand the prophesies of the Old Testament until we get this viewpoint. How long will we go on having our own notions of the Bible? Why will we not go to the Bible to find out what it really is?

I earnestly recommend to our preachers that they make a careful study of the messages of the prophets with Dr. Rice's book in one hand and their Bible in the other. I do not know where, in so short a compass, one will find so much important information packed, as in Dr. Rice's brief discussion of the prophetic books of the Old Testament.

3. I will take time to mention only one other important thing. Dr. Rice's study of "Apocalypses" has special value just at this time.

Every great war has brought about a revival of premillinarianism. But modern premillinarianism is the worst form of that doctrine that the world has ever seen. It is a heresy that strikes at the very heart of Christianity. It might find a place in some forms of Calvinism, but is utterly out of harmony with Methodism. Its conception of God is out of harmony with the teachings of Christ; its doctrine of the Kingdom of God is contrary to the New Testament doctrine; its teaching of salvation by force is subversive of the spiritual principles of the gospel; its doctrine of the church contradicts St. Paul. It glorifies Judaism, and looks forward to a time when all the world shall be under the sway of the Jesus and of the Jewish religion. Its use of the Old Testament is contrary both to reason and to the plain sense of the Scriptures. As everybody knows, premillinarians spend much time reading the Book of Daniel, and using arithmetic. A study of the "Apocalypses" of the Old Testament as presented here in Dr. Rice's volume, will greatly assist one in coming to a proper understanding of the purpose of these writings, and will cure most effectively the nervous disorder which has upset certain well intentioned people.

4. No reference has been made in this paper to the attempt of scholars to dissect the historical documents of the Old Testament and assign different parts to different sources. In this field Dr. Rice is just going over ground which has been worked by others. I do not pretend to be scholar enough to pass judgment on many of these things. Some of them are self-evident; some of them are not so evident; and some of them do not commend themselves to my judgment. But none of them alarm me, as they do not touch the foundations of Christian faith. Matters of science must be left to the scientists; matters of scholarship must be left to the technical scholars. But matters vital to Christian faith are matters open to all. In such things the saints have a right to judge the critics. Here are some things that are vital and fundamental: The Old Testament contains a revelation from God, preparatory to and leading up to the revelation in Christ; God is incarnate in Christ; Christ died for our sins according to the Scriptures and rose again, and ever liveth; salvation is through faith in Him; and Christ came, "not to destroy the law and the prophets," but, "to fulfill"—and as every one knows who reads his Greek Testament, this word might more properly be translated, "to fill full." Christ fulfills the Old Testament as the day fulfills the dawn, as the fruit fulfills the flower.

I remember a passage from an address made before the Ecumenical Conference in London twenty years ago by that fine scholar, Bishop Hoss. It is as follows:

"Is it too marsh a judgment to affirm that the greatest enemies of a conservative orthodoxy are those belated dogmatists who still cling with a devout stupidity to the very letter of the creeds and symbols of other days? The Methodist who insists on measuring everything in heaven and earth by Watson's 'Institutes' or Wesley's sermons is a pestilent breeder of heresy. We are living in the twentieth century; and unless we wish to incur the just suspicion of idiocy, we must gather and use all that is offered us by the master workmen who are toiling with infinite diligence in this end of the ages to find out whatever may be discovered concerning the mind and purpose of God toward our lost world."

There are two additional remarks which I wish to make, and I put them last for the sake of emphasis:

The first is this: There are some things in Dr. Rice's book which I wish he had not said. I hope he will leave them out of future editions of the book, and I hope he will be careful about saying such things to immature students who are not able to judge of such things for themselves.

The other remark is this: It should not be overlooked that this attack on Dr. Rice and Southern Methodist University began with certain well-known Baptists whose chief interest just now is in looking after other people's business. We should let them know that we are well able to attend to our own affairs. We Methodists are not in the habit of trying to manage the affairs of the Baptist Church.

THE LIFE STORY OF A FIVE-DOLLAR GOLD PIECE.

An Unusual Stewardship Sermon.

Bishop Edwin H. Hughes tells the "life story" of a five-dollar gold piece once given him by a good Methodist woman at Shrewsbury, Mass.

"Where did you get this coin?" the woman was asked.

"From the First National Bank at Worcester, Mass.," was the reply.

An official of the bank upon being asked where the institution secured the gold, gave the information that it had arrived there as part of "Consignment 984" from the San Francisco Mint.

The director of the mint was communicated with and asked the same question, "Where did you get this gold?" He replied that the bullion from which it was made at the mint in San Francisco was received in 1910 from the Grass Valley Mine, California.

In search for the source of this gold, let us go to Grass Valley. Here we find Noah James, manager of the mine.

"Mr. James, where did you get the bullion of 1910?" we ask.

He leads us down, down a measureless distance into the bowels of the earth. And he points to a glistening vein. "About here we mined the 1910 bullion," he says.

Then in the dimness, in the silence, in this secret retreat of the earth, we whisper the question, "O mine—O mine that was aged before man ever trod the earth—whence came your wealth of gold?"

To the reverent heart there can come but one answer out of the deep interior of the earth—"From God."

"In the beginning God created the heavens and the earth."

"The earth is the Lord's and the fullness thereof; the world and they that dwell therein."

"The silver is mine, and the gold is mine, saith the Lord of Hosts."

"Draw, if you can, the mystic line
Severing rightly His from thine,
Which is human, which divine."

—Exchange.

For, lo, He that formeth the mountains, and createth the wind, and declareth unto man what is His thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, the God of Hosts, is His name.—Amos 4:13.

The Home Circle

TWO LITTLE MEN.

Worry and Fret were two little men
That knocked at my door again and again.
"O, pray let us in but to tarry a night!
And we will be off with the dawning of light."
At last, moved to pity, I opened the door
To shelter these travelers, hungry and poor;
But when on the morrow I bade them "Adieu,"
They said, quite unmoved: "We'll tarry with you."
And, deaf to entreaty and callous to threat,
These troublesome guests abide with me yet.
—Selected

WHAT HAPPENED IN THE OLD BARN.

There were many things besides the pair of wheels, the box, and the bean pole in a certain old New England barn. There were the tools, the harness, and the work-benches, and dozens of farming implements; but this is a story of the wheels, the box, and the bean pole.

The barn was no longer used to shelter horses. The man of the house was too old to do farm work, but he pottered round the place and took care of the garden and kept everything in order.

One still moonlight night the objects in the silent old barn suddenly began to talk to one another.

"I wish you wouldn't lean against us so hard," said the pair of wheels crossly to a ladder. "We were not built strong enough to stand a very great weight."

"Is that so?" said the ladder in surprise. "Then what were you built for, may I ask?"

"We were part of a baby-carriage," one of the wheels replied, "and a very beautiful carriage it was, too—of fine willow and lined with lovely green velvet. When the baby went riding, dressed in his best, every one stared at us. But the carriage wore out, and then we were taken off and put out here"—he sniffed—"with this crowd of common things."

"That sounds very fine," remarked a box, "but you haven't traveled very much. Look at me: I came all the way from Cuba with a load of oranges."

Since none of the objects in the barn had ever heard of Cuba they kept still for a moment, trying to think of something to say. Far over in a dim corner stood a bean pole, rough and untrimmed just as it had been cut in the woods. There had been many other bean poles in that corner, but from time to time the man had come in and carried them away for use in his garden.

"How fine to be beautiful and to travel!" the bean pole murmured timidly.

The box gave a squeaky laugh. "It's safe to say, bean pole, that you will never travel much," he answered. "No farther than the garden yonder."

But the bean pole made no reply.

The next day a little city boy came to stay at the old house. He had had few playmates in his short life and even fewer playthings. When he caught sight of the big two-horse wagon in the outer shed he gave a sigh.

"I wish I had a wagon," he said.

That set the man to thinking. Why should not the boy have a wagon? He went to the barn and looked round. The boy watched him.

"There might be the making of a wagon here," the man said to himself.

The boy, overhearing him, gave a skip and a jump.

The wheels were chosen first, as they were ever afterwards proud to remember.

Then the man looked at the box. "With a little paint," he said, "that would be fine."

The box thought privately that it was fine just as it was, all covered with pictures of orange groves; but it said nothing.

"Take this to the pump and scrape off the pictures," the man said. So the boy took the box away and scraped and scraped until it was entirely bare. Then he stood it beside the wheels.

"We shall need a handle next," said the man. "And here it is." With that he walked over to the corner and picked up the bean pole.

"My!" said the wheels in surprise. "What on earth can he do with the bean pole?"

Even the boy looked puzzled. "Isn't that too rough for a handle?" he asked.

"Rough things are sometimes fine inside," said the man.

He fastened the bean pole in a vise and began to draw a sharp spoke-shave along the length of it. The boy, watching eagerly, saw the bark curl up and drop to the floor in little coils.

Round and round, from one end to the other, the man drew the spoke-shave. Now and then he passed his thumb slowly over the surface of the pole. "There mustn't be even a sliver left," he said.

Even after the wood looked white and smooth he was not satisfied. He brought some sandpaper from the house and smoothed and smoothed the pole until it shone and glistened. When he was done no one would have guessed that the slim white handle had once been a bean pole.

Afterwards the man found some bolts and fastened the wheels and the handle to the box. At the end of the handle he fastened a little cross-piece of wood.

"It is a real, real wagon!" cried the boy.

"Wait a minute," the man said. "The handle is perfect, but the box and the wheels need something more." Then he varnished the box and the spokes of the wheels and set the wagon in a corner to dry. When it was quite dry the boy drew it up and down all over the place.

"What a beautiful handle!" remarked some one, meeting him.

"It was just a common bean pole once," the boy replied.

"Well," said the wheels to the box, as the wagon moved on, "you never can tell what may happen to people in this world."—Eleanor Fairchild Pease, in The Youth's Companion.

"LOOKING INDIANS."

Aunt Alice dropped a stickpin in the hall the other day and had hard work to find it. She hunted high and low, and even went down on her hands and knees and looked for it with a candle, but it was of no use. The pin was very small and insignificant, its value being rather that of association than of size or brilliancy. Finally, Aunt Alice, after a last shake of the rugs, was about to give up the search, when her little nephew, Harold, who lives in the West, happened to come downstairs.

"Why don't you 'look Indian' for it?" he asked, when he knew what the trouble was.

And before Aunt Alice quite realized what was meant, he was down on the floor, his head and body lying sidewise, and just as nearly level with the carpet as possible. In this position his eyes quickly took in the whole floor surface.

"I have it!" he shouted; and, sure enough, right in the middle of the floor, in so plain a place that the wonder was that it had escaped notice, was the missing stickpin. Harold then explained that "looking Indian" meant putting the head level with the ground in order to catch sight of the smallest object between one's self and the horizon.

"The Indians and plainsmen always do it," he said, "that is why they can always tell when any one or anything is coming. But it works just as well indoors as out on the plains; and when we lose anything in our home we just 'look Indian' and find it right off."— Sunday School Messenger.

"TIME OUT."

She Knew.

The husband was seeing his beloved wife off for a holiday. "Maggie, dear," he said, "hadn't you better take some fiction with you to while away the time?"

"Oh, no, George," she said meaningly, "you'll be sending me some letters."—Exchange

He Caught the Catch.

Applicant: "And if I take the job I'm to get a raise in salary every year?"

"Yes, provided, of course, that your work is satisfactory."

"Ah! I thought there was a catch somewhere."—Exchange.

Deceitful Things!

"Look here, Moses," said the white foreman of a gang of colored laborers, "every time I come around you're loafing. How does it happen I never find you at work?"

"Ah'll tell you how come, boss," explained Moses aggrievedly. "It's 'cause dem rubber heels of yours don't make no noise a-tall."—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

A CHALLENGE TO THE CHURCH.

We have previously commented on the fact that there seems to be now a response to the appeals of the gospel such as we have not seen before. Reports from revival meetings being held continue to show that unusually large numbers of people are attending the services, and that many members are being added to the church. It is a situation that is altogether inspiring; yet it constitutes a challenge to the church that we cannot afford to pass by.

If the people are ready to hear the gospel and to respond to it, certainly the church cannot do less than carry to them the message of salvation. It may be that we are on the eve of one of those great revival periods which have blessed the church throughout its history. The world, after long and weary years of warfare and the consequent disruption of the normal order of things, may be yearning after those spiritual verities that along can satisfy the longings of heart and soul. That there is a kind of spiritual unrest, no observant person can deny, and that the gospel will allay that unrest if it can be made operative in the life of the people is manifest. If this be the case, now is the time to press our evangelistic work.

In all our charges there should be diligent effort to reach the unsaved through the regular service of the church, through special services, and through personal work. Not to do everything possible to extend the Kingdom at a time like this is to be blind to an opportunity which does not often come, and to ignore a challenge that ought to stir us to such evangelistic activity as we have not known before. Let us seek the Lord while he may be found and call upon him while he is near.

BISHOP MOUZON REPLIES TO DR. JOY.

In the Advocate of July 28, under the caption, "Unification From a Northern Editor's View Point," we gave, on this page, a recent statement by Dr. James R. Joy, editor of the New York Christian Advocate. That our readers may have an authoritative statement from the side of the Methodist Episcopal Church, South, we give herewith the reply of Bishop Mouzon, chairman of the Southern Commission, to Dr. Joy's statement.

Bishop Mouzon's Reply.

Dr. James R. Joy, Editor Christian Advocate, New York.

Dear Dr. Joy: I note that in your editorial entitled "Unification—At a Standstill" you quote my letter to Dr. Harris, Secretary of your Commission, in which I say that it is the opinion of the Southern commissioners that we are without authority to do anything more until we hear from our General Conference which meets in 1922. You say you "regret that any technical consideration deters the Southern commissioners from making possible any further contacts on the subject."

Let me assure you that "technical considerations' do not have any weight with us in this matter. May I be permitted briefly to state the facts as I see them?

1. For many years representatives of the two churches had been meeting and exploring the field, seeking to find a way by which the two Methodisms might get together.

2. At last the Joint Commission on Federation, meeting in Chattanooga in May, 1911, prepared a plan which commended itself to large numbers in both churches.

3. The General Conference of the Methodist Episcopal Church, South, meeting in Oklahoma City in May, 1914, approved the Chattanooga plan as "feasible and desirable," and invited the Methodist Episcopal Church to consider the unification of American Methodism on the basis of that plan.

4. The General Conference of the Methodist Episcopal Church, meeting in Saratoga Springs in 1916, approved the Chattanooga plan as "feasible and desirable," and ordered the appointment of a commission to take the matter up with the commissioners representing the Methodist Episcopal Church, South, on the basis of the "Chattanooga plan."

5. It should be added that in giving approval to this "plan" the Methodist Episcopal Church, South, made certain "recommendations," and so did the Methodist Episcopal Church.

6. After three years' discussion, and after many meetings, the Joint Commission, representing the two Methodisms, did agree upon a plan to be submitted to the two General Conferences, and this plan has been submitted to the General Conference of the Methodist Episcopal Church.

7. We understand that the General Conference of the Methodist Episcopal Church did not take any direct action touching the report submitted by the Joint Commission, but appointed a new commission, with personnel largely changed, and with new and different instructions from those given the former commission.

8. The commissioners representing the Methodist Episcopal Church, South, have as yet had no opportunity to submit their report to their General Conference and must wait another year before that report can be submitted. It is, therefore, no merely "technical consideration" which leads the Southern commissioners to feel that they are without authority to meet a new and different commission with new and different instructions.

We must, therefore, wait until we hear from our General Conference. I suppose it is known that the large majority of Southern commissioners favored the report adopted at Louisville. I do not say that they approved every item in that report. To speak only for myself, I did not. I knew perfectly well that some of the things said against that plan by my colleagues were well founded. But I and many of those associated with me were so deeply interested in Methodist union that we were willing to take some risk—or, to use Christian language, to walk by faith. We believed that many rough places would be ironed out when once we got together.

May I add that I hope my brethren of the Methodist Episcopal Church, South, will not take too seriously the strange silence of your bishops and your church press since the Des Moines General Conference? And I hope also that the new commission appointed by your recent General Conference will follow the suggestion contained in your editorial of July 14: "They should meet, become acquainted with one another, take a serious look at the great problem, and determine on a course of action."

Tulsa, Okla.

THE BOARD OF MISSIONS HEADQUARTERS.

Since we recently suggested on this page the desirability of a statement from the Board of Missions concerning the investment of a large amount of money in a building to be used as headquarters for the Board in Nashville, we take pleasure in reproducing such statement, furnished us by Dr. John S. Chadwick. It is as follows:

The Statement.

(Knowing that our people will wish to have some definite information concerning the purchase by the Board of Missions of an office building in Nashville, I secured from an authoritative source the following statement which sets forth all the facts in the case.—John S. Chadwick, Publicity Secretary, Missionary Centenary.)

The Board of Missions has just purchased a building for its use as headquarters. This meets a need which has long been realized and has recently grown very acute. The Board of Missions has had, like the other Boards, free use of rooms in the Publishing House all these years. The growth of all the Boards, notably the Sunday School and Educational Boards, has made it necessary for a large part of the Board of Missions' personnel to move their quarters. This necessitated renting a building at a high rate of rental, and this is in addition to the rent being paid by the Centenary Commission for office rent.

The Centenary Commission provided for this need in its askings, and in August, 1919, the Board of Missions appointed a building committee consisting of W. F. McMurray, W. B. Beauchamp, W. W. Pinson, Mrs. J. H. McCoy, and A. B. Ransom. This Committee had under consideration from almost every conceivable angle the providing of a home for the Board.

The building purchased is a modern steel fireproof structure facing 127 feet on Church Street and 150 on Polk Avenue, and is three stories high. This lot sold in 1903 for $60,000 and in 1913 sold for $200,000. Being in the heart of the city and on the leading business street, it is entirely occupied so that the committee was able to purchase not only a suitable building but a commercial going concern. There are five stores on the first floor with possibilities for a sixth in the lobby. The purchase of this building enabled the Board to secure a property which was built during the period of cheap materials and labor. It would cost now to build from the ground 40 per cent more than when it was erected five years ago. Competent judges estimate it would now cost $500,000 to reproduce.

The price paid is $385,000 on good and easy terms, with a cash payment of only $50,000. The income from rent is now $49,038 per annum. At this rate the building will yield 8 per cent net allowing for depreciation of building, which it is highly probable will be more than offset by increase in the value of the lot. It is the largest lot occupied by an office building in the city of Nashville.

Plans have been secured for three additional stories, two of which will be occupied by the offices of the Board of Missions, leaving a fourth additional story for rent. This furnishes up-to-date and carefully planned offices for the Board at an actual cost of about $200,000 or less. It is the belief of the committee that the four stories which are to be rented will pay a reasonable income on the total investment and leave the Mission Board its rooms free of cost and upkeep.

With deferred payments at 5½ per cent on long time, the building is now yielding more than satisfactory income on the amount of cash which the Board has invested. It is estimated that the additional stories will cost something over $200,000, making the total amount of the building around $600,000, and when completed it will be one of the handsomest and best located office buildings in the city.

PERSONAL AND OTHER NOTES.

The Board of Control of the Memorial Home held a meeting in New Orleans on Thursday of last week. Several representatives from the three supporting Conferences were present.

Rev. W. L. Duren, pastor of Rayne Memorial Church, has been given a vacation during the month of August by his appreciative congregation. He will spend the month with his family on the Seashore Camp Grounds.

We are grateful to Rev. W. J. Porter, Ruston, La., for two subscriptions, and to Rev. T. B. Cottrell, Vicksburg, Miss., for three subscriptions to the Advocate.

Through the kindness of Rev. R. H. Harper, pastor of First Church, this city, in assisting with the work of the office, the editor was able to spend a few days this week with his father and motber at Ellisville, Miss.

Rev. E. S. Lewis, pastor of the First Methodist Church, Greenville, Miss., accompanied by his father, has recently been on a visit to Davis, Oklahoma. In the "Big Brother," the official organ of the "Big Brothers' Class," he gives an interesting account of his visit.

Main Street Church, Hattiesburg, Miss., has given the pastor, Rev. J. T. Leggett, a vacation through the present month. Rev. W. W. Graves, the presiding elder of the Hattiesburg District, is providing for the services of the cburch during the absence of Brother Leggett.

Dr. Jno. T. Sawyer filled the pulpit at Louisiana Avenue Church on tbe last Sunday in July, tbe pastor, Rev. W. D. Kleinschmidt, being engaged in the Memorial Home campaign in the Brookhaven District. He reported proaching to a fine congregation of attentive listeners.

The Bluff Creek (La.) Camp Meeting will be held this year, August 12 to 21 inclusive. The Editor acknowledges with pleasure an invitation from the presiding elder of tho Baton Rouge District, Rev. J. W. Lee, to attend this meeting and "to eat fried chicken, preach some, rest some and enjoy the good fellowsbip."

The recent revival meeting at Pontotoc, Miss., in which tbe pastor, Rev. H. P. Lewis, was assisted by his brothers, Rev. Osmond S. Lewis and Rev. Jas. M. Lewis, was one of the best held in that city in a long time. Many were happily converted, the whole cburch was revived, one man answered the call to the ministry, and several consecrated themselves to God for life service.

Rev. J. B. Grambling, who is devoting the most of his time to the work of the Epworth League in the Louisiana Conference, called at the Advocate office Monday and the Editor regrets not seeing him. Brother Grambling was with the League of First Church Sunday night. He also attended the meeting of the Union Epworth League of the city, held in First Churcb on Tuesday night.

A revival meeting, which closed July 31, at Walnut Grove church in Mississippi, had fine results. Eleven persons, a number of whom were choice young people of the community, were added to the church upon profession of faith, while the church and whole community wero greatly blessed by the services. The pastor, Rev. J. W. Price, was ably assisted in the meeting by Rev. M. B. Sharbrough, of Biloxi.

We take the liberty of quoting a sentence from the letter of Dr. J. Reese Lin, of Millsaps College, Jackson, Miss., in renewing his subscription to tbe Advocate: "I always pay this subscription cheerfully. I am in favor of including the Advocate in the budget of every cburch. It is indispensable to every one who seeks to keep up with the work of Methodism in Mississippi and Louisiana, and with the general plans and enterprises of tbe church at large."

Rev. W. W. Holmes, of Lake Charles, La., paid the Advocate office an appreciated call on Tuesday of last week. He was en route to Lake Junaluska, N. C., to attend a meeting of the presidents of Conference Boards of Missions. Brother Holmes and his family are planning to make a trip to Denver, Colo., in their Ford, leaving Lake Charles about August 15 and being absent about three weeks. Mr. Seamon Mayo is also planning to make the trip in the same way at the same time.

We are beginning this week the publication of a series of travel letters by Dr. and Mrs. I. W. Cooper, which we are sure will be of much interest to our readers. They are collaborating in the writing, so we may be sure that all points of interest will be thoroughly covered. They expect to reach London for the Ecumenical Conference on August 28. Their address in London will be the Bonnington Hotel, South Hampton Row, where they will be glad to receive letters from their friends.

FROM REV. H. M. ELLIS.

Please announce that, at the request of the pastor, the date and place for holding the third quarterly conference of South and East McComb has been changed from Sunday, August 28, at Bethany, to East McComb, Thursday night, August 25, at 8 o'clock. I will also preach at East McComb Sunday night, August 28.

I am holding a meeting at Ebenezer, on the Adams circuit, this week. The two services today were fine and the start is promising. I was pastor on Adams circuit in 1890 and 1891, and some of them haven't gotten over it yet. Wo had a great audience out to-day.

Come to see me whenever you can—a welcome any time.

Best wishes and sincerest regards.

Most cordially,

H. M. ELLIS.

Brookhaven, Miss., August 7.

FROM REV. W. W. MOORE.

We organized the Back Bay Methodist Church yesterday with twenty-one members, five of them young men. We have sixty enrolled in the Sunday school. Seventy-five dollars will finish our church and pay all indebtedness on our building. Brethren, you have helped us nobly; help us finish the job. WALDO W. MOORE.

Biloxi, Miss., August 8.

NOTICE.

I have some open time in September I can give to pastors who desire help. Write to me at Mansfield, La. S. A. STEEL.

ON THE SIN OF FUSSING.

The dictionary describes this sin as consisting in showing an uncalled for and annoying display of activity or energy about trivial matters. That seems in the first place to set it down as a wasteful performance. Time, thought and worry are given to things which do not at all merit them.

Well, that is a rather serious affair, to waste the vital forces of life over things which do not matter much. After all, we only bave so much nerve and energy and opportunity, and life is full of worthwhile things that need doing, and it takes about our best to make the days count for anything like what they should. The fusser, by his wrong emphasis and his worry over trifles, frays life out over unimportant things, and makes fine achievement impossible.

And then, as our dictionary reminds us, fussing is annoying as well as wasteful. Besides wearing out his own norves over things that do not count, the fusser gets on other people's nerves as well. He is an exasperating, tiresome kind of individual and, if his fault reaches serious proportions, a real nuisance to his friends and intimates.

And no man ought to allow himself to become that, for it is a serious matter to add anything to tbe exasperations and annoyances of life. The most of us have enough to worry us and to try our patience, and find poise and quietness a difficult enough achievement, without having to look at some exasperating fusser laboriously and ostentatiously engaged in doing nothing.

And then one of the most serious sides of the sin of fussing lies in the fact that the fusser, because he is so taken up with little things, inevitably tends to grow a little soul. One of tbe worst things possible that can happen to any man is to come to the place where he cannot see any of the fine, big, important things of life because his eyes and his heart are so full of the things that do not matter much. It is truly a tragic thing to see a man so busy fussing over little things that the things that are really important do not exist for him.—Christian Guardian.

REBUILDING CIVILIZATION.

By Dr. James I. Vance, Nashville, Tenn.

The only figure on the horizon big enough for world leadership is Jesus Christ. His humanity is spacious enough for all nations and races to find themselves in Him. I am glad I am a minister because the Savior I proclaim is certain to be increasingly the world's hero.

If civilization is rebuilt, it must be by religion. The Gospel is the only thing that will meet the situation to-day. Old restraints have broken down. The world must be held by new attachments, and these must be of a kind that will make men friends Force has played out. War has fired its last shot and missed the mark. What the world needs to-day is good will. It takes the Gospel to make men brothers. Because my message is the only hope of the new world, I am glad I am a preacher.

But society, at last, is what the individual makes it. Society can never be bigger than the social units of which it is composed. If we are to bave a better world, better legislation, better trade, better industry, better labor conditions, better race relations, we must have better people. Tbe human heart must be changed.

I am glad I am a minister becauso tbe message I proclaim is an emancipator. It is the truth that makes men free. Character is a better dividend than money.

I am glad I am a minister because it keeps me optimistic. My business is to make men hope, and I get a reaction in my own soul that at midnight seems to shout: "The morning cometh!" I am in the cheering up business, and my work secures to me a place in the sun. I can tell men that God is on the throne, and that because He is, evil is doomed, and right and justice decreed to win.

Because I believe that Jesus is the Son of man, humanity's Hero, because I believe the Gospel can meet and solve all our problems and save the world, because I know it can regenerate tbe individual and make men free, because it is my own hope for time and eternity, I would not quit preaching to change places with any man that lives.—Exchange.

A PSALM.

By Henry Van Dyke

O Thou whose boundless love bestows
  The joy of life, the hope of heaven;
Thou whose uncharted mercy flows
  O'er all the blessings thou has given;
Thou by whose light alone we see;
Thou by whose truth our souls set free
Are made imperishably strong—
Hear thou the solemn music of our song.

Grant us the knowledge that we need
  To solve the question of the mind;
Light thou our candle while we read
  And keep our bearts from going blind.
Enlarge our visions to behold
The wonders thou has wrought of old;
Reveal thyself in every law,
And gild the towers of truth with holy awe.

Be thou our strength when war's wild gust
  Rages round us, loud and fierce;
Confirm our souls and let us trust,
  Be like a wall that none can pierce;
Give us the courago that prevails,
The steady faith that never fails,
Help us to stand in every fight
Firm as a fortress to defend the right.

O God, make of us what thou wilt;
  Guide thou our labor of our hand.
Let all our work be surely built
  As thou, the architect, hast planned;
But whatsoe'r thy power shall make
Of these frail lives, do not forsake
Thy dwelling. Let thy presence rest
Forever in the temple of our breast.

—Selected.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

In early morning of March 11, 1921, Mrs. AUGUSTA JANE GOFF went to rest, being 73 years and 20 days of age. Aunt Gusta, as we all knew her, joined the church at Old Salem Camp Ground on the second Sunday in October, 1862. She was married to W. N. Goff on October 30, 1872. Though a great sufferer from a cancer on the face for many years, Aunt Gusta was always cheerful. She loved the church and was an inspiration to her pastor. She leaves four daughters, three sons, a number of grandchildren, and several brothers and sisters, together with many dear friends to mourn her going, but all hope to meet her again some sweet day. Assisted by Rev. Van Landrum, we laid her body in Big Point cemetery "till we meet again." May the Lord bless all her loved ones. Her pastor,

R. G. WILLIAMS.

MARRIED.

Mr. ST. CLAIR SMITH to Mrs. EDNA NORTON, at the Gibson Memorial Methodist parsonage, July 5, 1921, by Rev. T. B. Cottrell, both of Vicksburg.

R. E. CASTLING, of Fort Smith, Ark., to Miss EDDIE MAY CRANDELL, of Vicksburg, at the Gibson Memorial parsonage, by Rev. T. B. Cottrell, July 14, 1921.

ROBT. PINSON, of Vicksburg, to Miss MARY SUE STAMPLEY, of Holly Bluff, Miss., at the Gibson Memorial parsonage, by Rev. T. B. Cottrell, July 15, 1921.

Mr. JAS. F. WILLIAMS, of Vicksburg, to Miss ELMA HACKLER, of Oak Ridge, Miss., at the Gibson Memorial Methodist parsonage, by Rev. T. B. Cottrell, July 24, 1921.

Mr. WILLIAM HERBERT HOUSTON, to Miss ANNIE BELL, at the Gibson Memorial Methodist parsonage, by Rev. T. B. Cottrell, July 28, 1921, both of Vicksburg.

At the home of Mr. and Mrs. J. M. Mosley, in Pontotoc, Miss., on July 27, 1921, Dr. H. C. SCOTT, of Sweetwater, Texas, to Miss MYRTLE JERNIGAN, of Pontotoc, Miss. The solemn ceremony was said by the Rev. W. M. Young, of Leland, Miss., in the presence of a company of kindred. Dr. and Mrs. Scott will make their home in Sweetwater, Texas, where he has a good home and practice.

FROM TYLERTOWN, MISS.

We closed recently at Tylertown, Miss., a most encouraging revival meeting. The preaching, which was done by Rev. H. M. Ellis, was earnest, forceful and deeply spiritual, and made a splendid impression.

In spite of the very warm weather, the attendance was large, all the other denominations heartily co-operating with us, and the result of the meeting was a great spiritual uplift to the entire community.

At the close of the meeting our third quarterly conference was held, the reports showing the condition of the charge very satisfactory, the finances being considerably ahead of this same period last year. C. F. EMERY.

FROM ZWOLLE, LA.

Dear Dr. Carley: We have just closed a very successful meeting at Anacoco, La., in the old Holly Grove church. Although there were only twelve accessions, all on profession, the meeting in my estimation should be counted highly successful. Under the straight-forward, old-fashioned gospel preaching of Brother J. C. Price, of Bernice, La., practically the entire church was revived. It is my honest conviction that Louisiana Methodism will reap at least one preacher as a result of this meeting.

Holly Grove is one of the oldest churches of the Methodists in western Louisiana and has among its membership two good old local preachers (deacons), Brother John Franklin and Brother Robert T. Wright. These men have been very faithful to their old church this year and mighty loyal and helpful to their young pastor in everything pertaining to his pastoral duties. One of the features of the recent meeting was a good old-fashioned Methodist class meeting, conducted last Friday morning by Brother Franklin. It is doubtful if one-tenth of the Methodists in the State of Louisiana, or of the entire South for that matter, have ever been in one of these class meetings, which are distinctively Methodist. Uncle John (everybody calls Brother Franklin "Uncle John"), began the meeting by leading in the singing of one of the old-time gospel songs so dear to the hearts of all those good people who have been living by the principles and in the singing of the Wesleys for years, and followed this with an earnest prayer. Then began the class meeting proper. First, many of those whose lives had been living, progressive monuments to the faith of their fathers made testimonies to that same living faith. This consumed some time and was very much like some of our prayer and praise meetings. Then Brother Wright and the pastor went to every person in the house and questioned him or her concerning the condition of their souls. As result, some had the gospel presented to them personally and individually who had never been touched before, and the expressions from hitherto indifferent persons were marvelous. This last was the purpose of our old class meetings, the passing of which has weakened Methodism considerably, I believe.

The people of the community have been mighty good to their inexperienced pastor this year, and he is grateful to God for having such a field to labor in and such a people to work with. Fraternally yours,

CLELL C. GRAY, P. C.

SLEEP, THE RESTORATIVE.

Sleep is one of the best means of accumulating energy. During sleep, or even during the rest that comes from relaxation, the vitality capital is continually drawing interest. There are some men more dependent on sleep than others and allowances should be made for these idiosyncrasies. Some men, no matter how great the physical effort of the day before, can get up from bed completely restored if they have been able to get enough sleep. Another important help storing up energy is the rest that comes from an occasional day off from practice, especially if this day is filled with a complete change of scene and surroundings so that the mind as well as the body gets a chance to shift from the all important subject. The wise trainer who watches his men carefully will know immediately when this is needed for particular men and act accordingly, not hesitating to increase the time of this "vacation" if he thinks it necessary. It is better for a man to lose two or three days of practice than to take any chance of cutting down his reserve, so that when he comes to draw on it in the final contest he will fail because there is none left.—From "Training for Sports," by Walter Camp, Scribners.

Most all saints begin on the level of servants.—Exchange.

REACHING THE MASSES IN A UNIQUE WAY.

Central Presbyterian Church, Denton, Texas, A Reilly Copeland, pastor, has a unique way of reaching the masses with the gospel.

The church has placed literature bags in prominent places throughout the city and elsewhere. These bags have thirty pockets each, and are filled with the best tracts that teach spiritual, patriotic and educational truths.

For instance, in Denton, these bags are placed in the church, Sunday school annex, schools (two State colleges), city hall, central office, court house, barber shops, hotels, cafes, mills and the depot.

In addition to this, Central Church has these bags in the depots along the railroads out of Denton, and plan soon to extend the work as funds permit. Funds are secured in a very simple manner. Mr. E. Hugh Egan, a layman, of Denton, is chairman of the work, and all offerings are strictly voluntary. This means free will in spirit as well as in name. Most of the funds come from members of the church, yet it is left open to any one who is interested in this program of the work.

Mr. Copeland says it is marvelous how all classes read these tracts in great quantities. He thinks it is the most effective and the most economical form of evangelism known to the church to-day.

As this is an age of propaganda, it is a timely suggestion to pastors and churchmen to avail themselves of this method of gospelizing, which carries on night and day. Only evangelical tracts are used. The work is nonsectarian.

Any one desiring information as to how to put on the tract work, may write the Denton pastor, who will cheerfully give particulars concerning it.

Several large publications in America and elsewhere have given news articles of this work as it is being carried on by this church. Since then, quite a number of people in the United States have written the pastor about it.

Tract messages reach all classes of people, because they can be secured in any language, and can go anywhere. They are always polite and never talk back. Their impressions are permanent and results are sure from these heart-gripping evangelistic truths.

In addition to the spiritual, patriotic, and educational features of the tracts, the church announcements can be attractively displayed on the space at top of literature bags, thus making a permanent ad for the church doing the work. The beautiful green canvas bag looks well anywhere.

Central Presbyterian Church also has a free book table in the vestibule supplied with an assortment of the best ten leading subjects. These books are also paid for by voluntary offerings from those interested. There are two book tables near the main entrance, loaded with a large assortment of orthodox books with printed prices on outside of covers. One can select books desired and leave money in the plate.

By these methods, the sermons and the church's ministry are increased a hundred fold.

TALKING AND DOING.

Eloquence is a gift any man might crave, and yet it is a gift with limitations, and even with some dangers. To be able to win men with fair and impassioned speech is to sway the very sceptre of a god, and yet the lasting value and worth of the performance are not always in keeping with the immediate results produced. Perhaps there are few things that run to waste to such a degree as does eloquence. How often, with fine phrases and round periods, has the world been told what it ought to do, and how it ought to do and be it! But alas! to do and to be are not nearly so easy as to say, and even to say eloquently.

It sometimes really looks as if we talked too much, and too well. The fatal thing about the gift of good speech is that, just because it is so good, it pleases us in itself, and is accepted as a substitute for something else. There is such a thing as mere talk, or talk for talk's sake, and even though it be excellently well done, it is a rather empty and useless affair.

To say many things well, and to be able to talk very wisely and eloquently about what needs to be done, is not, as a rule, nearly so good or so useful a performance as to do well some simple, necessary thing at the right time and in the right way. Talking, even of the most eloquent sort, is idle, save as it is only introductory, leading up to real achievement.

There are only a few men who have done much. And the strange thing is that these are the very men who are not much given to talking. They seem to think that it is about enough to let the things they do, and are, speak for them. Perhaps there are some of us who ought to take a leaf out of their book.

No, we ought not to despise the gift of speech; indeed we ought to use and cultivate it to the full, but we ought to remember its purposes and limitations. We speak of the silver-tonged orator, but it is the deed that is golden, nay, the very gold itself. If we are filling life's book with these—well, we may not have so much time for mere talk.—Selected.

Hesitancy casts dishonor upon the Lord. It throws suspicion upon the adequacy of His resources. He has imposed a task for which He has not provided the strength! The mission is appointed, but the needful equipment is withheld! We are ready, but God is lacking! Thus do we sit in judgment upon the Lord, while all the time our apparent prudence is disloyalty, and our seeming wisdom is only the deadliest unbelief.—J. H. Jowett.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

Campti, at Clarence, Aug. 13, 14, a.m.
Colfax, at Colfax, Aug. 14, p.m.
Provencal, at Provencal, Aug. 16.
Liberty and Oak Grove, at Center Point Camp Ground, Aug. 18.
Columbia, at Boeuf River, Aug. 20, 21
Alexandria, Aug. 28.

W. L. DOSS, JR., P. E.

Baton Rouge Dist.—Third Round.

St. Francisville, at New Hope, Aug. 14, a.m.
Olive Branch, at Camp Ground, Aug. 17, p.m.
Pine Grove, at Camp Ground, Aug. 17, p.m.

J. W. LEE P. E.

Shreveport Dist.—Third Round.

Ringgold, at Rocky Mount, Aug. 13, 14.
Bienville, at Burke Place, Sat., Aug. 20.
Castor, at Asbland, Sun., Aug. 21.
Plain Dealing, at Concord, Aug. 27, 28.

R. H. WYNN, P. E.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Third Round.

Sardis ct., at Terza, Aug. 13.
Tyro, at Emory, Aug. 13.
Mt. Pleasant, at Marsbali Institute, Aug. 14.
Courtland, at Chapel Hill, Aug. 20.
Crowder, at Oak Grove, Aug. 21.
Olive Branch, at Mineral Wells, Aug. 27.
Horn Lake, at Eudora, Aug. 28.
Batesville, Sept. 4.

R. A. MEEK, P. E.

Greenville Dist.—Third Round.

Benoit and Beulab, Aug. 14, 11 a.m.
Glen Allen, Aug. 14, 8 p.m.
Greenville at pleasure of charge.

Other conferences of this District have already been held. The Education Movement has reached a place of enthusiasm that provokes from the P. E. but one expression, "It is a great honor to be associated with such men as are found both in the pastorate and in the rank and file of the charges of the Greenville District." Finances better than usual at this time of year. The work of the District is unusually satisfactory. Let the third round continue the good work.

JAMES H. FELTS, P. E.

Aberdeen Dist.—Third Round.

Greenwood Springs, at Pleasant Grove, Aug. 13, 14.
Buena Vista, at Boone's Chapel, Aug. 16.
Woodland, at Palestine, Aug. 18.
Fulton, at Vanburen, Aug. 20, 21.
Salem and Oakdale, Aug. 25.
Tocccopola, at Tula, Aug. 26.
Randolph, at Hunter's Chapel, Aug. 27, 28.

T. H. DORSEY, P. E.

Greenwood Dist.—Third Round.

Drew, at Sandy Bayou, Aug. 14, a.m.
Tutwiler, at Tutwiler, Aug. 14, p.m.
Schlater, at Schlater, Aug. 17, p.m.
Sunflower, at ———, Aug. 21.
Philllpp, at Philllpp, Aug. 24, p.m.
Lambert, at Belen, Aug. 28.
Minter City, Sept. 4.

S. L. POPE, P. E.

Corinth Dist.—Third Round.

Marietta ct., at Ozark, Thursday, Aug. 11.
Mooreville ct., at Andrew's Chapel, Friday, Aug. 12.
Silver Springs ct., at Paul's Chapel, Aug. 20, 21.

N. B.—Let Pastors give special attention to Questions 9, 10, 11, and 12; and be prepared to make full reports. No. 9 requires a written report.

J. B. RANDOLPH, P. E.

Columbus Dist.—Third Round.

Mayhew and Sessums, at Kligo, Aug. 11.
Caledonia, at Flint Hill, Aug. 13, 14.
Sturgis, at Pleasant Hill, Aug. 18.
Kosciusko ct., at Marvin's Chapel, Aug. 20, 21.
Koselusko station, Aug. 21, p.m.
Longview, at ———, Aug. 24.
McCool, at Chapel Hill, Aug. 27.

A. T. McILWAIN, P. E.

Sunday School

LESSON FOR AUGUST 14.

Topic: Examples of Paul's Missionary Methods.

Scripture Lesson: Acts 14:1-7, 21-28.

Golden Text: "Thou shalt worship the Lord thy God and him only shalt thou serve." Matt. 4:10.

Home Readings: Monday, Paul at Iconium, Acts 14:1-7; Tuesday, Paul's Adventures at Lystra, Acts 14:8-18; Wednesday, Jewish Opposition Becomes Violent, Acts 14:19-23; Thursday, The Return to Antioch, Acts 14:24-28; Friday, "I Am the Lord Thy God," Exodus 20:1-7; Saturday, "Worship God," Revelation 22:6-9; Sunday, "Look Unto Me and Be Ye Saved," Isaiah 45:18-24.

Teaching Points

1. Paul usually began his work in the religious center already established—the synagogue. There is no better place for us to work than in the church.

2. Wherever a great work of grace is wrought, there is likely to be strong opposition developed. This should never discourage the faithful worker.

3. It may sometimes be the part of wisdom to withdraw temporarily from fields where persecution becomes violent, but the gospel should still be preached wherever we go.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Let every superintendent in the Corinth District, write these figures on the blackboard Sunday morning and make a speech in behalf of the training school at Corinth, August 15-20.

Here is a text for the superintendents in the Sardis District, put it on the blackboard and preach long and loud: Training School at Sardis, August 22-27.

Mr. J. R. Pepper, the prince among Sunday school superintendents, is expected to give an address to the teachers at the Corinth District Training School. The local school at Corinth will give a reception and a trip to Shiloh Park. Come on with us and we will do you good.

Mrs. J. B. Randolph has recently taught a class at Iuka using as a text, Organization and Administration. She has been called to teach a class at Myrtle. Fortunate is that school that secures her services.

Mrs. Nellie Doty has organized a class of thirteen at Richland on the Pickens circuit. This class will use Life in the Making. The effects of the Grenada Training School abides and will continue to bless all who attended.

Mrs. S. J. Bell, of New Albany, had some trouble with her eyes that prevented her from reading and writing. She was so determined to take the course under Miss Hansen that she secured the permission of her teacher to have a friend read to her and write her papers. She did the work, made a fine grade and secured her certificate. You will have to take off your hat to a noble soul like that.

Our Mississippi people did the best kind of work at Lake Junaluska during the recent session of the school of the prophets. Our Mrs. Wyatt was called to teach Dr. Barclay's class the last day of the school. In a few years we shall have a number of trained teachers to help train the leaders for all our schools.

Notice has been sent to pastors and superintendents who have failed to make a report as to the observance of Sunday School Day. So far very few have paid any attention to our appeal. The Sunday School Board is in need of every dollar that has been collected. Heretofore money could be borrowed to tide us over until Conference. This year the banks have no money to lend us. The two district schools will cost about two hundred dollars each. Be fair with us and send the money that has been given for this work.

MISSISSIPPI CONFERENCE NOTES.

The Fernwood charge has now been added to the Honor Roll, the Board having received an offering from each Sunday school on the charge. We are anxious that more of the charges win a place on the Honor Roll.

The past week was spent at Mt. Pisgah. On Sunday the Sunday School Institute for the Harrisville charge was held. Three of the Sunday schools were represented. The reports of the Sunday schools showed an increase over the last quarter. This was very gratifying.

They set the following goal for the present quarter:

1. A social for the young people in each community.
2. A map and survey for each community.
3. The regular attendance of officers and teachers.
4. To hold at least one Workers' Council.
5. The observance of Clean Up-Fix Up Day.

The Sunday school at Mt. Pisgah, while small, is doing a good work. I stayed through Thursday and taught a class in "The Pupil." I will give the program we used at this place and the results obtained for the benefit of those who might be interested.

We met at 11 o'clock promptly and had a session of the class. At the conclusion of the class session we had prayer meeting for fifteen or twenty minutes, in most cases led by those who had never led prayer meeting before. At the conclusion of prayer meeting we had preaching. We then had dinner, another session of the class, another prayer meeting and another preaching service.

We had four conversions—two remarkable ones. One fine young woman gave her life to definite work anywhere the way would open for her. Two were received into the church on profession of faith. Three will take the examinations. Money was made up to ceil the church. A prayer meeting was organized. The membership of the church pledged support to the superintendent and pastor. A cradle roll was organized.

I feel that a like program can be carried through in almost any rural community where an effort is made. The only suggestion that I would make in the way of change would be that we meet earlier and not have so much dinner, serving sandwiches to the old folks and the women bringing what they know the children will need and seeing that they are properly cared for and letting the old people deny themselves at the noon hour for the sake of the services.

We are anxious for every Sunday school to observe Sunday School Day. Won't you please observe the day either with a program or by a collection, and send us the money?

We are anxious to help you in any way that we can. Pray for us.

Yours in Him,
JOHN C. CHAMBERS.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL TREASURER'S REPORT.

The following schools have observed Sunday School Day and sent in an offering:

Brookhaven District—Norfield $9.97, Brookhaven $12.80, Crystal Springs $15.93, Fernwood $25.45, Kokomo $10. Knoxo $2, Sandy Hook $8, Bethesda $5, Hazlehurst $16.32, Centenary, McComb $35.56, South and East McComb $15.60, Pleasant Grove $5, Tilton $2, Bethel $5.50, Osyka $3.15.

Hattlesburg District — Ellisville $8.25, Eucutta $6.44, Good Water $8.25, Boyles Chapel $5.17, New Hope $5.88, Broad Street $8, Petel $6; Lucedale $8. Mt. Olive $5.25, Purvis $13.44, Sandford $5.

Jackson District—Brandon $15, Pelehatchie $7.30, Edwards $12.85, Andrews Chapel $8 20, Braxton $5, Galloway Memorial $74; Capitol Street $100, Rankin Street $3.20, Madison $12, Ridgland $3.65, Mendenhall $8, Sharon $10, Yazoo City $38.75.

Meridian District—Bucatunna $8, Daleville $4.12, Bethel $6.35, Pleasant Ridge $3, Enterprise $5, Stonewall $7.54, DeSoto charge $15.40, Lauderdale $8.50, Pachuta $9.75, Scooba $5.50. Wahalak $2, Matherville charge $42, Central Meridian $40.88, East End $15, Fifth Street $11.80, Quitman $15, Shuhuta $7.78.

Vicksburg District—Sunflower Chapel $2.65, Fayette $18, Gloster $14, Liberty $9 30; Hermanville $7, Holly Bluff $9.40, Mt. Olive $5.50, Natchez $25, Nebo $11.20, Oak Ridge $11, Rolling Fork $11.40 Carpenter $6.15, Crawford Street $30, Gibson Memorial $16, Washington $4.70, Woodville $12.50.

Newton District—Forest $16, Morton $8.12, First Church, Laurel $25, West End, Laurel $3.75, Philadelphia $12, Raleigh $12.56, Rose Hill $3, Hopewell $2.83, Finkbine Camps $15. Johns $10.80, Shiloh $12.54, Puckett $3, Sebastopol $4.

Seashore District—Harleston $3.75, Maxie $2, Brooklyn $7, Stillmore $11.05, Bay St. Louis $11.40, Columbia $21.90, Moss Point $15.85, Ocean Springs $6, Big Ridge $3.10, Pascagoula $5.11, Poplarville $9, McHenry $10.25.

G. M. LESTER,
Sunday School Treasurer.

This word of Christ must be adopted by each of His followers. Nothing will help us to live in this world, and keep ourselves unspotted, but the Spirit that was in Christ, that looked upon His body as prepared by God for His service; that looks upon our body as prepared by Him, too, that we might offer it to Him. Like Christ, we, too, have a body in which the Holy Spirit dwells. Like Christ, we, too, must yield our body with every member, every power, every action, to fulfill His will, to be offered up to Him, to glorify Him.—Andrew Murray.

THE WORLD'S BIBLE.

Christ has no hands but our hands
To do his work to-day;
He has no feet but our feet
To lead men in his way;
He has no tongues but our tongues
To tell men how he died;
He has no help but our help
To bring them to his side.

We are the only Bible
The careless world will read;
We are the sinner's gospel;
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and word:
What if the type is crooked?
What if the print is blurred?

What if our hands are busy
With other work than his?
What if our feet are walking
Where sin's allurement is?
What if our tongues are speaking
Of things his lips would spurn?
How can we hope to help him
And hasten his return?

—Annie Johnson Flint, in Watchman-Examiner.

OVERCOMING EVIL WITH GOOD.

This impressive reminiscence of war days in France comes to us from an English Y. M. C. A. worker. A young lieutenant, fresh from a Christian home, arrived at his camp in France to find that the officers' mess was not conducted in a seemly way. The men not only talked in an objectionable way, but they had put on the walls of the mess room pictures that were far from decorus.

The lieutenant was young and unfamiliar with army life; though his whole soul revolted, he hardly dared to protest. For several days he tried to think of some way by which he could lead his companions into a better mode of life. Then one afternoon, when he was going through his luggage, he found in his valise a small but beautiful picture. It was a head of Christ by that caster of masters, Leonardo da Vinci, a copy of that head which he had sketched again and again before painting it on the canvas of his great picture, the Last Supper. It gave the young man his inspiration. Creeping into the mess room late that night, he hung the picture on the wall. There it was, a point of goodness and beauty and inspiration amid the tawdry, evil stuff that hung there.

The young officer was not the only one to creep into that room when no one was watching. Within twenty-four hours, picture after picture mysteriously disappeared from those walls until only the picture of the head of the Savior remained. Before those pure and tender eyes sin fled away. The simple uplifting of Christ was enough to drive evil away in headlong flight. Evil cannot be overcome of evil—it must be overcome by good.—Selected.

LONELINESS.

There are moments when the soul feels itself to be alone in the universe. The neighbor across the way and the faintest star in the sky seem equally remote, equally uncomprehending. Every great inward crisis reveals the eternal separateness of the individual. We are a part of all that we have met, indeed, but we are also strangely aloof from all other created things. It is when this sense of the soul's separateness presses hard that we cry out for a Savior who can recover us from loneliness. Loneliness and temptation often come together. Indeed, loneliness is in itself a temptation to discouragement, despair, and the loosening of all sense of obligation. "Who knows?" and "Who cares?" are dangerous questions for the soul to ask.

It is at such times that we learn the meaning of the great withdrawal of Calvary. Theology has tried to explain away the loneliness of the Master, as it has tried to explain away the other elements of his divine humanness. But it is to the solitary Figure of the Cross that we must go when the need of the soul is most profound. It is He who trod the wine press alone of whose sympathy we are sure when we pass through experiences which those about us cannot be expected to understand. It is the loneliest One, looking from a careless world to a darkened heaven and finding no evidence of companionship, to whom we cry out in life's hardest hour. To him, in some supreme experience, every believing soul must say: "But for thy cry, 'My God, my God, why hast thou forsaken me?' thou couldst not be my Savior now!"—Christian Century.

It is not the last drink that makes a man a drunkard.—Exchange.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

NORT MISSISSIPPI CONFERENCE.

Foreign Mission Day.

The following, taken from the Senatobia Democrat, tells of the way the Coldwater Auxiliary created more interest in the work on foreign fields:

Twenty-three members enjoyed the hospitality of our wide-awake enthusiastic mission leader, Mrs. A. Y. Wilburn in her lovely home, observing a special Foreign Missionary program with a "Joyride around the world." On this page there are records, not only of daring deeds of martyrs to the cause in foreign lands, and the self-sacrificing efforts of laborers on the frontiers, and the sacred fields of home mission work, but there are chronicles which bear testimony to missionary zeal of local nature. The spiritual inspiration and attending social feature was seen on this occasion. There were but few present who maintained a complete and perpetual silence, for during the program period each seemed delighted to mingle her ideas with those of the leaders. The program was prepared by our mission leader, Mrs. A. Y. Wilburn. The following musical program was rendered:

Piano duet, selection, Mesdames C. W. Veazey and W. G. Durley.

"Immortality," from W. J. Bryans' "Prince of Peace," on the Edison; vocal selection, "Missionary Bells," by Mrs. W. G. Durley.

Each guest entered into the "Joyride Round the World," to eight different Missions, with much enthusiasm, each lady telling something to illustrate her country, this causing a guessing contest, full of interest and offering much merriment. Mrs. C. W. Veazey, representing Mexico with her huge Mexican hat, gave a most interesting outline of mission work in that country. Mrs. A. S. Raper, with her beautiful corsage tied with red, white and blue ribbons, in her attractive way told us of Cuba missions. Missions in Brazil, by Mrs. T. J. Cooper, was illustrated by a green twig, with coffee on same. The talk on "Batetelas" missions by Mrs. J. L. Christy, with her bright vivid colors, was most interesting. Mrs. J. D. Turley with her rice and chopsticks, was an easy guess before her interesting paper on China was read. Miss L. Coleman last told of our very young mission, "France and Belgium," representing same with a beautiful lily. Variations of "Star Spangled Banner," was next rendered by Mrs. T. J. Cooper, after which our President, Mrs. C. L. Graham, in her delightful manner brought us back into "America," first back in the hospitable home so beautifully and tastefully arranged for this occasion. The large and spacious living room presented a brilliant ensemble of many beautiful colors, huge bowls and vases of sweet peas and nasturtiums, characterizing all the appointments. Mrs. Graham dwelt on results of missions, Christian schools, etc., and endeavored to impress on each one present after our visit to foreign lands that the divine blessing doesn't only come to the ones who receive but the ones who send.

The guest of the afternoon was Mrs. G. H. McCain. At this time we were indeed delighted to have her in our midst once again. After thanks were extended by the leader to ladies who furnished the program, we were dismissed with prayer by Mrs. Moore. The farewell words to our hospitable hostess were that: "Memories of this season of refreshing will abide with those present until the recurrence of a similar occasion."

MRS. W. G. DURLEY,
Recording Secretary of Coldwater Woman's Missionary Society.

A LETTER FROM AFRICA.

Wembo Nyama, April 25, 1921.

Dear Friends Back Home: You are interested, I am sure, in our little boat, the Texas, which was given by the Texas Leaguers. It has made two trips. The first one was from Kinshasa to Luebo and from there to Lusambo with the Lapsley, the Presbyterian's boat, a distance of about 800 miles. The second was an effort to come up the Lubefu River as near this station as possible. Dr. Mumpower was with the explorers part of the way. He left them early this morning within six hours of the village they hope to reach. He says the boat made the trip up stream O. K. but he is a bit uneasy about its going down stream, as the current is very strong. But I think no better man could have been chosen for this work than Mr. Shadel, and we believe that if it can be managed, he will put it through. We have made this work a special subject of prayer. No one can realize just what it will mean to the work here until they have made the trip from Lusanbo by hammock to Wembo Nyama. And the freight problem is a bigger item than travel. I positively cannot see how men can climb some of those terrible hills with a heavy box. We had to be helped up and down some of them. You will no doubt see an account of the expedition in the Missionary Voice. They had some hazardous experiences. We are indeed grateful for what has been accomplished.

Interest in the school work seems to be on the increase and the children are doing fairly good work. More boys come begging for admittance than we can possibly accommodate. This phase of the work has grown beyond expectation, so that now what was asked is inadequate. Some of us have assumed the support of two boys each in school. It takes about ten dollars a year to support one. Maybe some who read this would like to support one or more boys. Some of them walk many miles to the mission, hoping to be admitted. It is no easy matter to turn them away. These boys are the real foundation stones for the work here. They are trained here and go out to other villages to preach the Gospel and teach the people.

The evangelists from the out stations come in each quarter to conference. They bring their candidates for baptism with them. After the baptismal service the Sacrament is administered. Last quarter seventy-five were baptized. Two of Chief Wembo Nyama's wives were baptized. They had been ready for a long while, but his majesty would not give his consent. Perhaps he feared they would leave him. But a woman is not required to leave her husband, though she may be one of many wives, to become a church member, for she cannot help herself since she is bought and sold as other property. But a man is required to have only one wife. We are glad to have these two women in the church—they are fine women.

Another interesting feature of the last quarterly meeting was a social evening for the evangelists. They met in the new gymnasium which Mrs. Shadel was instrumental in having built. Mr. Lynn, the head of the Evangelistic Department, carried a number of his college annuals for them to look through. They enjoyed the pictures very much. Now and then we would hear one of the evangelists call out, "Here is So and So," naming one of their own number. A number of good records were played on the Victrola, which they also appreciated. When a song was sung which they knew they joined in the singing. While the Victrola was playing we heard Old King "Tawny Mane" join in with his strong bass voice at no great distance from the all but open house in which we were gathered. This sent thrills down our backs but did not prevent the refreshments being served, which consisted of bananas, cookies, and lemonade. We were dismissed with a prayer. It was a good, wholesome evening for them. All went away happy, but all eyes on the lookout for that uninvited, unwelcome baritone.

When I have been here longer and have had time to look into the family life of the people more thoroughly, I will write you about it. They seem to have many customs peculiar to themselves.

One of the things that are nearest my heart is my Sunday school class, which is composed of mothers. It has met only two Sundays. I felt that I would so much love to do something for the women who attend the village church that two of us attend Sunday mornings. Consequently the announcement was made that if they wished to come, there would be a teacher for them. They were attentive and appreciative. You will join me in prayer for them, will you not?

Do not think of us as martyrs. We have a comfortable home, plenty of good food, a Victrola, some good magazines, and opportunities to serve humanity so abundant and urgent that were we each multiplied by a hundred we would still be inadequate to meet the need; and, best of all, the one who

(Continued on Page 15)

(Continued From Page 14)

called us and sent us forth is with us. Of course we miss our civilization and friends and there are a good many inconveniences, but we have no desire to leave our post. I only wish I had more than one life to spend in this work for the Master.

The medical workers are rendering a beautiful service. I wish you could visit the hospital. We have all read descriptions of cases in mission hospitals, but none of those I read caused me to realize what it is like. I thought the pictures were overdrawn. But they must have been literally true. Non-Christian peoples suffer untold miseries.

Your gifts are adding more to my comfort than I am able to tell. I appreciate them with all my heart.

If you have picture post cards, old or new, Sunday school picture cards or rolls, or any other pictures that you would like to send as missionaries, they will find a big place to fill here.

We are grateful for your prayers. You are helping us in the most effective way when you are interceding for us. Sincerely yours,

MAIZIE HALL,
Lusambo Canjo Belge, Africa.
Care A. P. C. M.

FROM SPRING HILL, LA.

Dear Dr. Carley: We closed out our meeting here last week and will say it was the greatest meeting I've ever had since I've been in the pastorate. I baptized 52 persons, nearly all of them young men and ladies. All could be classed as adults excepting two or three children. We received 62 on profession of faith. We got practically several entire families; Bozeman and I went to see one family and were informed that we were the first preachers ever in his home—he is 48 years old and has a wife and nine children. The man and his wife and three fine looking young ladies knelt at the altar and prayed through to victory. They are fine material, so are all of them that we got this time. We had the satisfaction of seeing the mill foreman, the sawyer, the saw filer, and the chief engineer, all four of the biggest men in the big mill here, converted at the altar; they were all baptized and received into the church. I congratulate myself and praise God that I got the right kind of help here in the person of Rev. R. A. Bozeman, of Pleasant Hill, La. He has helped me before this, and then as now he does not mince words in denouncing sin. He gets where people live, and God blesses his efforts. He uses the altar, and makes an honest effort to get penitents into a real experience. I do not know when I have been so fortunate as to see the workings of the Holy Spirit in the hearts of men. No theatres, picture shows, Sunday ball games, no public dance halls—I want everybody to sit up and take notice—the absence of these things creates an atmosphere in which the Holy Spirit can work. I do not remember seeing such awful cases of conviction—one case of a man who had not been to meeting at all, but who was driven from place to place, seeking help, till finally he came to the parsonage, then to the altar, and when he broke down, and gave himself to Christ, the burden was rolled away.

We began by giving the Holy Ghost complete charge, went through and ended that way, and now give all the glory to Father, Son, and Holy Spirit.

Fraternally,
J. CUDE ROUSSEAUX.

THE COST OF GETTING ON.

Every reasonable man has a desire that life should move along with as little friction as possible, and that the world in which he lives should enjoy as far as may be the sunny smile of peace and comfort. But any one has not had much experience of life who imagines that absolute ease and relief from disturbance and worry are possible, and the one who is insisting on these things too strongly is not counting for much in the progress and climb up of things human. Somehow we get on by means of friction and struggle, and the successful life, even from the highest point of view, must have much experience of these things. Life, among other things, is to fight a fight against many foes to its truest good, and fighting does not suggest uninterrupted comfort and unbroken slumber through every night. And it is one of the strange anomalies of life that after all we get most real comfort out of not trying to be too comfortable, but by just forging ahead and doing the things that seem to need to be done, even at the cost of great sacrifice and loss and struggle.—Christian Guardian.

"LET'S GO CAMPING."

"Who hath smelled the wood smoke
at twilight;
Who hath heard the birch log burning.
Let him follow with the others
For the young men's feet are turning
To camps of known desire and proved
delight." —Kipling.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Topisaw ct., at Holmesville, Aug. 18.
McCalls ct., at Bethel, Aug. 26.
McComb, Centenary, Aug. 28, 29.
McComb, South and East, at Bethany, Aug. 28.
Bogue Chitto and Norfield, at Bogue Chitto, Sept. 4, 5.
Wesson ct., at Beauregard, Sept. 4.
Scotland ct., at Gallatia, Sept. 7.
Monticello ct., at Georgetown, Sept. Sept. 11, 12.
Bayou Pierre, at Sweet Water, Sept. 17, 18.
Hazlehurst, Sept. 18, 19.
Barlow ct., at Lebanon, Sept. 24, 25.

Please be ready to answer Questions 9, 10, 11 and 12.

H. M. ELLIS, P. E.

Seashore Dist.—Third Round.

Carriere, at Wesley Chapel, Aug. 13, 14.
Mentorum, at Pine Grove, Aug. 20, 21.
Logtown, at Westonian, Aug. 27, 28.
Picayune, Monday, 7:30 p.m., Aug. 29.
Poplarville, Tuesday, 9 a.m., Aug. 30.
Lumberton, Tuesday, 7:30 p.m., Aug. 30.
Coalville, at Coalville, Sept. 3, 4.
Pass Christian, 7:30 p.m., Sept. 4.
Gulfport, Wednesday, 7:30 p.m., Sept. 7.
Gulfport circuit, at Waveland, 7:30 p.m., Thursday, Sept. 8.
Dedicate Bethel Church on Coalville circuit, Sept. 11.
Wiggins, 7:30 p.m., Sept. 11.
Biloxi, Wednesday, 7:30 p.m., Sept. 14.
Lyman, at Beulah, 11 a.m., Friday, Sept. 16.
Brooklyn, at Stillman, Sept. 17, 18.

Brethren, please see to it that Questions 9-12 are answered "in full." Let Question 9 include amount pledged for Educational Movement.

W. M. SULLIVAN, P. E.

Hattiesburg Dist.—Third Round.

Seminary, at Pleasant Ridge, Aug. 13, 14.
Mt. Olive, at Mt. Olive, Aug. 14, 7:30 p.m.
Prentiss, at Bassfield, Aug. 17, 11 a.m.
Taylorsville and Mize, at Oakohay, Aug. 24, 11 a.m.
Leakesville, at Winburn Chapel, Aug. 27, 28.
Lucedale, Aug. 28, 7:30 p.m.
Williamsburg, at Oakvale, Sept 4, 11 a.m.
New Augusta, at McLain, Sept. 16, 11 a.m.
Avera, at Piave, Sept, 18, 11 a.m., 7:30 p.m.
Heidelberg, at Philadelphia, Sept. 21, 11 a.m.
Eucutta, at Boyles Chapel, Sept. 22, 11 a.m. W. W. GRAVES, P. E.

Newton Dist.—Third Round.

Walnut Grove, at Sebastopol, Aug. 13, 14.
Bay Springs, at Bay Springs, Aug. 17, p.m.
Raleigh, at Trinity, Aug. 20, 21.
Laurel, First Church, Aug. 28, a.m.; Aug. 29, 8 p.m.
Laurel, Kingston, Aug. 28, 3 p.m.
Laurel, West End, Aug. 28, 8 p.m.
Chunky, at ———, Sept. 3, 4.
Carthage, at Singleton Sept. 10, 11.

J. A. MOORE, P. E.

Jackson Dist.—Third Round.

Vaughan, at Fletcher's Chapel, Aug. 13, 14, 11 a.m.
Lintonia, Aug. 14, 3 p.m.
Sharon, Aug. 17.
Satartia, at Phoenix, Aug. 20, 21, 11 a.m.
Madison, at Pocahontas, Aug. 21, 8 p.m.; 22, 10 a.m.
Monterey, at Mt. Carmel, Aug. 27, 28, 11 a.m.
Brandon, at Pelahatchie, Aug. 28, 8 p.m.; 29, 10 a.m.
Camden, Aug. 31.
Mendenhall and D'Lo, at Bethany, Sept. 3, 4.

M. L. BURTON, P. E.

Vicksburg Dist.—Third Round.

Rolling Fork, Aug 14.
Anguilla, at Sunflower Chapel, Aug. 15
Oak Ridge, at Porter's Chapel, Aug. 17.
Vicksburg, Crawford St., 11 a.m., Aug. 21.
Vicksburg, Gibson Memorial, 8 p.m., Aug. 21.
Rocky Springs, at ——— Aug. 24.
Port Gibson, 5:30 p.m., Aug. 24.
Mayersville at, Fitler, Aug. 28.
Port Gibson, 11 a.m., Sept. 4.

J. R. JONES, P. E.

Meridian Dist.—Third Round.

Moscow, at Hopewell, Aug. 12.
DeKalb, at Pleasant Ridge, Aug. 13, 14.
Vimville, at Pleasant Hill, Aug. 17.
Pachuta, at Orange, Aug. 20, 21.
Waynesboro, Aug. 28.
Waynesboro ct., at Hiwanie, Aug. 29.

PAUL D. HARDIN, P. E.

THE FIFTIETH ANNIVERSARY OF THE OXFORD CAMP GROUND.

Dear Brother Carley: We desire through the Advocate to inform your readers, many of whom have labored among and learned to love the people of the Oxford Camp Ground and adjacent communities in other days, that we are, on the second Sunday in August, beginning our annual camp meeting and celebrating the fiftieth anniversary of this sacred and much-loved encampment, which was chosen and dedicated to God fifty years ago by our forefathers.

The tent-holders and other friends began early in April to pray and to plan for its upbuilding and perpetuation, and God so wonderfully blessed their efforts that friends everywhere rallied to the cause, and to-day the appearance of the blessed place is completely transformed: grounds enlarged, springs concreted and a deep-well pump installed; tabernacle and preachers' lodge repaired; all old tents put in good condition, and several new ones built.

From fifty to a hundred men, women, young people and children have met from week to week and labored diligently to bring about these beautiful results.

We have been wonderfully helped and encouraged on every hand. Our local pastors, Brothers L. M. Lipscomb and T. J. Hopper, of the Methodist Church, and Brothers Christian and Lorance, of the Presbyterian Church, helped us by generous donations of money, prayerful co-operation and the labor of their hands. They have demonstrated to us very convincingly that they can wield an axe or a hammer with as much vigor as they wield the "sword of the Spirit." God bless the preachers who, like the blessed Master, do not find a pulpit essential to the most eloquent preaching. Our greatest preachers are those who live, and love, and serve best.

Brother Lipscomb has secured Brother Wilson, of New Albany, Conference evangelist, to do the preaching, and Prof. Williams, of Water Valley, will direct the choir and lead the singing.

Indications now are that we will have in many respects the greatest meeting in the history of the camp ground. This is home coming year for this hallowed place, and friends from several States who know and loved it in days gone by have signified their intention of meeting here at this time for a glad reunion and celebration.

We especially and cordially invite all the old Oxford and Abbeville pastors to come and share with us the good things that the Father has in store for us at this time. The old Oxford Camp Ground, in her charming new attire, will receive you with open arms; so "Come one, come all; there is room in the greenwood if not in the hall."

Mrs. A. F. CALLAWAY,
Secretary and Treasurer.

Oxford, Miss., Aug. 5, 1921.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Fourth Round.

Mooringsport, Sun., Sept. 4, a.m.
Oil City, Sun. Sept. 4, p.m.
Greenwood, Wed., Sept. 7.
Vivian, Sun., Sept. 11, a.m.
Trees City, Sun., Sept. 11, p.m.
Naborton and S. Mansfield, at S. Mansfield, Mon., Sept. 12.
Queenshoro, Wed., Sept. 14, p.m.
Wesley circuit, at Wesley, Sun., Sept. 18, a.m.
Bayou La Chute, at Taylortown, Sun., Sept. 18, p.m.
Texas Avenue, Tues., Sept. 20, p.m.
Ida Circuit, at Hosston, Wed., Sept. 21.
Belcher circuit, at Gilliam, Thurs., Sept. 22.
Longstreet, Fri., Sept. 23.
Grand Cane, Sun., Sept. 25, a.m.
Cedar Grove (preaching), Sun., Sept. 25, p.m.
Springhill, Tues., Sept. 27, p.m.
Cotton Valley, Wed., Sept. 28.
Gibsland, Sun., Oct. 2, a.m.
Homer, Oct. 2, p.m.
First Church, Fri., Oct. 4, p.m. (Conference.)
Coushatta, Wed., Oct. 5, p.m.
First Church, Sun., Oct. 9, a.m. (preaching.)
Doyline, Sun., Oct. 9, p.m.
Mansfield, Mon., Oct. 10, p.m.
Logansport, Wed., Oct. 12, p.m.
Sibley circuit, at Minden, Thurs., Oct. 13, 2 p.m. (Conference. At Avergreen, Sun., Oct. 23, a.m. (preaching.)
Minden, Thurs., Oct. 13, p.m.
Pelican, Sun., Oct. 16, a.m.
Haynesville, Tues., Oct. 18.
Athens, Wed., Oct. 19.
Castor, Sat., Oct. 22.
Arcadia, Sun., Oct. 23, p.m.
Noel Memorial, Mon., Oct. 24, p.m.
Bossier City, Tues., Oct. 25, p.m.
Plain Dealing, Wed., Oct. 26.
Ringgold, Fri., Oct. 28.
Bienville, Sun., Oct. 30.
Cedar Grove, Thurs., Nov. 3, p.m.
Texas Avenue, Sun., Nov. 6, a.m.

R. H. WYNN, P. E.

Baton Rouge Dist.—Fourth Round.

Ponchatoula, Aug. 28, a.m.
Hammond, Aug. 28, p.m.
Jackson, at Jackson, Sept. 4, a.m.
Clinton, at Clinton, Sept. 4, p.m.
Baton Rouge, First Church, Sept. 11, a.m.
Baton Rouge, Istrouma, Sept. 11, p.m.
Baker, at Blackwater, Sept. 17, 18, a.m.
Zachary, at Zachary, Sept. 18, a.m.
Gonzales, at New River, Sept. 25, a.m.
Baton Rouge, Keener Memorial, Sept. 25, 26, p.m.
Greenshurg, at Days, Oct. 2, a.m.
Kentwood, at Tangipatoa, Oct. 2, p.m.
Pine Grove, at Pipkins, Oct. 9, a.m. and p.m.
Amite, Oct. 15, p.m. and 16, a.m.
Natalbany, at Wesley, Oct. 16, 3 p.m.
Springfield, at James Chapel, Oct. 19, a.m.
Denham Springs, at Denham Springs, Oct. 19, p.m.
Franklinton circuit, at Fisher, Oct. 23, a.m.
Franklinton station, Oct. 23, p.m.
Olive Branch, at ———, Oct. 30, a.m. and p.m.
St. Francisville, at ———, Nov. 6, a.m.

J. W. LEE, P. E.

The man who is always wanting to fight for his religion, if examined carefully, would be found to have a very small amount.—Exchange.

Many a pastor dies spiritually but never resigns his pulpit ministration. —Exchange.

NEW ORLEANS
CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 18, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

IF NOT READY—GET READY.

Making excuses is a mighty poor business. When a man agrees to do a certain thing, he is expected to do it—that is all there is to it. It may salve his own feelings somewhat to go into lengthy explanations of why he could not or did not do the task assigned and accepted, but it does not make amends for the failure to "deliver the goods." People are not so much interested, anyway, in the "why's" and "how's" of our actions as they are in the "what's." If we are not ready to do what is expected of us, there is but one thing to do—get ready. If we cannot get ready, we are at fault in accepting the assignment.

FOR THE FOOLISH RICH.

A news item from the Retail Merchants' Congress, in session in Chicago recently, was to the effect that the milliners are going to try to effect a change in styles in hats so that a new one will be required for each month in the year. "It used to be that there were only two hat seasons," said the chairman of the meeting. "There were for spring and fall models. Then the summer and sport styles were made popular. But there is no reason why there shouldn't be a change in hat styles every month." Yes there is—for sensible folk; others may do as they please, including the foolish rich, who spend their time in nothing else but either to buy some new thing or pull off some new stunt. The dispatch referred to above added: "The milliners cheered delightedly, but a family man who had wandered in groaned"—as well he might.

NOT WHAT IT SEEMED.

It is a sad thing that things are not always what they seem. (It is not always so sad, either, when we come to think of it.) When a package said to contain more than $57,000 arrived at its destination in Chicago and was opened, only a block of wood was found. The wrapping of the package indicated that the small fortune was within; but its appearance was deceptive. This is true in many cases. Many a gold brick has been sold to an avaricious "come on" because it looked like the pure metal from without: many a pernicious theory has gained currency because it was plausibly presented; many a false doctrine has become established because it had the marks of truth; many a sad mistake in life has been made because conclusions were jumped at. A fair face may hide a foul heart. On the other hand, a rough exterior may conceal a diamond of the first water. We have done well when we have learned to look upon the heart of men—as God does.

THE FORTH-SPEAKING MAN.

It was the glory of the prophets that they spoke forth the will of God as that will was revealed to them in their intimate spiritual fellowship with the divine. They were too good not to accept the message that came to them through this revelation and too brave to withhold it for fear of what their hearers might say or think about them. They were not exponents of expediency, but teachers of the truth. That their discourses might not be acceptable to those who did not think as they did, did not trouble them at all—they were laboring under a divine compulsion to make God known to men. If there was ever a time when forth-speaking men were needed, it is to-day. Sincere lovers of the truth and devout students of the Word of God owe a debt to the world that cannot be paid by keeping silent while their hearts are burning within them because of the commission they have received. The truth needs proclaimers, but it will maintain itself whether it has defenders or not. Truth is self-authenticating and self-propagating. Even if it should be temporarily crushed to earth, it will rise again, and those who feared that it had been destroyed forever will be amazed to see the vigor with which it goes on its way. If the Bible cannot be interpreted in terms of present-day life, it has no message for the present. It is the Book of all ages, the present and future as well as the past, and the forth-speaking man attempts to make available its riches for his own generation, while he strives to interpret its lessons that are universally valid. There will always be different schools of interpreters, and there will be warfare between them—but the truth will triumph in the end. The tragedy of the crucifixion was followed by the transcendent glory of the resurrection.

WHERE ARE THEY GOING?

As we sit near a window overlooking the street, we see hundreds of people—men and women, boys and girls, well-clad and shabbily dressed, of all classes of society evidently—passing. Some of them are walking briskly, as if they know exactly what is before them and are anxious to get to their destination; others move aimlessly along, apparently with nothing to do and in no hurry to do it. It is none of our business perhaps—but we cannot help wondering sometimes where they are all going. They must have some objective—definite or indefinite—and in their own way and in their own time they hope to reach it. And so it is with the stream of life—ever flowing onward to the great ocean of eternity, whence it cannot turn again. Where are all the people going after they leave this world? Are they bound for heaven and happiness, or are they headed toward destruction? Does it make any difference to us where they are going? Have we ever raised a hand to warn them of approaching danger, or uttered a word to put them on the right way? Have we called to even one traveller to offer assistance that will help him over the rough way? Do we know where WE are going?

FAMINE AND DISEASE IN THE SOUTH.

According to a report of the Public Health Service, the South is threatened with a scourge of famine and disease, an estimate being made that there will be 100,000 cases of pellagra in the country this year, most of them in the cotton raising States. The cause of this threatened condition is said to be in the fact that the tenant farmers of the South devote practically all their land to the raising of cotton, making no provision for raising vegetables and poultry, and that, as a consequence, since the price of cotton was so low, most of them are having to subsist on a diet that is lacking in certain elements that are absolutely necessary for the prevention of pellagra. We do not know where the Public Health Service got its information, and we will not presume to deny its conclusions; but if this section of the South is threatened with famine or an epidemic of pellagra, we have not seen any indications of it. It is well known that all our farmers are practicing the most rigid economy in making this year's crop, and that sources of credit that were formerly available have been greatly restricted, but our State health authorities declare that the situation is not at all critical. It is reassuring, however, to know that President Harding has become interested in the situation and that he has declared that every possible step will be taken to render such assistance as may be needed.

A HEAVY PRICE.

According to statistics recently given out by Germany, that country lost in the war 1,792,368 killed and 1,216,871 wounded. In addition to these, 200,000 men are still reported as "missing," and these probably will ultimately be added to the total of those killed. This was a heavy price to pay to gratify the ambition to rule the world—a price that many years of peace cannot offset. As we are beginning to realize what war actually costs, we are more and more convinced that it is the most frightful calamity that can afflict the world. Even those who are not professedly religious can well afford to pray that the approaching conference of the nations looking toward international disarmament may be fruitful of results—and those who profess to be Christians should pray without ceasing that out of it may come permanent and universal peace.

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A STUDY IN THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By Rev. S. X. Swimme, of Midland, Texas.

(Continued From Last Week)

The following—while the writer recognizes that it is far from being a perfect document—is presented as a possible working basis from which to start in the task of formulating a Constitution for the Methodist Episcopal Church, South:

Proposed Constitution for the Methodist Church.

WE, "THE PEOPLE CALLED METHODISTS," grateful to Almighty God for the "wondrous love wherewith He has loved us," and for the marvelous grace and mercy He has manifested towards us; praying that He will continue so to guide us by the wisdom and comfort of His Holy Spirit that our chief and only aim and ambition as a church, and as individual members of the same, shall unceasingly be the glory and honor and dominion of our Lord and Savior Jesus Christ; and to the end that all things "may be done in decency and in order" in the church and by the members thereof; do hereby ordain, promulgate, declare and adopt this

CONSTITUTION.

Section 1. NAME. The name of this church is and shall be "THE METHODIST CHURCH," a body corporate, incorporated under the laws of the State of ———, and it is "a company of men (and women) having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, to watch over one another in love, that they may help each other to work out their salvation, and to unitedly labor to spread Scriptural holiness over all the world.

2. THE LEGISLATIVE BRANCH. The legislative and chief governing body of this church shall be a General Conference, which shall meet in the month of May, once in four years perpetually, on each succeeding fourth year from the year 1846.

3. CONFERENCES. There shall be four difference Conferences: (1) The General Conference; (2) Annual Conferences; (3) District Conferences; (4) Quarterly Conferences.

4. THE GENERAL CONFERENCE. The General Conference shall be composed of one clerical and one lay member for each forty-eight members of the several Annual Conferences of the church: said members to be elected at the last session of the said Annual Conferences held before the sitting of the General Conference. Of the lay members, one may be a local preacher.

The manner of the election of the members of the General Conference, and their qualifications, shall be determined by the General Conference, which shall be the sole and only judge of the legality and regularity of the election and qualifications of its members.

5. The General Conference shall adopt such rules and regulations as it may deem proper for the government of its body and for the transaction of the business which comes before it.

6. It shall require present a majority of all the members from each of the Annual Conferences to constitute a quorum of the General Conference.

7. ANNUAL CONFERENCES. The Annual Conferences are divisions of the church for administrative purposes. The General Conference shall determine the number and boundaries of the Annual Conferences.

The Annual Conferences shall be composed of all the traveling preachers in full connection within the bounds of the Conferences, and of laymen—the number of whom and the manner of their election to be determined by the General Conference.

8. DISTRICT CONFERENCES. District Conferences are sub-divisions of the Annual Conferences, and their number and bounds shall be determined by the presiding bishop and his cabinet.

The District Conferences shall be composed of the presiding elder of the district and all the preachers in charge within the bounds of said district, the supernumerary and superannuated preachers residing within the district, all the local preachers residing in the district, and laymen—the number of whom and the manner of their election to be determined by the General Conference.

9. QUARTERLY CONFERENCES. The Quarterly Conferences are the business and administrative bodies of the various stations, circuits and missions. They are composed of all the members of the charge for which they are being held who have attained the age of fifteen years.

The duties of all these conferences, and the manner of their administration, shall be determined by the General Conference.

10. PRESIDING OFFICERS. The Bishops shall be the presiding officers of the General Conference; but in case there should be no Bishop present, then the General Conference shall elect from its members a president pro tempore, which said president pro tempore shall, during such time as he is such officer, be vested with all the powers which would be held and exercised by a Bishop of the church.

In the Annual Conferences a Bishop shall preside, but in case no Bishop should be present, then the Annual Conference shall elect from among its members present a president pro tempore, who during his presidency shall exercises all the powers of a Bishop, except that of ordination.

In the District Conferences a Bishop shall preside, and in the absence of the Bishop the presiding elder is ex-officio president. Should the presiding elder be absent, the conference shall elect from among its members a president pro tempore.

In the Quraterly Conferences the presiding elder is president, and in his absence the preacher in charge shall preside.

11. THE EXECUTIVE BRANCH. The executive powers of the church shall be vested in the Bishops, who are the chief executives thereof; and in the presiding elders and the preachers in charge, who are subordinate to the Bishops in their executive capacity.

12. THE JUDICIAL BRANCH. The judicial system of the church consists of all its conferences.

The General Conference shall have original jurisdiction in the trial of a Bishop, and appellate jurisdiction as may be determined by the General Conference.

The Annual Conferences shall have original jurisdiction in the trial of ministers in the traveling connection, and appellate jurisdiction in the case of local preachers and of probationers in the traveling connection.

The district conference shall have original jurisdiction in the trial of local preachers and of probationers in the traveling connection, and appellate jurisdiction in the case of members of the church.

The Quarterly Conference shall have original jurisdiction in the trial of members of the church.

The General Conference shall by suitable legislation prescribe the manner of conducting all trials.

13. OF THE MINISTRY. There are two orders in the ministry of the Methodist Church: Deacons and Elders.

DEACONS shall perform all the offices of the ministry in the church, except that of administration of the Sacrament of the Lord's Supper. The period of probation for ordination as a deacon in the traveling connection shall be two years.

ELDERS shall perform every office of the ministry of the church. The period of probation for ordination as an elder in the traveling connection shall be two years after the candidate shall have been ordained a deacon.

The General Conference shall prescribe the course of study and educational qualifications of candidates for ordination; and may provide that in the case of candidates for work in the missionary fields the period of probation may be waived.

BISHOPS. The Bishops are the chief executive officers of the church. Any traveling elder is eligible to the office of Bishop.

14. POWERS OF THE GENERAL CONFERENCE. The General Conference shall elect the Bishops of the church, provide for their consecration, prescribe their duties and fix their salaries, and hear and try all charges and complaints against them; it shall elect the Connectional officers, prescribe their duties and fix their salaries; and it shall have full power to enact laws and make rules and regulations for the transaction of the business and the pursuit of the ends for which the church was organized and exists, subject to the following restrictions and limitations:

"The Restrictive Rules."

(1) The General Conference shall not revoke, altar, or change our Articles of Religion, or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine. "Our present existing and established standards of doctrine" we understand to be the Articles of Religion, the General Rules, the Forms of Administration of the Sacraments of Baptism and the Lord's Supper, and the Forms of Ordination and Consecration. Neither shall it establish or recognize other Orders of ordained ministry than those now recognized by this Constitution, or abolish either of said Orders, nor alter the terms of probation for Orders.

(2) The General Conference shall not allow more than two representatives—one clerical and one lay—for each thirty members of the several Annual Conferences in the connection; nor provide for a less number than two—one clerical and one lay—for each one hundred members of such conferences. Provided, nevertheless, that where there shall be in any Annual Conference a fraction of two-thirds of the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to two additional representatives—one clerical and one lay—for such fraction; and provided, also, that no Annual Conference shall be denied the privilege of two representatives—one clerical and one lay.

(3) The General Conference shall not alter any part or rule of our government so as to abolish episcopacy, or destroy the plan of our itinerant general superintendency; nor shall it abolish our plan of a limited term itinerant pastorate.

(4) The General Conference, Annual Conference, District Conference and Quarterly Conference are integral parts of our system of church government and administration; and there shall be no law passed by the General Conference which shall take away from any of these conferences their existence, or curtail their constitutional powers, or destroy their usefulness. The General Conference shall by suitable laws provide for the exercise of their proper powers and functions, prescribe their duties and determine the limitation of their powers.

(5) The General Conference shall not deny or attempt to eurtail the privileges of our ministers or preachers of the right of trial by committee or before the conference of which they are members (the accused having the right of choice) and of appeal; neither shall it deny or take away the privilege of our members of trial before the church or by committee (the accused having the right of choice) and of appeal.

(6) The General Conference shall not appropriate the produce of the Publishing House to any purpose other than for the benefit of the traveling,

supernumerary, superannuated, and worn-out preachers, their wives, widows and children.

PROVIDED, NEVERTHELESS: (Let paragraph 43 stand as it is in the present Discipline; although this writer cannot see the real necessity of the veto power therein conferred upon the Bishops. However, with a written Constitution there can never be any doubt as to the constitutionality of the acts proposed. Its chief effect, perhaps, will be to make some legislation slower).

As to the Foregoing Tentative Constitution:

The foregoing has some merits which should commend it to favorable consideration:

1. It is brief—containing less than two thousand words.

2. It succinctly states what IS the Constitution, and by process of elimination, shows what is NOT the Constitution.

3. It will be observed that there are some changes made in the "Restrictive Rules;" but, on the whole, every principle enunciated in the rules as they stand to-day is included, and there is added one: protecting the conference system.

There is also added protection of our itinerant system, which this writer considers one of the most vital parts of our church government.

Personally, this writer thinks that the veto provision should be stricken out, because it carries with it the same possible menace which to-day threatens the civil government of the United States: that of the legislative branch of the church being dominated by the executive branch. It may be said that there is no probability of such a thing being done, to which there may be a very general agreement; but the possibility of such a thing remains, nevertheless.

"MY SONG IN THE NIGHT."

By Rev. Arthur M. Shaw.

God bless the men who have given us our songs, and the men who have preserved them and brought them down to us! What would the world be without its songs? How could the heart solace itself if the inspired ones of the race had not given us songs as vents for the deepest springs of emotion, passion and sorrow? Poems are Nature's varying moods made vocal in rhythmic melody. Poetry is as deep in content and as universal in sympathy as Nature herself. Like Nature, it speaks to the responsive heart, "a various language;" for his gayer hours.

"It has a voice of gladness, and a smile
And eloquence of beauty, and it glides
Into his darker musings, with a mild
And healing sympathy, that steals away
Their sharpness, ere he is aware."

Every life-story, if it could be told, would be an epic song. For every life is a drama: all have much of comedy; all have a touch of tragedy; while a few have a grand plot of heroic action. He who can "hold the mirror up to nature" is the real historian of the race. He who can voice the soul's fears, longings, aspirations, passions, discords, agonies, hopes, triumphs and joys, in song, is the true prophetic soul.

Personally, I never can give due meed of praise to the tender songs that have been the companions of my reveries, and oft in wearisome night watches, have come like spirits out of the vast unseen, and rendered vocal the unutterable musings of my heart. "I call to remembrance my song in the night." Such visitants I have had, and knew not their earthly parentage. But it matters not who put them into words, they came out of the great deep; and to my troubled heart they are as "deep calling to deep." In "Martin Eden," Jack London quotes an anonymous poem, used as the swan song of a broken spirit, which voices the pathos of the despairing genius whose message the world does not want. Who that ever felt "an inbreathing of the Almighty One" and sought to give his message to the world, has not sometimes felt like singing it?

"I have done—
Put by the lute.
Song and singing soon are over
As the airy shades that hover
In among the purple clover.
I have done—
Put by the lute.
Once I sang as early thrushes
Sing among the dewy bushes;
Now I'm mute.
I am like a weary linnet,
For my throat has no song in it;
I have had my singing minute.
I have done.
Put by the lute!"

But when this song comes to me, as it sometimes does, it comes as a voice from across the abyss. It is a wail of warning and not a call from the heights. It presages self-destruction. It is at war with a sane philosophy of life. A man of earth may perish, but his heaven-born work can not. You may kill the singer, but you can not kill the song. "Truth crush'd to earth shall rise again: the eternal years of God are hers." What are time and senso to an immortal spirit? What is "success" to a prophet of God? What are the changing hues of reputation, and the flowing and ebbing tides of men's praises, to one who knows that his life can not perish, his influence die, nor his message go unheeded? Victor Hugo, who felt himself to be "the tadpole of an archangel," sang,

"Let us be like the bird for a moment perch'd
On a frail branch while he sings:
Tho' he feels it bend he continues his song,
For he knows that he has wings!"

After all, life is not all tragedy. Its songs are not all in minor key. Its blackest clouds have a fringe of light if we have eyes to see. From its bitterest wells sweet waters may be drawn, if only we sink the bucket deep enough. As the "hopes of youth fall thick in the blast" and bitter memories crowd upon me "from out the phantom years" of the dead past, oft in the stilly night, this strain from a singer to me unknown, tells my own heart-story, and interprets my philosophy of life

"I've had a good time:
Life came with rosy cheek and tender song
Across the morning fields to play with me;
And oh, how glad we were, and romped a'long,
And laughed, and kissed each other by the sea!

"I've had a good time:
Love came and met me half-way down the road,
Love went away, but there remained with me
A little dream to help me bear my load,
And something more to watch for, by the sea.

"I've had a good time:
Death came and pluck'd a rosebud from my yard;
But ever since, it seems there walks with me,
To prove me how the thing is not so hard—
An angel here of evenings, by the sea

"I've had a good time,
A good, good time:
Nobody knows how good a time but me—
With nights and days of revel and of rhyme,
And love, and tears, and longing—by the sea!"

Was anything more sweetly, tenderly, pathetically soulful, ever penned by man? It is a life-philosophy: but it is the philosophy of faith. Only a firm trust in God can thus fortify the heart of man. Jesus on the way to Gethsemane offered to his disciples comfort, peace and joy, and bade them "be of good cheer." Paul could have shouted back from the headsman's block, "I've had a good time!"

In those night meditations which for many years I have been wont to indulge, these and a hundred other sweet "songs in the night" have come to me out of the hidden song-world. Sometimes the poets are silent, and the Muses bring me my own [illegible] in the [illegible]. On [illegible] came recently, when, wear[illegible], [illegible] upon a sleepless bed, I [illegible] thus. I [illegible] to rest and slept—and [illegible] to find [illegible] had "restored my soul." Walter M[illegible], "As a man so is his soul, born again." With a kindred thought, I named this little poem "Resurrection."

I rose; I strove with [illegible] strong,
I gained no great [illegible] day,
Plan, skill and labor all went wrong,
And failure were [illegible] away.
Sadly I saw the day [illegible],
No task achieved, [illegible] weary
I sought repose with [illegible] heart
For hope had died at set of sun.

I prayed, I slept; I slept and dreamed:
A ladder form'd of golden bars
Slipt downward where the moonlight streamed.
My spirit climb'd beyond the stars!
I felt the thrill of buoyant youth;
Fair, restful fields all night I trod—
Celestial fields of love and truth,
My soul walked hand in hand with God!

I woke. I walked abroad at dawn,
And met the sunlight on the hills:
I dared, for lo, my tears were gone!—
And triumph waited on him who willed.
I ran my race, the prize I won,
Nor paused till I had pass'd the goal—
For at the rising of the sun
Hope, born anew, had filled my soul!

Trout, La.

WALKING BY FAITH.

By William C. Allen.

"We walk by faith, not by sight" Paul.

Life is like an amazing highway. Ofttimes it is smooth to our easy treading feet, again it is cruel and rugged to every weary step. One moment we rejoice in the glowing sunlight, again we lament amid darkness and tears. We are glad when the scene is illumined before us, we are despondent when walls are around us and, like blind men, we grope for a gateway that is hidden from our view.

Yet it is a great achievement to walk by faith. No financial or intellectual support can equal it. No philosophy or argument can become a substitute for it. No mental or physical equipment can excel it. Faith is in a class by itself. Faith transforms the unreal into the real. Faith is superlatively the willing co-operation of humanity with the graciousness of God.

Think of the men and women who have triumphed through faith. Think of the prophets and statesmen, the inventors and poets who have wrought and sung as they walked through the country of doubt toward the land of better things. Think of the countless millions of every generation who, whilst apparently helpless in the stress of their environments, have with unconquerable hope pressed toward their goal! These all enrich the world because they dared to believe they proved that with all material or spiritual riches faith is supremely good!

Why then do we not cultivate faith more than we do? Why does it so often seem foolishness to us? Why do we only yearn for sight when sight is so frequently denied us? Why do we not ardently long for faith when it is profitable at noonday or in the depth of the starless night? Why do we not consent to be refreshed with the serenity that comes from reliance on God as we tread the pathway of life?

There are different kinds of faith. There is a faith that overcomes the world and there is a faith that is overcome by the world. The first is the faith of Jesus—it is the abiding faith. Happy is the man or woman who lives a life made buoyant and strong by faith in the Son of God!

There is wonderful heartease in this trust. We learn that we deal with a Father of infinite for-

giveness and love. When the clouds lower all about us and the storm breaks, and our sight is dim, we with faith valorously step into the darkness assured that we can not fall. The abundant strength of God upholds us, and His unseen hand guides us on our way. The highroad of faith leads to the wide-open portals of the Heavenly City. We walk by faith, not by sight, up to the eternal verities of God.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

In this paper of August 4 there appeared an article from Rev. G. M. Gibson, D.D., under the title, "The Faith of our Fathers." In that article Dr. Gibson brings various and sundry charges against me, the sum and substance of which is that I am an old fogy, opposed to progress, verging on senility, a sort of religious Rip Van Winkle, who has been asleep for a generation, and deserves sympathy. I expect a lot of folks wish I would go back to sleep and not pester them in their latter day follies. Well, I'll let that Dallas "modern prophet" know that if I am old Rip, my hair long, my shoes about gone, and my old gun rusty, I'm awake and can shoot yet. So stand up, Mr. Gibson, and see if my aim is good.

When I was a boy on the farm, my father and I were going to the field one morning to work. Our path ran for some distance along the edge of a pretty little lake. As we came out at the lake, we saw a wild duck with her brood of ducklings feeding among the water lilies close to the shore. The mother-bird rose and flew just ahead of us, and suddenly dropped in the path as if she had been shot. Dropping my hoe, I ran to pick her up; but she fluttered and limped away, just keeping out of my reach, until she had led me some distance, then she rose and flew out over the lake. I returned to where my father was, crest-fallen, of course, and found him laughing heartily at "the joke the old lady duck" had played on me. He called my attention to the ducks that had dived and gotten away while I was after the mother. They had come up at a safe distance and were swimming away with the old bird, and if ducks can laugh I expect she was laughing at me too. As we went on to our work, my father made the incident the text of a beautiful talk about the goodness of God, who had put such wisdom in a bird. I remember the incident because of the use he made of it to teach me a lesson about God. Thank God for such a father!

Now Dr. Gibson is trying to do exactly what that old duck did that day, divert attention from the main point, lead the public away from the real issue, throw sand in the eyes of the readers of the Advocate, and discredit me by making the public believe I defend Brother Wesley's belief in ghosts. I was goose enough to be fooled by the duck, but Gibson can't fool me so easily. The strategy of a false issue will not succeed in this instance.

What is the real point? Why, it is this, that I stand for the fundamental truth in which Methodism and all evangelical Christianity is founded, and am opposed to the modern liberalism that thinks one religion is as good as another, since you can't be sure about any of them; and especially that I oppose the rationalistic interpretation of the Old Testament as it is given in Dr. J. A. Rice's book. When that book appeared, I wrote a review of it, commending highly what is good in it, but as frankly condemning its error. I was the first to unsheathe my sword against it. I started the music that now threatens to become the roar of a tempest. Dr. Gibson's argument is that, "There is nothing to it. Why be misled by the vaporings of an old dotard in the Pelican pines, who is befogged by Romanism? We superannuated Dr. Steel to eliminate him, and get him out of the way of progress!" Yes, that is true, but you forgot to screw the coffin lid tight enough.

Here are some of the things Dr. Rice teaches, and which I oppose as contrary to the sacred "faith of our fathers." Dr. Rice says that the narrative of the fall of man given in Genesis was a tale told to explain why snakes crawl; that Abraham's offering up of Isaac was simply an impressive lesson against child murder that was common among the heathen; that prophecy originated with the Canaanites; that Moses was a magician; that the prophets from Moses to Samuel were "little more than roving dervishes;" that during that period "the will of God was supposed to be learned from wizards, and necromancers," and so on. Now when I say that this is contrary to the belief of our fathers and subversive of "the faith once delivered to the saints," Dr. Gibson says: "O, pay no attention to that amiable old idiot in the Pelican pines. Wesley believed in ghosts. We must be broad-minded." There is logic for you! And mark you, it is "modern" at that. Hurrah for modernity!

If Dr. Gibson wants to champion the views of Dr. Rice, and they need a defender, let him do it like a man, and not resort to the ignoble ruse of trying to excite prejudice against me because I am a superannuated man. All that Dr. Rice says is in perfect harmony with his evolutionary theory of history; and just as contradictory of the traditional view of the Bible. The principles of Dr. Rice's interpretation applied to the New Testament will make that as mythological as it makes the Old Testament. The same critical process that makes the first Adam a symbolical character will make Jesus, the "second Adam," also a symbolical character. The whole work is an attempt to explain revealed religion on naturalistic principles. And when I say this is contrary to the faith of our fathers, Rev. G. M. Gibson, D.D., replies, "Pay no attention to that old fogy. He is opposed to progress." Brilliant answer that!

Dr. Gibson sneers at "the faith of our fathers." I am not ashamed to say, even at the risk of being thought only a relic of a vanished past, that to me "the faith of our fathers" is a hallowed heritage. That apostolic faith; the faith founded by Jesus and expounded by Paul; baptized with celestial fire and crowned with victory over all its foes; instinct with the power of the Holy Ghost and resplendent with the hope of heaven—that "faith" is worth the world. Personally, that faith has been to me a vital reality for more than sixty years. Its seeds planted in my heart as a child, by a godly father and mother, blossomed into a virtuous youth, attained maturity with manhood, and has made me a happy, and I trust a useful, man for more than half a century. In prosperity it kept me sober and in adversity it kept me steady, and has been an unfailing source of strength and comfort all along the Sunny Road of life. And now that I have climbed to a height sublime, and far-sweeping horizons unfold in radiant prospect all around me, I look down from the altitude to which this faith has lifted me, and see the enterprising modern engineers, like Kent and Rice, with their little cambric-needle crowbars of higher criticism, and wonder if they really think they can overturn with such instruments the Gibraltar of "the faith of our fathers!"

Carley, you are a young man; they can't say about you what they say about me, that you are old and reactionary, and opposed to progress. Let me tell you, my son, don't you exchange the faith of our fathers for the pallid speculations of Dr. Rice and Dr. Gibson. And don't you let Bishop Mouzon, shaking his corn-stalk scepter and making timid prophets skedaddle into the mesquite thickets, make you believe that Dr. Rice's destructive views of the Bible are the views of all Biblical scholars, or that a man is a fool if he don't believe in evolution. Brother Bryan says, and almost proves, that one is a fool who does believe in it. By the way, why don't Dr. Gibson take a shot at Mr. Bryan, who is standing up so bravely for the faith of our fathers? Is he scared to shoot at the "Commoner," and thinks it safer to tackle the fool in the Pelican pines!

Watermelons are fine, Carley, and Rockyfords delicious. Come up, old chap, and I'll tell you a lot of things that you won't learn from Arthur Brisbane, Dr. Barton, Norman Hapgood, John A. Rice or George Gibson. Ta ta.

Mansfield, La.

A TELEGRAM NOT READ TO THE SENATE.

Louisville, Ky., July 28, 1921.

Senators Edwin Broussard and Thomas Watson,
Senate Chamber, Washington, D. C.

As Chairman General Conference Commission on Temperance and Social Service of Methodist Episcopal Church, South, many thousand members of which church are among your constituents, I am wiring you information with which, considering your public position, I had supposed you were familiar, until your statements in Senate, printed in Thursday morning paper.

The Anti-Saloon League has been for over twenty years the national, official, active agency of prohibition advocates. As such the League and its officers, including Mr. Wheeler, have the positive endorsement and support of the Southern Methodist General Conference, the Southern Baptist Convention, and other great Protestant religious organizations throughout the country. Attacks upon the League and upon Mr. Wheeler are in reality attacks upon the great body of men and women whom Mr. Wheeler represents, including many thousands of your constituents, and are and will be in the future so regarded by them.

Inquiries made in Washington or in any town of Louisiaian or Georgia would have informed you that public free-will offerings are made annually by nearly all Protestant churches to support the work of the Anti-Saloon League, including salary of Mr. Wheeler, whose ability as a lawyer, and trustworthiness as a sincere reform worker, are recognized by the great moral forces of the nation, and were especially recognized recently by Oberlin University with the Degree of Doctor of Laws, and whose salary for all his time with his recognized great ability and experience of twenty years, does not amount to more than that received by either of you gentlemen for the time you devote to your public duties as United States Senators, with opportunities to add to your income by private work.

I am glad to note that both the Rockefellers subscribe to the work of the Anti-Saloon League, along with other thoughtful, progressive Protestant Christians, who are intensely interested in the absolute overthrow of the abominable, destructive, insolent, law-defying liquor traffic, and in the development of sobriety, industry and morality, but the statement that the Rockefellers or any other small group or coterie of men finance the Anti-Saloon League, or pay the salary of Mr. Wheeler, is not only absolutely false, it is absurd.

Dr. A. W. Turner, of Shreveport, and Dr. Chas. O. Jones, of Atlanta, both prominent Methodist ministers, can and will prove to you, if you request them, that the Protestant churches of the States of Louisiana and Georgia contribute freely and gladly to their share of the expenses of the Anti-Saloon League, including the salary of Mr. Wheeler, whom they rejoice to recognize as their able and trustworthy representative in Washington.

As your statements concerning the people whom Mr. Wheeler represents, and the source and amount of his salary were made on the floor of the Senate, I trust the above answer to your statements will be read by you on the floor of the Senate and thus be made a part of the official record. Representing in the above the views of a great body of our Southern men and women, I am,

Yours sincerely,

JAMES CANNON, Jr.

DO YOU MAKE PREACHERS?

Did any young man in your church decide during the past year to devote his life to the work of the ministry of the gospel? Did you ask any boy or young man in your church to do so? Do you know that the church is facing one of the most serious problems of its history because of the shortage of ministers and missionary workers? Jesus said, when the same problem of scarcity of laborers presented itself to the early church, "Pray!" Have you ever prayed that God will thrust forth more laborers into his harvest, perhaps your own son?—Exchange.

BEARING THE CROSS IN THE HOME.

We usually associate cross-bearing with church work, though there is no reason whatever why it should be restricted to this. The error arose probably in the long ago when Christian discipleship was interpreted chiefly as service to the church. This error has been abandoned, yet still unfortunately we seem very largely to guage Christian service by its relationship to the church, and while we all admit that it means vastly more yet we still persist in undervaluing the service given outside the church. Christ, in His call for daily cross-bearing, hedged it about with no such limitations. From His point of view the disciple was a disciple everywhere and always, and wherever the cross presented itself he must bear it. We have seen a little of what this means in the church; and we may profitably ask what it means in the home.

If cross-bearing is a characteristic of the follower of Jesus Christ, how will it manifest itself in the home life? But some one may ask: "What, isn't it enough to do what you don't like in church work? Surely one can do as he likes at home!" Here is the old idea that Christ is a hard master and that the easy life is the only happy life. But this is all wrong. The man who is determined to have an easy time cannot honestly promise to follow Christ. If he wishes to save his life, then he must lose it. Even Christ can't save a selfish man, except by changing him. And Christians, young and old, must in their home take up their cross.

By this we mean more than one's saying his prayers, reading his Bible, singing hymns, and otherwise performing what we call religious duties. These are only a very small part of life, and few of them should be a cross at all. But apart from these there will be plenty of opportunities for bearing the cross. In the home, as elsewhere, there are certain kinds of work which to us may be disagreeable, and this we must accept, and accept cheerfully, as part of our cross. Dishwashing, sifting coal ashes, sweeping, getting the meals, entertaining troublesome visitors, and a hundred other things will be recognized very distinctly as crosses, that is as things we do not like to do, but perhaps it may be a revelation to some of us to know that these are some of the crosses which Christ's followers must learn to bear. The home life, with all its routine of small, and sometimes tiresome, duties is a divine order, and in the home Christ intends His disciples to show their real character as faithful servants of the common good.

And our experience is that in the home life people do not estimate our religion by our religious performances but by our all-round faithfulness and by the cheerful unselfishness of our common life. It is a great mistake to groan as we bear our cross. The fact that we do our duty will be almost obscured if we do it reluctantly. If we make light of our crosses, we shall find them wonderfully easy to bear; if we begin to pity ourselves, we shall find our lot wonderfully hard.

And, as in other cross-bearing, there is a good deal of comfort and satisfaction in the thought that by our labor others are being helped. There are few who carry so heavy a burden as the mother of a family, but her labor is made wonderfully light by the knowledge that all the hard things which she does are making life easier for those she loves. This is so true that a grumbling mother is almost a certain sign of a sick mother. And if a good brother reads this who always "bears his cross" in the church and never at home, we should like him to know that his religion is of far less value than that of his devoted wife who always bears her cross at home, but seldom at church. The religion which is to save our boys and girls must shine brightest at our own hearth fire, and if it doesn't shine there, it may not be an absolute proof that we haven't any, but it certainly is an indication that such religion as we have is a very imperfect and one-sided thing indeed, something of a caricature, that does religion in general almost as much harm in the long run as it does good. No amount of professing in church or anywhere else will make up for what we do not do at home.—Christian Guardian.

THE QUIET MINISTRY.

By Rev. Edwin A. Brown.

It is right to make such a distinction because there are other ministries which cannot be so designated. There is a ministry that never is so happy as when it has the enthusiastic approval of the crowd. Processions are organized, with bands and banners, so that the world may be duly impressed with its power and importance. Sometimes the leader is an evangelist who preaches his burning sermons and then goes on his flaming way. There are other ministries that are not counted successful until they catch the eye and ear of the world. Billboards are hired, newspaper space is secured, and the world is informed that on such and such a day the prophet will speak. Doubtless these render valuable service in the Kingdom's conquest of the world. But there is another ministry which, if it should be taken out of the world, would leave nothing but heartbreak and despair.

It was this quiet ministry that gave to the life of Jesus such singular sweetness and power. There were times when the crowd hung on his words and the multitudes followed after him. But a great glory was revealed when he stopped by the wayside and touched into sight the eyes of two blind men. There is something inexpressibly tender in his action when he met the widow of Nain with the body of her only son. Of what incomparable worth is that story of his loving the tiny children that ran to climb upon his lap. The great glory of his life was his passionate delight in being able to minister to needy folk.

This all takes on new significance to the writer, who has just spent a few days at Christ Hospital and felt the tender sympathy and skill of that great institution. There is no studied attempt here to gain applause. But from that ideal superintendent down to the newest student nurse the desire to minister to those who are suffering continually dominates. Not once in the very many times that the nurse was called to the bedside was there the least manifestation of anything but a rare devotion to this ministry.

Is there any finer manifestation anywhere of Jesus' deep compassion for men than that found in our great Christian hospitals? Who can measure the healing value of this indefinable thing we call sympathy? Who will presume to say that the surgeon's skill would be as great as it is without this spiritual healing that steals like a quiet fragrance up and down the corridors? It may be that Christ is not taught here, but few can linger many days without realizing that the contagion of his life can easily be caught. The Kingdom is coming, but we are going to see it not by heeding the "Lo, here" or "Lo, there," but by searching out those places where earnest souls daily enter into the sacrificial spirit of Jesus and minister to the sick.

Dr. Chas. E. Jefferson has written very beautifully of the shepherd's reward in his book, "The Minister As Shepherd." It is the reward of an abiding affection in the hearts of those who have felt the pastor's sympathy and love. Such a reward must inevitably come to the men and the women who count it worth while to minister to the fevered brow and aching limb. But an even greater reward awaits them. The story of the lad who waited a lifetime to see some one who should embody the likeness of The Great Stone Face, only to awaken to the fact that the years had chiseled that likeness on his own countenance, is no myth. There are some compensations that those who minister thus will never receive. It is a humble pathway at best, but if as the years go by the light of the Master's face begins to gleam in those faces that bend over our bedsides, we need not be surprised it is the well-won crown that time itself cannot take away.—Exchange.

A NOTE FROM DR. BRISCOE CARTER.

Dear Brother Carley: Much to my surprise and delight, I am going to the Ecumenical Conference. I had no idea of going, owing to the expense incident thereto, but on [illegible] day I got a letter from Brother Bown [illegible] I [illegible] to get ready, as the money was [illegible] to pay my way.

[illegible], owing to the k[illegible] by friends, and [illegible] ally to the [illegible] and [illegible] Wynn, Dr. [illegible] our local church, I will [illegible] sail from New York for [illegible] I under [illegible] on the boat.

I wish to express to the [illegible] to every one who has taken part in this [illegible] appreciation for giving me this great opportunity and privilege. This is beyond my dream. I never thought of the Ecumenical Conference. I attended the second in 1891 as high private in the rear ranks, with privilege of the floor [illegible], I sat with our delegation and did not have to sit in the gallery. I believe the most notable man I saw there and also heard, was Wm. Arthur, author of the "Tongue of Fire." That is the only time I ever saw a preacher get up before another and preach his sermon to him as well as for him. Arthur was to preach the opening sermon; he had written it, but "being in age and feebleness extreme," he was not equal to the task of delivering it; so Dr. Stephenson, his close friend, delivered it for him. Since then I have frequently heard one preacher preach another's sermon in his absence.

I am expecting much pleasure and profit from the trip.

My love to all the Advocate family.

BRISCOE CARTER.

Minden, La.

"LEST WE FORGET."

By Mary Thompson Stevens.

You are giving your lives without shrinking
  You loyal young men of our land,
You are hearing the call of your country,
  You're eager for freedom to stand;
You're facing the dangers and perils,
  You're ready to go at a word,
But, oh! young men of our homeland,
  Are you hearing the call of our Lord?

And you, devoted maidens,
  Are helping with hand and with heart,
And when duty demands, you are ready
  And earnestly doing your part;
You're giving your time and your talents,
  And many the offerings you bring,
But oh, our courageous young women,
  Have you given yourselves to your King?

And you, our dear fathers and mothers,
  With hearts sore troubled and sad,
Have yet gladly, ungrudgingly given
  The dearest and best that you had;
As they left you, those sons and daughters,
  To go you hardly know where,
Did they go with a faith firm and steadfast
  In answer to your earnest prayer?

Yes, He's calling, and oh! let us hear Him,
  It's Christ this sad world needs;
And they'll surely have peace and victory
  Who follow wherever He leads;
So let's come to the help of our Master,
  Let our wills with His accord;
As we "do our bit" for our country,
  Oh! let's do our best for our Lord!

—Presbyterian Standard.

PURITY AND POWER.

It is said that the continued use of distilled water reduces the strength of the physical organism, because, while distilled water is chemically pure and free from germs, it contains nothing but oxygen and hydrogen. The indispensable mineral salts are left behind during the process of distillation. Morality may be pure and free from faults, but if the indispensable Christ is left behind in the process, there is a reduction in the strength and power of the individual.—The Expositor.

DOINGS AT SOOCHOW UNIVERSITY.

Dear Dr. Carley: This brief account of the splendid year's work which we have had at Soochow University will reach you a bit late, but I believe every Methodist will be interested to know something about what is being done in this great University in the Orient. I say great because there are no universities in the East that are doing better work than Soochow University in thoroughness or completeness of courses of study. There are few that have as large enrollment and none that have a better class of students with which to work. The enrollment of the past year increased 15 per cent over that of the year before, going well over the five-hundred mark. Twenty-seven were graduated from the College of Arts and Science, one with the M. A. degree and four from the Law School. We are compelled to make additions to the teaching staff, as well as enlargements in class room and dormitory facilities.

Soochow University has demonstrated her ability to rank foremost among the eight big colleges and universities of East China in scholarship, athletics and best of all in the building of Christian character for the great China of the future. Space will not permit me to introduce you to some of her graduates of former and recent years who have gone out into all parts of China and are creditably filling important positions in church, State, science and commerce.

The principal feature of the past year's work which I wish to report, however, is the results of a series of special meetings for revival work in the University during May. Consistent and persistent work on the part of the staff and Christian students had been in progress for several weeks previous. Daily faculty prayer meetings and student prayer meetings were held. So when the hour came for the special services we were all ready to work, to pray, to think as one. Splendid preaching was done by Rev. Kaung, University Chaplain and a former graduate of Soochow University.

On Friday night of the first week a call was made for decision for life work. Five students decided to give themselves to the ministry; ten to become teachers; three to engage in Y. M. C. A. work, and six to undertake other forms of Christian service. The following morning a call was made for accepting the Christian life, that is accepting Jesus Christ as personal Savior without deciding as to the matter of church affiliation. They were asked to stand on the chapel platform before the audience. There was spontaneous response. The platform was soon filled and overflowing with many standing about in a front line. It was an unspeakably happy hour. The scene reminded me of Billy Sunday's "trail hitting Revival." There was a profound manifestation of the Holy Spirit stirring with wonderfully strong feeling the hearts of the entire student-body. However, no high pressure methods had been employed and there was no sign of undue excitement. It was manifestly the work of the Lord. One big fellow who was among the last who "hit the trail" said afterwards that he had a terrible hurting in his throat and that after having squirmed about in his seat for some time he decided to get rid of the thing by lining up for Christ. All who went to the platform were asked to remain after the service, when cards were distributed—114 signed cards to become Christians.

On Sunday morning, one week after the close of the revival, sixty-eight persons were baptized in St. John's Church (the Methodist church near the University). Of this number, two were Chinese teachers, one the wife of a teacher, fifty-seven students and seven servants. Here was a remarkable instance of real democracy in China surmounting all lines of rank, or class distinction, and bringing men of all stations together in common fellowship under the banner of Jesus Christ. It was a tremendously impressive service. But this was not the end of the revival. Since then fifteen have been received into the church by baptism. In fact, we have had a "perennial revival" since Easter, when five seniors joined the church. During the entire year eighty students have been received into the church, and I might state that there are quite a few who were converted, and because of family restrictions have not made any confession of their faith.

At the request of the newly converted as well as the old Christian students we have been able to do splendid spiritual culture work through Class Bible Study Meetings during the week in the afternoons. Thus we have not only had the privilege of teaching Science and Literature in the classroom, but the joy and fine opportunity of giving Young China, viz., the students, the type of education that will fit them for the grave issues, the larger responsibilities of life, with which they will surely meet when they shall have gone forth from the halls of their Alma Mater. For China, as well as every nation, to know Jesus Christ and to possess His sacrificial, world-wide spirit is to be properly prepared for the larger, the more abundant life.

R. G. MOORE.

Soochow University, Soochow, China.

THE PRINCIPLE AND SPIRIT OF WORLDLINESS.

By Rev. C. E. McLean.

Worldliness is an extensive term. An unbiased study of its significance in the light of God's Word and will reveals to us that its meaning covers a great host of impulses and practices common in the lives of many who profess to be followers of Christ and exponents of His teachings. The love of the world, against which the devoted apostle so solemnly and emphatically warned us, is not merely an expression designating a list of evil affections which bear upon themselves the trade-mark of the devil. It has to do with that realm of life, ruled over by the prince of this world, which extends to the very borderland of the zone wherein dwells the strongest character and the truest and highest spiritual life. In fact, so close does it come to the sphere of Christian living that the deceiver inspires frequent disputes over certain of the landmarks near the boundary line.

The principles for the definition and cure of worldliness are the same, no matter in what way it finds expression. To attack and condemn a practice of evil is legitimate, but is it effective or efficient? We might debate an act; prove its evil tendencies and might even suppress it without quite disturbing the spirit or impulse which makes it possible an act does not make a principle, but rather manifests or endorses it; so that one's conduct exposes his nature, but cannot of itself change that nature. The overthrow or uprooting of the mastering spirit of a heart marks the transformation of that life in all of its moral and spiritual relationships. The natural man is a worldly man, but renewed by the power of the Gospel of Christ he is given a different spirit and a new and holy life is expected of him. To that end the Divine Spirit and the Word stand as a sufficient rule for his daily walk, so that he need not misunderstand any impulses, act or influence of life. Thus is the Christian man impelled to close fellowship with his God and his Bible lest he should fall short of any blessing promised him or to others through him.

The fervent, faithful Christian never investigates the moral value of an act to justify his own deeds. His questioning involves his own highest duty, his highest good and his very safety itself. But many splendid people neglect the Bible and pay but scant heed to the influences brought upon themselves from all the sources embraced under the dispensation of grace. The result is that they have not a very refined ideal of the meaning of the Christian life and too often they seek to interpret Scripture in a manner which favors their conduct. At times certain of them call upon the ministers to prove the harm of some specific act, contending, as they do so, that neither Scripture nor reason justifies an attack upon the thing in question. It is hardly possible that such persons ever weigh the spirit or ponder the origin and trend of impulses, since those who do seek light rather than argument in all matters involving their souls

All worldliness is kin—from its simplest form to the jealousy and hatred which burned in the hearts of those who murdered the Messiah. It is related because one common spirit fathers it all. Is it, then, a mark of sincerity or of intelligence for one to be irreverent when irreverence has such a bearing upon the staggering evils seen about us? The same question might be put with reference to all the kindred forms of ungodliness possible of conception. And yet, the ministry with its faithful ally, the Christian laity, finds resistance when it undertakes to establish a standard of conduct commensurate with the principles of the Divine Spirit underlying Christianity, and the strongholds of this resistance too often are found in the pursuits and affections of said-to-be Christian people.

Let us choose a representative phase of worldliness and work out a case against it; and, through it, against the ideal of life upon which it flourishes. If we find harm in either principle or act, both are involved, since the one could hardly exist without the other. But to be fair, we must choose something, the nature and influence of which are in question. Perhaps nothing is more familiar to all, in such a light, than the practice of dancing. Men and women of unquestioned spiritual insight have condemned the dance and have relegated it to that sphere where the god of worldliness holds sway. Others have defended it and declared it worthy of the endorsement of fair-minded Christian people.

The very nature of the arguments concerning dancing, together with the fact that perhaps no one would champion its utility as a spiritual asset, serves to indicate that it is in the shadows and that the light of truth falling upon it will never glorify it. This alone should be sufficient to cause serious, sincere people to forsake it. But what shall we say of those moral derelicts who drift in hiding under the surface water of our social life and who too often thrust their forbidding, loathsome natures into the range of vision? Do they prove the harmlessness of a practice wherein many of them came to grief? Are there no longer any moral vultures soaring about the dance hall to feast upon the weak and the faint? But let it not be thought that the main argument against dancing is from the standpoint of the harm it does the weak. If it is worldliness, no one, small or great, can practice it without injury to himself. The plea of super-strength or immunity from temptation by no means establishes one's right to act contrary to God's will. He is presumptuous who imagines that God gives him strength to exploit in worldly pursuits. Continued worldliness, even in the form of neglect toward God, saps out vital powers more quickly and completely than the average man realizes, and the hurricanes of temptation too often prove that strong men who lose their ideal of God, lose with Him their strength

A real test of the dance is in the impulse which gives it being and in those which in turn grow out of it. The whole idea seems to be based upon instinct rather than the professed notion about culture and grace, for without the participation of both sexes, it would hardly be possible to secure attendance upon such functions. A major undercurrent flowing out of this misuse of instinct, is the development of irreverence. Self-reverence and God-reverence are essential things, going hand in hand, and none need boast of the one without the other. But when self-reverence is of such a nature as to allow promiscuous embracing, it is not to be commended in one one. Nor can the resulting or corresponding God-reverence be worthy of the name. Such physical familiarity can never develop respect for one's self or for God, but will ultimately cheat one out of his moral and spiritual power. The presence of regulations and of chaperons can in no case combat the tendency toward harm, since the Scriptural standard makes the motive and principle the basis of transgression, and not the act.

Every item in the catalog of worldliness must abide the same decision. There is no such thing as moral neutrality. Each deed, with the spirit inspiring it, must be either an asset or a liability, and the happy man is he who ponders the paths of his feet so that all of his ways might be established. At all events, the abundance of the heart will find expression and the deed will reveal the nature of that abundance.

The Home Circle

THE SECRET OF SUCCESS.

One day, in huckleberry time, when little Johnny Flails
And half a dozen other boys were starting with their pails
To gather berries, Johnny's pa, in talking with him, said
That he could tell him how to pick so he'd come out ahead.
"First find your bush," said Johnny's pa, "and then stick to it till
You've picked it clean. And let those go chasing about who will
In search of better bushes; but it's picking tells, my son—
To look at fifty bushes doesn't count like picking one."

And Johnny did as he was told; and sure enough, he found,
By sticking to his bush while all the others chased around
In search of better picking, 'twas as his father said;
For, while all the others looked, he worked, and so came out ahead.
And Johnny recollected this when he became a man,
And first of all he laid him out a well-determined plan;
So, while the brilliant triflers failed with all their brains and push,
Wise, steady-going Johnny won by "sticking to his bush."
—St. Nicholas.

THE GREAT ELM.

Of all the trees that Billy knew, the very tallest was the great elm in the meadow lot near the river. He heard that the spire of the new church at the village was more than a hundred feet tall, and he felt sure that his tree was taller than that.

One day Billy and his cousin Robert were playing in the meadow. They sat down to rest for a minute in the shade of the great elm.

"I wish that I could find out how tall this tree really is," said Billy.

"Why, that is easy enough," said Robert.

They ran into the barn, where Robert picked out a small pole from a pile of lumber. With a foot rule which Billy brought from the house they found that the pole measured almost exactly ten feet in length. Taking both the pole and the foot rule, they hurried back to the meadow. "Now you sit down and watch me," said Robert.

He stuck the pole in the ground not far from the elm, but outside the place where its great shadow fell. Then he carefully measured the shadow that was cast by the pole and with equal care measured the distance from the base of the tree to the end of the shadow cast by its topmost branches.

"Your elm is one hundred and twenty-eight feet tall," he said.

"How did you do it?" cried Billy.

"There could be nothing easier," said his cousin. "The pole is ten feet tall, and I found that its shadow is just five feet in length. Now that means that it takes two feet of pole, with the sun where it is now, to cast a foot of shadow. Of course it is the same with the tree. I found that the length of the tree's shadow is sixty-four feet. This means that the tree itself is twice sixty-four feet, or one hundred and twenty-eight feet high. Do you see? That is the way our teacher had us find out the height of our flagpole."

Billy was quick enough to understand, and before another day passed he had measured the height of a score of trees in the meadow.—The Lutheran.

GRAVITATION.

"I came," Olive Chandler said, "to answer your note in person, Dr. Holland. Please don't think me unappreciative, but I'm sure that I am not the one you need for the head of your junior department or of any department of the Sunday school."

"You didn't think so five years ago, Olive. Is that what college has taught you?"

Her pastor's voice had the old friendliness; but, in spite of herself, Olive's own voice hardened.

"College taught me nothing about my religion," she replied. "But it taught me to think for myself and not to accept ready-made traditions. I suppose that sounds foolish to you who know so much about theology. But that's it; they don't force you at college to be interested in any particular department. They leave you free to choose."

"If I understand you, you mean that religion no longer interests you?"

"That depends upon what you mean by religion. I believe in the cultivation and refinement of personality."

"Suppose you explain a little more clearly what you mean."

"Why, mastering as much of life as you can, mentally, spiritually, physically and materially."

"But the 'spiritually' no longer means Bible spirituality?"

"Perhaps not; surely not in the old sense, for that is out of date to-day."

"Did you ever study astronomy at college?" Dr. Holland asked.

"Why, yes; a little."

"Then you know that, whereas forty or fifty pounds would be about all you would care to carry on this planet, you could easily carry six times that weight on the moon, but that, if you fell, you would not be able to get up again—all because of the difference in gravity."

"Of course."

Dr. Holland's quiet eyes looked directly into her puzzled ones.

"Child, did you ever stop to ask yourself why the Bible does not interest you any more? Are you giving it a chance? Or are you deliberately putting yourself into a place where the pull of earthly things—good times, success, luxuries—is so strong that your spirit cannot stand erect among them? How is it, Olive Chandler?"—Youth's Companion.

There is virtue in country houses, in gardens and orchards, in fields, streams, and groves. In rustic recreations and plain manners, that neither cities nor universities enjoy.—Alcott.

"TIME OUT."

Probably So.

"What is it that keeps the moon in place and prevents it from falling?" asked Jim. "I suppose it's the beams," replied his brother Fred's Life.

Same Here.

"So you think you are becoming near-sighted, do you?" said the optician.

"Yes, I do," replied the tired business man.

"What makes you think so?"

"Because I can't see a dollar go near as far as I used to."—Yonkers Statesman.

So She Did.

The cheery caller tried to persuade old Aunt Martha not to dwell upon her troubles, telling her she would feel happier if she ignored them. "Well, honey," said the old lady, "I dunno 'bout dat. I allus 'lowed when de Lord send me tribulations, 'He done spec' me to tribulate."—Boston Transcript.

A Good Beginning.

Proud Mother—Oh, George, little Harry is just beginning to talk. He's learning to recite "Baa, baa, black sheep, have you any wool."

Proud Father—Does he really say all that?

Proud Mother—He doesn't say it all yet, but he's got as far as "Baa, baa."—Exchange.

A Painful Process.

An especially enthusiastic lady tourist had kept up her gatling fire of questions until she had thoroughly mastered the geography of the country. Then she ventured to ask the brakeman how he had lost his finger. "Cut off in making a coupling between cars, I suppose?"

"No, madam," he said; "I wore that finger off pointing out scenery to tourists."—Exchange.

Nothing Could Help.

The great ocean liner rolled and pitched.

"Henry," faltered the young bride; "do you still love me?"

"More than ever, darling," was Henry's fervent answer.

Then there was an eloquent silence.

"Henry," she gasped, turning her pale, ghastly face away, "I thought that would make me feel better, but it doesn't!"—Australian Queensland.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

A LITTLE VISIT HOME.

A visit home is always a delightful experience, but it brings unusual happiness when the occasion is such as took us to Ellisville, Miss., a few days last week. On Tuesday, August 9, Rev. and Mrs. Lyman Carley had been married fifty years—and all the children gathered on the Sunday preceding to pay affectionate tribute to the father and mother who have been a benediction to them all the days of their lives. There was no pomp or ceremony connected with the event—simply a joyous reunion of hearts held together by the bonds of love in this life, a bond which, please God, will hold them together—every one—in the life to come. Letters and telegrams from friends in other places and kindly remembrances from friends and neighbors in Ellisville added to the joy of the occasion.

We would not presume to recount the events and experiences that have been crowded into the fifty years during which these servants of God have traveled life's road together, but their history would furnish a thrilling record of hard work, faithful performance of duty, many blessings, keen suffering, bitter struggles, deep sorrow, great happiness, and now, toward the end of the journey, a calm joy that this world alone cannot give. We are not so sure but that the view from the downward slope of the delectable mountains is more enchanting than that from the ascent. Surely there is nothing in the serene eventide of life that should make it a period to be dreaded.

A happy home life is the nearest approach to heaven we know anything about on earth. It grows out of a marriage based upon love and continued in the sincere affection that becomes stronger with the passing years. While self-sacrifice and oftentimes suffering are met with, still the joy is greater than any pain can ever be. The need of this land, as it is of all lands, is a return of the simple home life where religion is practiced and taught, where the children are reared in the nurture and admonition of the Lord, and where the elemental virtues of right character are inculcated by precept and example. It is a severe indictment of the modern home that so many of our young people are carried away by the swift current of unwholesome social diversions and that so many of them contract marriages that cannot stand the stress of unregulated affections and uncontrolled passions under the same roof. We thank God that we were born into a Christian home and that we were reared by parents who know and love the Lord. A happy home for fifty years—what a contribution our father and mother have made to the world!

THE CLOSING QUARTER.

The announcements of the fourth round of quarterly conferences which are now beginning to appear remind us that the year is drawing to a close. It has been a good year in many respects, in spite of the financial difficulties our people have had to face, and we can enter upon the closing quarter with gratitude to God for the countless blessings he has bestowed upon us.

But there is still plenty of time in which to make an improvement upon the record thus far. As the summer passes, there will be opportunity for reorganizing the working forces of the church and undertaking an intensive kind of work that will go far toward making this one of the best years in our history. There should be a great ingathering of souls between now and Conference, and a strengthening of all the organizations at work in the church.

There are two questions to be asked at the fourth quarterly conference that have an important bearing upon the welfare of the church for the next year. Those questions are the seventeenth and the twentieth—"Who are elected stewards for the ensuing year?" and "Who are elected Sunday school superintendents?" Since the duty of nominating these important officials rests upon the pastor, the pastor is called upon to exercise his very best judgment in choosing men and women who will really undertake to perform the duties that go with these offices. There may be a place sometimes for honorary stewards and superintendents, but our observation convinces us that there are not very many occasions for electing people to these offices who will not really do the work. The secret of a successful business year in the work of the church is in the personnel of the board of stewards, and the secret of a wide-awake Sunday school is in the kind of superintendent it has.

HELP FOR THE PRAYER MEETING.

A monthly publication of the Department of Spiritual Resources is "The Prayer Meeting." The first issue of this eight-page publication bears date of August, 1921. It magnifies the prayer meeting. The suggestions for prayer meeting programs and material and other information will be of real help to the pastor and to others who earnestly desire to make the prayer meeting a great training school for developing spiritual power and for increasing the efficiency of the church.

The Spiritual Resources Manual, issued August 1, is a booklet of more than fifty pages. It deals with the prayer meeting, and is a valuable handbook for pastors, lay leaders and other lay workers. It carries suggested prayer meeting topics for five months, and gives much other valuable material for the pastor and lay worker. The program it presents to the church will bring in a new day if only its suggestions are carried out in the activities of each congregation. Will the church use to the best possible advantage the opportunities offered?

THE FAMILY ALTAR LEAGUE.

In the activities of the Department of Spiritual Resources of the Christian Education Movement and the Missionary Centenary, one of the immediate goals is one family altar to every twenty members of our church. During the quadrennium, and especially during the present year, substantial progress has been made in securing family altar pledges, and yet the church as a whole is far short of this goal. In number of family altar pledges reported, the Central Texas Conference holds first place with a total of 964; North Alabama second 894. Western North Carolina 790, South Carolina 760, Virginia 755, Alabama 754, North Texas 738. Upper South Carolina 737, Florida 734, South Georgia 709. In percentage of new family altars on a basis of total membership, the first seven Conferences, in the order named are: Illinois, Florida, South Carolina, Kentucky, Western Virginia, New Mexico, North Arkansas.

The total number of family altar pledges received to date is 19,748. In this showing is reason for encouragement, but much yet remains to be done in the development of the spiritual resources of our church. Dr. P. L. Cobb, Secretary of the Spiritual Resources Department, is anxious to get in touch with every pastor and lay worker interested in these vital matters. Write to him at the Centenary Building, Nashville, Tenn., and secure literature and other valuable information.

PERSONAL AND OTHER NOTES.

Dr. S. H. Werlein, pastor of our church at Alexandria, La., has gone to Santa Rosa, Calif., where he and his wife will enjoy a vacation until September 1.

Rev. J. D. Simpson, our pastor at Shaw, Miss., recently held a revival meeting at Litton, near Shaw, in which there were thirteen accessions to the church.

Rev. H. P. Lewis, of Pontotoc, Miss., recently assisted Rev. J. F. Owen in a good meeting on the Smithville charge, in which there were seven additions to the church.

Miss Inez Rodwell, the organist of the First Methodist Church, Greenville, Miss., has just completed ten years of service in that important and responsible position.

Rev. A. W. Plyler has been elected editor of the North Carolina Christian Advocate, to succeed Dr. G. T. Rowe, recently elected Book Editor and editor of the Methodist Quarterly Review.

Substantial progress has been made this year in the work of the church at Magnolia, Miss. There has been a net gain of ten per cent in the membership thus far. Rev. J. Early Gray is the pastor.

Rev. J. V. Bennett, Mississippi Conference evangelist, has recently been with Rev. W. B. Alsworth in a series of good meetings on the Utica charge. From there Brother Bennett will go to the Shiloh camp meeting.

Dr. G. H. Lambeth, editor of the Richmond Christian Advocate, has been compelled to give up his work until Conference on account of impaired health. Rev. J. R. Laughton will serve as editor until that time.

As a result of a meeting at Sunnny Hill, La., in which he was assisted by Rev. L. W. Cain, of Franklinton, La., Rev. F. N. Sweeney has recently organized a church with 26 members. It is planned to build a church there in the near future.

Rev. G. S. Harmon, superintendent of the Methodist Hospital at Hattiesburg, Miss., has recently been a great sufferer from sciatic rheumatism, having had to undergo an operation. The latest report we have seen indicates an improvement in his condition.

Rev. Osmond S. Lewis and family, of Laurel, Miss., are spending a two-weeks' vacation at Lake Junaluska, N. C., where they are enjoying the various meetings at that delightful spot. The vacation was officially voted Brother Lewis by his board of stewards.

Rev. J. E. Selfe, pastor of Epworth Church, this city, is attending the Bluff Creek camp meeting this week, where he is leading the singing. Brother Selfe recently returned from a visit to his old home in Michigan, where he was with his mother and other relatives and friends.

We are in receipt of a post card from Rev. J. H. Brooks, chaplain on the U. S. S. North Dakota, written from the Southern Drill Grounds where battle drill and target practice are being held. After August 27 the vessel will return to New York. Chaplain Brooks states that he has a fine field of service.

Brother E. E. Williamson, of Crew Lake, La., has been a reader of the Advocate for about thirty-five years—and his father took it before him. In renewing his subscription he says: "No Methodist family can afford not to read this paper if they want to keep up with the most wholesome news of the times."

Rev. W. R. Harvell is doing the preaching at the morning and evening hours at the Bluff Creek camp meeting now in progress, and Rev. J. W. Lee, presiding elder of the Baton Rouge District,

is preaching in the afternoon. A Bible study is being conducted by Rev. Alonzo Early at nine o'clock each moring.

Miss Lucy Chase, daughter of Bishop and Mrs. Collins Denny, was married to Mr. T. E. Wright, on August 10, at Richmond, Va.

Dr. Jno. T. Sawyer reports a large summer congregation at the Felicity Church last Sunday at 11 a.m., when he filled the pulpit, the pastor being away.

Mrs. E. L. Alford, of Montrose, Miss., in ordering the Advocate sent to her reeently married son, at Charlotte, N. C., says: "Their home is not complete without their church paper." We agree with her heartily.

Rev. T. W. Adams, a distinguished and beloved superannuate member of the Mississippi Conference, has been in good health during the summer, but we rejoice to hear that his condition is somewhat improved.

Mr. W. D. Davis, of Brookhaven, Miss., president of the Mississippi State Bankers' Association, has been largely in demand this summer for addresses on various occasions. Mr. Davis is a prominent Methodist layman, being Conference treasurer.

"I am herewith shoving some mountain breezes toward your editorial sanctum—hope they will reach you ozone-laden and refreshing," writes Mrs. J. M. Wyatt on a beautiful post card from Lake Junaluska, N. C. The breezes did not quite reach here, but the view of the mountain scenery was "delicious and refreshing."

Sister T. S. Randle writes from Yoakum, Texas, that there were many responses to her letter in the Advocate concerning her wedding anniversary and her desire to erect a monument to the memory of her lately deceased husband, an honored member of the Louisiana Conference. Her heart is full of gratitude to the friends who so kindly remembered her.

Miss Laura E. Browne, of Tuscaloosa, Ala., and Mr. Alton B. Alford, of Charlotte, N. C., were recently married. Mr. Alford is a son of Rev. E. L. Alford, of the Mississippi Conference, and is a travelling man out of Charlotte, where he and his bride will make their home. We extend congratulations and pray the richest blessings of heaven upon them.

The Protestant churches of Canton, Miss., are making full preparations for the Gypsy Smith meeting to be held there September 4-25. Twice-a-week prayer meetings are being held in homes, the force of ushers is being organized, and the choir is being trained under the direction of Mr. E. A. Roper. A tabernacle with a seating capacity of 2000 is being erected on the old fair grounds.

We greatly regret missing any of the brethren who favor the Advocate office with a call, but that is sometimes our misfortune. While we were at Ellisville, Miss., last week, attending our first "golden wedding," Rev. C. F. Emery, of Tylertown, Miss., Rev. A. J. Martin, of St. Martinsville, La., and Rev. C. E. McLean, of Baton Rouge, La., called. We hope they will have occasion to come again.

According to press reports, Dr. J. R. Countiss, president of Grenada College, Grenada, Miss., preached a sermon on Sunday evening, August 7, that "has brought about more discussion and more favorable comment than any pulpit utterance there for many years." According to the report we saw, Dr. Countiss did some plain talking in discussing the social and home life and conditions of to-day. Some such message is needed all over the land.

Mrs. Emma B. Baynard, of Alexandria, La., passed away in this city recently, having come here for medical treatment. She was a devout member of the Methodist Church and was active in all its work until failing health made it impossible for her to continue her labors. She is survived by her husband and four children, one of whom is Mrs. H. T. Liverman, of Mansfield, La. The Advocate extends sincere sympathy to those who are in sorrow because of the passing of this saintly woman.

The Southern Baptist Convention for 1922 will be held in Jacksonville, Fla.

Rev. J. T. McCafferty, of Minter City, Miss., recently assisted in a fine meeting at North Carrollton.

Dr. B. F. Jones, our pastor at Newton, Miss., is enjoying, with his family, a vacation, part of which was spent at Biloxi, Miss.

We learn from an exchange that of the 308 graduates of Princeton University this year, only eight will enter the ministry.

Rev. W. W. Woollard, our pastor at Grenada, Miss., is enjoying a vacation with his family at the Seashore Camp Grounds.

Dr. A. C. Millar, editor of the Arkansas Methodist, is spending his vacation in visiting the Universities of Illinois, Iowa, and Minnesota to study the Wesley Foundations, and Winona Lake to get ideas about organizing a summer assembly.

Here is a thought-provoking item that we take from an exchange: "South Carolina Baptists put their State paper into every Baptist home during the Seventy-five Million Campaign, and 98 3-8 per cent of the churches in the State contributed to the campaign. No other State equalled that percentage."

A very profitable revival meeting was closed at the Eminence church, on the Seminary charge, Mississippi Conference, on August 11. The preaching, which was done by Rev. A. S. Byrd, of Williamsburg, Miss., was of such kind as greatly to strengthen the church. There were ten additions to the membership. A meeting began at the Pleasant Ridge church, on the same charge, last Sunday, in which the preaching is being done by Rev. W. W. Murray, of Auburn, Miss. Rev. Hilary S. Westbrook is pastor of the Seminary charge.

Dr. Alfred F. Smith has resigned the editorship of the St. Louis Christian Advocate to become chaplain of Barnes Hospital, St. Louis. Dr. G. B. Winton has been elected editor to succeed him, and Rev. Chas. O. Ransford has been elected associate editor, both of whom are well known to the church, Dr. Winton having been editor of the Nashville Advocate for eight years. They may make a better paper than Dr. Smith did—but it will be because they have larger resources to draw upon in the way of financial support. Dr. Smith's work as editor has not been surpassed by any of his brethren of the tripod.

Rev. J. L. Neill, Mrs. Neill, their little daughter Nellie, and Miss Ruth Reed, of Nashville, Tenn., honored the Advocate office on Friday of last week with a pleasant visit. They were on their way to Cuba, where Brother Neill will spend several weeks in the interest of the Sunday school work, and where Miss Reed will remain as a missionary. Their previous plan to make the trip overland to Tampa and sail from there was changed because of convenient boat connections at New Orleans. They did come from Nashville to Gulfport by automobile, however, making several stops along the way, one of these being at Montrose, Miss., Brother Neill's old home.

A correspondent who, unfortunately, forgot to sign his name, writes us a brief but interesting account of the opening of the beautiful new church at Crystal Springs, Miss. The old building was erected in 1858 and dedicated in 1859, Dr. C. K. Marshall officiating. One of the largest benefactors of the church in its early days was Mrs. Emily R. Cocke, who passed away in 1914. The new building is nearing completion, the basement being in use now. The old building has been sold to the Negroes and removed several miles in the country, where it will continue to serve as a house of worship. Rev. J. S. Purcell, now of Philadelphia, Miss., was active in promoting the new building while pastor at Crystal Springs. Rev. W. B. Jones is the present pastor.

THE TRUE CHURCH.

The Commercial Appeal of August 8 contained a resolution from the Sardis (Miss.) Baptist Church concerning "The Roger Williams' Monument" that is being erected in Washington, D. C. It denies that Roger Williams was the founder of the Baptist Church. No one knows who founded the Baptist Church, but Williams was one of the earliest preachers of that faith in America. If Williams was represented as being the founder of the Baptist Church in the world, then the Sardis Baptists were right in their denial.

The third part of this resolution reads as follows: "We claim the church to be ours as the Baptist Church that Christ was talking of to Peter when he said, 'Thou art Peter and upon this rock I will build my church, and the gates of hell shall not prevail against it.'" Concerning this passage of Scripture the late Bishop Ryle, of England, says in his commentary on St. Matthew: "The church which Jesus promises to build upon a rock is the blessed company of all faithful people. It is not the visible church of any one nation, or country, or place. It is the whole body of believers of every age, and tongue, and people. It is a church composed of all who are washed in Christ's blood, clothed in Christ's righteousness, renewed by Christ's Spirit, joined to Christ by faith, and epistles of Christ in life. It is a church of which every member is baptized with the Holy Ghost, and is really and truly holy. It is a church which is one body. All who belong to it are of one heart and one mind, hold the same truths, and believe the same doctrines as necessary to salvation. It is a church which has only one Head. That head is Jesus Christ Himself. 'He is the head of the body.'

"Let us beware of mistakes on this subject. Few words are so much misunderstood as the word 'church.' Few mistakes have so much injured the cause of pure religion. Ignorance on this point has been a fertile source of bigotry, sectarianism, and persecution. Men have wrangled and contended about Episcopal, Presbyterian, and independent churches, as if it were needful to salvation to belong to some particular party, and as if, belonging to that party, we must of course belong to Christ. And all this time they have lost sight of the one true church, outside of which there is no salvation at all. It will matter nothing at the last day where we have worshiped, if we are not found members of the true church of God's elect."

Without further comment I ask that the readers of the Advocate compare the claims of the Sardis Baptist Church with Bishop Ryle's exposition of this passage of Scripture.

GEORGE E. BASS.

Black Hawk, Miss.

PREACHERS NEED TO HEAR PREACHING.

Ever so often the preacher ought to get away from his church and sit in a pew. He should not content himself with a visit to some church of the same capacity as his own, where he will inevitably take notes and make comparisons. Neither should he go to hear a preacher of the same caliber as himself, in which case he is sure to get little out of the service or the sermon beyond the mechanics of both. He must go, as a worshiper, into a church equipped and manned so excellently that he will forget everything but his own soul under the inspiration of the hour. His congregation at home should open the way for him to do this not less than twice a year. They should not expect him to come back and report, either, on what he heard. He should do this for the sake of his own spiritual culture. Incidentally, the restoration of the joy of his own salvation will inevitably affect his preaching.—Christian Century.

Rev. A. J. Cook, of Cape Town, Africa, while touring the United States recently gathering the facts regarding the results of prohibition in this country, said that in South Africa prohibition had become an issue already. The drys there hope for a new law allowing some form of local option in another five years. Five years later, or in 1930, they hope to have prohibition measures enacted into law.—Exchange.

The great blessings of mankind are within us, and within our reach, but we shut our eyes, and, like people in the dark, we fall foul upon the very thing we search for, without finding it.—Seneca.

REVIVALS ON THE OAK RIDGE CHARGE.

Dear Dr. Carley: Four of our six meetings have been held. The meeting at Bovina in April has been reported already. I feel indebted to Brother Wells for his good work there in that it abides and the whole life of the church has shown the effects of the meeting. Bovina made a splendid record in the Educational Campaign and this I attribute to the spiritual interest awakened in the meeting.

Brother Cottrell, of Gibson Memorial, preached the first two sermons at Culkin Academy and then Rev. N. B. Bond, pastor of the Baptist church at Edwards, preached the remaining time. The sermons of each were thoughtful and helpful and added much to the spiritual life of this community. South Mississippi has produced no finer young man than N. B. Bond and will some day be proud of him.

Brother George H. Thompson held our meeting at Oak Ridge and won the people by his clear, strong preaching. The testimony of every one was that no better preaching had ever been done in the community and the effect of his messages remains with the people, who would welcome him gladly for another meeting.

We have just closed our meeting at Flower Hill, where Brother Saunders helped. I have never seen a finer spirit in a meeting than here and the few days were enjoyable and helpful. Brother Saunders was at his best. Seven members were received on profession of faith.

Our next meeting is at Porter's Chapel next Sunday with J. O. Ware to preach for us, and our last meeting is at Bradley Chapel the first Sunday in September. We will have the former pastor, Rev. J. M. Lewis, to preach and the members who were his friends in former years will welcome him gladly. A splendid prayer meeting is being held in this community.

Pray for us. J. B. CAIN.

REVIVAL AT DE RIDDER, LA.

We have just closed a good revival at DeRidder, La. The first few days of the meeting the preaching was done by P. M. Brown, C. C. Jones, local Baptist pastor, and the writer.

Brother Dan Kelly did the rest of the preaching. He did it well. He is the best of help. In fact, I have never seen his superior in revival work, taking him as a whole. He got hold of the situation and the power of God was felt. He is "a workman that needs not be ashamed."

Brother John Kelly "blew his own horn" and he did it well. He did splendid work with the choir. Our people all love Brother John.

Other denominations co-operated with us in the meeting, which was an unusual thing for De Ridder. All the leading business houses closed for the 10 o'clock services. The crowds were large at all services. Often at night our large church was crowded to its utmost capacity. We did not have larger crowds at the Annual Conference, which convened with us last year.

We had something over eighty to apply for church membership. About six or seven of this number went to the Baptist Church. One feature of the revival was personal work done by our young people. Frank McMahon, president of our Epworth League, did a splendid work with the boys. I think he got a good deal of inspiration from the Epworth League assembly at Mansfield.

As a result of the meeting every department of the church work was strengthened. At the last service sixty men and one hundred women pledged themselves to lead prayer meeting if called upon.

As the pastor of the church I give my unqualified endorsement to the work of the Kelly brothers. I am thankful to God that they came our way. Brother Dan Kelly just preaches the old-time gospel, denouncing sin from every standpoint, and the Lord blesses his labors.

C. E. FIKE, P. C.

THE OLD PROPHET AGAIN.

Some stories are never through. The world tires of them, and even crucifies some of the story-tellers, but still the tale runs on. One generation of Jews would slay certain seers, and the next repairs or garnishes their sepulchers. Elijah was none too popular in his day, but when Jesus came from Nazareth with a new-old message from on high, and fascinated the crowds who yet feared Him, some said that Elijah had come back, while others, not so definite in their historical criticism, declared that "one of the old prophets was risen again." So the ancient testimony becomes ever and anon the news of this morning, the daily papers which you read over the breakfast table speaking the language of Moses, moralizing after the manner of Solomon, or illustrating, by some local happening, just the kind of thing which Paul described or Jude predicted.

Of course we all believe in progress, but any real advance carries along with it the great principles of morality which were old when Abraham was young, and are yet fresh, though Moses, the great lawgiver, lies many centuries back of to-day. The "ancient mariner," to speak in a metaphor, is always with us. This does not mean that we must go on repeating the shibboleths of previous generations, but rather that there are "things that abide," of which every generation must take account, and which it must translate into its own codes and customs of daily social and commercial action.

There are age-long testimonies to truth and righteousness which are just as much in order in America to-day as they were in Ur of the Chaldees, or in Goshen, or in Canaan. Stealing is just as much stealing to-day as it was in the time of Abraham, although we admit it may be more difficult now to define precisely, in various social contacts, just how and in what references various commandments apply. It is also a fact that the phraseology, localisms, and metaphorical utterances of the minor prophets seem hardly germane to the morning news, and bulls of Bashan do not quite suggest "bulls" of Wall Street. Yet essentially the same moral issues are being raised today that were uppermost in the time of Micah, Hosea, or Malachi: it is still the widow's cry versus the oppressor's heel; it is yet rght against might, love against hate, and divine grace the only possible solvent of the troubles of modern Israel.

The prophetic function can never be slighted in any age. The prophet is God's spokesman, an interpreter to make His word plain, an ambassador to reconcile men one to another by uniting them all to God, a moral leader in the vanguard of all possible progress. If we do not hear and heed him, we shall miss our way; we must get back to the old path, or we shall lose ourselves in a moral cul-de-sac, a bog of doubt, or a labyrinth of eternal despair.—Zion's Herald.

INFLUENCE.

Here is a little story which it would be well for you to pigeonhole in your mind and place in your scrapbook: "A little more than two hundred years ago an old Puritan doctor wrote a book and died without knowing whether his book had done any good. The name of the book was "The Bruised Reed." Richard Baxter was converted through reading "The Bruised Reed." and he wrote "A Call to the Unconverted." Philip Doddridge was converted through reading Baxter's book and wrote "The Rise and Progress of Religion in the Soul." William Wilberforce was converted through reading this book and wrote "A Practical View of Christianity." Thomas Chalmers read Wilberforce's book and was converted. A young minister by name of Leigh Richmond read Chalmers' book, and he was inspired to write "The Dairyman's Daughter," which has been the means for the conversion of tens of thousands." This true story shows how a book, sermon, poem, or article may form a link in the golden chain of influence which in God's providence grows longer and longer. But be it remembered that links in the golden chain are formed by kind words and good deeds. A smile to-day may be a sunburst of glory to men and women a century hence.—Christian Advocate.

The winner of the prize at the whist party may pride herself on her gains, but she need not be surprised if her son beats her record that night at the gambling table.—Exchange.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania St., telephone, Uptown 1105;; office, 327 Carondelet St., telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence St., telephone, Hemlock 2461.

Rev. C. D. Atkinson, Parker Memorial, residence, 734 Nashville Ave., telephone, Uptown 447.

Rev. H. T. Carley, editor, New Orleans Christian Advocate; residence, 1125 Fern St., telephone, Walnut 1238; office, 512 Camp St., telephone, Main 4373.

Rev. W. C. Childress, Sup't City Missions; residence, 815 Washington Ave., telephone, Uptown 495.

Rev. W. L. Duren, Rayne Memorial; residence, 1421 Constantinople St., telephone, Uptown 1188.

Rev. J. D. Harper, McDonoghville, La.

Rev. R. H. Harper, First Church; residence, 5830 Prytania St., telephone, Uptown 329.

Rev. H. N. Harrison, Felicity; residence, 1818 Chestnut St., telephone, Jackson 1753.

Rev. W. D. Kleinschmidt, Louisiana Avenue; residence. 1110 La. Ave., telephone, Uptown 2805.

Rev. G. V. Romano, Italian preacner; residence, 1319 N. Rampart St., telephone, Hemlock 468.

Rev. Jno. T. Sawyer, superannuate; residence, 1232 St. Mary St., telephone, Jackson 1404.

Rev. J. E. Selfe, Epworth; residence, 438 S. Scott St.

Rev. Ellis Smith, Carrollton Avenue; residence, 1125 Fern St., telephone, Walnut 1238.

Rev. Marion Browning, Mary Werlein Mission; residence, 1026 Tchoupitoulas st.; telephone, Main 247.

Rev. C. C. Wier, Algiers; residence, 236 Olivier st.; telephone, Algiers 138.

Stephen S. Thomas, Conference Centenary Secretary-Treasurer; residence, 1432 Fern st., telephone, Walnut 2899-W; office, 327 Carondelet st., telephone Main 5688.

THE NEWS AT ST. MARK'S HALL, NEW ORLEANS.

On account of our board's policy of suspended meetings during July and August, we take this means of informing members and friends of news and late developments. The most disturbing fact at present is that the house occupied by our work for several years has been sold, and we are placed under the necessity of finding a temporary home for the coming year. We are confidently expecting by the end of that time to be domiciled in our very own new home.

Miss Breedon leaves this week for her home in Roanoke, Va. Misses Ellison and Rieke are still on vacation. Miss Abbie Bishop, of Texas, is a very acceptable summer worker, having charge of the clinic and doing "whatsoever her hand finds to do" with a will.

Dr. Graves has found it necessary to relinquish his work at St. Mark's, and we wish here to extend our appreciation of his faithful service, and to welcome Dr. Crichlow, who is building up a general clinic.

The Junior Missionary Club held its usual quarterly public meeting, at which time the mite boxes were opened. In spite of a pouring rain, fourteen were present at the home of little Miss Neff, where we were informed and entertained.

St. Mark's Athletic Association completed its part in the indoor League of the A. A. U., and though only twice in the series was the score in their favor, it is to their credit that they played to a finish in this their first series of indoor baseball.

Summer time is always the most profitable and happy period for Boy Scout and Camp Fire work, and our groups are proving no exception. The Boy Scouts have had hikes, craft work and a watermelon party as special features. Keewaydin Camp Fire presented a play very cleverly to a well-filled house, bringing their camping fund to almost $60. The total expense of camping for one week was $115.07, including transportation. Tents were pitched back of the Y. W. C. A. vacation home at Waveland, Miss., with fourteen in the party. The verdict of all concerned is that this is the best of four annual camps. The true Camp Fire spirit was everywhere evident, and we venture indelible impressions for good have been left in every case.

Our thanks are hereby tendered to all who so generously gave of time, strength and patience in the vacation school work, and to those who donated cars for the final treat, a lovely drive through City Park and to West End. We are particularly indebted to Miss Frankie Wood, one of our former Camp Fire girls and a St. Mark's Sunday School teacher; and to Miss Florence Leitz, of Rayne Memorial church, who gave continual service throughout the month. The love of their pupils and the gratitude of the resident workers are their reward. Mrs. Rumph had the work of securing volunteers, and she carried it through in a masterful manner. Mrs. Kern and Mrs. Hill, of First Church, were present about half of the sessions. Mrs. Parker and Mr. Prescott planned the ride.

Sixteen boxes of clothing, fruit, etc., have been received during the month. Space forbids our publishing here the donors.

Statistics.

Visits made 169, visits received 127, Junior Missionary Club 12, Camp Fire average attendance 19, Boy Scouts average attendance 18, Playground average attendance 29, shower baths (total) 279.

Vacation School—enrollment 97, average attendance 62, number volunteer helpers 15, resident workers 3.

Clinic—Number clinics held 11, number returned patients 80, number new patients 41.

July Receipts—Clinic $11.25, sewing room $4.34, supply store $2.10, Vacation School $2.28, total $19.97.

* * *

HOW TO BE A MARTYR, HERE AND NOW.

What is a martyr?

Why, a Christian of centuries ago, who was put to death because he would not deny his faith.

Right, but is that the only definition?

No; there have been martyrs in our own time, such as the missionaries and native Christians who were killed by the Boxers in 1900, choosing rather to die than turn away from Jesus Christ.

Right again. Then a martyr is one who, in far-away times or far-away places, has gone to death as a testimony of his loyalty to his Lord?

Of course; but it seems as though I remember that "testimony" and "martyr" are somehow related. Is not our word "martyr" the exact Greek word word that means "witness"?

So our pastor once said in prayer meeting.

Then one does not need to stand in the arena of the Coliseum at Rome, or on the steps of a Chinese temple, in order to be a "martyr"?

No; all he needs to do is to be a witness; to give in his testimony.

Testimony to what?

To the facts of the Christian message, as one has proved them in his own life.

Are there many of these great facts?

Not many, but they have far-reaching meanings. Facts like these:

God loves all men.

He wants to make them free from the power of sinful living, and from the guilt that belongs to the sinful living.

He has proved this by the gift of Himself in Jesus Christ, who is God with us, and who is the Savior of sinners.

I have given my life into Jesus Christ's keeping. I mean to obey Him. I do love Him, and I try to follow His example.

He has delivered me from the fear of death, and also from the fear of a life lived without His help.

He has given me a new interest in all men, a new power to see the right and to do it, and a confident faith in life that shall be lived with Him forever.

I am not a perfect disciple, but I know I am a Christian, and that what Jesus has done for me He can do for every one.

Certainly, one who has such a testimony as this is a true martyr, a witness to the truth of his religion.

Yes; and by such testimony as this, more than by all argument, is he likely to win his chum.—Selected.

JESUS KNOWS.

Jesus knows how weak and sinful
And how poor I am to-day;
By the grace he gives me only
Have I strength of heart to pray;
Blessed Jesus, loving Savior,
Keep me pure from day to day.

Jesus knows the heavy burdens
I must bear, with sin around,
And he knows my feet will falter
Till his grace my heart has found;
Blessed Jesus, precious Savior,
In his strength my all is found.

Jesus knows the doubts and dangers
That surround my heavenward way,
And he sends his love to cheer me
When with burdened heart I pray;
Precious Jesus, Friend and Savior,
Keep me in the narrow way.

—Canadian Churchman.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Fourth Round.

(in Part)

Columbus, First Church, Sept. 4, a.m.
Murrah's Chapel, preaching, Sept. 4, p.m.
New Hope, preaching, Sept. 7, p.m.
Ethel, at Shady Grove, Sept. 10, 11.
Longview, preaching, Sept. 11, p.m.
Macon circuit, at Salem, Sept. 17, 18.
Macon station, Sept. 18, p.m.
Mashulaville, at New Hope, Sept. 24, 25.
Starkville, Sept. 28, p.m.
Shuqualak, at Shuqualak, Oct. 1, 2.
Brooksville, Oct. 5, p.m.
Louisville, Oct. 7, p.m.
High Point, at Center Ridge, Oct. 8, 9.
Noxapater, at Noxapater, Oct. 9, 10.
Ackerman, at Salem, Oct. 14.
Chester, at Chester, Oct. 15, 16.
High Point, at High Point, preaching, Oct. 16, p.m.

A. T. McILWAIN, P. E.

Sardis Dist.—Third Round.

Courtland, at Chapel Hill, Aug. 20.
Crowder, at Oak Grove, Aug. 21.
Olive Branch, at Mineral Wells, Aug. 27.
Horn Lake, at Eudora, Aug. 28.
Batesville, Sept. 4.

R. A. MEEK, P. E.

Aberdeen Dist.—Third Round.

Woodland, at Palestine, Aug. 18.
Fulton, at Vanburen, Aug. 20, 21.
Salem and Oakdale, Aug. 25.
Toccopola, at Tula, Aug. 26.
Randolph, at Hunter's Chapel, Aug. 27, 28.

T. H. DORSEY, P. E.

Greenwood Dist.—Third Round.

Sunflower, at ———, Aug. 21.
Phillipp, at Phillipp, Aug. 24, p.m.
Lambert, at Belen, Aug. 28.
Minter City, Sept. 4.

S. L. POPE, P. E.

Sunday School

LESSON FOR AUGUST 21.

Topic: Paul Champions Christian Liberty.

Scripture Lesson: Acts 15:1-14, 19-21.

Golden Text: "We believe that through the grace of the Lord Jesus Christ we shall be saved." Acts 15:11.

Home Readings: Monday, The Council at Jerusalem, Acts 15:1-6; Tuesday, Peter's Statement. Acts 15:7-11; Wednesday, The Counsel of James. Acts 15:13-21; Thursday, The Council's Decision. Acts 16:22-29; Friday, Paul and Timothy, Acts 15:36-16:5; Saturday, A Light to the Nations, Isaiah 49:6b-13; Sunday, Joy to the World, Isaiah 35:1-10.

Teaching Points.

1. Questions of doctrine and conduct will inevitably develop as the gospel becomes operative in the lives of the people. In the settlement of these questions, it is always well to submit them to those who are in position to advise wisely and discreetly.

2. The strongest proof of the truth of any doctrine is to be found in the results it produces. The Gentiles were actually converted—the gospel must have been intended for them also.

3. The great element in Christianity is saving faith—not the observance of minute rules and regulations, no matter by whom established.

MISSISSIPPI CONFERENCE NOTES.

The past week was spent with Rev. G. L. McNeese at the Polkville Church on the Trenton charge. We were there from Sunday through Thursday. We had two lectures on Sunday school work each day, and also preaching twice a day. We received two into the church on profession of faith.

No one took the examination, but all seemed to appreciate the work done, and look forward to a meeting of the same character at a future date. While this method of getting work done does not get you very far as to the number of schools that you visit, it certainly does give you an opportuninty of doing more definite work than any other method that I know.

We are preparing the percentage of the districts on Sunday School Day. When you get yours, will you not join us in making it 100 per cent?

We feel that the Sunday School Board has been of more value to the Mississippi Conference this year than ever before, and we are hoping, praying and trusting that we will get a hearty and sympathetic co-operative support throughout the Conference. Don't fail to help us in our hour of need.

Smith & Lamar has gotten out a very beautiful program for Rally Day. "The Whitened Harvest." We believe that this program will be very profitable and helpful to all who use it.

We would like to have the names of several hustlers who would be willing to take charge of a club for the Church School Magazine. Besides premiums, a very good commission is given. Let us hear from you in regard to this.

Don't forget to pray for the work and the workers.

JOHN C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss

When this is in print the Corinth District S. T. S. will be a matter of history.

Already twenty-five have enrolled for the Sardis District S. T. S. from the town of Sardis, and there will be others. Every one of the towns nearby has promised to send one or two cars full each day. Senatobia, Como, Batesville, and Shuford have made some good promises. We shall see which is to be the banner school for attendance.

Rev. J. E. Stephens, who has been taking special work in religious education in Northwestern University, expects to spend one day with us at Corinth. We shall be glad to see the new head of the Department of Religious Education of Grenada College back on his native soil.

After these schools are finished we have promised to teach classes at Vardaman, Marks, and Durant. If you want a class taught in your circuit or are generous enough to have two or three charges combine for six days in the study of one of the books of the course, write me and arrange for a date.

The Publishing House has gotten out a very attractive Rally Day program. Send for a sample copy. The price is 50 cents a dozen. It is time to plan to bring in all the summer visitors who have been running around the past two months. If you did not observe Sunday School Day, it may be you can have a great Rally Day and take the offering for our Sunday school work. The Sunday school contributes more often to other enterprises and gives more liberally to them than it does to its own improvement. The Sunday School Board asks for only one offering during the year and this offering is used for the Sunday school. Here is the way the church uses the money: Out of every one hundred dollars the pastor is paid $71; to benevolences, $17; for music, $5; the janitor, $4; the Sunday school, $3. The Sunday school gives back one dollar of the three it receives.

Frequently we hear the complaint that the modern Sunday school is not teaching enough of the Bible. The charge may be true, but the school of to-day that uses the graded lessons as they are meant to be used is teaching a great deal more of the Word of God than the schools of a few years ago. I had the pleasure of examining the lessons of the last quarter of three juniors in the school at Webb, Mr. Marvin Gieger, superintendent. These lessons were written by Virginia Townsend, Bertram and Mather Shine. These children not only wrote the passages of Scripture, but they were required to commit them to memory. All the Scripture they studied was related to their lives. We are doing more to teach the children how to become God's children and to live together as his children than we did, even five years ago.

Japan, the Key to the East, is a three months' course of study for young people and adults. Heroes of Faith in Japan is a study for intermediates and seniors. The daily papers are full of rumors of war with Japan. We ought to know something about these remarkable people that we are rubbing against. Ought we not teach that it is anti-Christian to go to war? Is it not high time we should war against war? Politicians do not fight in the wars they start; the people fight them and pay the bills.

There are two other studies, The Church and its Sacraments, and Studies in Methodist History, that many of our adult classes need and would enjoy.

THE TEXTILE INDUSTRIAL INSTITUTE.

The Textile Industrial Institute of Spartanburg, S. C., is probably the only school of its kind in the world. It has for its purpose the training and education of cotton mill operatives, who otherwise would remain illiterate. The school is owned and controlled by the Methodist Episcopal Church, South, and is their only mission school for some three-quarters of a million Anglo-Saxon cotton mill operatives. There are no stockholders, and no person or persons share in any of the profits (should there be any).

Cotton mill boys and girls are allowed to attend the Textile Industrial Institute and continue to perform the work with which they are familiar. They work a week in the Model Mill, a part of the school plant, and go to school a week. They receive the regular wages for their labors, which is more than sufficient to pay for their schooling and living expenses. The school offers a regular high school course, and its graduates may enter any of the colleges unconditionally. Many of the graduates go on through college.

It is not the purpose of the school to educate boys and girls away from the cotton mill, but the aim is to send them back to the mill villages better equipped and trained to become leaders, and to-day many mill villages are blessed with godly men and women who have been educated at the Textile Industrial Institute.

The product of the Model Mill is known as "Character Cloth." It is made by the students from the choicest Pima cotton of Arizona and California. Experts who have examined and tested "Character Cloth" pronounce it "incomparable." The writer could quote from hundreds of testimonials from customers who have used it. Never has a customer been disappointed.

At present, Dr. D. E. Camak, the founder and president of the institution, is striving to put the school on a self-supporting basis. To this end he is putting on a large mail order campaign to sell "Character Cloth" to as many people as possible. He realizes that a person once a customer will always be a customer.

Aside from the bargain of purchasing "Character Cloth," it is the duty of every good Methodist to aid in this splendid work. The school is the property of the Methodist Church, and every Methodist should be vitally concerned as to its progress. Let every one co-operate by ordering a few yards of "Character Cloth." You will not only get your money's worth, but you will help pave the way for some boy or girl to obtain an education.

You may address the Textile Industrial Institute, Spartanburg, S. C., for samples in shirting and ginghams.

ARE WE OVERLOADED?

The total amount pledged to the Missionary Centenary, not including pledges by Sunday schools and Epworth Leagues, was $17 per member, or slightly less than $3.50 per member a year for fixe years. To date there has been paid on individual pledges $4.80 per member. When we take into account that three payments are now due, it does not appear that the church has been greatly burdened by Centenary giving.

Some men seem to think that it is impossible for any one to go to hell with his eyes shut.—Exchange.

FROM BETHEL AND CROWDER, MISS.

Dear Editor and Brethren: I am writing not to advertise but that the brother-pastors may rejoice with me over the revivals which we've just had at Bethel and Crowder.

At Bethel there hadn't been an addition to the church in five years, and Dr. Meek, my P. E., told me that the church was almost dead, which I found to be true.

Brother B. F. Bullard, of Houlka, assisted me in both meetings, and we had more than sixty conversions at Bethel. While we had only forty-three additions to our church, the others will join the Baptist and Christian churches.

Brother Bullard is a man of power, and considering his opportunity I consider him the most wonderful preacher that I ever knew, Billy Sunday not excepted. We had at Crowder twenty-four additions to the Christian church, making forty-four altogether. I never witnessed such a revival in only five days, and I don't know any preacher that could have gotten the results that Brother Bullard did in such a short time.

This is my first year in the work, and I am happy to announce that I have received into the church eighty-six members from the two churches, and I feel that before the Conference I will have passed the century mark.

To God I give all the honor, glory and praise.

M. H. WEED, Pastor.

The farmer who forgets his hoe should not be disappointed at a shortage in his corn crop.—Exchange.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Fourth Round.

Deeson, Aug. 21, a.m., preaching.
Rosedale, Aug. 21, p.m., preaching.
Clarksdale, Aug. 28, a.m., preaching.
Jonestown, Aug. 28, p.m., preaching.
Dundee, Sept. 4, a.m., preaching.
Alligator, Sept. 4, p.m., preaching.
Cleveland, Sept. 11, a.m., preaching.
Leland, Sept. 11, p.m., preaching.
Bobo, Sept. 18, preaching and conference.
Duncan, Sept. 18, p.m., preaching and conference.
Boyle, Sept. 25, a.m. and p.m., preaching.
Evansville, Oct. 2, a.m.
Shelby, Oct 2, p.m.
Lyon, Oct. 9, a.m.
Friar Point, Oct. 9, p.m.
Clarksdale, Oct. 10, p.m.
Dundee, Oct. 11, a.m.
Cleveland, Oct. 12, p.m.
Boyle, Oct. 13, p.m.
Leland, Oct. 16, a.m.
Areola, Oct. 16, p.m.
Gunnison, Oct. 18, p.m.
Beulah, Oct. 23, a.m.
Glen Allen, Oct. 23, p.m.
Rosedale, Oct. 30, a.m.
Greenville, Oct. 30, p.m.
Lake C., Nov. 6, a.m.
Tunica, Nov. 6, p.m.
Jonestown, Nov. 7,
Alligator, Nov. 8.
Shaw, Nov. 13, a.m.

Indications are that the District will meet all claims, and send the pastors to Conference with creditable reports. However, it is probable that the charge that waits to the last minute to do the work will bring up the "tail end of the District."

JAMES H. FELTS, P. E.

Grenada Dist.—Fourth Round.

Red Banks circuit, at Marvin, Sept. 3, 4.
Holly Springs, Sept. 4, 5.
Oxford circuit, at Pleasant Ridge, Sept. 10.
Water Valley, First Church, Sept. 11, a.m., Sept. 12, p.m.
Water Valley, Main St. and Taylor, Palestine, Sept. 11, 3 p.m., Sept. 12, a.m.
Paris circuit, at Paris, Sept. 17.
Oxford station, Sept. 18, a.m., Sept. 19, p.m.
Abbeville circuit, at Abbeville, Sept 18, p.m., Sept. 19, a.m.
Kilmichael circuit, at Salem, Sept. 24, 25.
Winona station, Sept. 25, 26.
Lexington, Sept. 30, Oct. 2, a.m.
Ebenezer circuit, at Coxburg, Oct. 1.
Pickens circuit, at Pickens, Oct. 2, 3.
Tie Plant circuit, at Bethel, Oct. 8
Coffeeville circuit, at Gray Rock, Oct. 9, 10.
Grenada, Oct. 12.
Waterford circuit, at Chulahoma, Oct. 14.
Lamar circuit, at Early Grove, Oct. 15.
Ashland circuit, at Liberty, Oct. 16, 17.
Poplar Creek circuit, at Friendship, Oct. 22.
Sallis circuit, at ———, Oct. 23, a.m., Oct 24, a.m.
Durant, Oct. 23, p.m., Oct. 24, p.m.
Winona circuit, at Columbiana, Oct. 29, 30.
Vaiden circuit, at Vaiden, Oct. 30, 31.
Duck Hill circuit, at Mars Hill, Nov. 5, 6.
Holcomb circuit, at Holcomb, Nov. 6, 7.

R. A. TUCKER, P. E.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE.

News comes to us from the West where Mrs. Holt is seeking health that there is improvement in her condition. A later diagnosis of her case concludes that the trouble is not quite so serious as was first thought. While still confined to her bed Mrs. Holt writes that she is comfortable and enjoying the enforced rest. A visit from the Methodist pastor in Colorado Springs has brightened an hour for her. The friends of Jesus are her friends, there are many interested in her welfare. The women of the Louisiana Missionary Society wish her the best wish of all—God bless her.

Attention Monroe-Ruston District!

Your district secretary, Mrs. J. W. Darby, is humiliated that the Conference Corresponding Secretary's report for the second quarter showed that 20 auxiliaries out of 35 did not report for the second quarter. Mrs. Darby calls my attention to the fact that 22 auxiliaries did report, but that they were too late to get in the report which she sent me. I take pleasure in giving all credit due, as your interests are mine.

May this not be a gentle (?) hint to get your reports in by the first of September so that you may get all the credit due for the third quarter?

Yours in the work,
Mrs. S. A. MONTGOMERY.
Corresponding Seeretary.

MISSISSIPPI CONFERENCE.

Newton District.

You cannot pull with a broken chain. The missing link makes the chain worthless.

The Newton District Meeting of the Woman's Missionary Society will be held August 30-September 1, at Newton, Miss. Let every auxiliary in the district be represented and make the chain complete. Don't be the missing link.

All pastors of the district to be present.

Date, August 30-September 1. Place, Newton, Miss.

Mrs. W. L. HUNTER,
District Secretary.

CHINA.

Towards the close of the year the Council's doctors and nurses—Dr. Hattie F. Love, Dr. Louise M. Ingersoll, Miss Mary A. Hood, R. N., and Miss Alma Pitts, R. N.—began work in the new center at Margaret Williamson Hospital, Shanghai. A Union Nurse-Training School and Hospital is being conducted, and the plans for the Medical School are being held in abeyance for the present. The co-operating boards are the Woman's Union Missionary Society, American Baptist Board and the Woman's Missionary Council. Miss Hood was elected by the Joint Board of Control as Superintendent of the Nurse-Training School and Dr. Love as Superintendent of the Hospital.

Concerning Policy of the Council as to Medical Education for Women in China.

The Committee recommends:

1. That the Council restate its conviction that the women's boards should unite in supporting one union medical school for women in China.

2. That the Council express again its judgment that the logical place for such a school is in Shanghai, China, using the foundation already laid at Margaret Williamson Hospital.

3. That the Council pledge to the other boards that in the event these boards will unite in one union medical school for women in Shanghai, China, the Council will contribute as its share in the capital stock $250,000, and its entire medical and nursing staff, including two doctors and two nurses already on the field, and two doctors in training in medical schools in America.—Council Bulletin.

NORTH MISSISSIPPI CONFERENCE

Definite Planning.

As we stand in full view of the third quarter it is well for us to take note of its possibilities and plan definitely for the accomplishment of those ends to which we are eagerly looking forward at the beginning.

At the Conference in Okolona, the third quarter was set as organization quarter. There are three phases of the missionary work that should receive special emphasis during this quarter—organization of new societies, conservation of weak societies, and improvement of good societies.

At the district meeting of the Grenada District, a plan was suggested by Mrs. Stokes that will work well in all districts. Mrs. Stokes appointed survey committees for the different parts of the district. These committees are to make a close survey of the territory adjacent to them to determine where missionary societies might be organized. Doubtless they will learn much more about the territory than simply that Grenada District has 98 separate congregations and 23 missionary societies. During July these committees will make a close survey; during August committees will go into unorganized territory and organize and instruct as to the successful carrying on of the new societies; during September the committees will do follow up work with the new organizations and stand at all times as "Big Sister" to them, that they may always feel they have some one they can call on for help.

Special attention will be given to weak societies that they may be nurtured. It is easy to organize anything anywhere; the great thing is to keep alive and at work the organizations that are formed. This phase of the work should claim our best effort.

The improvement of societies that are already good should also claim our best effort. Begin just now with the movement to bring up the societies in every part that is lacking. We have been prone to wait for the fourth quarter to take stock of our progress and then make one grand rush to be ready for the close of the fiscal year. Attention just now during the summer months will result in success and ward off the anxiety that makes the final months of the year so very hard.

Mrs. T. M. CLARK.

"PREPARE ME A LODGING."

The housing problem has always been a pressing interest in cold climates, and is not negligible even in warm countries. It is possible and poetic at times to sleep out under the stars, but not when unprotected from a cloudburst, or amid chill miasmatic vapors. Our Lord once spent the night in prayer upon a mountain, and of Him it is recorded that He "had not where to lay his head;" yet even He accepted human hospitality, and took advantage of shelter, so far as that was practicable and proper. The apostles and evangelists availed themselves when they could of the hospitality of domestic circles in Asia Minor. It was not just shelter that they needed, but also a kindly reception—a certain social fellowship in return for which, when the next day they sauntered forth upon their circuits, as itinerants of the blessed evangel, they could heartily invoke the benediction, "Peace be to this house!"

We are all human enough to crave the cheer of companionship, counsel, and comfort. So Paul of Tarsus wrote to his well-to-do friend Philemon: "But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you." Then, like the Christian gentleman that he was, Paul subjoined the salutations of five of his fellow laborers, one of whom, Epaphras, was also his fellow prisoner. In all this Paul showed his heart. He never forgot his friends, and as for his enemies, he delivered them to the Lord.

Half the time the cry for a lodging is going up from human beings. The mind craves a lodging, and finds it in the body, this "tenement of flesh;" the child seeks shelter and finds it in its father's or its mother's arms; the strong man would have a fireside retreat from business cares, and buys him a bungalow; others with no particular home ties try to make the church, the club, the college, or the hotel piazza do for a quasi home.

There is much that may be done by the well-placed Philemons in the way of casual entertainment of the itinerant Pauls and the saintly Johns and the ardent Peters. In every land there are those who exercise with gracious tact and marked generosity the gifts of a Christian hospitality, preparing lodgings for chance guests, who frequently do not turn out to be "angels unawares." Caution must, of course, be exercised in dealing with comparatively unknown characters, and doubtless there are "tramps"—some of them quite well off—who would, or do, abuse the hospitalities shown to them. But after all precautions have been taken, and all allowances are made, it is a noble thing to do, and it may prove also to be a sweet experience, to lodge every now and then some wayfarer, in the name of Christ, even as the great Father above, who has plenty of housespace in the skies, gathers all the faithful into the homing heart of an infinite, and endless, love.—Zion's Herald.

A Christian man may be backslidden in heart and still keep up the forms of his religion.—Exchange.

The path to the pit of despair often begins at the parlor door.—Exchange.

SPRING SONG OF THE CAR.

This is the song the flivver sings
At the first faint whir of a robin's wings:
"I know of a highway winding down
By woods and waters away from town
To a lake reflecting the changeful skies,
A farmhouse topping a distant rise,
Adventure awaiting around the bend,
And a wayside inn at the journey's end.

"Ah, don't you long for the wind's caress,
A broad, brown road for my tires to press,
A squirrel chipping a greeting gay,
The glint of a tiny brook at play,
Sleepy valley and misty hill,
Azure vistas receding still,
Miles that under us smoothly flow?
Start my motor and let us go."

—Exchange.

KEEP AMERICA AMERICAN.

Americans have become so accustomed to the orderly working of their political institutions that they take everything as a matter of course. Indeed, to judge, from the behavior of many citizens, it might be said with fairness that "familiarity breeds contempt." We talk glibly about our blessings, but we do not seem to appreciate them over-much.

Take, for example, the recent change in administration of our national government. After eight years of power one group moved out and another group moved in. There was no display of force, no fear of violence, no uncovering of plots. Officers of the retiring government met their successors with every possible courtesy and help in getting a fair start. Cheers and good wishes from people of all parties followed the outgoing leaders and greeted the newcomers. It was a good deal like changing the watch on a ship at sea.

And all this was simply a symbol of something greater in the nation itself. The reason for the change in personnel of government was not personal ambition, or political scheming, or armed force. The people of the country, by their votes on election day registered a decision. That decision was final. It was made after full and free discussion without any element of coercion. Alternative policies and leadership were presented to the electors and they made their choice. Under fixed constitutional forms this choice automatically establishes itself on March 4. The old government went on with no interruption to the business of the country.

Compare this with Russia or Germany. Russia got rid of its ruler by murdering him and his family and by usurpation of a proletarian dictator who achieved and retained his power by bloodshed, terrorism, confiscation. Germany exiled her ruler and scrapped his constitution. And both countries sit upon a smouldering volcano which at any moment may blow them to pieces.—Leslie's.

PERSONAL LIBERTY.

"Never in the eleven years that I have been a member of the Police Department have I seen the rank and file of the police so determined to enforce a particular law." So said Commissioner Enright of the New York police the other day. Henry Irving Dodge tells this story of a raw-boned Irish "cop" who was directing traffic at a certain crossing on the upper East Side. Opposite him was a saloon with a sign in the window, "On May 1 this place will open as a restaurant." Mr Dodge wanted to find out at first hand how such a man would feel about prohibition, so he crossed over to him and said, pointing to the saloon:

"It's a pity to drive these fellows out of business, isn't it?"

"He towered above me and I felt the withering scorn and contempt in his glance as he looked down at me.

"'Sir,' said he, 'I've been on duty in this neighborhood for many years and if you only knew the number of times I've been called into these houses to prevent murder by drink-crazed men who were beating their wives, smashing the furniture and throwing it out of the windows, and driving half-naked children into the snow because of the liquor they got in these saloons, you'd thank God they are putting them out of business. I say, "Thank God for prohibition."'

"After giving the signal for the resumption of traffic he turned to me again and said fiercely:

"'The government's been pretty free giving personal liberty to the "old man," but why * * * doesn't it protect the personal liberty of the children—that's what I want to know.'

"I never thought of it just that way before," said Mr. Dodge. "But now that I do think of it I realize there's a reason why the police of New York City are glad to enforce this law."—The Christian Work.

Many a complacent believer takes for granted that goodness and mercy is following him all the days of his life, when, if he would carefully inspect the way over which he has gone, he would discover that the devil has been tracking him every step of the way.—Exchange.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Third Round.

Pachuta, at Orange, Aug. 20, 21.
Waynesboro, Aug. 28.
Waynesboro ct., at Hiwanie, Aug. 29.

PAUL D. HARDIN, P. E.

Vicksburg Dist.—Third Round.

Vicksburg, Crawford St., 11 a.m., Aug. 21.
Vicksburg, Gibson Memorial, 8 p.m., Aug. 21.
Rocky Springs, at ——— Aug. 24.
Port Gibson, 5:30 p.m., Aug. 24.
Mayersville at, Fitler, Aug. 28.
Port Gibson, 11 a.m., Sept. 4.

J. R. JONES, P. E.

Newton Dist.—Third Round.

Raleigh, at Trinity, Aug. 20, 21.
Laurel, First Church, Aug. 28, a.m.; Aug. 29, 8 p.m.
Laurel, Kingston, Aug. 28, 3 p.m.
Laurel, West End, Aug. 28, 8 p.m.
Chunky, at ———, Sept. 3, 4.
Carthage, at Singleton Sept. 10, 11.

J. A. MOORE, P. E.

Jackson Dist.—Third Round.

Satartia, at Phoenix, Aug. 20, 21, 11 a.m.
Madison, at Pocahontas, Aug. 21, 8 p.m.; 22, 10 a.m.
Monterey, at Mt. Carmel, Aug. 27, 28, 11 a.m.
Brandon, at Pelahatchie, Aug. 28, 8 p.m.; 29, 10 a.m.
Camden, Aug. 31.
Mendenhall and D'Lo, at Bethany, Sept. 3, 4.

M. L. BURTON, P. E.

Brookhaven Dist.—Third Round.

McCalls ct., at Bethel, Aug. 26.
McComb, Centenary, Aug. 28, 29.
McComb, South and East, at Bethany, Aug. 28.
Bogue Chitto and Norfield, at Bogue Chitto, Sept. 4, 5.
Wesson ct., at Beauregard, Sept. 4.
Scotland ct., at Gallatia, Sept. 7.
Monticello ct., at Georgetown, Sept. Sept. 11, 12.
Bayou Pierre, at Sweet Water, Sept. 17, 18.
Hazlehurst, Sept. 18, 19.
Barlow ct., at Lebanon, Sept. 24, 25.

Please be ready to answer Questions 9, 10, 11 and 12.

H. M. ELLIS, P. E.

Seashore Dist.—Third Round.

Mentorum, at Pine Grove, Aug. 20, 21.
Logtown, at Westonian, Aug. 27, 28.
Picayune, Monday, 7:30 p.m., Aug. 29.
Poplarville, Tuesday, 9 a.m., Aug. 30.
Lumberton, Tuesday, 7:30 p.m., Aug. 30.
Coalville, at Coalville, Sept. 3, 4.
Pass Christian, 7:30 p.m., Sept. 4.
Gulfport, Wednesday, 7:30 p.m., Sept. 7.
Gulfport circuit, at Waveland, 7:30 p.m., Thursday, Sept. 8.
Dedicate Bethel Church on Coalville circuit, Sept 11.
Wiggins, 7:30 p.m., Sept. 11.
Biloxi, Wednesday, 7:30 p.m., Sept. 14.
Lyman, at Beulah, 11 a.m., Friday, Sept. 16.
Brooklyn, at Stillman, Sept. 17, 18.

Brethren, please see to it that Questions 9-12 are answered "In full." Let Question 9 include amount pledged for Educational Movement.

W. M. SULLIVAN, P. E.

Hattiesburg Dist.—Third Round.

Taylorsville and Mize, at Oakohay, Aug. 21, 11 a.m
Leakesville, at Winburn Chapel, Aug. 27, 28.
Lucedale, Aug. 28, 7:30 p.m.
Williamsburg, at Oakvale, Sept 4, 11 a.m.
New Augusta, at McLain, Sept. 16, 11 a.m.
Avera, at Piave, Sept. 18, 11 a.m., 7:30 p.m.
Heidelberg, at Philadelphia, Sept. 21, 11 a.m.
Eucutta, at Boyles Chapel, Sept. 22, 11 a.m.

W. W. GRAVES, P. E.

A REQUEST FOR PRAYER.

Oak Grove, La., Aug. 6, 1921.

C. W. Smith, physician, age 42, who has been practicing medicine here 13 years, was operated on November 29, 1920, for chronic ulcer in the bend of the leg due to a burn received in childhood. He had great pain, discomfort and worry over this operation that resulted in a nervous breakdown. After being in bed nearly four months he was able to be up again, but his leg was not satisfactory. After getting up from the operation he noticed that his heart was not functioning right, but he thought it was due to nervousness, tobacco or an irritated stomach, and he ignored the condition. The latter part of June he went to the Mayo Clinic, at Rochester, Minn., to see if any improvement could be made on his leg. After an examination, the physicians found that he had a very serious organic heart disease and immediately put him to bed in the hospital. He was put to bed on June 30, very much alramed over his condition He began to pray to God that he might not be worried over his condition and that he might be saved. On July 4 he was born of the Holy Spirit and made to rejoice. He was told by the physicians that he could not be cured. They put him on treatment and told him to stay in bed sixty days, for rest would do more good than treatment. He returned home and has been following instructions and sending up prayers. A few days after his return home, two ministers visited him, but neither one of them said anything about his soul. A few days after these visits he decided that when either one of these ministers returned he would be baptized. Neither one returned and about August 1 his pulse indicated to him that the worst might be coming and on August 3 he sent for a Methodist minister. About the time of the arrival of the minister, one of the doctor's long-time friends, a Baptist deacon, and an old lady, also a Baptist, who prayed for him since his first illness, and another friend arrived. The Methodist minister prayed and then baptized him, and then the Baptist deacon prayed with all his power, and the doctor prayed, and a great blessing came and he feels that every drop of that water was worth millions of gold. The people of the community have been so nice to administer comforts to the doctor during his afflicions and he was very much grieved and wept time after time during his first afflictions because he was fearful that he could never be able to serve his dear friends any more. God knows that the people of this community have been unusually interested in this man. Although his heart seems to be about like it was when he went to bed five weeks ago, he feels that God will raise him from his bed and that he can be able to bring souls to God. He wants the Christians to pray with faith and ask the Lord to continue filling him with his blessings and restore his health so he can take a brave stand for the Lord. He is getting great consolation out of Hebrews, chapter xi. His request is that all religious papers of all denominations please copy this letter.

MRS. JESSE JANUS.

The reason why we do not feel the power of evil is partly because we are not resisting it; we are sailing a good deal with the stream; and partly because it is like the pressure of the atmosphere; it presses equally in every direction; it is inside of us as well as outside, and the pressures seem to neutralize one another.—Selected.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Fourth Round.

Mooringsport, Sun., Sept. 4, a.m.
Oil City, Sun. Sept. 4, p.m.
Greenwood, Wed., Sept. 7.
Vivian, Sun., Sept. 11, a.m.
Trees City, Sun., Sept. 11, p.m.
Naborton and S. Mansfield, at S. Mansfield, Mon., Sept. 12.
Queensboro, Wed., Sept. 14, p.m.
Wesley circuit, at Wesley, Sun., Sept. 18, a.m.
Bayou La Chute, at Taylortown, Sun., Sept. 18, p.m.
Texas Avenue, Tues., Sept. 20, p.m.
Ida Circuit, at Hosston, Wed., Sept. 21.
Belcher circuit, at Gilliam, Thurs., Sept. 22.
Longstreet, Fri., Sept. 23.
Grand Cane, Sun., Sept. 25, a.m.
Cedar Grove (preaching), Sun., Sept. 25, p.m.
Springhill, Tues., Sept. 27, p.m.
Cotton Valley, Wed., Sept. 28.
Gibsland, Sun., Oct. 2, a.m.
Homer, Oct. 2, p.m.
First Church, Fri., Oct. 4, p.m. (Conference.)
Coushatta, Wed., Oct. 5, p.m.
First Church, Sun., Oct. 9, a.m. (preaching.)
Doyline, Sun., Oct. 9, p.m.
Mansfield, Mon., Oct. 10, p.m.
Logansport, Wed., Oct. 12, p.m.
Sibley circuit, at Minden, Thurs., Oct. 13, 2 p.m. (Conference. At Avergreen, Sun., Oct. 23, a.m. (preaching.)
Minden, Thurs., Oct. 13, p.m.
Pelican, Sun., Oct. 16, a.m.
Haynesville, Tues., Oct. 18.
Athens, Wed., Oct. 19.
Castor, Sat., Oct. 22.
Arcadia, Sun., Oct. 23, p.m.
Noel Memorial, Mon., Oct. 24, p.m.
Bossier City, Tues., Oct. 25, p.m.
Plain Dealing, Wed., Oct. 26.
Ringgold, Fri., Oct. 28.
Bienville, Sun., Oct. 30.
Cedar Grove, Thurs., Nov. 3, p.m.
Texas Avenue, Sun., Nov. 6, a.m.

R. H. WYNN, P. E.

Baton Rouge Dist.—Fourth Round.

Ponchatoula, Aug. 28, a.m.
Hammond, Aug. 28, p.m.
Jackson, at Jackson, Sept. 4, a.m.
Clinton, at Clinton, Sept. 4, p.m.
Baton Rouge, First Church, Sept. 11, a.m.
Baton Rouge, Istrouma, Sept. 11, p.m.
Baker, at Blackwater, Sept. 17, 18, a.m.
Zachary, at Zachary, Sept. 18, a.m.
Gonzales, at New River, Sept. 25, a.m.
Baton Rouge, Keener Memorial, Sept. 25, 26, p.m.
Greensburg, at Days, Oct. 2, a.m.
Kentwood, at Tangipatoa, Oct. 2, p.m.
Pine Grove, at Pipkins, Oct. 9, a.m. and p.m.
Amite, Oct. 15, p.m. and 16, a.m.
Natalbany, at Wesley, Oct. 16, 3 p.m.
Springfield, at James Chapel, Oct. 19, a.m.
Denham Springs, at Denham Springs, Oct. 19, p.m.
Franklinton circuit, at Fisher, Oct. 23, a.m.
Franklinton station, Oct. 23, p.m.
Olive Branch, at ———, Oct. 30, a.m. and p.m.
St. Francisville, at ———, Nov. 6, a.m.

J. W. LEE, P. E.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 34. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 2368.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 25, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

GROWING IN GRACE.

If the world continues to grow better, the people in it must grow better; and the people must become better individually that they may become better collectively. The possibility of growing in grace makes the Christian life a center from which constantly enlarging influences may flow for the betterment of mankind. A static religious experience has little power to mould a man's life into the right pattern with the passing of the years, and still less to impress the community with the value of the Christian life. All men begin life as babes physically—but it would be a strange world if there were no grown-up people in it. A church composed only of "babes in Christ" is a pretty weak organization. All natural laws may not operate in the spiritual life, but the law of growth does. We are either better than we were this time last year—or not as good. Exercise in the Christian life necessarily adds to strength of Christian character.

RELIGION IN OUR SCHOOLS.

As one result of the Christian Education Movement, there should be in all our schools henceforth a positive emphasis upon the urgent importance of the forming of Christian character. If our church schools stop at teaching the arts and sciences as other schools teach them, they have failed to justify their ostablishment and maintenance. It is exactly for the doing of what other schools are not able to do that our church schools have come into existence. We want our sons and daughters instructed in the things that make for eternal life, as well as in the things that make for success in this life, and it is for this that we send them to schools that are under the control of religious denominations. This position needs no defense, and it should call forth no apology. It should be distinctly understood that the young men and young women who attend the institutions of the church will have thrown around them all the influences that can possibly be brought to bear to cause them to accept Christ as their Savior, and to make them active in the performance of the duties that go with the Christian profession. The establishment of chairs of Bible and religious education in our schools ought to mean that not a single student who attends them will be able to go through one year without being brought face to face with the momentous issue of his own personal relationship to God. We want our schools to turn out educated CHRISTIAN men and women.

A POOR KIND OF FAITH.

We read recently that a preacher of the "Holy Roller" sect, in order to prove the efficacy of faith in preventing injury to the "faithful," allowed a moccasin to bite him on the hand, maintaining that his life would not be endangered. This was not faith, but fanaticism. Even if no serious results followed the foolish experiment, it would not prove the deluded man's contention, for many a person has recovered from a snake bite when the element of faith was not involved at all. Religion without faith is a mighty poor kind of religion, but faith without sense is beyond the requirements of real religion. We hope the snake-bitten man did not die—but if he did, he was wholly responsible for his own death. Some fools may be good men—but they are hard on Providence.

CONSTRUCTIVE PREACHING.

It is much harder to build up than it is to tear down, but the building up is the much more important process. Sometimes the tearing down has to take place in order that the building may be done, but it is only to clear the site to make way for a better structure. If preaching does sometimes have to be destructive, it should always have in view the larger and better work. It is easy to pick out the flaws of humanity and deliver tirades against the weaknesses flesh is heir to; but it is more largely productive of good to encourage the deep-seated longing in every human heart for that which is good, and strengthen the lofty aspirations for the things that are high and holy, and re-enforce the good resolutions that all men make at some time or other in their lives. One of the most striking passages in the New Testament is the one containing the injunction to "add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity"—a process of building up which ultimately results in the erection of that spiritual house, acceptable to God by Jesus Christ. This implies the positive note in preaching, which too often is lacking. If we do have to tear down once in awhile, that should not be the main business of our lives.

WHAT AN OLD MAN CAN DO.

That men pass the "dead-line" at sixty years of age is a fallacy that still persists in some quarters. To those who may be inclined to believe there is "something in it," we commend the following, from the Christian Guardian: "For a man well past his eightieth year, in the midst of a life of unusual activities and services in many fields, to publish a work of two large volumes running to over one thousand pages, a work that demanded the most painstaking and exacting study, and that is sure to prove for many years to come an authority on the subject with which it deals, is certainly a great and unusual achievement. That Viscount Bryce has done this very thing, every one, we think, will admit who has read his book, 'Modern Democracies,' just published by the Macmillan Company. And every one who has read it will gratefully acknowledge, too, that they have never read more limpid English than it reveals, or found a book, no matter what its theme, more readable or more interesting. This great Englishman, notwithstanding the calendar, seems in the very heyday of his strength and virility. The thought of what he has done should stir and stimulate us all."

NOT ALL BAD.

If one should form an opinion of the moral character of people generally by the daily record of crime in the newspapers, one might reach the conclusion that the whole world is headed toward destruction. The situation is bad enough, we confess, but it is not altogether bad. Where there is one criminal, there are scores of men and women who respect the law; where there is one tragedy of a wrecked home, there are thousands of homes that are the very gateways to heaven; where there is one professing Christian who has fallen back into the ways of the world, there are multitudes of godly men and women who, quietly, humbly, faithfully, are pressing forward in the path of duty. While many dangers menace the world, the mercies of God are manifold, and his arm is still stretched out, mighty to save. We are glad to believe that the world is better to-day than it has ever been before—and we believe it is getting better all the time.

A LITTLE HIGH.

A woman put $50 in a shoe for safe-keeping, and hid the shoe, but a trash collector found both and appropriated the money to his own uses. It is not unusual hereabouts for people to invest $15 or $20 in a pair of shoes—judging by the price tags in the store windows—but $50 for one is pretty high. We do not think much of shoes as savings banks.

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RESPONSIBILITY OF THE CHURCH IN INDUSTRY—LABOR SUNDAY MESSAGE, SEPTEMBER 4, 1921—COMMISSION ON THE CHURCH AND SOCIAL SERVICE, FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

The message for this Labor Sunday is set against a background of suffering and confusion. The land is filled with unemployment. Possibly one-fourth of the population are straitened and anxious. Thousands of employers are holding their industries together merely from day to day. Labor is fighting for the fundamental right of collective action, and fighting at a serious disadvantage. The freedom of the ministry to proclaim a social gospel and to apply it according to their own honest convictions is sharply challenged. Even the common right of citizens to freedom of speech and assembly in many communities is at stake.

In such a troubled time as this it would be easy for the church to hold aloof from industrial questions. To confine itself to simpler tasks would seem the path of prudence. The summons, however, is not to the easy way but to the way of duty. Concerning the relations of men to each other in the economic and industrial realm, as well as in the other areas of life, the church must seek to discover and to proclaim the mind of Christ. To do so calls us, indeed, to humility and to prayer, but also to courage and to faith.

When the pulpit speaks on human relations in industry it is not undertaking to advise the engineer or manager about the technique of management or machine processes. It is simply trying to apply its Gospel to the relationships between men in the working world. It cannot be too strongly asserted that the preacher has a specialty as well as the engineer. Machinery, buying, selling, finance—these are matters of which he has only incidental knowledge. But the relation of persons to one another is always a moral and religious question and so is inevitably in the preacher's field.

The immediate and compelling consideration for the church is always its divine commission to win men and women to personal discipleship to Christ. But a redeemed life is one redeemed in all its aspects and relationships. The economic and industrial factors that condition the lives of men and women and help to make them what they become are, therefore, as much a concern of the church as any other phase of their moral environment. An industrial practice that cramps and devitalizes human beings in body or in spirit is as much a foe of religion as is the liquor traffic. The church cannot ignore the one any more than it can ignore the other.

Not only so, but the charter of the church, received directly from its Leader, requires that it proclaim the Gospel of the Kingdom. Jesus said of this Kingdom that it is like leaven hidden in meal—it works until "the whole lump" is leavened. There are no areas of life which Jesus excluded from the ultimate operation of the law of the Kingdom. A Gospel that is susceptible of only partial application is not a Gospel which can save the world. A church which is content to recognize limits to the proclamation of its message is a defeated church.

Christian Principles to be Applied to Industry.

There are at least three fundamental principles in the teachings of Jesus that the church must apply to industry. Unless we can learn to conduct industry according to these basic principles, the Kingdom of God cannot prevail in the modern industrial world.

1. Men are to Live as Brothers.

That God is our common Father and that men are therefore to live together as brothers is the very foundation of Jesus' message. To the more simple social and business relationships the application of this teaching is at once apparent. The storekeeper and his clerk, the farmer and his hired man, the mistress and her maid, find no obstacle outside their own wills to the maintenance of Christian relationships. But between several hundred absentee stockholders on the one hand and several thousand wage earners on the other, relations are so impersonal and distant that the responsibilities which brotherhood implies are more difficult to grasp and are too seldom regarded with seriousness. In the administration of a large industry policies are frequently inaugurated which would not have been determined upon if their full human consequences could have been instantly visualized. The investors in an industry expect its managers, first and principally, to produce profits. The directors scrutinize the records but rarely visit the workshops. In consequence men and material are lumped together as commodities, labor is bought in the market like goods, and the personal equation is lost in a mechanical system.

Democratic relationships in large scale industry do not necessarily presuppose a restoration of the early intimacy between employer and employe. Such intimacy is impossible in large plants, and where it actually obtains it is by no means a guarantee of a square deal. Democracy requires rather that every individual shall have his point of view represented and shall have opportunity effectively to register his will. What really matters is that the life interests of the workers should be the first consideration; not that they should be called by their first names. But where there can be added relationships of personal friendship between employer and employe, the human possibilities of the situation are greatly increased. Significant in this connection is the fact, not widely realized, that according to the most recent available figures more than one-third of the factory workers in America are still employed in plants having fewer than one hundred employes. The employers of these small groups of workers have superior advantages, too little utilized, for the promotion of fellowship.

In an industrial age there can be no real brotherhood of man unless there is a brotherhood in industry. Mr. John D. Rockefeller, Jr., has put the matter well: "Surely it is not consistent for us as Americans to demand democracy in government and practice autocracy in industry." Of similar import is the recent statement of one of our foremost labor leaders that to political citizenship must now be added industrial citizenship. Political democracy leads to industrial democracy because a nation trained in school and church and State to democratic relationships, will inevitably carry these same principles into industry. The growing sense of manhood and responsibility in the workers tends in the same direction. There can no longer be satisfactory relationships under an autocratic shop rule, any more than in an autocratic State. Arbitrary control leads to class war, which is as contrary to Christian principles as any other war.

Democracy in industry must be realized progressively and is being steadily approached to-day in an increasing number of industrial establishments. Recognition of the ideal commits no one to any particular social theory or program. Collective bargaining with labor unions is an expression of the democratic ideal; so also are some of the various forms of labor representation in shop councils. There are also democratic forms of co-operation by which labor relations within a plant are handled as in a town meeting, or a family circle. It is quite possible to develop such forms of association, without prejudice to those vital interests of labor which are conserved by its own regular forms of organization, and to secure a real partnership between employer and employes. Such a partnership may go to any length in democratic procedure that those concerned may desire it to go.

2. A Human Life is of Immeasurable Value.

Jesus taught the immeasurable value of a human life. Once born into the world all society is obligated to see that it has a chance. Modern high-speed machinery is dangerous even with the best of safety devices. Although we have deeply mourned the loss of the 48,000 American men who were killed in the great war, we have given little thought to the fact that during the same period of nineteen months, American industries claimed 35,000 victims. This fearful rate of destruction still continues. With all the impetus to protection of life given by the workmen's compensation and industrial safety movements, the dangers of modern machine processes still show that too low a value is placed upon the life and health of human beings.

But the crippling of the body is not the only price paid by human lives. Crowded living quarters reduce physique, and low wages increase infant mortality. The wage earner is subject to hazards from which the salaried and professional classes are secure. Children born in industrial districts are deprived of opportunities that should be inalienable in a Christian society; a predestination as real as any theology ever taught governs their future. Low wage scales and unemployment have the effect upon the lower paid workers of thrusting millions down to the poverty line and an accident precipitates them into destitution. Unless the man is lifted above the machine, the life that Jesus considered of more value than the whole material world is sacrificed. In order that the family of the laboring man may have fair opportunity, not only must life be safeguarded, but wages must be sufficient to guarantee a higher standard of living for the workers and to justify their aspiration to a larger life. There can be no doubt that our working people should receive a relatively larger share of the product of industry.

Since prices began to recede we have heard much concerning excessive wage demands. Without doubt wages in certain occupations have been out of proportion to those paid in the less skilled and less well organized trades. But throughout the entire period of war prices large groups of wage earners have been compelled by inadequate wages to live at a low standard. Not only so, but even the wartime wages of highly skilled labor, whether of hand or brain, can be considered disproportionately high only when it is forgotten that in the production of all our wealth labor bears the most irksome burden, takes the heaviest risks and suffers the gravest insecurity.

3. Service is the Christian Motive.

Of course business cannot be run without an adequate financial return. The services of physicians, teachers and even of ministers, require compensation. But the primary motive in these professions is asumed to be service. A Christian society will try to put business under the same motive; it will purge itself of all ruinous competition and substitute for it a co-operation that preserves initiative and all the stimulus of competitive enterprise without its war-like methods. The Kingdom of God is builded through service and sacrifice; it cannot be builded out of selfishness and with the motive of profit dominating, nor can it ever be builded apart from the daily activities of men.

And the motive of service is not only entirely practicable but it is the only salvation of business itself. The service motive will bring a spirit into industry that will minimize strife and selfishness and magnify fraternity and goodwill. It will inspire production and tend to eliminate waste. With the profit motive controlling both employer and employe, each seeks to exploit the other, each looks upon the other with suspicion, friction grows

between them instead of confidence, and industry assumes the aspect of war broken only by periods of truce. The operation of the profit motive defeats the practical purpose of industry—continuous, efficient production. If the service motive can be made mutual, employer and employe will learn to work together in mutual goodwill and the wastage of strife will be turned into mutual advantage.

The Golden Rule is the classic expression of all these ideas and of the spirit in which alone they can ever be made real. Without that spirit the most carefully devised system of organized relationships will be ineffective. The Golden Rule means the comprehension of another's point of view, and the doing as one would be done by. It is a rule to be observed day by day, especially as new situations arise, and to be used equally by manager and men. These Christian principles are as binding upon one group in industry as upon the other; and only in so far as they are recognized can industry achieve permanence and security. They will be found at last to underlie the social structure as the laws of chemistry and physics underlie the phenomena of the material world.

The Church as a Teacher of Right Industrial Relations.

The right of the church to speak on human relationships in industry has been challenged by some representatives of employers, although upheld by many others. It is objected that ministers know nothing about industrial processes, and, therefore, are not competent to speak upon the relations of employer and employe. This is a challenge which the church must meet by a full understanding and a clear statement of its relation to industry.

Even in the absence of demonstrations in familiar fact, the church and its ministry would not lack a sufficient warrant for the proclamation of the Gospel with respect to industry. The church is commissioned to bear testimony to the truth as it is in Christ. The responsibility for making the world of business and industry conform to Christian requirements rests upon those leaders of business and industry who profess to be Christian men.

But the church is not advocating an untried experiment. Abundant demonstrations are at hand that every sincere approach to the applications of the Golden Rule in the world of work has made not only for stability by putting co-operation in place of competitive strife, but for lower costs and a better product. Illustrations of this principle in many types of industry are now at hand. The ideal has nowhere been attained, but the soundness of the principle is no longer open to question.

Clearly the function of the church is not to manage industry, or to teach either employers or workers how to manage it, but to interpret these Christian principles and to mediate the Christian spirit. To do this effectively, its teachers, and especially its ministers, need to have direct knowledge of industrial conditions. They need to be sufficiently familiar with industrial processes and procedure so that they can illustrate and make clear what these principles mean in industrial relations and in the conduct of business. The pastor must understand the point of view of both the employer and the worker, so as to know the difficulties and responsibilities of each. This requires frequent visits to factories and to the homes of the workers and intensive study of specific problems. Else he may know the Gospel, and still be like a physician who is well trained in materia medica and yet who, because not trained in diagnosis, fails to heal. The need of the church to-day is for men skilled in the diagnosis of moral ills that the Gospel may be more adequately applied to human needs.

But the church has also the possibility of teaching through its laymen, including employers and leaders of labor who have the Christian spirit and who are working conscientiously at the problem of Christian relationships. These men know the problems of management as the ministers do not and are competent to speak upon them in their technical aspects. The church can use them appropriately and with great effect in explaining what Christian principles mean and how they actually operate in industry. The application of these Christian principles rests finally with the laity—with employers, managers and leaders of labor—and upon their spirit and faithfulness depend the future of our industrial life.

The church must therefore assert and maintain the authority of Christian teaching with reference to the industrial order, and its own right and duty as interpreter of Christian motives and ideals. Let the church gird itself with humility for this great new task. Let it work by faith, for the difficulties are insurmountable unless one believes in the presence and power of God.

Let the church keep also the comprehensive social point of view. It is not and cannot be partisan. It is, or should be, the shepherd of all; rich and poor, radical and conservative, employer and employed. Class distinction or conflicting selfish interests have no permanent place in the Kingdom of God. The church may find itself, in the defense of right relations, temporarily supporting the claims of a particular individual or group, but it is not, and cannot be partisan. Its platform is the Sermon on the Mount. Its function is to promote goodwill and to secure that social justice without which goodwill is impossible. Others will propagate self-interest, hatred and class struggle; it is for the church to work in the Master's spirit and to give itself to the coming of His Kingdom of brotherhood upon the earth.

A VISION AND A PROBLEM.

By Rev. H. Walter Featherstun, D.D.

I.

One morning at a six o'clock service in Main Street Church, Hattiesburg, I saw one hundred and fifty fine young men and women from the Epworth Leagues of the Mississippi Conference come forward and enlist for life service. They came under no undue pressure, assured by the leader of the meeting that such enlistment might mean lifelong service as a missionary in Africa, or China, or Mexico, or the mountains, or some severe home field. They came deliberately, quietly, with strong purpose and undaunted faith. I was thrilled beyond expression. It was a vision I had dreamed of, but hardly hoped to see. We had at this Conference League gathering three accepted missionary candidates soon to sail for Africa, our Epworth League's mission field, for which we had pledged from the Leagues of our Conference $3,600, nearly or quite twice the amount we had been asked to raise. All of this made for me a vision splendid.

Upon inquiry I learned from the very accurate President of the Conference, who had held that position for nearly twenty years, that these one hundred and fifty enrolled at Hattiesburg must be added to at least three hundred who had been enrolled at Vicksburg and Laurel in 1920 and 1919, making four hundred and fifty, to which must be added sundry groups enrolled at District League conferences and other meetings, making a total enrollment of about six hundred. That out of a Conference League membership of three thousand there should be six hundred enrolled for life service makes the vision still more splendid. Surely the Epworth League is great.

A problem looms large: how are these six hundred splendid young volunteers for life service to be trained for this life service? **They must be trained!** It would be worse than disloyalty to deny or doubt this. **They must be trained. How?** Three months after our Methodist schools had begun their work last fall, the following statement was sent out from our educational headquarters:

"Hundreds, even thousands, of Methodist boys and girls knocked at the doors of the schools and colleges of the church this year and found those doors closed against them—no room. They were turned away by their own church, to go back to their homes and be denied the benefits of college training, or else to seek the schools of other denominations or purely secular institutions. Reports have been received from fifty-five institutions, and only twenty-four of the number have been able to receive all applicants."

Other denominations, if it were wise to have them try to do this work, are [illegible] to the task as are our own. Some institutions are utterly incapable to fit men for the ministry and men and women for our mission [illegible]. This statement needs no proving. What are we to do?

The conditions revealed by its message from our educational headquarters are entirely new to us. What would happen if half a thousand boys and girls additional to last year's numbers should apply next month for admission to our schools and colleges of the Mississippi Conference? Would they be received? Could they? Is there room?

We will resume this inquiry [illegible].

IF UNEMPLOYED

Keep up your courage. Clouds will pass away. Business depression cannot last forever. Take your troubles to the Lord in prayer.

Hunt for work. A job may not "turn up" without your turning something over. Seek for a different sort of employment, if your regular kind is not to be secured. Do work you never dreamed of doing. A little income is better than being reduced to beggary or idleness.

Keep busy at something. There is work to be done around the home premises: repairing, painting, cleaning, gardening. Make the place shine. When other work is found, then you will have a nice home to live in.

Study and read along your chosen line. Books can be borrowed from public libraries or from friends. Be determined that when you go back to your old job you will be better equipped for service. A raise in salary may be the result, and your past unemployment period will thus show a financial return.

Leave off all luxuries. Many things may be all right as long as the money keeps coming in, but when the pay envelop ceases to make the rounds, these items must be clipped off from the budget. Articles purchased on the installment plan had better be surrendered and settlement made before more money is lost on them. Luxuries which become "white elephants" in upkeep should be sold. Put off all hired help and do the work yourself; walk instead of hiring a street car; wash, instead of sending things to laundry or washerwoman; bake instead of buying high priced goods; sew instead of passing out money for ready-made garments.

Borrow, if you must, from one source. Pay cash to all others. Maintain your general credit by meeting bills promptly. Groceries and other articles purchased on time are generally higher than if bought at cash stores. Do not become a slave to every tradesman, but limit your borrowing to a Morris Plan bank or some private individual.

Maintain your religious life. Keep going to church, even if your old clothes have to be cleaned, patched, pressed over and over again. "Man shall not live by bread alone," and the soul can get its spiritual food anyway. Hunt up somebody else who is in worse condition than yourself, and lend a helping hand. Tithers will continue to give a tenth of their scanty income, because they believe in the primal importance of keeping up religious devotion, and the tenth is the Lord's. God's promises will not be long in fulfillment, the windows of heaven soon being opened.—Exchange.

It is written, "To serve God and live to Him is easy to him who doeth it." Truly it is so to him who doeth it for love, but it is hard and wearisome to him who doeth it for hire. But God rejoiceth more over one man who truly loveth, than over a thousand hirelings.—Theologia Germanica.

Happiness is a roadside flower growing on the highways of usefulness; plucked, it shall wither in thy hand; passed by, it is fragrance to thy spirit. Trample the thyme beneath thy feet: be useful, be happy.—Tupper.

THE NEW COUNTRY MINISTRY.

By Charles M. McConnell.

One Sunday afternoon in Texas, we went out in a rich cotton-raising community. The services were to be held in a schoolhouse because the church was abandoned. The floor was full of holes, the plaster was off, and the leaves of the Book were scattered over the floor. The minister, who was coming thirty-five miles once a month, said: "When I came here a month ago, I found an owl sitting wide-eyed on the pulpit. I wrung his neck and took him to town and had him stuffed, and put in a museum and marked him thus: 'The last occupant of the ——— pulpit.'"

A dozen years ago the country ministry was regarded merely as a stepping-stone to a city pulpit or an apprenticeship. When I graduated from the theological school, a district superintendent offered me a small city church or a village church, with the advice that I take the village church and come into the city on better terms later if I could make a record in the country. In all my years of preparation I did not hear a single address, or one presentation of the opportunity of the country. There was not at that time—only twelve years ago—a single course on rural problems offered in the school of theology.

The change is apparent. The country ministry now affords a great opportunity as a life work. It is indeed a new profession and a special preparation is required. In every theological school worthy of the name there are courses for rural preachers. In twenty-five schools and colleges there are rural life leaders, teaching and supervising rural preachers in the schools and in the colleges. In addition to this, the Board of Home Missions and Church Extension of the Methodist Episcopal Church is training preachers in short courses in three weeks of summer school. A new type of leadership is gradually being developed and a new profession has arisen. In some instances the story reads like a romance and the results are in many cases unbelievable. We are in the midst of a great movement which will mean a new rural civilization in America and in the world.

While much might be said about the rise of this new rural church, and an ever-increasing number of successful rural churches could be catalogued, the summit of the hill has not yet been reached. The majority of rural preachers are yet untrained for the task of the new day and only a few rural churches have earned the right to lead. The rank and file of the rural preachers of the United States are underpaid and discouraged. The average country church is purely individualistic, isolated, poorly equipped and backward looking. The surface has scarcely been scratched.

The country ministry is to-day more promising than ever before. It is a ministry of which none need ever be ashamed and one that offers an opportunity to reach the limit of service.

Suppose we consider the most traditional form of service—preaching, pastoral work, and church admistration. We can, for the moment, make it as traditional as we please and satisfy the most conservative and make the evangelistic aim of soul saving our goal. We call attention to the task here involved.

The Country Pulpit Is No Place to Rest.

Are you called to preach? If you are, you will not scorn to preach to a handful of farmers on a rainy Sunday, who have driven five miles over muddy roads to hear you. There will not be an eager, expectant throng hanging upon your every word, as you are thrilled by the crowd to do your best. On the other hand, do not seek the country pulpit for a rest, or let down in your efforts to preach. If so, a rude awakening will be yours, and well deserved.

Who preached the Sermon on the Mount? Where was it delivered? Once a Man spoke so convincingly in a garden that His treacherous assailants who tried to take Him with stones and sticks, fell back and reported later that "never man so spake." Jesus Christ preached to men on the mountain side, by the quiet seaside, to groups sitting on the shore, or off-shore in little fishing boats. He preached about and to sowers, who went forth to sow and men who planted vineyards; to the woman at the well—not on the public square, but in a quiet country nook. He spoke the age-long words of comfort and advice to go and sin no more. It was Jesus who said, "I am the true vine. My Father is the husbandman." It might be well for all who aspire to be great preachers to consider the simple, rustic language of our Lord. His theme, well fitted to His hearers, and the congregation whom He taught in synagogues and on the mountain sides and shores of the Galilean lakes. Yes, there is an opportunity to preach to farmer folk, which only Jesus has fully equaled by His preaching.

Where Pastoral Calling is Real Business.

Pastoral calling is a nightmare to some preachers. In fact, the distressing thing about any nightmare is its unreality. It is unreality and mechanical service which distresses the pastor in his calling. Just to make a professional call to satisfy the vanity of some neglected saint whose calling and election is not sure until her beloved pastor has paid her an expected visit, for which she has already paid, seems a waste of time and energy. No doubt it is. In the country this may be made a means of grace. Isolation has not been overcome and human contacts are rare and infrequent. To give your personality to the lonely housewife, the aspiring youth, the shy and retiring children, the sick and afflicted, the shut-in, the bereft, the healthy saints and the robust sinners—all in the spirit of Him who came, not to be ministered unto, but to minister—is a privilege that angels envy the real pastor. Of course, we need not run around over the community aimlessly keeping busy making calls. We are, however, not expected to wait until we are called in the way that doctors are summoned in times of sickness. Every home in the community is open to us, and we have a standing opportunity to serve.

In a country cummunity there are abundant resources for the organization of a church, but it must be discovered and trained for leadership. It was an evidence of genius in our Lord when He chose a dozen humble fishermen, farmers and artisans, and trained them for Kingdom building. In a small country parish the pastor has need of rare tact and diplomacy. Life is transparent, and the contacts are close and intimate. The neighbors are conscious of the faults of human nature, and it is not always that the best leaders can be selected. In the face of all the hindrances that may be mentioned, it is possible to organize a rural church into a closely knit, loyal, forward-looking institution, which is truly the "Bride of Christ."

Personality Looms Large.

We pass to a consideration of some of the less traditional opportunities of the rural ministry. In the country, personality looms large and has a penetrating power. Life is lived in open and easy access to all. He who runs may read the way of life of all. In all of this we should not forget that the influence of a life of outstanding goodness and worth is of priceless value in any community. This is the personal opportunity of the country minister. Can we afford the luxury of ten per cent ministers where influence reaches so far and deep? To enrich the life of a country community with a vigorous, cultural and unselfish personality is an opportunity and a challenge. For this great service, men must come prepared by the discipline and experiences of life. It is no place for selfish souls steeped in ignorance, who wait for an opportunity to escape.

There is an opportunity for religious education open to the country preacher which is unparalleled. The State and home have committed this task to the church. A careful study of the facts will show that the church has not yet taken this task seriously, and it remains for the preacher to lead in its accomplishment. Too many times the large circuits have made it impossible for the preacher even to attend the Sunday school, much less direct its activities in an intelligent way. But there is no field in which the preacher can invest his energy that will yield greater returns.

In all the varied interests of human life the spiritual life ranks first. We would not level this interest to the plane of the average or commonplace. It is with the care of the spiritual interests of the individual and community that the preacher is most concerned. To no other person in the community in like degree has this task been committed. The soul of the individual is eternal and likewise the preacher deals with eternal influences. Those who are tempted to treat lightly the opportunity of the ministry might do well to consider this fact. There are many worthy professions in which the motive of service may operate.

It may even be granted that the ministry may be so much set apart that it loses contact with life. All of this may be conceded and yet the opportunity of the ministry remains unquestioned. The life of the farmer is more than meat and drink and raiment—it is spiritual. The deepest and most precious interests of life are intrusted to the minister. If these interests are overlooked, the minister has failed in his essential mission and ministry.

The Farmer in the Industrial Conflict.

Theology was the storm center in the country a generation ago. Country churches were built to defend and spread certain doctrines. Preachers were carefully examined as to their doctrine and orthodoxy was essential. This is still the main issue in the back alleys, isolated neighborhoods and belated sections of the country. One might still get himself stoned as a theological prophet, but it would have to be a studied effort. The new storm center is sociology and the prophets are assembling from the vineyards of Naboth while the stone-throwers are blasting rock in preparation for the onslaught. The fight is on, O Christian soldier. It all comes about by taking Christ seriously when he prayed, "Thy Kingdom come, Thy will be done, on earth as it is in heaven." As long as heaven is confined to the back side of the clouds and is a place of eternal rest to reach when the sun goeth down after a long day in the harvest field, the average farmer is willing to go. This thing of bringing the Kingdom to earth is something different. The old disputes over Calvinism and baptism and the second blessing will look like a peace conference in comparison with the new wars over property, the rights of the individual, and the Christianization of the present social order. Open shop, collective bargaining, the eight-hour day, the right to strike, mean no more to the farmer than theater-going, card-playing and dancing. These new industrial phrases are new words, but so far they are mostly words to the farmers. The mistake now being made is that of counting the farmer out of this great industrial struggle. He is involved in the present social order. The fact that the words now used in the industrial conflict are meaningless to the average farmer does not mean that this great social movement does not concern him. Every farmer in the world is involved in it.

Social Preaching.

We do not here wish to discuss the meaning of the Kingdom of God in the country, but we do insist that the country preacher faces the opportunity of the ages in defining this Kingdom and leading the farmers into it. When the Farm Bureau, through its amazing and powerful organization, lines up against the organized industries which have hitherto handled the produce of the farm and supplied the farmer with the necessities of life which he does not raise, we shall need some clear-thinking, courageous preachers in the country. A sermon on theatre-going will be easier to preach to farmers than one on the kind of worldliness that buries the soul in the soil of the farm. The gold-paved streets which do not increase taxes will be more easily discussed than brick pavements across the farm, which cost money. "Thou shalt not steal" can with safety be applied to mail robbers who steal the milk checks of the farmers, but it will smack of sovietism to preach about stealing the fertility of the soil from the unborn generations, or stealing the chance to learn from children, by voting against better schools. All this is involved in the Kingdom of God.

The chance to enter the fight for the great social

and human principles of Jesus Christ in the country is one that awaits the twice-born, trained theological sociologists who dare pray rather than recite the Lord's Prayer on Sunday and labor to help answer it every day of the week in the towns, villages, hamlets and quiet country sides of the world. This is the opportunity of the new country minister.—The Christian Advocate (New York).

SAFETY SIGNALS.

By Rev. S. J. Davies.

I have just returned home, a few days since, from the Missionary Conference held at Lake Junaluska: It was all very interesting, this bringing together workers and leaders. Some fine addresses were made, others prosaic, encyclopedic, containing more information than inspiration. The people I met were cordial, genial, the highest type of good, plain, cultured Southern folks—the best in the world. The scenery is all there—cloud-capped mountains, sun-kissed palaces of misty draperies, emerald-clad valleys through which turbulent, hurrying streams sing and shine. In fact all the rivers and creeks are in a dreadful hurry in that country. The French Broad River and valley between Knoxville and Ashville is the fairest thing I saw on my journey. Sloping meadow lands, green with lush grasses whereon browsed cattle whose appearance delights the herdsman's vision; acres of tasselled corn on hill and dale; orchards, and homes, vine-wreathed. Let him who will, sing the glory of the mountains; I simply love the long, wide stretches of valley lands.

Lake Junaluska itself is a rather small, tame affair as lakes go. It might be dropped in the middle of a Louisiana lake, and forgotten overnight. The dam over which its imprisoned waters rush in their descent forms a spraying fall of some eighteen or twenty feet. A small gas launch crosses the lake at intervals and also circles about its expanse as occasion requires.

It rained by day and poured at night while I remained—none of your little dinky showers, but those cloud-capped mountains doffed their headgear and they were water-filled. About half the time they were refilling their reservoirs, then deluging the slopes and valleys thereafter. There is much to be seen and heard; altogether, a visit to these heights will repay one.

* * *

I am thinking and still thinking. It has almost become an obsession with me. A great line of interrogation points is lining up in my mind. Why will men whom God has called to preach the everlasting gospel spend their time and waste opportune privileges in talking about things that are not lasting? Now I like to think concerning the great questions of the day, social, economic, civic, but when I attend church I want to hear, I expect to hear, by all the arguments I should hear a gospel sermon. Newspapers, magazines, in fact all the vast horde of constantly accumulating publications, are all filled with current topics. On Sunday give me the theme of all themes, and for a while let banks, governments, Irishmen, Turks, Japs, etc., etc., have a rest. They surely need it. Now I am not quite as errant as a certain one-time friend of mine who, when urged to consider the great question of saving his soul and to read his Bible, cried out in defense, "What do I care what the Philistines said to St. Paul?" But I do want to hear our preachers preach, preach, deliver their messages as ambassadors of the Kingly Christ and quit talking about anything else. It is big enough, broad enough, deep enough for any man's thought and attention.

Grand Cane, La.

MONROE-RUSTON DISTRICT NOTES.

Dear Dr. Carley: I have made the round of third quarterly conferences and I want to say a word about the pastors and people. There are good things that I could say about each pastor and each charge, but I shall not take your space for details just now, but say in a general way, the pastors are doing heroic work and the people are co-operating with them on their way to victory. They report fine revivals. One church in a circuit of four churches reported more than one hundred additions. They report their Sunday schools doing fine work, Epworth Leagues in fine condition, and congregations increasing. While finances are somewhat behind, they have kept up better than any one could have hoped at the first of the year. I have in two or three quarterly conferences read a little clipping I cut out of the Literary Digest, which reads as follows: "It seems strange that a nation capable of licking Germany should lie on its back and howl in the face of a little business depression." It was a unanimous decision that they would not lie on their backs and howl, but instead adopt as their slogan, "We can and we will."

While it's less than three months to the Annual Conference, I confidently believe that these noble men will do their part. I believe that they feel the responsibility as men selected to look after the financial part of the church and they are not going to let the church suffer nor the preacher and his family need when their efforts can prevent it. They love the church and will do their part well.

We also discussed the tenth question in our quarterly conferences. We all agree that you are giving us a good paper and they are going to do more for the Advocate than they have ever done.

Fraternally,

K. W. DODSON.

BONHOMMIE CIRCUIT, REV. ANDREW J. BOYLES, PASTOR.

You will look in vain through the Conference Journal to find this pastoral charge and its very efficient pastor; but they are very real nevertheless. Bonhommie is a new pastoral charge in the Hattiesburg District that has come into being since the last Annual Conference.

It came about in this way: Mr. W. S. F. Tatum, a consecrated Christian layman who operates a large saw mill near Hattiesburg, conceived the idea that a great revival meeting for his mill hands and their families would be a very splendid investment, for time and for eternity, especially the latter.

In order to carry out his new idea he engaged one of our General Evangelist, Rev. J. O. Haines, of Birmingham, Ala., and his singer, Mr. Waltermyer, for a series of meetings. He bought a large new tent and erected it near the mill grounds, and lighted it up with a separate and complete lighting system, which he purchased specially for this meeting, and no city church was ever more perfectly lighted than was this tent.

The meeting was conducted, from the very start, in the old-fashioned Methodist way. Penitents were called to the altar or the "mourners' bench" and scores of them came and got down in the sawdust and prayed through to God.

It was an inspiring scene at the closing of a service, when an altar call was being made, to see Brother Tatum, that consecrated mill man, moving quietly around in the congregation talking to his unsaved mill men, some of them with their overalls on. He would put his arm around them and lead them down to the altar and get down in the sawdust by their side and pray with them till they were saved. This scene did not occur once or twice, but at almost every service.

At the close of this ten days' meeting for the white people of the mill community, he then, with the same preacher and singer and general equipment, held a few days' meeting especially for the colored people who worked at the mill, with splendid results.

At the close of the meetings at the mill, the tent lighting plant and all the general equipment were transferred to the logging camp about thirty miles away, and a ten days' meeting held there for the men in the camp, with practically the same results as at the mill.

The visible results of this great series of meetings are scores of people gloriously saved, and 125 people added to the various churches.

In order to conserve the good work that had been done and that it might continue to grow, Brother Tatum asked me to appoint a good man, for full time, half time at the mill and half time at the camp, to look after the spiritual interest of his mill men and their families.

I at once appointed Rev. Andrew Jackson Boyles, a consecrated young preacher who graduated at Millsaps College last session. I understand that Brother Tatum has placed this young preacher on his regular pay roll, assuring a competency commensurate to all needs.

This is the same Brother Tatum who gave $100,000 to endow a Chair of Christian Education in Millsaps College. May he live long to bless the world, and may his tribute increase.

W. W. GRAVES, P. E.

AN INTERESTING LETTER.

"August 11, 1921.

"Dr. I. W. Cooper,

"Whitworth College, Brookhaven, Miss.

"Dear Brother: I am writing you in behalf of a poor girl, a member of your church, who is anxious to go to college next year, but has no means. She is a graduate of a High School which has twelve grades. Her father is dead, and her mother has little more than a house full of small children. This young lady is willing to do almost anything to go to college next year. She has a good voice and an extra good talent in expression, having won two or three medals along that line. I realize that you have many calls for help, but hope that you can find some way to help this young lady, for she needs help, and is willing to do almost anything to go to school. Is there any possible way you can help her? Her name is Miss _____."

The copy above is of the type of many letters received at Whitworth during the summer. Our scholarships are exhausted. If there are any Christian friends willing to make a lasting investment, let them write to Whitworh College.

NORTH MISSISSIPPI CONFERENCE LEAGUE INSTITUTES.

At the meeting of a sub-committee, appointed by the executive committee of the Epworth League Conference of North Mississippi, a programme was outlined for a chain of seven district institutes, under the leadership of the District Secretaries, assisted by representatives of the Conference organization and workers from the Central Office, at Nashville. These institutes will be conducted some time the last of September, or first days of October. The District Secretaries will announce the place and date as soon as the Central Office notifies them when their man can come.

All Epworth League officers, and every pastor, whether he has a League or not, should arrange to attend the institute nearest them. They will be for one day only, 9:30 a.m. to 3:30 p.m.

S. H. CAFFEY, President.

Webb, Miss., Aug. 15, 1921.

FROM THE PULPIT.

The member who measures a sermon by the watch or the thermometer is apt to fail in its true value. A fair weather Christian may make it through if he does not starve between meals.

If the preacher observed and magnified the frailties and mistakes of the members, as they do his, he would need, and soon get a change of congregation.

The good housewife who rises early, prepares and places breakfast on the table, and the family lingers in bed till the food gets cold, feels about like the preacher who prayerfully prepares a sermon for people who will not come to hear it.

The preacher who can preach a good sermon to empty pews on a hot day may not wear a high hat here, but he will wear a crown up yonder.

The results of a great sermon are not measured by its true merits as much as it is by what the members practice the week following.

E. N. EVANS.

THE JUNALUSKA TRAINING SCHOOL.

We, the Junaluska Ministers' Association, composed of members of many Annual Conferences, consider it our duty and privilege to call the attention of our church to the educational program which is being furnished from summer to summer on the Southern Assembly grounds. We are deeply interested in the Epworth League, Missionary, Evangelistic and other conferences, but think at this time we should lay especial emphasis on the Junaluska Training School. It is, of course, The School of the General Sunday School Board for the Training of Conference and District Leaders, Pastors and Superintendents, Teachers of Training Classes and Leaders in All Departments of Sunday School Work. We have individually and collectively attended classes, talked with members of the Board and of the faculty, examined the library, observed the large body of students, and some of us have already witnessed the worthy results in our pastoral charges. We believe therefore we speak in truth and soberness.

It is evident to all that our country proposes to have an educated citizenry. It is not, however, so evident just what kind of education our people will have and whither it will lead them. That the educated class will furnish the leadership and determine the destiny of America is without a doubt. Thousands of our schools, colleges and universities are without definite religious teaching and character. It is not enough for us to depend on our limited number of denominational schools to supply this lack. Nor can we leave it to the Sunday school taught in the desultory fashion of recent years. It behooves us, with the utmost consecration and enthusiasm, to do more and better Sunday school work than ever before. The efficiency of the church school must not compare unfavorably with that of the day school. The temple of Jehovah must be builded by the most skillful workmen. Southern Methodism must reach in an effective manner the millions that providentially fall to her lot.

What We Have At Junaluska.

It is heartening to be able to speak in terms of unreserved praise of what we have at the Southern Assembly. A faculty of a dozen experts with a score of courses for the two weeks' school bespeaks the wisdom of our General Board and challenges our enthusiastic commendation. Some of the instructors are not only Sunday school workers, but are professors in our leading colleges or universities who have won a name among the Christian educators of America. Last year the school enrolled 300 students; this year it has grown to 450. They are from the Chesapeake to the Rio Grande and from West Virginia to Cuba. They are presiding elders, pastors, laymen of both sexes, from the teen age to merry hearts crowned with the silver hairs and with the honors of two-score years of noble service—youthful all in dream of and passion for a richer, fuller, more useful life. For a fortnight they study, recite, hear lectures, sing; play golf, tennis, base-ball; go swimming, boating, fishing, hiking, amidst the beauties and glories of the mountains and valleys round about Lake Junaluska. Here indeed is a vacation that re-creates rather than depletes and sends its devotees home from the cool, invigorating atmosphere of this "land of the sky" to be happier and more helpful Christians.

Our Appeal.

We therefore feel justified in making a most earnest appeal to our pastors and presiding elders regarding a work which has been pronounced by an eminent professor and minister of Yale University as "the greatest and best that is being done by any church in the land." We must speedily justify our Board in making this a six-weeks' as well as a two-weeks' school. Let us encourage to come here the key men of our Conferences, at least five or ten young ministers from each, who will carry on this advanced work in their own charges and districts. Let us see that our most promising Sunday school workers, both men and women, avail themselves of these courses. Here will choice spirits catch the vision and inspiration that will lead them to become directors of religious education, Conference and district secretaries, or skilled laborers for the Master in less conspicuous places in the home church.

Brethren of the ministry, you and we need this special training, else thousands of our youth will outgrow us. Are we going to be leaders, trusted and honored, or tolerated for a time and removed for inefficiency? This course will not only make better Sunday school workers, but more successful servants in all lines of Christian endeavor. Our Methodist ministry has ever been able to rise to a great occasion. Do we realize that a revival of religious education is well on in our church? We belong to Christ and our people. Shall we not seize the opportunity and carry the spirit and power and scholarly attainments of the Junaluska School into every part of our beloved Southern Methodism?

Signed by: C. F. Blackburn, Florida Conference; G. W. Davis, South Carolina Conference; W. W. Adams, Memphis Conference; Hugh E. Kelso, Holston Conference; John S. Jenkins, Western Virginia Conference.

EFFICIENCY SOUGHT IN ALL BUT ONE.

Efficiency and perfection are sought in all pursuits of life and honorable when nearest reached, save one, religion. When the young lawyer is admitted to the bar, he is watched by the general public, and the skill with which he handles all cases intrusted to him, places him readily among the successful and he is honored by all for his genius. This seems just and fair to us. If a young physician enters practice after proper training, and handles his practice with marked skill and success, he at once gains the admiration of the laity. This is nothing more than what he should have. The young farmer who begins his life-career with a one-horse farm and is soon kept busy from early morning until dark going from farm to farm, certainly proves his efficiency in his particular line of work, and such a young man is held in high esteem by all. This we think fair and just. So it is with the young minister who enters his profession or calling, first seen on the poor piney woods circuit with just salary enough to keep soul and body together, but after a few years of hard study and toil he is seen to fill the highest salaried station in the Conference to which he belongs. This is commendable and holds the admiration of all who know him. The same thing obtains in every other profession and trade of life when efficiency is reached except the man who is fully regenerated and lives the perfect Christian life as detailed in the Word of God. That man wins for himself the name of being a fanatic, a simple-minded fellow, a man who is mentally unbalanced. He would be a valuable man in the church and community if he were not such a fanatic.

The one thing to which all human energies should be directed is eternal life. To reach that life we must live righteously. But in living the righteous life we must mix enough of unrighteousness in with the righteous to steer clear of fanaticism. So foolish! Christ said, "Be perfect even as I am perfect." Man says, "It can not be done." What do we say to Christ when we say it can not be done? I leave the answer with you. Christ came to save the world from sin. His blood cleanses us from sin. The plan of redemption is a finished plan. His last utterance was, "It is finished." Then what we must do is to accept it as he gave it to us. "If we say that we have fellowship with Him and walk in darkness, we lie and do not the truth." "As a tree falls, so shall it lie." This we know to be true. If you fall a sinner, thus shall you ever be. Some folks seem to think the final polish will be put on in death. This thought is so foolish and unscriptural. Death is an enemy and the very last enemy. Certainly you would not expect your enemy to cleanse you in the last hour of your existence, when it had been his pleasure all your life to blacken and stain your life so that you would be unfit for heaven. "He that saith I know Him and keepeth not His commandments, is a liar and the truth is not in Him. But whoso keepeth his word in him verily is the love of God perfected: hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as he walked."

What sort of life did Christ live? If a man is born again, fully regenerated, he is a changed man, rebuilded in Christ Jesus. If he once stole, he will steal no more; if he once lied, he will lie no more; if he once swore, he will swear no more, and so on. Every divine law will be kept literally. When a man becomes a Christian he becomes a Christ man. It was to this class of individuals that Christ spoke when He said "Be perfect even as I am perfect." For without holiness no man can see God.

Is it not a shame to hold up these pure ideals that Christ tells us about, and then try to live them and be classed fanatical?

"OLD DOC."

A WOMAN, A GARDEN, AND A LITTLE BOY.

A woman planted a garden—but she worried about it.

She watched it and watered it, and the seeds grew—but she worried about it.

From early till late she worked, uprooting the weeds—but she worried about it.

And when the harvest came, although the seeds of her garden yielded fruit in abundance—still she worried about it.

You see, she planted her garden to win premiums at the Grange Fair—and that is why she worried about it.

This woman had one little boy—but she didn't worry about him.

She clothed him and fed him, and he grew—but she didn't worry about him.

From early till late he played in the streets—but she didn't worry about him.

And when harvest time came, although the seeds of lying, smoking, and swearing, planted in her boy's heart, yielded fruit in abundance—still she didn't worry about it.

You see, there were no premiums at the Grange Fair offered for little boys—and that is why she didn't worry about him.

While there are mothers legion and little boys legion, there is only one harvest time—the end of the world—coming.

There gardens—heart gardens—will be judged and rewards—eternal life, eternal death—given.

Then, oh, the joy of the mother who has faithfully cultivated the soul garden of her boy's heart and receives from the hand of the Judge, the righteous Judge, life, eternal life!

And, oh, the heart anguish of the mother who has been so busy with the cares of this life that she has neglected the cultivation of the soul garden of her boy's heart and receives from the hand of the Judge, the righteous Judge, death, eternal death!

Oh, mothers—mothers of little boys and mothers of little girls—to you who at times get so discouraged as you work in your heart gardens uprooting the seeds of evil, the Judge, the righteous Judge, has sent a wonderful message. It reads: "I will contend with him that contendeth with thee, and I will save thy children."

So as you cultivate, pray. And as you pray, have faith; and God "will save thy children."—The Watchman.

A book reviewer says of a recent book that "the volume may be described as more informative than instructive." There is a distinction here that is not always observed. Information is not necessarily instruction. The handing out of any number of facts is not always an educative process. We have heard sermons that might be described in the same manner that this book is. Masses of information more or less important and more or less interestingly presented, but in such a way as to teach no lesson, make no appeal, and give no inspiration. After listening to such a sermon, one is tempted to ask, "Cui bono?"—Watchman-Examiner.

The Home Circle

WAITING.

By Willie C. Page.

We may bear the heat of battle
Through a downright crushing blow,
Driving back our scattered forces,
Through the din and canon's roar;
We may come through each skirmish,
Not much injured by its blare,
But to stay in camp, quietly waiting,
Is the hardest part to bear.

Waiting wears the eager spirit,
As the water wears the stone;
Hope folds her golden pinions,
Then this beauteous spirit's gone;
Yet at last we learn this lesson:
God's ways are best; whatever our fate,
In our hearts we humbly thank Him
We were taught to trust and wait.

THE STORY OF THE LEAD PENCIL.

By Everett Spring.

One of the first things a child wants to do is to get its hands on a lead pencil and make some zigzag marks on a sheet of paper, which it lispingly tells its happy mother is a letter to daddy. About the last thing an old man thinks of doing is to get an old stump of a lead pencil and tremblingly make notes for his lawyer, indicating to whom he wants to will his property. Every one of our soldiers in France kept a pencil about his person so that he could keep in touch with his loved ones back home at every opportunity.

The lead in the pencil is composed of graphite mixed with clay. Graphite is a form of carbon that belongs in the same family as charcoal and diamonds, and is somewhat allied to coal. Graphite is sometimes known as plumbago and black lead. Thus it will be seen that lead pencils are really not lead pencils at all. They really ought to be called graphite pencils. The misnomer is probably due to the fact that, previous to the employment of graphite for making pencils, common lead was used, a material which continued to be employed until well into the nineteenth century. Consequently, since graphite with its black streak offered a contrast to the pale mark of lead, it was called in contradistinction black lead.

Clay is mixed with the graphite for the purpose of binding the materials together and to assist in determining the degree of hardness. The clay used for this purpose comes from Austria and Bohemia. It is of an unusually smooth quality and is practically free from all gritty substances The impossibility of importing this clay during and since the war is largely responsible for the poor quality of some pencils.

The mining and purification of graphite are not unlike the process of silver ore. It is generally found mixed with quartz, silica, and mica. It is necessary to pulverize the rock with crushing machinery, which is followed by the extraction of the graphite. Before the graphite is mixed with the clay it is strained through very fine silk sieves, so that all particles the least bit coarse may be removed.

After the clay and graphite are measured in proper proportions to assure the right grade, they are ground together in water between millstones for several weeks, when the mixture is passed between rollers and through dies, so that it will be thoroughly mixed. This "dough" is then squeezed through a die the exact diameter of a pencil lead. These leads are placed on boards to dry, and upon completion of the drying process they are cut into lengths of seven inches. This is followed by packing them into crucibles and placing them in ovens for several hours, where they are subjected to a temperature of 2000 degrees Fahrenheit. This is done to extract all moisture and to make them strong and durable.

The purest graphite found in the United States is at Ticonderoga, N. Y. It yields 99.9 per cent pure carbon. During the war a rich graphite mine was discovered in Texas. Years before a ranchman had bought the land for $12 an acre, using it as a cattle pasture, and constantly regretting that he had bought such a rocky place, never dreaming that those rocks contained a fortune until a New York man offered him $75,000 for seventy-five acres of it. He closed the deal quicker than the New Yorker could wink. He still has 1125 acres of the same kind of rock—plus his cattle, and the same old hole in the Colorado River from which he extracts catfish.

Graphite is also mined in Bavaria, Bohemia, Norway, New Zealand, and Mexico.

The only kind of wood found suitable for making pencils is cedar, most of which comes from Florida. After being cut in the forests the logs are rafted down the rivers to the mills, where they are cut into pieces called "bolts," and then into smaller strips half the thickness of a pencil. These strips are packed in boxes and shipped to the pencil factories, where they are carefully inspected and all imperfect pieces discarded. After the removal of the pitch and oil, the slats are put through a process of seasoning. Then they are put through a machine that cuts the groove in which the lead is placed. The lead is put in the grooves by hand and the slats are glued together. Another machine cuts the slats into many pieces, each piece being a pencil. They are then sandpapered, varnished, and stamped

If no one made mistakes, it would not be necessary for pencil manufacturers to do anything further in the making of a pencil. But in order to make it possible to rectify human errors they have to place a rubber tip on the end of a large part of their pencils

The first lead pencil manufacturer in the United States was William Monroe of Concord, Mass., who, in 1812, invented a process by which he pulverized and mixed the material and incased it in cedar holders. He was very successful in selling his product and continued the business for a year and a half, when he was obliged to give it up on account of the difficulty in obtaining raw materials. Another pioneer in the industry was Joseph Dixon, who commenced business in 1827.

Cedar and graphite, the two essential raw materials necessary for pencil manufacture, are found in such an abundance in this country as to favor exceptionally the growth of the industry in the years to come.

According to the latest available figures, there are fourteen pencil factories in this country, having a total capital of $10,[illegible],21 and producing an annual output valued at $12,[illegible],[illegible]6. The number of factories has increased only six since 1860, but the capital invested then was only $6700 and the value of the production about $[illegible]000. In 1914 the value of pencils and pencil leads imported into the United States was $612,998.

Some idea of the tremendous magnitude of the pencil industry of America can be obtained when it is realized that the largest factory alone turns out more than 50,000,000 pencils every year. They are of more than 700 different kinds, grades, shapes, sizes, and colors. If the pencils from this factory were placed in a row end to end, they would reach from Washington to San Francisco and back to New York.—Zion's Herald.

A TEST.

A professor in the University of Chicago told his pupils that he should consider them educated, in the best sense of the word, when they would say yes to every one of fourteen questions he should put to them. It may be of interest to you to read the questions. Here they are:

Has your education given sympathy with all good causes and made you espouse them?

Has it made you public spirited?

Has it made you a brother to the weak?

Have you learned how to make friends and keep them?

Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child?

Will a lonely dog follow you in the street?

Can you be high-minded and happy in the meaner drudgeries of life?

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano-playing or golf?

Are you good for anything to yourself?

Can you be happy, alone?

Can you look out on the world and see anything except dollars and cents?

Can you look into a mud puddle by the wayside and see anything in the puddle but mud?

Can you look into the sky at night and see beyond the stars? Can your soul claim relationship with the Creator?—Selected.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

DENOMINATIONAL LOYALTY.

We can see very little virute in a bigoted sectarianism that puts "me and my wife, my son John and his wife—us four and no more" in a highly favored class that looks with pity, contempt, scorn, or some other feeling that expresses superiority, upon all other classes of any kind whatsoever. For any denomination to assume that it has a monopoly of the means of grace, or that it is the sole custodian of the oracles of God, or that it alone is the receptacle of all truth, is so utterly arrogant as to inspire a kind of pitying amusement if it does not arouse righteous indignation. The assumption that "we are the people, and there are no others," smacks of such ecclesiastical complacency as to suggest at least both extreme narrowness of intellectual outlook and shallowness of conception as to the real meaning of the Kingdom of God. For such assumption we have no sympathy at all—and mighty little patience with it.

But we believe in denominational loyalty. As opposed to narrow sectarianism, there may be a kind of indifferent adherence to the fundamental principles and doctrines of an ecclesiastical organization that is positively a hindrance to the success of that organization. Latitudinarianism is as weak as sectarianism is wicked. So far as we are able to interpret the history of the modern church, at least, the progress of the Kingdom of God has hinged upon the activities inspired by intelligent devotion to the principles of denominational organizations. There may come a time—though it will be in the distant future—when all Christians will agree upon all points of doctrine and all forms of worship, but until that time comes the work of God must be carried on by those who band themselves together with like-minded people with whom they can labor in hearty co-operation.

The above is merely by way of saying that loyalty is a virtue that should be practiced by members of all denominations—Methodists included. If there is a church in Christendom that can afford to stand upon its history, it is the Methodist Church. Without claiming continuity of organization from the time of the apostles—a claim that cannot be substantiated by any church—it dates its origin from a movement that was as plainly providential as any event in history can be. That the blessings of God have rested upon it from its very beginning to the present moment is evident to the most superficial observer. With a membership of millions of people scattered throughout the world, with operations extending to all quarters of the globe, with millions upon millions of dollars invested in institutions dedicated to the welfare of humanity, with a polity that is almost a miracle of efficiency, with a system of doctrine that appeals to the intelligence of the most learned and that satisfies the heart-hunger of the most humble, and with a fruitfulness attending its ministry that can be explained only upon the ground that it preaches the essentials of salvation, every Methodist can say that he belongs to a church that is divinely recognized as one of the agencies for the establishment of the Kingdom of God upon earth.

As the blessings of God have rested upon its labors in the past, so will they continiue to rest upon its labors in the future in proportion as its members are loyal to its precepts and faithful in propagating its teachings. This does not mean, of course, a blind adherence to mere methods of work, which must be adapted to the age in which they operate, but a loyal devotion to the doctrines that have meant so much to the world in its darkest periods. Methodism is a church with a mission, and Methodist people are joined together in a movement that ought to inspire them to passionate and ceaseless activity. We rejoice with all other churches in the success that attends their labors, and we bid them Godspeed as they continue their work of helping to evangelize the world; all the more do we thank God that we belong to a church that from the very beginning has been in the forefront of the battle for righteousness, and that is still leading a mighty host onward to victory over the world, the flesh, and the devil.

THE ECUMENICAL CONFERENCE.

The Ecumenical Conference, soon to convene in London, is one of the great gatherings of Methodism. Leading representatives of all branches of Methodism are in attendance, and the work of the church throughout the world is brought under review. Addresses upon important topics are delivered by those especially fitted to deal with them, and the progress of the church to date is clearly shown by facts and figures. It furnishes an authoritative record of the larger accomplishments of the church, as well as a discussion of the program it may be expected to follow in the future.

Among the delegates from the United States are those from our own patronizing Conferences, some of whom, we understand, have already made the trip across or are on their way. We are sure our people will pray that they may have journeying mercies, a pleasant and profitable stay, and a safe return.

A MEANS TO AN END.

We sometimes hear the statement that the church is developing so many organizations, holding so many conferences, institutes, assemblies, etc., and appointing so many men to detached service that it is in danger of consuming its power in running machinery. It is possible, of course, for organization to be carried to an extreme, and it may become wise to undertake to develop a system of co-ordination that will do away with unnecessary and overlapping agencies.

But in connection with this situation, one thing ought always to be kept in mind—that all these things are merely a means to an end. There can be no thought that an organization would be set up for the sake of the organization itself, or that an appointment would be made simply for the sake of finding a place for a man. A church with a mission to the whole world will sometimes find its task so great that it will of necessity have to elaborate an organization that will be greater than might seem wise to those who are not fully informed as to the work to be done. And it is possible that some part of the organization is confessedly experimental, simply an honest effort to find the best way to do what needs to be done.

In the face of urgent need, one of the hardest things in the world to do is to stand still. And it is not wise to stand still. Upon somebody rests the responsibility of doing something, and that something must be done in the way that gives surest promise of meeting with success. As time passes, affording opportunity for the problems to be more carefully worked out, a better way may be discovered, but for the time being the most available means must be used. With the right end in view, methods will ultimately take care of themselves.

PERSONAL AND OTHER NOTES.

Dr. Theodore Copeland is now engaged in what is reported to be a great revival meeting at Crosbyton, Texas.

Bishop W. F. McMurry will meet the presiding elders of the Louisiana Conference at Alexandria, La., on September 7.

Rev. and Mrs. R. T. Pickett, of Oloh, Miss., announce the birth of a son on August 17. Blessings upon the little one!

"If the price of the Advocate should go to $10 a year, I would take it, if I had to do without enough meal to pay for it," says Brother L. E. Havens, of Pascagoula, Miss.

Rev. N. E. Joyner, pastor of First Church, Baton Rouge, La., occupied the pulpit at Rayne Memorial, this city, last Sunday morning, in the absence of the pastor, Rev. W. L. Duren.

Rev. R. W. Tucker, of Homer, La., assisted the pastor, Rev. L. L. Roberts, in a meeting at Columbia, Miss., last week. A friend who attended the services told us that Brother Tucker did some very fine preaching—which is his custom.

The August meeting of the New Orleans Epworth League Union was attended by Rev. C. E. McLean, pastor of Istrouma Church, Baton Rouge, and Rev. Jas. B. Grambling, the League State field worker, both of whom took part in the program.

Rev. W. A. Bowlin, of the Kosciusko circuit, North Mississippi Conference, writes: "I am now in the midst of my revival work. The Lord is blessing my efforts—have added eighteen to the membership and baptized a number of infants. My charge is in good shape."

Bishop James Cannon, Jr., sailed for Europe on August 13, where he goes as a delegate to the Ecumenical Conference, and in connection with his work as a member of various committees and boards having to do with religious and reform activities in Europe. He expects to return to America by October 1.

We greatly regret being out of the office on Saturday of last week when Rev. R. A. Tucker, wife, and daughter, of Grenada, Miss., and Mr. and Mrs. R. W. Flynt, of Aberdeen, Miss. called. As a note on our desk informed us, they were "just in and out, having a little vacation down this way." We wish we could have seen them.

The President of the United States has designated Sunday, November 13, as Red Cross Sunday. On that day it is hoped that ministers throughout the land will call attention to the work of the Red Cross and give their congregations an opportunity to enroll as members. The period embracing November 11-24 has been set apart as the time for the fifth annual roll call.

Rev. C. E. Downer, pastor of the Kossutb circuit, North Mississippi Conference, recently closed a fine meeting at Pleasant Hill Church, near Corinth. Except two sermons by Rev. J. B. Randolph, presiding elder of the Corinth District, and one by Rev. B. P. Jaco, Conference Missionary Secretary, the preaching was done by the pastor. There were twenty additions to the membership of the church on profession of faith.

Among the Mississippians attending the Conference of General Evangelists and Pastors at Lake Junaluska, N. C., last week, were Rev. W. M. Sullivan, presiding elder of the Seashore District, Rev. L. P. Wasson, of First Church, Water Valley, Rev. O. S. Lewis and family, of Laurel, and Rev. Thos. H. Lipscomb, of First Church, Columbus. One of the features of the gathering was a sermon by Dr. Clovis Chappell, of our Washington City Church.

A movement is under way to erect a memorial church to the late Miss Frances E. Willard, at her birthplace, Churchville, N. Y.

Over ten thousand young men and young women attended the summer conferences and assemblies held under the auspices of the Epworth League during the summer.

We hereby express our thanks to Rev. C. E. Fike, of DeRidder, La., for seven subscriptions sent us recently, and to Rev. L. M. Sharp, of Jackson, Miss., for two.

The father of President Harding, Dr. George T. Harding, was married to Miss Alice Severns on August 11. Dr. Harding is seventy-six years of age and his bride is fifty-two.

As an indication that there is an unusual turning to the religious life, the following figures are significant: In 1919 the net gain of all the churches in America was 44,000; in 1920 the net gain was 712,000.

A report from the Jackson District, Mississippi Conference, Rev. M. L. Burton, presiding elder, indicates that the fourth will be a good "rounding-up" quarter, since preachers and people seem to be actively at work.

Mrs. Eugene B. Troy, now of North Carolina but formerly of this city, underwent a serious operation last week at the New Orleans Hospital for Women. Her friends will be glad to know that she is recuperating rapidly.

Rev. and Mrs. J. L. Gerdine, missionaries to Korea, after spending two months at Clarksdale, Miss., as the guests of Dr. and Mrs. T. M. Dye, left on August 16 for San Francisco, whence they will sail for Seoul to resume their missionary work.

Rev. H. E. Carter, our pastor at Iuka, Miss., has been active in assisting in revival meetings this summer. He was recently with Rev. T. G. Adair, of the Marietta circuit in a good meeting. He also assisted the pastor at Margerum, Ala., in a good meeting.

A note from the presiding elder, Rev. W. L. Doss, Jr., informs us that the work is moving along well on the Alexandria District, Louisiana Conference. Some good revivals have been held over the district, and all the pastors are faithfully at work.

The midsummer number of the Millsaps College Bulletin is devoted largely to the athletic interests of the school. Mr. E. Y. Freeland, the new coach and atiletic director, is very highly commended, not only as a coach, but also as a fine Christian gentleman.

The meeting at Marks, Miss., Rev. A. L. Davenport, pastor, closed on the evening of August 19, Rev. W. N. Duncan having done the preaching. Three young men and one young lady joined the church on profession of faith, and there was one accession by certificate. Several children were baptized.

Mr. W. W. Williams, formerly of Alexandria, La., but now of Tela, Honduras, paid the Advocate office an appreciated call on Monday of this week. He was active in religious work while in the States, and is greatly concerned for the religious welfare of the Latin-American countries. He is spending his vacation in the States.

We learn from a personal letter from Dr. I. W. Cooper that he and Mrs. Cooper expect to sail from Europe for home about September 18, arriving about September 28. They are greatly enjoying their travels—and our readers are enjoying their journey with them through the letters they are so kindly furnishing the Advocate.

Rev. Jno. F. Foster, our pastor at Franklin, La., was in New Orleans this week, having come to the city to officiate at the marriage of Mr. Milton Vaught and Miss Florence Bateman. Mr. Vaught is the son of Mr. and Mrs. W. N. Vaught, of the Carrollton Avenue Methodist Church, and Miss Bateman is a member of the Presbyterian Church. The Advocate extends hearty good wishes to this fine young couple.

A "Godspeed" service was held at the Carrollton Avenue Methodist Church, this city, on Wednesday evening of this week, in honor of Miss Clara Chalmers, who will sail on Saturday for Cuba, where she goes under appointment of the Woman's Council to enter upon missionary work. Miss Chalmers is a daughter of Mr. and Mrs Chas. O. Chalmers, and she is splendidly equipped by training and experience for the noble calling to which she has devoted her life.

The following, from the latest issue of the Baltimore Southern Methodist, will be of interest to the Bishop's many friends in Louisiana and Mississippi: "Bishop John C. Kilgo spent a few days at Dr. Howard A. Kelly's Hospital last week where he has been receiving treatment for some months. His specialists permit him to spend the larger part of his time at his home at Charlotte, N. C., with the understanding that he visit the hosplal as often as necessary. He seems to be much improved. His voice has regained its wonted strength, and his general condition is most gratifying."

The newspapers of the country gave considerable prominence two weeks ago to the deplorable tragedy in Birmingham, Ala., in which Rev. E. R. Stephenson shot and killed Father Jas. E. Coyle of the Roman Catholic Church. The facts were not mentioned in the dispatches, however, that Mr. Stephenson was a local preacher, that he has never held a pastorate in his life, and that for a year or two he had not been identified with the Southern Methodist Church. According to the Alabama Christian Advocate, which is conversant with all the facts in the case, it was a "crazy and criminal deed," without the political or religious significance that some sensation mongers tried to read into it.

On Sunday, August 7, at 6:45 p.m., ground was broken for the new church building in Algiers, just across the river from the larger division of New Orleans. The event was a religious ceremony, participated in by representatives of all the organizations of the church. After the ceremony, the congregation assembled in the old church, where an inspiring sermon was preached by the pastor, Rev. C. C. Wier. The erection of this building will mark an epoch in the history of New Orleans Methodism, giving it a prominent place in one of the important sections of the city. The building contract was awarded to Mr. J. A. Petty, one of the leading contractors of the city, who is an official member of our Louisiana Avenue Church.

A GREAT MEETING AT LAKE.

Last night we closed a very successful revival meeting. We began on the 10th and closed on the 19th. As an expression of their faith in God, many testified and prayed before the congregation. Many were blessed. Four young men, one young woman, a boy, and a girl united with the church. Rev. T. J. Norsworthy, evangelist, of Meridian, Miss., did the preaching. Brother Norsworthy is a good preacher and a fine fellow. He gave us some great sermons.

These good people sent many nice things to the parsonage. We praise God. R. E. RUTLEDGE.

Lake, Miss.

A GREAT REVIVAL.

On Thursday, August 4, a most satisfactory revival was closed at Hickory Ridge, Rocky Springs circuit, with eight additions on profession of faith. The pastor, Rev. J. H. Sharp, was assisted by his brother, Rev. L. M. Sharp, of Jackson. Brother Sharp is a man of deep piety and strong faith in God. He preached such splendid sermons. His preaching is so plain, forceful and convincing. The people were so enthused over the great work he did they requested that he come back and help with the revival next summer.

After service the last night the people surprised the pastor with a small pounding which amounted to about $39. The committee collected and presented a purse of $28.25 to Brother Sharp; $3.71 was collected for other purposes. As of these brothers go on in their work they will have the good wishes and prayers of all the people of Hickory Ridge, who were greatly blessed by their ministry among them. A MEMBER.

"WITHOUT MURMURINGS AND DISPUTINGS."

Long ago Paul writing to the friends at Philippi, thought it wise to mix a gentle tact rebuke with his exhortation and he urged them in their Christian work to see that all things were done "without murmurings and disputings." We can almost fancy that we knew some of these Philippians to whom this exhortation was addressed. We can almost imagine that we had been in the room when Paul proposed that the church at Philippi should assume a larger share of the church's financial burden, or that it should launch out in some new direction in an endeavor to advance the kingdom of God. And we can almost see the looks and hear the voices of some of the brethren as they promptly proceeded to shoot Paul's proposals full of holes. The "murmurer" and the "disputer" have always been in evidence, and we presume they always will be; and yet Paul advises strongly against the practice.

But what objection can there be to "murmurings and disputings?" Surely a man has the right to discuss a project before committing himself to it. Surely he has a right to correct another brother's errors, or to challenge his decisions. Of course he has, but Paul doubtless referred to the chronic murmuring and disputing, to the spirit that was always in opposition and which never helped to accomplish anything, but always hindered. Paul does not say that the murmurers did not work, he does not say that the disputers did not do a share of the work of the church, but he does admit that their work was marred by their murmuring and discounted not a little by their disputing. The grumbler is not really an idler but he is a very uncomfortable fellow-worker.

"Quit your kicking" might be a good motto for many of us whose pulling is sadly interfered with by our kicking. It requires quite a little energy to murmur and dispute, and our strength would accomplish more if applied in other directions. And then a good deal of our disputing is utterly foolish. Some tremendous disputes have arisen over the pettiest things, and men often waste one hundred dollars worth of time in a dispute over ten cents. And sometimes when a grave issue is being discussed it is entirely sidetracked by some frivolous dispute or silly personal bickering.

Paul's contention is that all things should be done without murmurings and disputings. He wished his readers to learn the happy art of cooperation so that in big things and in little things alike there would be no waste of effort through unfortunate divisions. Yet some men love to dispute, and they do it in season and out of season, on the ball-field, in the shop, in the house, in church, in conference, in fact everywhere, and unless they change, the very first thing they will do when they get to heaven will be to start a dispute. And some men love to hear their own groans, and they murmur against the government, against the "boss," against the workmen, against women, against children, against business, the church, the weather and Providence. They murmur until their friends grow desperately weary of it, and yet, while it worries and discourages others, it grows to be one of the chief consolations of the murmurer, and if he ever reaches a place where he can find nothing to murmur about he will surely feel very uncomfortable.

But murmuring and disputing add nothing save discomfort and discouragement to life. They really spring from an unhappy frame of mind and they mar very often work that would otherwise be highly esteemed. We can't get rid of all the murmuring and disputing, but we can certainly get rid of that part for which we are personally responsible. We can't prevent others doing these things, but by the grace of God we can prevent ourselves, and in preventing ourselves we will probably find that we help to prevent a goodly number of other people as well.—Christian Guardian.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The death angel silently entered the village of Sharon, July 21, and claimed MRS. MARGARET PRITCHARD MUSE. A consecrated Christian, she did all in her power to advance the cause of Christ. She lived to be seventy-eight years of age and she has left her impress for good upon this section. Affliction stopped her active labors in the church five years ago, when she faithfully served as organist, Sunday school teacher, superintendent if necessary, a visitor of the sick. Even while forced to stay at home she has steadily supported the church, has always remembered God's people, prayed without ceasing, rendered favors to her neighbors, and expressed an interest constantly in every one of them. Her influence for good will long be felt by all who were fortunate enough to know her. After a beautiful service in the Sharon Methodist Church, in which many friends were present to pay tribute to her memory, her present pastor and Brother Gatlin, her pastor twenty years ago, testified of her fidelity to the cause of Christ. Her pastor fifty years and more ago could have done the same, for she has long and faithfully served her Savior. Her remains were laid to rest in the old family graveyard four miles from Sharon. May the all-wise God comfort her loved ones and keep them determined to meet her in that brighter and better land beyond. Her pastor,

B. M. HUNT.

J. N. LEBOUX, Jr., son of J. N. Leboux, Sr., was born July 22, 1914, and departed this life Wednesday, August 3, 1921, aged 7 years and 11 days. Little J. N. Leboux, Jr., has gone to heaven to be with the angels. He will be in that great reunion when Jesus comes to be king, and to live with Jesus and mother on that bright and blessed shore. Though he suffered much in the last hour, he sang, "Love lifted me." He will ever be sweet to our memory. His Aunt,

Mrs. J. L. CADY.

On the morning of June 29, 1921, the spirit of Mrs. MARY EDMONDSON went back to him who gave it. She was born in Lynchburg, Va., seventy-five years ago. Most of her life was spent in and near Memphis, Tenn. She was a member of the Presbyterian Church, a faithful Christian, a devoted mother, and a loyal friend. She had enshrined herself in the hearts of all who knew her. With a bright, cheerful disposition she cheered all who were associated with her. The last weeks of her life were weeks of pain and sickness, but she carried the same sweet smile and gentle words to the end. Mrs. Edmondson leaves many besides her immediate family to mourn her death: one brother, T. D. Thurman, Neshoba, Tenn.; two sons and four daughters—Mrs. J. E. Maddux, Como, Miss., Mrs. W. D. Galloway, Memphis, Tenn., Mrs. H. E. Douglas, Memphis, Tenn., Mrs. W. L. Rhodes, Lula, Miss., E. W. Edmondson; Chicago, Ill., and H. C. Edmondson, Lakeland, Fla. May he who said "My grace is sufficient for thee" comfort the bereaved ones, and some sweet day gather them all home in a glad reunion with mother where partings come no more.

A loving friend,

Mrs. T. H. BROWN.

Lula, Miss., Aug. 5, 1921.

RESOLUTIONS.

Whereas our beloved teacher, Mrs. J. H. FRAISER, has gone from our midst and entered into her eternal rest, thereby causing a vacancy that will be hard to fill.

And whereas in her death our church has lost a most loyal member, our class a most wise, faithful, conscientious, painstaking teacher and each of us a personal friend.

And whereas by her unselfish devotion she undertook and successfully carried out a work too great for her frail body to support.

And whereas she was not only devoted to church work, but was always ready, willing, and able to help in any work for the betterment of conditions or the happiness of the people.

And whereas in all and through all she was upheld by the Divine Spirit.

And whereas her unselfish devotion has been an inspiration to us all.

Therefore realizing our loss and feeling our bereavement, be it resolved:

First—That we bow in submission to the will of our heavenly Father who "doeth all things well."

Second—That we, the Daughters of the King class, express our great love for Mrs. Fraiser and our appreciation of her devotion to the work.

Third—That we assure the family of our sympathy and prayers for them in their great sorrow.

Fourth—That a copy of these resolutions be sent to the family, one spread on the pages of our record book and one sent to the New Orleans Christian Advocate.

Signed by: Mrs. R. B. Whitehurst, chairman; Mrs. Joel Johnson, Mrs. H. M. Ivy, Mrs. J. M. Sullivan, Committee.

FROM MILLSAPS MEMORIAL, JACKSON, MISS.

Dear Brother Carley: This is my first time to let the readers of the Advocate hear from Millsaps Memorial since I came on the work last December. I have been so busy with my church and college work that I haven't had time to write.

The good people of Millsaps Memorial have shown us many favors this year. Every church on the charge has showered us with good things to eat, insomuch that we have had but very few groceries to buy. Our Sunday schools have been doing fairly good work, and we have one church with only seven members on roll which has an average attendance of above thirty at Sunday school.

Since the pastor has been attending college from the 14th of last September till the 22nd of July and has been off the work for one protracted meeting, we are just getting ready for our revivals on the work. Pray for us that we may have the Spirit of God with us and that many souls may be born into God's Kingdom!

Yours in Christ,

W. N. WARE, P. C.

A WORLD PROGRAM.

The Centenary Bulletin for July says: "First Church, Birmingham, is carrying a Centenary Special of $100,000, the largest single assignment of the Bureau of Specials during the first quarter of 1921 and the largest church assignment to date. It includes work in every mission field of our Methodism, thus giving First Church a world program.

"As is generally known, this is one of the big churches of Southern Methodism. It has in its membership some men and women of wealth, but by far the larger number are people of moderate means. It carries a regular financial budget that is in keeping with its numerical and financial strength, total contributions last year being $152,500. With a big program of world service, and in the face of 'hard times,' this church pledged its quota of more than $200,000 to the Christian Education Movement. First Church, Birmingham, has its face to the front."

To scale the highest of the heights
With some strange hope to see the nearer God.

—Alfred, Lord Tennyson.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania St., telephone, Uptown 1105;; office, 327 Carondelet St., telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence St., telephone, Hemlock 2461.

Rev. C. D. Atkinson, Parker Memorial, residence, 734 Nashville Ave., telephone, Uptown 447.

Rev. H. T. Carley, editor, New Orleans Christian Advocate; residence, 1125 Fern St., telephone, Walnut 1238; office, 512 Camp St., telephone, Main 4373.

Rev. W. C. Childress, Sup't City Missions; residence, 815 Washington Ave., telephone, Uptown 495.

Rev. W. L. Duren, Rayne Memorial; residence, 1421 Constantinople St., telephone, Uptown 1188.

Rev. J. D. Harper, McDonoghville, La.

Rev. R. H. Harper, First Church; residence, 5830 Prytania St., telephone, Uptown 329.

Rev. H. N. Harrison, Felicity; residence, 1818 Chestnut St., telephone, Jackson 1753.

Rev. W. D. Kleinschmidt, Louisiana Avenue; residence, 1110 La. Ave., telephone, Uptown 2805.

Rev. G. V. Romano, Italian preacher; residence, 1319 N. Rampart St., telephone, Hemlock 468.

Rev. Jno. T. Sawyer, superannuate; residence, 1232 St. Mary St., telephone, Jackson 1404.

Rev. J. E. Selfe, Epworth; residence, 438 S. Scott St.

Rev. Ellis Smith, Carrollton Avenue; residence, 1125 Fern St., telephone, Walnut 1238.

Rev. Marion Browning, Mary Werlein Mission; residence, 1026 Tchoupitoulas st.; telephone, Main 247.

Rev. C. C. Wier, Algiers; residence, 236 Olivier st.; telephone, Algiers 138.

Stephen S. Thomas, Conference Centenary Secretary-Treasurer; residence, 1432 Fern st., telephone, Walnut 2899-W; office, 327 Carondelet st., telephone Main 5688.

GETTING READY FOR LIFE.

In many ways the great Apostle to the Gentiles was one of the most interesting men that ever lived, and the story of his life and work is wonderfully stimulating. Few men have lived a more strenuous life. Full of energy and unbounded enthusiasm, he occupied a large place in the life and history of his time, and exorted an influence almost unique in its outreach and significance. A man of education and culture, he saw life in its broad aspects and planned for great and enduring things. In a most emphatic sense he was one of the great shapers of history, and his influence abides and is still a very vital force even after twenty centuries have passed.

In our lesson for to-day we look chiefly at the early life of this great man and try to estimate the factors and forces that entered into his life and character as these began to take shape. This is always an interesting as well as a profitable exercise. Great men, such as Paul was, do not just happen, any more than lesser men do. We do not say that they are altogether the product of the circumstances entering into their lives and of conditions surrounding them, but that they are very largely influenced by these is undoubtedly true. And it is possible, if we can become familiar enough with them, to do much at estimating how the people and the conditions that have surrounded their lives have helped to make them what they are.

One of the first things the biographer does is to tell us something about the parentago of his subject. Unfortunately in the case of Paul the records do not give us much in a direct way touching this item. And yet we can learn considerable by inference. Paul had parents who brought him up with a reverence for holy things. The instruction that he had had in religious matters had been so reasonable and so earnest that it had won his allegiance and secured his assent and whole-souled devotion. His home must have been a strictly disciplined one, with its rules and regulations that had to be closely adhered to. Brought up a strict Pharisee, he would as a boy know what law and strict discipline meant, and yet he was not alienated from the things that were thus forced upon him, for they won his allegiance in the end. His parents evidently had learned the very difficult art of disciplining without alienating and antagonizing.

And what a difficult art it is many of us know full well. The strictness and discipline that will win and hold must be intelligent and reasonable and tempered. And if it isn't these things, it is very doubtful if it is any better in the final analysis than a measure of easy-going laxness and indifference would be. A too-strict parental rule that hardens and embitters is about one of the greatest mistakes that can be committed.

Paul's parents knew the value of education and gave to their boy the very best that their time and circumstances would permit. And we may as well face this fact, without that education Paul could never have done the work that he did. This does not say that without such superior education as he had he might not have become a great man and rendered the church and the cause of Christ signal service. But without the trained mind and the broadened outlook, the work of his life would not have been of the fine and enduring quality that it was.

One could imagine John Wesley, without Oxford and the training and culture which it gave, becoming a great man and a flaming evangelist, but without Oxford he could not have done the lasting work that he did, or founded the Methodist Church. The men who have left a lasting imprint upon the world and have shaped history and the destinies of their fellows have been for the most part men of education and cultured intelligence, though they may not have always been men of the schools. It is impossible to make too much of education or to set too great a store by it if it be done with anything like intelligence. And the church of God and the causes of the Kingdom never needed trained and experienced and cultured men more than they do to-day.

Paul enjoyed the cultural and inspiring influences that come through residence in a great and progressive city, situated on the great high-roads of travel and movement and life. This is often spoken of as a drawback and hindrance and the quieter walks and ways of life are eulogized, but such eulogy does not cover the whole situation. The great city may have its drawbacks and its distractions, but it has as well its tremendous advantages and we ought not to fail to appreciate these. Paul's references to his native city lead us to believe that he did not fail to appreciate the privileges that came to him as a dweller in a great cosmopolitan center with an opportunity of mingling in its life and feeling the thrill and throb of its progress.

It is evident that Paul was trained to appreciate the value of citizenship and that he was led to set a high price upon such political rights and duties as came to him. Even though a Roman citizen, such rights and duties as he possessed were small indeed, compared with those that fail to our lot in this favored day, but it is to be feared that our appreciation does not always measure up to his.—From "Mr. Black's Bible Class," in The Christian Guardian.

CAN WE REACH JAPAN'S STANDARD.

In the homeland the average Centenary pledge per member is approximately $16. The average per member in the Japan Methodist Church is $16.50. And as one of our missionaries in Japan says: "Southern Methodism subscribed her fund while the greatest prosperity of history aided the liberality of our people. Japanese Methodism made her pledge after the economic crash had brought financial ability to its lowest ebb. She subscribed every dollar of her objective; with a ten per cent surplus, at a time when thousands of people were out of work, many of whom were her own members." And Japan Methodists, according to the latest report from that field, have paid up to date their pledges. Methodists in the home land—well, it is not in good taste to continue to comment on this.

A corpse in the pulpit turns a church into a mortuary chamber.—Exchange.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Fourth Round.

(In Part)

Columbus, First Church, Sept. 4, a.m.
Murrah's Chapel, preaching, Sept. 4, p.m.
New Hope, preaching, Sept. 7, p.m.
Ethel, at Shady Grove, Sept. 10, 11.
Longview, preaching, Sept. 11, p.m.
Macon circuit, at Salem, Sept. 17, 18.
Macon station, Sept. 18, p.m.
Mashulaville, at New Hope, Sept. 24, 25.
Starkville, Sept. 28, p.m.
Shuqulak, at Shuqulak, Oct. 1, 2.
Brooksville, Oct. 5, p.m.
Louisville, Oct. 7, p.m.
High Point, at Center Ridge, Oct. 8, 9.
Noxapater, at Noxapater, Oct. 9, 10.
Ackerman, at Salem, Oct. 14.
Chester, at Chester, Oct. 15, 16.
High Point, at High Point, preaching, Oct. 16, p.m.

A. T. McILWAIN, P. E.

Corinth Dist.—Fourth Round.

Corinth, First Church, Aug. 28, 11 a.m.; Qr. Conf., Sept. 2, night.
Corinth, South Side, Aug. 28, night; Qr. Conf., Sept. 1, night.
Booneville station, Sept. 4, 11 a.m.; Qr. Conf., Sept. 4, at 3 p.m.
Sherman ct., at Liberty, Sept. 10, 11.
New Albany station, Sept. 11, night; Qr. Conf., Sept. 12, 11 a.m.
Iuka station, Sept. 18, 19.
Guntown and Baldwyn, at Guntown, Sept. 25, 26.
Wheeler ct., at Mt. Hebron, Oct. 1, 2.
Iuka ct., at Snow Down, Wed., Oct. 5.
New Albany ct., Friday, Oct. 7.
Dumas ct., at New Hope, Oct. 8, 9; dedicate new church, Oct. 9, at 11 a.m.
Blue Mountain ct., at Brownfield, Oct. 9, night; Qr. Conf., Oct. 10, at 10 a.m.
Corinth ct., at Gaines Chapel, Wed., Oct. 12.
Chalybeate ct., at Falkner, Oct. 15, 16.
Ripley station, Oct. 16, night; Qr. Conf., Oct. 17, a.m.
Myrtle ct., at Union Hill, Thursday, Oct. 20.
Hickory Flat ct., at Ebenezer, Friday, Oct. 21.
Potts Camp ct., at Winborn, Oct. 22, 23.
Tishomingo ct., at West Side, Wed., Oct. 26.
Golden ct., at Belmont, Thurs., Oct. 27.
Burnsville ct., at Hebron, Oct. 29, 30.
Rienzi ct., at Bethel, Tuesday, Nov. 1.
Kossuth ct., at Kossuth, Wed., Nov. 2.
Booneville ct., at Blythe Chapel, Thursday, Nov. 3.
Silver Springs ct., at El Bethel, Nov. 5, 6.
Mooreville ct., at Mooreville, Tuesday, Nov. 8.
Mantachie ct., at Mantachie, Wednesday, Nov. 9.
Marietta ct., at Siloam, Nov. 10.

Let pastors give special attention to Questions 13 and 15. And see that written reports are made by Woman's Missionary Society and by Trustees of Church Property.

Let Stewards be faithful, and see that finances are in full.

J. B. Randolph, P. E.

Sunday School

LESSON FOR AUGUST 28.

Topic: Paul Carries the Gospel to Europe.

Scripture Lesson: Acts 15:36, 40-41; 16:6-15.

Golden Text: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:31.

Home Readings: Monday, The Vision, Acts 16:6-10; Tuesday, First Fruits in Europe, Acts 16:11-18; Wednesday, Paul's Prayer for the Philippians, Philippians 1:1-11; Thursday, The Philippians' Care for Paul, Philippians 4:10-18; Friday, A Pioneer Missionary, Romans 15:15-21; Saturday, Jonah, the Missionary, Jonah 3:1-9; Sunday, The Lord Our Helper, Psalm 30:1-12.

Teaching Points.

1. The heart of the true pastor always longs for the welfare of those to whom he has ministered at any time.

2. It is in the performance of the duty that lies close at hand that the call to a larger spbere of service comes.

3. The introduction of tbe gospel into Europe was definitely the result of a divine call to the servants of God. Missions is a part of God's plan..

4. Paul's obedience to this second "heavenly vision"—his immediate obedience—marked the heginning of the most remarkable period in the history of the Christian church.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

The Corinth District Standard Training School had an enrollment of 82. Rev. Melville Johnson, of New Albany, had in his class on Organization and Administration three superintendents and two preachers. Dr. A. W. Milden, of the University of Mississippi, taught a class of 19, using as a text, the Teacher's Study of the Life of Christ. Mrs. J. B. Randolph taught a class of 26, using as text, The Pupil. Miss Lynda Rainey, Conference Elementary Superintendent, had in her class 9, and taught Primary Organization, Administration and Worship. Mrs. W. W. Adams, Conference Elementary Superintendent of the Memphis Conference, taught Beginner Organization, Administration and Worship. There were 14 in her class.

Corinth gave the school whole-hearted support in every respect. A few Presbyterians and Baptists took the work. They, as well as our own people, were enthusiastic in their commendations of the class of work the church is doing for our leaders.

Rev. J. B. Randolph, P. E., of the Corinth District, was Educational Director of the school. He has thrown his whole soul into the school over his district. Something has got to happen whenever he leads. The church gave a delightful trip to Shiloh Park. My own father fought all over these hills. The strains of "Dixie" called up a slumbering but undying spirit that others can understand—but not describe.

Rev. J. E. Stephens, recently appointed head of the Department of Religious Education of Grenada College, and incidentally Treasurer of our Sunday School Board, spent a few hours with us at the Training School. Brother Stephens has been studying at Northwestern University this summer. He expects to move his family to Grenada within a few days.

MISSISSIPPI CONFERENCE NOTES.

For the past week we have had the delightful privilege of conducting a class in Orvanization and Administration at the Forest Grove Church, on the Camden charge. Mr. O. C. Hull, of Lawrence, taught the book and I looked after the inspirational work. There were six who took the examination. Sixteen enrolled in the class and ten are to turn their papers in in two weeks. The attendance in the actual classwork never dropped below elght, and ran very high. The class did mighty good work, and we feel that Forest Grove Sunday school and community will do much better work from now on.

Brother Hull proved himself to be a wise instructor and endeared himself to his pupils and the community in general. Rev. C. H. Ellis, the pastor, was kind and thoughtful in his attentions to us, and the community in general received us most graciously.

I would be exceedingly glad to put this same type of work on in any community or school that will allow it to be done. A fine way to do the work would be for the whole circuit to meet at some central point and stay there for three days, having the classwork morning, afternoon and night. This would take less time and reach the whole circuit, rather than one school.

Let us hear from you.

Don't forget to observe Sunday School Day.

JOHN C. CHAMBERS.

GREAT TRAINING SCHOOL FOR SUNDAY SCHOOL LEADERS AT LAKE JUNALUSKA THIS YEAR.

The General Sunday School Board's training school for Sunday school leaders held at Lake Junaluska, July 13-27 this year, surpassed any previously held during tho past five years.

Four hundred and sixty-four persons were enrolled for work and more tban five hundred credits of the Teacher Training Department were issued for work done by students. This school and the Western Training School at Southern Methodist University in June are central in a system of more than elghty Standard Training Schools for Sunday school workers that will he held throughout the church this year from Washington, D. C., to Berkeley, California, and from Arcadia, Missouri, to Havana, Cuba.

The General Sunday School Board has a program of religious education that is attracting very favorable comment from the leaders in this field in other churches. Dr. Henry F. Cope, Secretary of the Religious Education Association, Chicago, and Dr. Wade Crawford Barclay, Associate Editor of Sunday School Publications for the Methodist Episcopal Church, both said this summer tbat no denomination in America had a more efficient program of religious education than the Southern Methodist Church. A Southern Methodist woman teaching in the Training School at Northfield, Mass., this summer heard one of the leading Congregationalists in that school say the same thing.—Bulletin.

SUNDAY SCHOOL PAYMENTS TO AUGUST 1.

To August 1 the Sunday schools of the church had paid on Centenary pledges $711,437.52. While this does not represent the full share of the Sunday school as set forth in the program of the Centenary—five cents per month per member—it is showing far better than that made in any previous period of our history. In amount paid the Virginia Conference leads, with a total of $80,088.40; South Georgia is second, with a total of $41,276.39. The next eight in order named are: North Alabama, $38,557.14; North Georgia, $38,198.87; Western North Carolina, $34,561.76; Florida, $28,910.77; Holston, $27,138.89; Central Texas, $26,225; Alabama, $25,584.62; North Texas, $24,887.43. In amount paid per member the first ten Conferences are, in order named: Florida; West Texas; Virginia; (New Mexico; Illinois; Little Rock; Alabama; Kentucky; South Georgia); Denver; Los Angeles. While the showing is a good one, when compared with previous records, it is not so good when we take into account the fact that in no Conference have the contributions of the Sunday schools come to the average of one dollar per member.

As will be noted, the Mississippi, North Mississippi and Louisiana Conferences are not in either of the lists given above. Perhaps it would not be expected that these Conferences appear in the list of the first ten in total amount paid, but we believe that they ought to be among the first ten in amount per member. Of the three, the Louisiana Conference leads with a Sunday school payment of $12,827.36, or 39 cents per member. The Mississippi Conference schools have paid $11,749.42, or 34 cents per member, and the North Mississippi schools, $9,998.87, or 28 cents per member. This takes into account the total Sunday school membership and hence does not rightly represent the Sunday schools that are making regular Centenary payments. But since the plan of the church was that every Sunday school have some share of the Centenary obligation, it is the only fair basis on which to make an estimate. We believe that our Sunday school people of the three Conferences will agree that a far better record can be made. Let's make a special effort to that end from this date to October 1.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Fourth Round.

Standard and Olla, at Olla, Sept. 4, a.m.
Rochelle and Selma (preaching), at Rochelle, Sept. 4, p.m.
Trout and Good Pine, at Good Pine, Sept. 11, a.m.
Jena and Jonesville, at Jonesville, Sept. 11, p.m.
Bunkie, Sept. 18, a.m.
Lecompte, at Lecompte, Sept. 18, p.m
Winnfield ct., at Atlanta, Sept. 25, a.m.
Winnfield, Sept. 25, p.m.
Rochelle and Selma, at Selma (conference), Sept. 28.
Marksville, at Marksville, Oct. 2.
Provencal ct., at Provencal, Oct. 8.
Pleasant Hill, at P. H., Oct. 9.
Natchitoches, Oct. 12, p.m.
Campti ct., at Campti, Oct. 16, a.m.
Coltax and Montgomery, at Montgomery, Oct. 16, p.m.
Pinoville, Oct. 19, p.m.
Elizabeth, at Elizabeth, Oct. 23, a.m.
Oakdale, Oct. 23, p.m.
Boyce, at Boyce, Oct. 26, p.m.
Alexandria, Oct. 30, a.m.
Glenmora, Oct. 30, p.m.
Columbia ct., at Columbia, Nov. 2, p.m.
Oberlin ct., at Oberlin, Nov. 6.

Preachers in charge will please see that the Trustees have their report ready on church property.

W. L. DOSS, Jr., P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round.

Amory, Sept. 4, 5.
Tupelo, Sept. 11, 12.
Pontotoc, Sept. 18, 19.
Houston, Sept. 19.
Shannon and Nettleton, at Nettleton, Sept. 25, 26.
Verona, at Verona, Sept. 27.
Okolona, Oct. 2, 3.
Vardaman, at Derma, Oct. 3.
Calhoun City, at Pittsboro, Oct. 4.
Houlka, at Wesley, Oct. 6.
Prairie and Strong, at Prairie, Oct. 7.
Aberdeen, Oct. 9, 10.
Nettleton, at Carolina, Oct. 13.
Algoma, at Troy, Oct. 15, 16.
Bellefontaine, at Lebanon, Oct. 20.
Eupora and Maben, at Maben, Oct. 21.
Mathiston, at Mathiston, Oct. 22, 23.
Smithville, at Greenbrier, Oct. 25.
Tremont, at Tremont, Oct. 26.
Fulton, Oct. 27.
Woodland, at Mantee, Oct. 29, 30.
Randolph, Nov. 1.
Toccopola, Nov. 2.
Salem and Oakdale, Nov. 3.
Greenwood Springs, at Quincy, Nov. 5, 6.
Buena Vista, at Pleasant Grove, Nov. 8.

T. H. DORSEY, P. E.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE.

MRS. BERTHA McGEE SCALES.

While the shadows of night still lingered on the morning of July 15, the strong, beautiful life of Mrs. Bertha McGee Scales slipped away, back to the God who gave it. When the sad message was flashed over the wires a great wave of sorrow filled the hearts of the women of the Missionary Society of the North Mississippi Conference; for each realized the great loss our work had sustained. Reared in a cultured Christian home, beautiful, bright of intellect she might have been a social leader; but in that Methodist parsonage, Christ came to her and she chose to walk with the people of God and follow the leading of her Savior, the lowly Nazarene. Her charming personality drew to her the love and admiration of those who knew her. The weak gained strength from her strong character, and her kindly ministrations to those in need proved the love and broad sympathy of her heart. Space is lacking to enumerate her many virtues, or to mention her worthy deeds, but we desire to pay tribute to her memory and express our appreciation of all she has meant to the great work in which we are engaged.

Permit a personal reminiscence. I knew her first in the work, a member of the Missionary Society, active, zealous, strong, radiating enthusiasm, until those less interested became active workers. When she was made district secretary of the Home Mission Society, she carried into that office the same zeal and faithfulness, and the work prospered. As conference treasurer, she was efficient and faithful. As recording secretary, her work was well done. When elected Conference President, she found opportunity for her wonderful executive ability. She it was who led the Society through that trying period when the Home and Foreign Societies were united, and how truly she united the two, many of us well know. She became the first president of the Missionary Society as we now know it. When the Society was given a representative on the Orphans' Home Board of Directors, no one could be found more suited to fill the place than she, and how well she discharged the duties of that office may be judged by the fact that she was made a member of the Executive Committee, an honor that has not yet been bestowed on any other woman.

As a worker in the rank and file, I knew her to be loyal and faithful to her God. When official honors came to her, she humbly assumed the responsibilities ever anxious to measure up to them. Her openness to suggestion, her readiness with advice, her willingness to spend and be spent in the Master's service, prove how peculiarly suited she was for a leader.

When at her own request she gave up leadership, her interest in the Missionary Society never waned. Just a few short weeks before her home going she was asked for a message to be taken to the District Conference, then about to convene. She said, "Tell them I have followed their work with interest and am proud of what they have accomplished, but I hope that it is only a promise of greater things to follow." Then very earnestly she added, "And tell them I know that work for the Master is the only work worth while in this life." This message rings true and is a message from her to us all.

I knew her when other laurels graced her brow, all so worthily worn. The monumental work of her life was with her Sunday school class, "The Character Builders," a class of college boys. She loved them, worked for them, prayed for them, and only the God above can know the extent of her influence for good in the lives of these boys. I knew her then the same consecrated woman whose interest in the Master's Kingdom was measured by the need for service.

I knew her, too, when the hand of affliction was laid so heavily upon her, and work had to be given up. I saw the sweet resignation to the divine will. I knew that even from her couch of pain many expressions of sympathy and interest in her fellows went out. As the end drew near loved ones told her all that medical skill could do had been done for her. In this testing time there was never a murmur or a fear, but strong in faith she answered, "God's will be done." We thank God for her life of consecrated service which shall ever be a beacon light beckoning us along the path of safety that leads to God.

In the death of Mrs. Scales, the Mission work has lost a wise leader and an earnest worker; our country, a true, loyal citizen. Her influence died not with her, but still lives on to bless humanity; and on the glorious resurrection morn, when the dead in Christ shall rise, many will clasp her hand on that golden shore and with songs of praises on their lips, tell her that her influence was the human factor in their salvation.

To her husband and son, whose love and tender ministrations were of so much comfort to her during days of suffering and nights of pain; and to the devoted mother, whose love has followed her through all her life, we desire to express our sympathy, and the assurance of our prayers. She whom you love is not dead, but sleepeth. The Master said, "It is enough, come up higher," and in the glory land he welcomed her with "Well done, good and faithful servant, enter thou into the joy of thy Lord."

SUSIE THOMAS.

LOUISIANA CONFERENCE.

News From The French Mission Field.

The Girls' Institute at the MacDonell Wesley Community House, held August 1 to 6, was a period of inspiration, of recreation, and of training in leadership for the fourteen young people who attended. Each morning session was opened with a devotional service followed by a one-hour Bible period and an hour of Mission Study. The Bible study was led by Miss Moselle Eubanks, the new worker appointed by the Council to the French Field, and who comes to us from Rome, Georgia. She is splendidly educated and especially trained for work with young people, and we are indeed fortunate in having secured her. The Mission Study class, on "Serving the Neighborhood," was led by Mrs. J. W. Warren, one of Houma's gifted women, whose winning personality meant much in contact with the girls. Refreshments and a brief recreation period followed and then the young people gathered in the sitting room for practice in presenting programs arranged and directed by leaders from among themselves.

After dinner there was a period for poster work and a number of artistic missionary posters were made by the girls. Then came the "quiet hour," the singing hour, and a period for outdoor games. The work in music was directed by Mrs. George Elms, of Houma, a consecrated Christian neighbor to the Wesley House, who threw herself whole-heartedly into aiding every activity of the Institutes.

The evenings were filled with delightful features for recreation and training. On Tuesday evening was the Community Sing, led by Dr. Gardiner L. Tucker, Rector of St. Matthews Episcopal Church, and Mrs. J. H. Thatcher, one of Houma's gifted musicians. This was held at St. Matthews Parish House, and proved such a time of pleasure to both young and old who attended, that it was voted to try it again in September and to make it a permanent affair for the community.

Wednesday was picnic day, and after a joyous truck ride to the village of Bourg, some twelve miles distant, which included the thrilling adventure of a punctured tire and having our picture made during the "re-tiring," the hungry crowd had an outdoor supper on the hospitable grounds of the Residence Dairy Farm. After supper, the girls played a most exciting game of Punch Ball, then hiked home to a well-earned rest for the night.

On Thursday and Friday we had with us Mr. J. B. Grambling, Epworth League Field Secretary, who gave the girls three splendid intensive addresses on young people's work in organizations, showing them stereopticon pictures of our work in Africa. At the close of his Friday night address he gave opportunity for volunteers to offer themselves, when several of the girls evidenced their desire to give themselves to the Master for His use. We want prayers for these girls especially that their desire to serve Christ may be strengthened and directed as they grow older.

Saturday morning the party broke up and the girls returned to their several homes, happier, wiser, and better as a result of the five days of work and study and play together. We hope that all the women of Louisiana who have helped us to make this week's work possible will pray earnestly that God will bless the seed then sown, that they may bring forth abundant fruit for His Kingdom.

On the week of July 18 we had held the Institute for Little Girls with twenty-one girls in the Wesley House and some twelve or more town girls coming in each day. Similar work to the above was given, adapted to the ages of the children, and during this week we had our dear Miss Bertha Griffin, from Crowley, to help us. Such happy girls one could rarely find.

As a special provision for these activities, God had led the women from various auxiliaries to send us help, and the last week of June brought us a larger number of boxes than had ever come to us before during such a period of time.

The next great event at the MacDonell Wesley Community House will be the week of institute work with the.

(Continued on Last Page)

ILLNESS OF REV. R. P. GOAR.

Rev. R. P. Goar, an honored member of the North Mississippi Conference for forty years, is now a patient sufferer, having been confined to his bed for more than five months. Those who are given to complaining of the trials that come in this life would profit by spending a while by the bedside of Brother Goar, whose heart, soul, mind, strength, and all that he is are stayed on God. This being true, he is ready to live or die.

Having been a superannuate for three or four years, he was given charge of one church four miles away from his home, Pleasant Hill, the care of which he began with the same zeal and faith that have characterized him for forty years. Brother Goar fully realizes the meaning of affliction, that it works for us a far more exceeding and eternal weight of glory. Let us pray that he may be spared many years to the church.

W. A. BRINER.

Pine Valley, Miss.

SOME BEATITUDES.

By C. C. Featherstone.

Blessed is the man who can see straight, even though his own dollars may be involved, for by so doing he will avoid many pitfalls.

Blessed is the man who can judge others fairly, even though they may be outstripping him in life's race, for by so doing he will avoid the awful pang of jealousy.

Blessed is the man who can put himself in the other fellow's place, when he is tempted to judge harshly, for by so doing he will earn great reward.

Blessed is the man who is able to give his brother the benefit of the reasonable doubt, when he is accused, for surely brotherhood should not be less charitable than the law.

Blessed is the man who is just enough to demand proof when his brother is accused, for by so doing many false charges will be made to appear.

Blessed is the man who does not repeat charges against his neighbors, for generally charges increase greatly in magnitude, as they pass from mouth to mouth.

Blessed is the man who is not a slanderer by reason of repeating false charges, for by repeating he is just as guilty as the originator.

Blessed is the man who repeats good things that he hears about his neighbor, for both he and his neighbor will be wonderfully strengthened thereby.

Blessed is the man who has faith in his neighbor, for verily, the man who has lost faith in humanity has little faith in himself or in God.

Blessed is the man who does not think that the world has gone to the bad because cotton has gone down in price, for he remembers that God is still on His throne and all is well with the world.

Blessed is the man whose spiritual barometer is not affected by the money market, for he, doubtless, remembers that the blessed Master said that "a man's life does not consist in the abundance of things which he possesses."—Southern Christian Advocate.

The parables of our Lord teach us the value of meditation. Too much of our knowledge of Christ comes through the medium of others instead of through the Spirit of God himself. "Thy word have I hid in mine heart, that I might not sin against thee." The hiding of truth in the heart means meditation.—Selected.

The man who winks at sin develops a blind spot that will destroy his eyesight.—Exchange.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Fourth Round.

Meridian, Fifth Street, Sept. 4.
Meridian, at Poplar Springs, p.m., Sept. 4.
Meridian, Watkins Memorial, Sept. 11.
Meridian, Hawkins Memorial, p.m., Sept. 11.
Meridian, Seventh Ave., at Sageville, Sept. 17, 18.
Meridian, East End, p.m., Sept. 18.
Porterville, Sept. 24, 25.
Lauderdale, Oct. 2.
Quitman, p.m., Oct. 2.
Bucatunna, Oct. 9.
Scooba, Oct. 16.
Matherville, at Langsdale, Oct. 22, 23.
Shubuta, p.m., Oct. 23.
Moscow, at Clark's Chapel, Oct. 29, 30.
DeKalb, Oct. 30, 31.
Vimville, at Coker's Chapel, Nov. 5, 6.
Daleville, Nov. 12, 13.
Enterprise, p.m., Nov. 13, 14.
Waynesboro circuit, at ———, Nov. 19, 20.
Waynesboro, p.m., Nov. 20.
Pachuta, at ———, Nov. 26, 27.
DeSoto, Nov. 27, 28.

The District Sunday School Institute will convene at the Herbert Watkins Memorial Church on Tuesday afternoon, September 27, and continue through the next day. Let all our pastors, Sunday school superintendents and other workers attend. Send names to Rev. J. Lloyd Decell, Meridian, Miss.

PAUL D. HARDIN, P. E.

Newton Dist.—Third Round.

Laurel, First Church, Aug. 28, a.m.; Aug. 29, 8 p.m.
Laurel, Kingston, Aug. 28, 3 p.m.
Laurel, West End, Aug. 28, 8 p.m.
Chunky, at ———, Sept. 3, 4.
Carthage, at Singleton Sept. 10, 11.

J. A. MOORE, P. E.

Jackson Dist.—Third Round.

Monterey, at Mt. Carmel, Aug. 27, 28, 11 a.m.
Brandon, at Pelahatchie, Aug. 28, 8 p.m.; 29, 10 a.m.
Camden, Aug. 31.
Mendenhall and D'Lo, at Bethany, Sept. 3, 4.

M. L. BURTON, P. E.

Brookhaven Dist.—Third Round.

McComb, Centenary, Aug. 28, 29.
McComb, South and East, at Bethany, Aug. 28.
Bogue Chitto and Norfield, at Bogue Chitto, Sept. 4, 5.
Wesson ct., at Beauregard, Sept. 4.
Scotland ct., at Gallatia, Sept. 7.
Monticello ct., at Georgetown, Sept. Sept. 11, 12.
Bayou Pierre, at Sweet Water, Sept. 17, 18.
Hazlehurst, Sept. 18, 19.
Barlow ct., at Lebanon, Sept. 24, 25.

Please be ready to answer Questions 9, 10, 11 and 12.

H. M. ELLIS, P. E.

Seashore Dist.—Third Round.

Logtown, at Westonian, Aug. 27, 28.
Pleayune, Monday, 7:30 p.m., Aug. 29.
Poplarville, Tuesday, 9 a.m., Aug. 30.
Lumberton, Tuesday, 7:30 p.m., Aug. 30.
Coalville, at Coalville, Sept. 3, 4.
Pass Christian, 7:30 p.m., Sept. 4.
Gulfport, Wednesday, 7:30 p.m., Sept. 7.
Gulfport circuit, at Waveland, 7:30 p.m., Thursday, Sept. 8.
Dedicate Bethel Church on Coalville circuit, Sept. 11.
Wiggins, 7:30 p.m., Sept. 11.
Biloxi, Wednesday, 7:30 p.m., Sept. 14.
Lyman, at Beulah, 11 a.m., Friday, Sept. 16.
Brooklyn, at Stillman, Sept. 17, 18.

Brethren, please see to it that questions 9-12 are answered. Let Question 9 include amount pledged for Educational Movement.

W. M. SULLIVAN, P. E.

Hattiesburg Dist.—Third Round.

Leakesville, at Winburn Chapel, Aug. 27, 28.
Lucedale, Aug. 28, 7:30 p.m.
Williamsburg, at Oakvale, Sept. 4, 11 a.m.
New Augusta, at McLain, Sept. 16, 11 a.m.
Avera, at Plave, Sept. 18, 11 a.m., 7:30 p.m.
Heidelberg, at Philadelphia, Sept. 21, 11 a.m.
Eucutta, at Boyles Chapel, Sept. 22, 11 a.m.

W. W. GRAVES, P. E.

Woman's Missionary Society.

(Continued From Page 14)

boys, for the week of August 22, when we shall have our house filled with boys from all over the district. And then, God willing, we are hoping that Bishop McMurry will be with us to dedicate our home on September 23. We want the earnest prayers of God's people for His blessings on all this work.

LAURA M. WHITE.

R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

Not Equipment But the Man Makes the Difference

Every great school, college or university has been built around the personality of some one man. The educated men of America who have accomplished great things and who stand well in professions look back on their college training and attribute much of their accomplishments to the dominating personality of the school in which they were educated. The dominating personality of Morgan School is that of Professor R. K. Morgan. His influence for good and better things does much toward the moulding of morals and stimulating of broader ideals in the students who are so fortunate as to attend Morgan School. Mr. Morgan has devoted his life to the training of boys.

The thoughtful, considerate parent feels that the school to which he sends his son must be equipped and its faculty chosen with the primary end of training the boy to become a man—to teach true Christian faith, to develop manly independence and self-confidence, to inspire high ideals of life and service, to strengthen and develop mind and body alike.

Such an institution is the Morgan School, which has been built up around the Christian character and wholesome, inspiring personality of Robert K. Morgan, who has been principal for 26 years.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., will bring you a catalogue and full information about this school.

FROM THE MT. VERNON CHARGE, MISSISSIPPI CONFERENCE.

Dear Brother Carley: Our third quarterly conference was well represented at Mt. Olive, with a very fine, touching, and effective sermon by our efficient and brotherly presiding elder, Rev. J. R. Jones, which was an inspiration to all present, the subject being "Faith's Triumph." After dinner the Conference met promptly at 1:30 o'clock. Brother Jones rapidly, yet consistently, dispatched the business of the church. Officers made reports, aglow with optimism, which was very encouraging to the conference. The writer also showed an increase along all lines in the report he made, together with the many additions by baptism especially.

The outlook, despite circumstances generally, is encouraging for yet greater results in the Master's Kingdom. Rev. P. H. Grice, pastor of the Meadville and Bude charge, drove Brother Jones out in his car from their town to the conference at Mt. Olive, and the folks spoke most favorably of him, since they appreciated his presence so much, including the pastor of the charge.

Well, Brother Carley, pray for me and the work. I'll boost the Advocate all I know how, and we will give all the glory to our God and him only.

Your Brother in Christ,
N. S. LOFTUS,
Pastor Mt. Vernon Charge.

NOTES BY THE WAY.

In the meeting at Hot Springs, Ark., that I have already mentioned in these columns, one mother prayed almost all one afternoon for the night service, and asked God to save twenty-five people that specific service. Twenty joined the church that service, and as they began to come forward for prayer, this woman shouted in the old-fashioned way, and strong men wept just like children. God only knows what this service meant to my poor hungry heart.

At Duck Hill, Miss., while assisting our pastor, Rev. W. J. Wood, another good sister "prayed through," and let the welkin ring, in the old-fashioned way, while some of her immediate family wept and cried for joy. She prayed through for her husband and I believe he will be saved yet. Brother Wood had a testimony service during the meeting, and a man who had never testified in public, not a member of the Methodist Church, arose before Brother Wood finished, and set the thing afire, and for a few moments there were currents from heaven, that brought gladness and joy to hearts that is a sweet memory until this day! I guess I am somewhat emotional, and need some things that others of my brethren don't need, but it is beyond my power of speech to undertake to tell what these three incidents mean to us. I was SO HUNGRY, in these peculiarly trying times, when our meetings are so cold and indifferent, to hear one more heaven-born shout—the kind I have heard from my mother so many times—and to feel an electrical current from heaven again, as I felt when I was converted, later sanctified, and a few times since I have been preaching. Well, the Lord knew what I needed, and gave it to us. I thank Him, take fresh courage, and press right on!

I haven't the time nor space for a detailed report—sufficeth to say, I have been in seven meetings off my charge this year, and three on my charge, and can report victory all along down the line. I'll expect you to pray just a little more for me, reader, than ever, for I feel the need of help more sensibly than ever, so pray HARD for me!

Joyfully plodding on,
J. A. WELLS.
Gloster, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Fannin, at Fannin, Sept. 10, 11.
Rankin Street, at Pearson, Sept. 11, 3 p.m.
Terry, at Terry, Sept. 18, 11 a.m.
Millsaps Memorial, at Flags Chapel, Sept. 18, 3 p.m.
Canton, Sept. 28.
Flora, at Bentonia, Sept. 30.
Galloway Memorial, Oct. 2, 11 a.m.
Capitol Street, Oct. 2, 7 p.m.
Florence, at Sinai, Oct. 8, 9, 11 a.m.
Harrisville, at Harrisville, Oct. 9, 3 p.m. and 7:30 p.m.
Bolton, at Brownsville, Oct. 15, 16, 11 a.m.
Edwards, at Edwards, Oct. 16, 3 p.m. and 7:30 p.m.
Lake City, at Lake City, Oct. 23, 11 a.m.
Benton, at Benton, Oct. 23, 7:30 p.m. and 24, 11 a.m.
Eden, at Eden, Oct. 29, 30, 11 a.m.
Yazoo City, Oct. 30, 3 p.m. and 7:30 p.m.
Satartia, at Satartia, Nov. 3.
Lintonia, at Bethany, Nov. 4, 11 a.m.
Vaughans, at Ellison (New Hope), Nov. 6, 7.
Madison, at Madison, Nov. 12, 13, 11 a.m.
Mendenhall and D'Lo, at D'Lo, Nov. 13, 14, 7:30 p.m and 10 a.m.
Camden, at Camden, Nov. 19, 20, 11 a.m.
Sharon, at Sharon, Nov. 20, 21, 7:30 p.m. and 10 a.m.
Monterey, Nov. 26.
Brandon, Nov. 27, 28.

Pastors will please remember to have reports from the Woman's Missionary Society, and Board of Trustees. Let the Stewards remember that this is the fourth quarter. Let us all do our best.

M. L. BURTON, P. E.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 35. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3[illegible]

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 1, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

SCATTER THEM ALONG.

There are very few people who are not in the enjoyment of some kind of blessing; and most of us have so many that we cannot count them. We ought to be happy in the possession of so many marks of Divine favor—but too often our murmurings and complainings indicate that we are altogether miserable. If we are unhappy, it may be because we are trying to keep all our blessings to ourselves. Some of them we may not be able to share, but some of them can be passed on to others around us. Suppose we try it—be a blessing to as many people as possible—and the chances are that our own happiness will increase many-fold.

IS THIS WHAT THE PEOPLE WANT?

Last week a widely-advertised prize fight took place in this city. From the nearly two-column account of the fight in a daily newspaper, we take the following: "The bout seemed to please the second-largest crowd that ever attended the auditorium. Nearly 8000 persons, of which 7500 were paid admissions, were in the immense throng. Numbered among some of the ringsiders were some of the most prominent men in the city and State, including * * * (a public official), who was seeing his first boxing match and who declared it was great. * * * The financial gate receipts last night ran close to $17,000 without the boxing commission's share being deducted. An ideal fight, splendid preliminaries, and a smooth-working program from start to finish altogether made the show one of the most successful ever held here. The crowd seemed to reach a higher standard than ever, many women being among those in the reserved seat section. Though bloody, the scrap at no time was very uneven, neither fighter seeming in danger at any time. * * * Both suffered facial damage, Littleton's right eye being badly battered after six rounds, and Wiggins sustaining a badly bruised nose and a split eye. They both bled profusely from these cuts, Littleton also bleeding from his nose considerably." If this is the kind of entertainment the people nowadays want, including prominent men in city and State, and even women, something must be radically wrong with our boasted civilization. We shudder with horror at the brutal exhibitions in the ancient arenas; are we grown so callous that such things to-day move us not? It is certainly not always true that people ought to have what they think they want.

NOT SO BAD AS IT SEEMS.

If one may judge by the amount of space in the daily newspapers devoted to the problems that arise in connection with the enforcement of the prohibition law, one might be misled into believing that never before in the history of the world was there so much trouble in carrying out the provisions of a legislative enactment. We are convinced, however, that a great deal of this commotion is nothing more than a tempest in a teapot. Of course the prohibition law is not being perfectly enforced; neither is any other law. The list of crimes given in the papers day by day runs all the way from petty pilfering to cold-blooded murder—yet there is no agitation in favor of repealing the laws against these things, and no contention that good men are being turned into criminals by reason of the existence of penal statutes. When we take everything into consideration, we must be convinced that pretty good progress is being made in the enforcement of the Eighteenth Amendment, and, if we do not become lax in our determination to have the law observed, we may rest assured that there will be improvement in conditions. If liquor were being as freely distributed as formerly, those who profit by the traffic would not be carrying on such an active propaganda against the present law.

DO YOUR BEST.

The thought in the following editorial comment from the Alabama Christian Advocate is so suggestive that we pass it along for the benefit of our readers: "It is said of Caruso, the world's most famous tenor, that he always sang as though he still had his success to attain, and as though he were in danger every minute of being supplanted by another. This is paramount to saying that every time he sang he did his best. This he did to win a corruptible crown. Cannot we Christians, as we go about our Lord's work, do it in the same spirit? Should not every sermon be preached as though the loss or the saving of some soul depended upon its success or failure? When we teach a Sunday school lesson or sing a gospel hymn, it should be done with an eye single to His glory, and anything short of our best will not be for His glory. We have an incorruptible crown to gain, a crown that fadeth not away. The utmost of effort should be put forth in trying for this crown. If we put that same amount of hard work and earnestness into our Lord's work that we put into our own, there would certainly be a different tale to tell as regards the results."

IT NEVER PAYS.

"All I got out of it was a good time, plenty to eat, automobile rides, and a long railroad trip." This was the statement a sixteen-year-old boy made to the police authorities after he had been arrested for complicity in forging a check on a local bank. The things he got with the fraudulently obtained money may have seemed good to him at the time—but behind prison bars he will come to realize that he threw away infinitely more than his "good times" can compensate him for. He has lost his good name, and, though he may succeed in establishing a reputation for truth and honesty, there will always rest upon him the disgrace of a criminal act and the shame of a betrayed trust. We know not who his parents are—but the burden upon their hearts will weigh heavily for years to come. Dishonesty never pays, even according to the standards of the morally callous; and sin, which lies back of it, inevitably drags down to perdition. What a simple lesson to learn—and yet how many lamentably fail to master it!

TOO HOT!

We have just passed through a very hot spell of weather (a perfectly useless remark!) and people have been bemoaning the fate that makes them sweat and swelter through such torrid days and nights. And some of them (so it has come to our ears) have said that it is entirely too hot to get up early enough on Sunday to go to Sunday school and church. Well, maybe it has been; but we have failed to notice any special diminution in their activities on the other days of the week. The street cars every morning are crowded with people going to their employment; the stores down-town seem to have about as many customers as in cooler seasons; the places of entertainment are catering to great crowds, on Sundays as well as other days; picnics and pleasure joints seem to be especially popular at this season of the year. We are beginning to wonder if it ever gets too hot for anything but to go to church. In about four-thirds of the cases we know of, it is rather an excuse than a reason. In fact, the churches we are most familiar with are cooler, with electric fans and abundant ventilation, than the homes in which most of our people live, and an hour or two spent in them would minister to physical comfort if not to spiritual profit. Too hot!

New Orleans Christian Advocate

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LIBERALISM, UNIONISM AND HUMANITARIANISM.

By Bishop Warren A. Candler.

There is an unreasonable, not to say an absurd, decrying of creeds to which the apostles of liberalism give themselves in season and out of season. They object to definite beliefs concerning matters of religion.

But why should definite beliefs be excluded from the sphere of religion, when they are not only allowed, but required, in the realm of secular things? In the political and commercial worlds men hold clean-cut opinions and seek to propagate their convictions. They proceed upon the perfectly correct theory that what a man believes will determine what he does. All programmes of publicity and propaganda are based on this self-evident truth.

During the war Germany employed most skillfully the art of propaganda, and thereby secured marked results for a while. The Allies did likewise, resisting German propaganda as vigorously as they resisted German armies.

Every great corporation has its department of publicity for the purpose of moulding public opinion favorably towards its interests. The packers and operators of coal mines have kept up most effective propaganda with a view to promoting their business and protecting their interests.

Political parties adopt the same methods. Campaign literature is printed and circulated in amazing quantities and at enormous expense. Questions of the tariff, the currency, "the League of Nations," and other public issues, are presented in all their phases and in every possible light.

But these elaborate and costly systems of propaganda in the political, industrial, and commercial worlds would be the veriest folly if it were not true that the beliefs of men control the conduct of men.

Why should it be otherwise in the religious world? Is it not true that a religious creed more than any other sort of belief colors and controls conduct?

Take for example the doctrine of the divinity of Christ. Does belief, or doubt, of that doctrine have no influence on character and conduct? Christ's law of discipleship reads thus: "If any man will come after me, let him deny himself, and take up his cross and follow me." (Matthew xvi:24.) If Jesus is nothing more than a mere man, His terms of discipleship are such as no man ought to require of another and no man ought to accept at the demand of another. But if He is very God as well as very man, if He is a divine Savior as well as a Heavenly Teacher, he can not require less; and no faithful soul will hesitate to submit to His high, hard requirement.

Again, His consoling words as well as His controlling commandments possess, or lack, force according as one believes, or denies, His divinity. He says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." (Matthew xi:28.) What a mockery to grief-laden souls are these words, if Jesus is nothing more than a mere man!

Again, if He is a mere man, He is a blasphemer when He says, "Let not your heart be troubled: ye believe in God, believe also in me." (John xiv:1.)

There is no escaping the fact that the acceptance, or rejection, of the doctrine of Christ's divinity must have a most decided influence on the lives of men.

In like manner, belief in the doctrines of justification by faith, the new birth, and the authority of the Holy Scriptures, must inevitably affect human character and conduct.

Why, then, should creeds be decried and discarded? A creed is nothing more nor less than what a man believes, and, as long as men think, they will reach conclusions, and their conclusions will be their creeds. A creedless race of men would be a headless generation of unthinking idiots. The liberalists themselves do not desire to come to that goal of intellectual impotence.

When the liberalists denounce creeds they mean that they have doubts of the supernatural in the Christian religion and wish to bring all churches down to the common level of a naturalistic system of ethics. They really wish to minimize belief and embody their nerveless convictions in a credal pellet guaranteed, when swallowed, to put no strain on the mind nor require faith in the soul.

But while they clamor for as little belief as possible, they yearn for big organizations. They are promoters of ecclesiastical syndicates, and missionary mergers. They demand that all denominations shall be swallowed up in a huge, creedless, and characterless body, in which its bulk shall offset its lack of belief.

The liberalists demand that this beliefless body shall devote itself to all sorts of humanitarian schemes for the relief of the physical wants of mankind and shall have little, or no, concern for the spiritual needs of human souls. In such a demand they are perfectly logical.

When one has thrown away, or reduced to a minimum, his belief in God and spiritual things, he must perforce restrict his efforts to the physical wants of men, if he continues to have any interest in mankind at all. He inevitably becomes geocentric, rather than theocentric, in all his thinking and doing. Hence the liberalists make little of God and much of man.

They never tire of talking of "the Kingdom of God;" but when their use of the phrase is closely analyzed, it is plain that they are seeking to substitute the Kingdom of Man for the Kingdom of God. They wish to defy humanity and dethrone deity, to make God the servant of men instead of requiring men to be subjects of the heavenly King. They minify worship and magnify work. With them God is to be used rather than adored. As Carlyle once said of such men, "They dare consider the utility of God."

Hence we hear them speak of "the religious values" of this or that truth, or system of doctrine. They thus assume to evaluate truth as a chemist might attempt to determine how many calories, or heat units, are contained in a certain sample of coal.

All this pretentious unionism and humanitarianism of the liberalists is "of the earth earthy." It is the very climax of worldliness; and worldliness manifests itself in its most dangerous and degrading form when it appears as "worldly religion."

What the churches need most urgently is not **unionism of organization but vital union with God.**

Fundamental truth must be proclaimed under the power of the Holy Spirit sent down from heaven. The Kingdom of God must be preached and set up, and the Kingdom of Man must be pulled down. Comte proclaimed the deification of humanity, but Jesus preached the Kingdom of God.

The world does not need Comte's positivism, but Christ's gospel of salvation.

More than twenty years ago Bishop Ellicott, the learned and devout Bishop of Gloucester and Bristol, predicted the course which liberalism would run. He foretold that from analyzing and discrediting the Holy Scriptures with a corrosive criticism, it would eventually vivisect and deny the Christ. His language was as follows:

"The same spirit that has found irreconcilable difficulties in the supernatural element of the Old Testament will ultimately challenge the evidence on which the Incarnation rests. And the more so as all the age-long testimonies of the Old Testament, all the foreshadowings of all the promises that were greeted from afar, all the sure words of prophecy, will have been explained away; and there will remain nothing save two narratives, which, it will be said, bear so patently the traces of illusion, or, at least, of an idealism expressing itself under the guise of alleged facts, that the doctrine of the Word became flesh, the doctrine which is the hope, light and life of the universe, will be surrendered to the last demands of what will have now become not a distressed, but a ruined faith. When that blessed doctrine is surrendered, the total eclipse of faith will have commenced and the shadows of the great darkness will be fast sweeping over the forlorn and desolate soul."

A stand must be made against liberalism if a shred of Christianity is to be left among men for transmission to the generations to come, or even if the faith of the present generation is to be maintained. A policy of concessions to it and compromises with it can be followed with safety no longer. It has gone far enough.

TRAVEL LETTERS FROM DR. AND MRS. I. W. COOPER.

II.

Naples, Italy, Aug. 2, 1921.

Dear Dr. Carley: Our last letter told of our trip up to the time that we left Paris, so I shall take up the story there, for those friends who care to follow us on our journey.

The ride from Paris to the Swiss borderland was enjoyable, but not half as beautiful or so interesting as that from Havre to Paris. The reason for this is, perhaps, the fact that the country is not so populous and hence not so highly cultivated.

Early in the afternoon, we entered Switzerland. Earlier in the day, we had travelled in the same compartment with an English lady, who had smiled over our enthusiasm about the natural beauties of France and had said, "Wait till you get to Switzerland, you'll find the most beautiful country in the world," and this proved true. Words are entirely inadequate to picture the glorious, impressive beauty of the Swiss mountains. Perhaps Lord Byron has come nearer than any other English writer to giving us a word-picture of this section of the country. And, as we passed through Clarens and along the shores of Lake Leman, and by the Castle of Chillon, many of his lines of Childe Harold recurred to us—especially his description of the morn and the storm in the mountain. It was our good fortune to pass along the shores of Lake Geneva just at sunset, on a perfect day, and the beauty of the sky, earth and water was as thrilling as anything could possibly be, in this world. They almost tempted one to believe that this is a perfect world —"In spots." A little further on, the scenery became wilder and more awe-inspiring in its grandeur, for the mountains were more lofty and more frequently snow-capped. One of the young ladies of our party complained that she was going to have curvature of the spine from rushing from one side of the train to another and "craning" her neck upwards, so as not to lose any of the glorious views. Indeed, it was the most thrilling afternoon of our lives!

Just on the borderland between Switzerland and Italy, we stopped for the night at a beautiful little town called Brigue. Here we were guarded in our slumbers by a "cordon" of eleven or twelve snow-capped mountains. Next morning, we were so charmed by the cleanliness of our little hotel and the beauty of its surroundings that we were loath to take up the journey. The hotel keeper had an interesting story to tell us of how Napoleon had passed down the street in front of his hostelry and through these mountains on his way to Russia. We could see, in our mind's eye, the then invincible forces of the world's conqueror—troops which were soon to meet their first serious reverses.

Soon we were "shooting through" the Simplon pass—the longest tunnel in the world—and coming out into sunny Italy. We kept the mountains in view for several hours and then found the country rather monotonous in its scenery. The vineyards, with their festoons of vines running from one fruit tree to another, rather than growing on conventional arbors, as they do in our country—and the low-trimmed mulberry trees, kept "stubby" for the use of the silk-worm industry—these, and the flowers along the way, were the most interesting features. We were, however, impressed with Italian industry and orderliness, on the farms through which the railroad passed. This impression was rather at variance with our ideas of Italian peasant life, as seen in our American towns. But not until we have seen more of Italy can we feel qualified to "pass" on Italian nature and customs.

Late in the afternoon, Saturday, we reached Venice and had our first ride on a gondola. We had not expected our ship to sail till next day, but soon after we were comfortably settled in our hotel room, overlooking the Grand Canal, we were informed that the ship would sail at ten o'clock that evening, so we had to postpone further impressions of Venice until our return, when we hope to stay several days.

Our ship, the Leopalis, proved to be one of the nicest of the Mediterranean cruisers, and the four days' voyage to Athens was a very pleasant, restful one, after the two days of railroad travel. Our first day's sail was on the Adriatic, most of the time out of sight of land. On Monday morning, at ten o'clock, our ship stopped for six hours at Bari, Italy, to take on freight. This gave our party time to go ashore, so we had a long carriage drive over this interesting and typical Italian town. The people were wonderfully interesting to us and we were evidently "a show" to the natives, for our fourteen carriages soon had quite a following of children and loiterers. Here, for the first time, we had numerous requests for "backsish," and we were surprised at the happy, smiling faces and laughing eyes of the children when we shook our heads. They seemed to be among those who are blessed because they expect nothing—yet they continue to ask. Some of these children were wonderfully attractive, in spite of their dirt and rags. Many of the streets are very dirty, very narrow and quite full of flies. Nothing is screened, and this, to our American way of thinking, seemed unsanitary, to say the least. The people, however, look strong and well, and very happy.

One of the stops we made during this drive was at the City Cathedral. It dates from the thirteenth century and looks even older. In the crypt, we saw the bones of St. Nicholas, which are kept underneath the altar. You have to perform quite an athletic "stunt" to obtain a view of these sacred "relics"—get down on your hands and knees and "poke" your head way under the shrine and peep down a little tunnel. About four feet beneath your eyes, you'll see, by the light of a hidden electric bulb, which is, of course, a miraculous light, a pile of little bones which appear to be chicken bones, but are the bones of Saint Nicholas—so we are told. We were sorry to know that he was dead, for we were hoping for a visit from him next Christmas.

After we returned to our ship, we found the crew still busy loading a great number of hides. It was quite an unusual and interesting sight to see how skilfully this big cargo of "crude leather" was handled. Surely shoes should be cheaper in America, after this!

At ten that night, we stopped for two hours at Brendisi. Since we expect to return to Italy by way of this port, we did not go ashore but found much interest in watching a crowd of about thirty Turks come aboard ship. Their strange costumes, excited manners, quarrelsome voices and peculiar "luggage" were all new to us. These Oriental people—many besides the Turks—make regular "beasts of burden" of themselves, and carry the heaviest kinds of trunks and other baggage on their heads and backs.

From Brendisi, we sailed into the Ionian Sea and skirted the western shore of Greece. On Tuesday morning, we stopped for two hours at the island of Corfu and had another interesting drive. In the portion of the town through which we passed, the living conditions were not so crowded and hence were much cleaner than in the Italian towns. The public buildings, also, had more dignity and more style. Our drive took us several miles into the country, and, as we went, we were impressed by the good roads, the wonderful flowers and herbage and the handsome villas, set back in park-like groves. And here, too, we saw for the first time, olive groves, extending over many acres and having trees of all ages—from young ones to those which were said to be fifteen hundred years of age. Many of these trees were full of tiny green berries and many were so old that their trunks were as full of perforations as if they had been under fire during the late war.

The "objective" of our drive was a place called "The One Gun Battery." Here is mounted an old-fashioned cannon and here one may obtain a wonderful view of the east coast of the island and of a beautiful little lake, in which lies a tiny island—"Mouse Island," or the "Cliff of Ulysses." This island, tradition tells us, was the ship of Ulysses which Poseidon turned to stone. It has, in truth, some semblance to a sailboat, with its tall cypress trees for masts. Beyond this Cliff of Ulysses, straight across the lake, one may see, on the other shore, the top of a palace which the German Kaiser built for a summer home. This was before the war. Needless to say, he does not use it now.

The whole island of Corfu is truly a land of flowers and fruits. We shall not soon forget its oleanders and its figs—figs which were even larger and sweeter than those which grow in Mississippi.

When we returned to our ship, the Leapolis, we found that word had been received that a landslide had temporarily closed the Strait of Corinth—or, as we got the news, a mountain had fallen into the strait and so we would have to be on shipboard nearly a day longer, as we must go around by a longer route. This was not good news as it meant the shortening of our stay in Athens; but we felt thankful that the mountain had not chosen to fall just as we were due to pass through the strait.

Next day, we made no landings but kept in sight of land—either the shores of Albania, or of Greece, most all day. Perhaps the most interesting spot that we passed was the rock from which the Greek tragic poetess, Sappho, is said to have jumped into the sea.

Early Thursday morning, we landed at Piraeus, the nearest port to Athens. That portion of the town through which we passed was more dirty and unattractive than anything we had previously seen. A ride of half hour, by electric car, put us in the historic city of Athens. The very thought of being in Athens was so marvellous that our feelings all day were a compound of awe and enthusiasm. It seemed too good to be true that we should be in the city of Socrates and Plato!

At the hotel, we took only time enough to brush up and to store our baggage, then we got into carriages and started out for our sight-seeing. Our first stop was at the Temple of Thesee, which, though in ruins, gives a very perfect idea of its former beauty and its pure type of Grecian architecture. From here, we went to the Prison of Socrates, which is some distance out of the city limits and is nothing more than three communicating cells, or small rooms, hewed out of stone in the side of a hill. These cells look toward the rising sun, and since their outside entrances are closed merely by iron grating, the prison evidently had sunshine and fresh air, and commanded a good view of the city.

From Socrates' Prison to Mars Hill is some distance, both in thought connection and in physical space, but we made the transition. We climbed to the top of the hill and there some members of the party repeated selections from Paul's great sermon.

Very near to Mars Hill is the world-famous Acropolis, the hill which has been the pride of the Greek heart for ages past, and the center around which Athens was formerly built. Modern Athens, however, extends to the north of the Acropolis, which is the highest eminence in all the surrounding country. It is reached by a long climb up hill and then up a flight of many marble steps.

One hardly knows whether to be most impressed with the dignity, the beauty, or the pathos of the ruins of the four ancient buildings which surmount the Acropolis. All are interesting for their history, their sculpture and their architecture—but the Parthenon is, of course, the most famous, as well as the most majestic in its beauty. The whole edifice is built of Pentelic marble. Although two other architects had a hand in its structure, the great Perikles himself had oversight of its structure and Phidias presided over the work of external decoration or sculpture.

It is pleasing to know that stone-cutters are daily at work on the restoration of these four great buildings, which have not only suffered from the hand of Time, but from the ravages and desecrations of war. At the rate of present reconstruction, it will be many a day ere the world will see the Acropolis crowned with buildings which have anything like their pristine glory; but it is good to know that some effort is being made in this direction.

The fifth building which one finds on the Acropolis is modern—the Acropolis Museum, built in 1878. It is doing everything possible to preserve the scattered sculptures found by excavations. With the help of this museum, one may go far toward reconstructing all these buildings with the mind's eye. And, as we view this mental picture and compare it with what we may see to-day, our hearts feel thankful for what was and is so great a monument to beauty and to wisdom.

A far less interesting though still majestic ruin is to be seen in the fourteen high columns which remain of the Temple of Olympian Zeus (more commonly called the Temple of Jupiter.) These stand in stately silence and desolation almost in the midst of the city. Not only is there no effort to restore this ruin, but the stones from columns which have fallen are being taken away and used on other public buildings.

Almost adjoining the Temple of Jupiter is Hadrian's Arch, which is merely an imposing gateway nearly fifty feet broad. It, too, is in ruins, its Corinthian columns having already been destroyed.

The Stadion is one of the most interesting sights in Athens. Here the Olympian games at first under a different name were conducted for a hundred and fifty years before Christ. This vast amphitheater was unused for many years. Then, between 1896 and 1906, its marble seats and decorations were renewed and from that time until 1910, the world's Olympian games were held here. It is wonderfully beautiful and complete in its dazzling white marble and is so large that it can seat 50,000 spectators.

Time forbids me to tell of other sights, such as the Tower of the Winds, the beautiful, modern buildings of the University of Athens, the lively scenes of the market place and the treasures of the National Museum, which building is given up largely to sculpture and pottery. By the way, one thing which impressed us was that this was strictly a Greek museum, for all works of art were by Greek artists.

We visited an old Greek cemetery, which was interesting because of its age and the unusual character of its tomb-stones. The name of the person for whom the stone is erected is never given, but some incident in the life of this person is carved on the stone. Usually, it is a parting scene of some description. These "reliefs" are—many of them—very valuable as works of art, so more of them are to be seen in the National Museum than in the cemeteries. Those still out of doors are enclosed in peculiar wire frames, to protect them from the hands of vandals.

We visited two churches of great interest—the Little Metropolis, of the ninth century, of Byzantine architecture—and the Metropolitan Church, a large and very handsome building. It is said to have been erected from the stones of seventy smaller churches and chapels. It is beautifully fitted up inside, especially as to its wonderful silver "Icons."

Our last afternoon in Athens we had a great treat in an automobile drive of thirty-three miles, out to the battlefield of Marathon. The only monument on this historic ground is an immense mound which has been thrown up on the edge of the plain and surrounded by a small "moat" which is now full of flowering plants. This mound is not unlike the mounds of the American Indians and is said to be the grave of all Greeks who fell on this field of honor. It overlooks the large and fertile plain of Marathon, which, in turn, overlooks the Sea of Marathon. It is a beautiful spot on which to die for one's country, or bravely to defend her and win world renown for having conquered against such odds.

The drive to Marathon took us through a farming section of the country and gave us an opportunity to observe the condition of the peasant class. The Greeks are now carrying on a guerilla warfare with their neighbors, the Albanians, who are likely to "swoop" down upon them from the mountains at any unexpected time. For this reason, many of the farmers and herdsmen just a few miles from Athens carried guns on their shoulders, as they worked.

One can not fail to be impressed by the fact that the Greek farmer is far from modern in his methods. He uses the same plows and other farming implements used by his ancestors three thousands years ago. He uses oxen to thresh his wheat, and cares for his herds just as Jacob did, of old. In his surroundings, there is every sign of great poverty. His house is usually a poor combination of clay, straw and limestone, with as few windows and other openings as it is possible for him to have. He, himself, looks far from alert and prosperous. He does not meet in any way our ideal of Greek intelligence, and the thought comes to us over and over again, "How are the mighty fallen!"

The Greek himself is not our only disappointment, for we are astonished to find the country a very dry, barren-looking land. It is poorly wooded and poorly watered, so we feel that the material outlook for Greece is astonishingly dark. "The glory that was Greece's" is, perhaps, lost forever.

The following day, we embarked on the steamship Bulgaria, bound for Alexandria, Egypt. Our next letter will be about the Orient.

Sincerely your friends,
Dr. and Mrs. I. W. COOPER.

BUT WHAT MUST WE DO FOR THEM?

By Rev. H. Walter Featherstun, D.D.

In my last the question was raised: Could our church schools in the Mississippi Conference add five hundred out of the six hunrred enrolled volunteers for life service to the numbers already carried by them? They all look to the early enlarging of their facilities. This is a matter of rejoicing with all of us, and we fondly hope that by the opening time in September, 1922, or 1923 at the farthest, these enlarged facilities shall be realized. but with these enlargements can they care for these others, who will probably be then six or eight hundred instead of five hundred? **What must we do for them?**

Another question arises: Can these schools, Millsaps, Whitworth, Port Gibson, and Seashore, take these boys and girls, mostly from the homes of the poor, at rates that they can pay? I asked a father, who is a steward in one of our largest and best churches, why he sent his daughter to Columbus rather than to Brookhaven, and he made me see that it was not a question of rather —that he greatly preferred Whitworth; but that he could not raise the money required at the Brookhaven college, but could raise the amount required at Columbus. At Columbus, Starkville. and Oxford no tuition is paid and, at least at Columbus, the board is so arranged by a "messing system" that the cost is half and often less than half charged at our Methodist schools. We pastors and presiding elders are meeting these difficulties wherever we plead for patronage of our church schools. But the problem must be met.

If the A-grade college with its costlier faculty and equipment cannot afford to meet in some way the State colleges in their lower rates, may it not be that some smaller and unclassified schools may do it? I grant that the A-grade college can do greatly better work because of better equipment; but it is a thousand-fold better to get the education at a small unclassified school than not to get it at all. It is a fact that must not be lost sight of that there is one advantage to the small college. I taught for ten years, and some more, in colleges; and I verily know that I can do better work with six in the class than with twelve, and better with ten than with fifty. The wonderful power of the much-praised "personal touch" of teacher with pupil is not a myth, but a splendid reality. The larger the number of pupils, the more reduced is this power-for-good of the personal touch. So in our appreciation, all well-deserved for Randolph-Macon, Whitworth, Millsaps, and others of like glory, let us not forget the small college.

But specifically, what is it that these volunteers for life service out of the Epworth Leagues need? Mathematics and English and Sciences? O yes; but vastly and mainly more. They want training for their work as preachers, missionaries, deaconesses and leaders in League and Sunday school work. **A training school is needed.** The one we had, which was never really that, is now in extremis, because of its location, etc.

We are all rejoiced that our Brother W. F. S. Tatum is endowing two chairs of religious teaching in Millsaps; and great good will come of it; but the two professors at Millsaps cannot meet all the demands for this great work thrust by the Spirit of God upon the Mississippi Conference. Hundreds of these fine boys and girls cannot get to Millsaps at all. **What must we do for them?**

More anon.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

In his recent endorsement and defense of Dr. John A. Rice, and his book, "the Old Testament in the Life of To-day," Bishop Mouzon said that the views of Dr. Rice are held by all Biblical scholars of this time. In his zeal to uphold Dr. Rice, the Bishop was betrayed at this point into making a statement entirely too sweeping. It is characteristic of the Higher Critics that they assume that all learning is on their side. This makes them supercilious, and inclined to treat those who differ with them with a haughty and careless contempt. This temper is manifest in Bishop Mouzon's article; but the facts do not justify it, and well-informed people can smile at the conceit. Dr. Rice's views having been given to the public, it is perfectly legitimate to discuss them; but no discussion is worth anything that is not honest and fearless enough to speak frankly. Literary toadyism is contemptible.

It is undoubtedly true that Dr. Rice's views are the views of all scholars to-day who belong to the rationalistic school of Biblical Higher Criticism: but it is just as true that there is a large class of scholars who belong to the school of conservative Biblical Higher Criticism who do not hold the views of Dr. Rice. Such a scholar is Bishop Ellicott, the author of one of the finest commentaries we have on the Bible. Such scholars are the Rt. Rev. Samuel Fallows, D.D.,LL.D., and the more than a hundred able men who were associated with him in producing "The Popular and Critical Biblical Encyclopedia." Bishop Mouzon would hardly have the face to tell such men that they are not scholars; yet one of them says on page 470 of the Encyclopedia of Dr. Rice's "documentary theory" of the Old Testament: "It has gained notoriety chiefly from the startling and extravagant nature of its results, and the confidence with which it has been put forward; the confidence being in inverse proportion to the solidity of the foundations upon which these statements rest.....When we ask for the evidence upon which the unanimous belief of centuries is reversed, and the authenticity and trustworthiness of the Old Testament Scriptures are alike denied, we find that it consists almost entirely of a philological analysis made by European and American scholars. Passages are torn from their context and assigned to authors who are supposed to have lived centuries after the events which they describe took place, if indeed they ever took place at all. And all of this is done on the strength of a few words or idioms, which the philologist assumes to indicate a particular authority or a particular date. The conclusions which are thus obtained are often supported only by microscopic contradictions detected in the text, many of which are due to the arbitrary interpretation of the critic, or by his dogmatic assertion that the statements contained in it are incredible."

I respectfully commend these words to the attention of Bishop Mouzon. They may moderate his opinion of our ignorance who do not agree with Dr. Rice. And several others, like Dr. Gibson, Dr. Whitehurst, and Dr. Horace Bishop, who seem to think we are fools because "our good Bishop" says so, may profit by similar reflection. But let us go on a little further in our examination of Bishop Mouzon's statement that all the scholars are on Dr. Rice's side. Tell Dr. Bishop to come out of the wilderness and incline his ear now, and nudge Gibson so that he will pay attention. I particularly want Dr. Gibson's ear because he thinks my disagreement with Dr. Rice is due to the senility of old age! that I am an old religious Rip Van Winkle, toting an old, rusty flint-lock shooting iron long, long out of date.

On page 136 of his book, Dr. Rice says that the answers given in the first chapters of Genesis as to the origin of things "conflict directly with our modern scientific conceptions. We have now abandoned the effort to harmonize the two, for to do so is to juggle with plain facts." Bishop Mouzon says all Biblical scholars hold Dr. Rice's views. He himself endorses them. Webster says that to "juggle" means to "play tricks, to cheat." Now I am going to show you that even "our good Bishop" can err like the rest of us poor mortals.

I suppose that all persons will admit that the late G. Frederick Wright, D.D.,LL.D., F. G. S. A., was a scholar. His books, "The Origin and Antiquity of Man" and "The Scientific Confirmations of Old Testament History," are regarded as authorities in all scholarly circles. Here is what Dr. Wright says about the agreement of Genesis and modern science: "But upon inspection, there appears in this account (Gen. I) a systematic arrangement of creative facts which correspond so closely with the order of creation as revealed by modern science that we cannot well regard it as accidental." There is one eminent scholar who does not hold Dr. Rice's views. Dr. Rice says that when we attempt to harmonize Genesis with modern science we "juggle with plain facts"; Dr. Wright says that the facts in Genesis and modern science "correspond."

Everybody will admit that J. A. Dana, the author of the standard work, "The Manual of Geology," was a scholar. A man had to be a scholar of no ordinary ability to hold a commanding place in the scientific world for a lifetime, and produce such a work; and his scholarship specially fitted him to speak on this point. Here is what Dana said: "So remarkable is this co-ordination between the inferences of science and the statements of Genesis that they led such a competent and cautious geologist as Professor J. A. Dana," says Dr. Wright, "to pronounce it utterly unexplainable except on the theory of the divine inspiration of the author of Genesis. The following is his emphatic language written shortly before his death: 'Geologists vary much as to their views on this chapter (Gen. I); and some will take it literally, affirming that it is a mere fable, no better than other fables in ancient history. We would ask of all such (as well as of the nature-doubting exegete) a reconsideration of the question; and if they have doubts with regard to the authenticity of the Bible itself, they may perhaps be able, after fair examination of the narrative, and a consideration of the coincidences between its history and the history of the earth derived from nature, to acknowledge a divine origin for both; and to recognize the fact that in this introductory chapter its divine author gives the fullest

endorsement to the book which is so prefaced. It is his own inscription on the title page.'"

There is another eminent scholar who did not agree with Dr. Rice's views. Dr. Rice says that the attempt to harmonize Genesis and modern science is to juggle with plain facts; Dr. Dana said that the harmony is so manifest it ought to convince even sceptics of the divine inspiration of the record.

Let me give you another "scholar" who is not on Dr. Rice's side of this question. We all honor, and those who know him love him. One of the most conscientious of teachers, nothing could be further from him than to "juggle"—play tricks—"with plain facts:" Dr. Francis H. Smith, nomen clarum et venerabile, for fifty years Professor of Natural Science in the University of Virginia. In his book, Christ and Science, page 128, Dr. Smith says: "The writer of the first chapter of Genesis shows a correspondence not with the science of his time, but with that of three thousand years later, which the accepted doctrine of probabilities makes it impossible to attribute to a fortunate guess."

This list of scholars who do not agree with Dr. Rice's view might be indefinitely extended; but I must not trespass on the editor's kindness. I am not discussing the merits or demerits of Dr. Rice's views; I do that in my forthcoming book on The Modern Theory of the Bible. I am simply rebutting Bishop Mouzon's dogmatic consignment of all who differ with Dr. Rice to the limbo of illiterate ignoramuses and giving Horace Bishop and the frisky little parsons who have no more gray matter in their heads than to think a thing is so because Bishop Mouzon says it is, something to think about. Let us all keep in a good humor. I can spank Gib, and pat him on the head when I am through. I don't shoot dum-dum bullets and I stand in the open. If I am wrong, show me wherein I err; but don't expect me to retire because Dr. Whitehurst says "the well is deep and I have nothing to draw with." I don't think it is a well; it is more like a mud puddle, and not very deep at that. I'm not out of ammunition, and if anybody wants any more, tell Gibson my old Rip Van Winkle flint-lock can shoot straight yet. Give Dr. Rice my love. I had rice in my gumbo yesterday and it was fine!

Mansfield, La.

EVILS IN GAMBLING.

Even professing Christian people are often at a loss to tell why gambling is wrong. They have been taught that it was bad, but they are unable to give any concrete discussion of the ethics of the matter. A Sunday school girl said: "I don't see any wrong in this handbook business. Why do the papers make so much over betting on races?"

Gambling is an attempt to get something for nothing. This is social robbery. Nothing of value was ever produced by gambling—not even wholesome amusement and recreation. No wheat is grown by gambling on it. No horses are fed by gambling on races. No cooking is done by gambling for chafing dishes. It is true that gambling has the appearance of production, but that appearance is a deception of the devil. A man said, "I am betting on the races to secure a little money to buy Christmas presents for my children." But he was robbing some other little children from having a happy Christmas, if he won; and if he lost, he would have less for his own. Gamblers are social parasites.

Gambling renders men less fit for work. It makes the gains of honest labor appear too small and too slow. All productive effort is shunned as being distasteful. It excites the mind and distracts the thinking of ways and means to advance genuine work for good. Gamblers never become great inventors, nor great captains of industry, nor great leaders in new movements of any kind. Gambling is a whirlpool which draws men and women farther and farther away from the safety of constructive living.

Gambling is in direct violation of one of the Ten Commandments: "Thou shalt not covet." Unfortunately, this tenth commandment is not taken seriously by the American people. But there it stands. "Thou shalt not covet" is just as binding as "Thou shalt not steal," and the two are very close together in life. The covetous spirit in gambling is the mother of dishonesty. It is notorious how much cheating goes on in the whole procedure. The baseball scandal in connection with the "throwing" of the World Series was a big swindle just now being exposed in the courts. So-called "tips" are only deceptive wiles to catch the credulous and unsophisticated novices at the game. The whole gambling gang is shot through and through with dishonesty. This covetousness of gambling will also lead on to crime. Many of the hold-ups are caused by frantic efforts of losing gamblers to recoup their fortunes. They have lost all desire for honest work and so they slug a man, seize his money, and escape down a dark alley. Gamblers have often killed their comrades in crime because of disputes over cheating. This same covetous spirit has a third manifestation in extravagance and luxury on the part of professionals. They get their money easy and they spend it lavishly upon clothes, apartments, drink, and immorality.

Beware of the turning-off path from the straight road of honest labor and social ministry. Time wasted in gambling can never be retrieved. Cards are the premier method of getting a start down towards this hell. Men play them who ought to be at their business or who ought to be developing their minds by study. Women neglect their children, their husbands, and their duties to the church for the sake of a social afternoon at euchre. Students begin ofttimes by betting small sums on college athletic games, or betting anything else like parts of their meals at fraternity or boarding houses. Such practices are playing with fire! And fire has a way of spreading until at last the flames of a gambler's hell envelop the soul.—Western Christian Advocate.

MESSAGE TO ADULT SUNDAY SCHOOL CLASSES, LOUISIANA CONFERENCE.

I have had the office of Superintendent of Life Work in the Epworth League for a year or more and have been brought face to face with the problem of finding the means to finance young people who volunteer for life service but who cannot meet the expenses of preparation for Scarritt or other Training Schools. Up to this time, I have been able to meet all demands, but as the work grows, it seems necessary to plan more largely. The portion of the million dollars included for this purpose in the askings of the Educational Campaign, will not bear interest for some time and is therefore not available at present. It has occurred to me that many Adult Bible Classes are seeking some avenue of endeavor of this sort and, with the permission of our Chairman of Conference Sunday School Board, I have addressed letters to this effect to a number of our Sunday school superintendents. With characteristic zeal, the Queensborough Sunday school, Brother H. E. Reardon, superintendent, is the first to make reply, saying that they will give $25, payable in monthly amounts; he states further that he thinks this is a very small amount for so worthy a cause, but that it is the best they can do this year as their new church debt is not yet liquidated.

MRS. R. H. WYNN,
Superintendent Life Work, Louisiana Conference Epworth League.
Shreveport, La.

FROM THE PEW.

To bore a religious congregation with a long, dry sermon on a hot summer's day and then make undue pressure for a large collection is a social crime not easy to forgive, or soon to be forgotten. Briefly and clearly narrate the facts (three are enough), illustrate for inspiration, pass the hat for a free-will offering, and pronounce the benediction. If you have failed, it is your fault, not the merit of your cause nor the want of liberality of your audience.

The doctors recommend light and predigested foods for the heated term. And the pew suggests a little boiling down of sermons at home would help in the time of their serving at the church. No one likes to be served with cold hash, yet it tries the patience of a saint to sit at the table and wait for the meat to be boiled.

There is no meat in a bouquet, but a little green garnishing in the serving helps the appetite. Even truth looks better in its Sunday clothes. Earnestness and zeal need not be coarse or rude. Sincerity is always eloquent. The biggest noise is not always the best music. E. N. EVANS.

A PLEA FOR BETTER PREACHING.

Speaking as one who hears himself preach nearly every Sunday in the year, the writer would plead that the preachers make this our slogan: "A Revival of Better Preaching." Brethren, with all our hearts we believe that one of the greatest needs of the world to-day is more real preaching, better preaching; the kind that brings the very word of God to bear on the hearts and minds and consciences of the people. We are a poor lot! The Lord have mercy on us! We ought to do better. We can do better. The man in the pew ought to feel every time he goes to church that he has heard God speaking to his soul. And he will, if you and I will really study God's Word and strive by God's help to apply it to our people's need. Now I think I hear a chorus of "amens" from the pews. —Baptist Record.

OUR GREATEST NEED.

What is the greatest need of the church to-day? The answer is preachers. We do not mean to say that our preachers are inferior to those of the good old days. We are not making comparisons. We merely say that to-day's greatest need is preaching. The preacher should preach. Nothing will take the place of preaching. Education will not, neither will organization or social service. Preaching is the one essential to church success. The man who is called to preach should learn to preach. He should pray for God's guidance; he should study; he should live in a godly atmosphere. Preaching is the dynamo of the church. Without it, finance, social service, organization—all become numb and motionless. Let us have preachers who can instruct the people, who can inspire the people, who can warm their hearts—preachers who strike terror to the transgressor and who lead the sinner to repentance.—Christian Recorder.

"MINISTERS' LIVINGS."

Referring to the compensation of ministers, we like the word "living" better than salary, pay, or any other of the more commercial terms. As to the ways and means of securing the livings, we are convinced that we must return to the Savior's plan. According to this plan, the minister of the Word is to be relieved from his worldly care. This is not in order to make life more easy for him, but in order to maintain spirituality. Such are the limits and weaknesses of our human nature that the record shows that where the church or her ministry becomes involved in big financial schemes, secularism, spiritual dry rot, is likely to follow. Our Savior lived a life free from this worldly tendency. He had no earthly possessions, not even "where to lay his head." When he sent out his disciples, he forbade all commercial incumbrances and bade them depend upon the church, and he announced the principle that the laborer was worthy of his meat and his hire. The method of raising this support, as set forth in the Scriptures, is systematic and constant. In the Old Testament the tithe was specified: In the New Testament the measure is: "As the Lord has prospered."—The Presbyterian.

Look to your health; and if you have it, praise God, and value it next to a good conscience.
—Izaak Walton.

ONE DAY IN A TENT IN PRAGUE, CZECHOSLOVAKIA.

This is no effort to write of our European work in general. Many interesting things might be written of our work in Brussels—school, hospital, orphanage, etc. Many more interesting things might be written of our work in general in Prague, Czechoslovakia. But I shall say nothing of the relief work, of the camp for tubercular children, of the more than twenty colporteurs literally sowing down the republic with the Word of God and other good literature—of none of these things shall I write. I simply confine myself to one kind of work and for one day only. Rev. Joseph Dobes, once of Texas, now a missionary here in his native land, is conducting evangelistic services in a tent in one part of this large and historic city. Great multitudes are attending the meetings. It was my privilege to meet this audience Sunday morning, July 24, at ten o'clock. I preached a simple sermon on the Prayer Life, Brother Dobes interpreting. At the close of the service, knowing that so many people were professing Christ in these services, I called for those who were not saved to come forward and there and then surrender to Jesus Christ and accept Him as their personal Savior. Only one came and she an aged woman, a grandmother. As I went down the aisle to open the service, I was greatly touched to be met by a sweet little girl with a gorgeous bouquet in her hand. She presented me this bouquet and in her language expressed her appreciation of my being in Czechoslovakia. It was an immense bouquet of fragrant flowers of the richest hues. She spoke of their joy that in a sermon I had preached in that tent on Friday night thirty-six people accepted Christ as their personal Savior. At the close of the service a young father and mother presented their newborn babe for holy baptism. With the help of Brother Dobes I read the vows and administered the rite of baptism. The tiny infant was wrapped something like a papoose.

At three o'clock in the afternoon an immense audience assembled to hear Bishop Darlington. I was at the same time preaching in a church, as were several of our party. Hundreds of people, I was told, could not get under the tent. They stood in the hot sun (and it was an unusually hot day for this country) and listened to the word of life as preached by Bishop Darlington through the interpreter. More than twenty came. Before the Bishop reached the pulpit they had presented him four great bouquets. At the close there was such a handshaking as Americans never saw. Americans shake hands indifferently and apathetically as compared to these Czechs. My first experience under the tent was overwhelming. These grateful people literally climbed over each other to get to the speaker. I am sure I shook hands with every one there, and there was a vast audience (at least three hundred who could not get under the tent) and I have a suspicion that some of them must have come around three or four times for a shake. Often these ardent people seize the preacher's hand and not only grasp it with almost superhuman strength, but they deferentially bow and imprint a kiss on the back of his hand. That has already happened to me so often that I do not blush now as I did at first.

At 7:30 o'clock Bishop Ainsworth was the speaker. Long before the Bishop arrived the tent was full and all the standing-room near, filled with soul-thirsty humanity. (I did not witness this service either, as I was preaching at the same hour in another part of the city.) Before he reached the pulpit he was the recipient of two immense bouquets. At the close of his sermon a call was made for those who would accept Christ as their Savior, and more than thirty came forward. The Bishop avoided the handshaking after the benediction by announcing that he had not had his supper and he was in great haste to get back to his hotel. The grateful congregation followed him to the car and gave him a great ovation. Never did he see such appreciation from any other audience on earth as he saw there that night. I hardly know what we preachers will do when we get back to America, where we get no bouquets, no handshaking, no ovations. Drs. Beauchamp and Sledd were busy dispensing the Word of Life in other places. But I simply desired to give the readers a brief pen picture of what happened in one day under one tent in this wonderfully interesting part of the world.

Several thousand people have made profession of faith under the preaching of Brother Dobes in his tent meetings. Hundreds of thousands are breaking with Rome and they are soul-hungry. Never was Protestantism faced with such an opportunity and such a responsibility. All of these converts were once members of the Roman Catholic church. Some of them come direct from a Romish to a Protestant church. Many of them first become free thinkers, infidels, atheists, and not finding what their souls call for and what their children need, they come to Protestanism to see what we can do for them. There is a national Protestant church and the law makes membership in that body easy. Hence the danger of filling the Protestant church with unconverted people. An unconverted Protestant church member may not be any better, yet may not be as good, as a Roman Catholic member. The Roman Catholic does have reverence for his church, does expect salvation in a sacramentarian way, but an unregenerate Protestant may not have that many virtues. The mission of Methodists is to present the fact of conversion, of the witness of the Spirit, of conscious salvation. This we are doing with all the power God will give us. Although I preached my first sermon last Friday night and this is the Tuesday following, I have taken by the hand one hundred and sixteen souls professing faith in Christ. I hope to reach at least one thousand during my stay here. If our church at home could see what is going on in any one day in this one department of our work here, they would not begrudge any money spent in European work.

Bishops Darlington and Ainsworth and Dr. Beauchamp are giving the whole European situation most careful study. The problems are perplexing. Perhaps more so than in any other field which we have entered. These men of God will wisely and faithfully perform the task assigned them by the church. Europe, all Europe, so far as I have seen it, needs above everything else an evangelical gospel preached by men of evangelistic power. This wins anywhere on earth.

O. E. GODDARD.

Prague, Czechoslovakia, July 24, 1921.

DIGGING FOR GOLD IN KOREA.

By Rev. R. S. Stewart, D.D.

I.

The Koreans as a nation have a religious foundation in their training which provides an exceptional ground in which to sow the word of the Kingdom. There is much of error in their theory and much of darkness in their superstitions. But it is a remarkable thing that for centuries these people have held to the notion of one God when nations all around them have been lost in the labyrinths of polytheism. In Japan one of the problems of missions has been to build the idea of Jehovah God for the people. The native word for God has for generations been ascribed to a multitude of objects, so that it has been no easy task to make this word carry the idea of the eternal, omnipotent Father. But the Korean missionaries have had no such problem to solve. The Koreans have a monotheistic ideal as clear-cut and universal as was the conception which belonged to the Jews. Their word for God is never applied to anything other than "The Great One." Their imaginations have created a multitude of evil spirits which they must continually propitiate, but they never apply the name of Deity to any of these. But, like a star shining in the night, the thought of the Great One relieves the darkness of a nation's superstition.

This theological condition in Korea is one explanation for the revival there. The missionary has ready built for his message a theology that is friendly to Christianity. Recently for some days I traveled with a Korean evangelist who is being used in an extraordinary way to win souls. I heard him preach in villages where no Christian message had ever been heard before. But nowhere was there any polytheistic difficulty to combat. "All men believe in the One God," was his confident assertion before these villagers. And from this theological rock he fired the heavy artillery of the gospel.

The teachings of Confucius have written themselves deeply into the ideals of Korea. The moral teachings of the Chinese philosophers have given them standards, which, like schoolmasters, are helping to lead them to Christ. They have, in common with all the Oriental people, an ethical ideal. For generations they have been defeated by sin and have no power to attain the standards of philosophy. But despite centuries of defeat these ideals stand out clearly to-day. They know far beyond their power to do. The gospel message therefore reaches a people in Korea who are not morally ignorant. It is a message of victory to a people who have been crushed by an unbroken succession of moral defeats. It is Christ passing the door of a diseased woman, who has spent all her living upon physicians, and is nothing bettered but has rather grown worse. Korea has paid over her wealth to Confucianism and today is helpless before impurity, drunkenness and fear. But though Confucianism has been powerless to save, it has created a conscience. They have an ear which can hear the message of Christian righteousness when it is uttered in their presence. John the Baptist can cry out against sin in Korea and the people will know what he is talking about. The people at least have an intellectual sense of sin. This gives the evangelist a platform from which to urge the message of "righteousness toward God and faith in the Lord Jesus Christ."

There is a deep sense of the immortality of the soul among these people. The truth has grown in the soil of Ancestor Worship because it is such a fundamental thing that it must burst the ground of human belief somewhere. Buddhism has taught them that there is a heaven and a hell. Their conceptions are not complete or correct, but at least the general idea of immortality with reward and penalty is already implanted. Every major premise of true religion except Divine love is readily established. The evangelist may preach upon God, righteousness, immortality, heaven and hell, and his message will be received by an intelligent people. There is no controversy upon these major facts. Theology, Ethics, and Eschatology have done the best they could without the aid of revelation to prepare for the coming of Christ. And now the underbrush has been cleared for a great preaching of the gospel. The scaffolding is already built for the erection of a mighty tower in this land. Preachers are proclaiming the gospel to villages which never heard it before, and it is being received by thousands in a way that surprises faith and rejoices hearts. Truly, "the Kingdom of Heaven is at hand." We do not have to wait for slow-moving educational processes to establish the fundamental things of religion. These things are already established. It is now harvest time and the preacher may expect genuine conversions to Christ at every service. It is a situation which thrills the soul of an evangelist.

When Elisha was dying, the king of Israel came into his presence. The dying prophet told the king to smite upon the ground with his arrows. The king smote only three times, and the prophet was angry. "Thou shouldst have smitten five or six times; then hadst thou consumed Syria." Israel paid dear because at the time of opportunity the king did not smite hard enough. This is a time of victory in Korea, but this victory can be largely lost if the church fails to strike hard now. Korea needs money and new missionaries to pursue and develop this spiritual gold mine which has suddenly opened its treasures at our feet. "If we tarry, some mischief will come upon us."

Have a clear conscience, void of offense toward God and man. Walk with God in the spirit, commit your way unto him; you can't go wrong.—H. R. Haweis.

The Home Circle

THE SURE CURE.

Sometimes I fall an' hurt myself most turribly an' I
Can't help myself at all, it seems I've simply getta cry;
An' when I feel an awful lump a-puffin' on my head,
I think it is the end of me, an' maybe I'll be dead,
But always when I'm feeling bad, it's awful good, I find,
When mother takes me in her arms an' says to never mind.

I felled off a table that I'd climbed on yesterday,
When mother wasn't lookin' and the servant was away;
Right on my head I landed on the hard old kitchen floor,
An' I guess that I cried harder than I ever cried before.
But the pain went off a-flyin', though it left a lump behind,
When mother took me in her arms an' said to never mind.

Sometimes the blood comes spurting' from my nose, an' sometimes, too,
I scrape the skin right off my shins, an' oh, how I boo-hoo!
An' the fellows can't do nothin' an' the neighbors make it worse,
An' the servant doesn't help it, not with pennies from her purse,
But I always feel lots better, though the tears most make me blind,
When mother takes me in her arms an' says to never mind. —Canadian Churchman.

DON'S COURAGE.

By Minnie L. Upton.

Once there was a little boy named Don, who lived in a big, comfortable, old-fashioned farmhouse. Around the house, on every side as far as one could see, lay a big, comfortable, old-fashioned farm. There were fields of corn, and fields of wheat, and pastures, and woodland, and maple groves, and orchards, and a wide, long yard for the chickens and ducks and turkeys, and a garden filled from side to side, and from end to end, with vegetables, and flowers, and sweet, fragrant herbs.

In the orchards grew apples, and pears, and plums, and peaches. In the garden were plenty of carrots, and parsnips, and turnips, and beets, and cabbages, and onions, and lettuce, and string beans, and shell beans, and green peas, and pumpkins, and squashes, and melons, and sweet corn, and pop-corn, and many other delicious things. Along one side were raspberries, and blackberries, and strawberries, and gooseberries, and currants; and at one end was a long grape arbor. And here, there, and everywhere in that garden, wherever there was a good place, were pansies, and petunias, and pinks, and poppies, and peonies, and I cannot tell how many other beautiful flowers besides.

All over the old farmhouse climbed woodbine, and wisteria, and trumpet vine; and under the windows were hollyhocks, tall and stately, and roses, red, and yellow, and pink, and white. All summer long there were roses—and oh, the air was sweet!

In one of the pastures were many cows, happy cows, with great, gentle eyes and smooth, glossy sides, and breath that smelled like new-mown hay and clover. In another pasture were colts, with their mothers—merry colts, who ran, and frisked, and kicked up their heels, and had the best of times just living and growing. Another pasture belonged to the great, sweet-tempered work-horses, though they did not have much time to stay there, except Sundays and holidays, and nights when it was pleasant and warm. Sometimes Dick, the carriage-horse, came out and visited them; but most of the time, when he was not working, he stayed in a roomy box stall, with a large, square window, and plenty of air and sun. A lot of frisky little calves had another pasture; and in their own steep, rocky pasture were dozens of woolly white sheep, who were very contented, and got very fat nibbling the short, sweet grass among the rocks.

In their own yard were the hens and chickens and ducks. One end of it had part of a little brook, all its own, and the ducks had such a good time there! There was a long, low, white house in the yard, and there were found baskets and baskets of warm, fresh eggs.

Then there was a sunny stable for the horses, and a big red barn, with a sunny yard, to which the cows all came at twilight, mooing in the lane to be let in for milking time and a special treat of sweet corn fodder or vegetables. Jim and Joe, the farm men, would open the great doors, and in the cows would hurry, each one going straight to her own place. Then Jim and Joe would milk them. How sweet the new milk smelled—and how good it tasted! Don, and Rover, and old Felix, the barn cat, were always there to get a drink, all fresh and sweet and warm.

Don liked the hens and the chickens and the ducks, the cows and the calves, the pretty, sociable colts and their kind-eyed mothers, the big, honest work-horse and gentle Dick, the woolly white sheep, and Rover, and dear old Felix. Yes, he liked the hen turkeys, too. There was just one creature on the place that he did not like. This was old Gobbo, the turkey gobbler.

Gobbo had a wife and seven children, and they all went wherever they liked, without ever waiting to be invited! They did just as they pleased in the calf pasture, and the colt pasture, and the horse pasture, and the cow pasture, and the sheep pasture, and the hen yard, and even the orchard and garden. Nobody minded that, however, because they caught so many grasshoppers and other things which would have eaten the green, growing things. The trouble was that old Gobbo was so mean and selfish. Though he could do just exactly as he pleased himself, he did not wish any one else to have the same liberty! If a cow, or a calf, or a horse, or a colt, or a sheep, or a hen, or a duck, or a man, or a woman, or a boy, or a girl, or Rover, or Felix came in his way—or anywhere near him, in fact—he would ruffle his fine feathers, of which he was ridiculously proud, and become very red in the face, and run straight at the innocent object of his silly, bad temper. He could jump up quite high, and hurt very badly with his strong wings and hard feet. So every one tried hard to keep out of his way. And then he would strut—the conceited old tyrant! Don had two red scars on one cheek where Gobbo had once struck him, so he always ran hard as ever he could when he saw that vain old gobbler coming toward him, or looking at him even.

But one day the tables were turned on the old scamp! Guests had come to Don's home—his Aunt Margaret and his little cousin, Amy, whom he had never before seen. Amy was only four, while Don was eight. Of course he made up his mind at once to take the best of care of her, and see that she had a good time. He showed her all the pastures and fields, the garden and orchard, the cows, and calves, and horses, and sheep, and colts, and hens, and chickens, and ducks, and Felix, and Rover. Very soon Amy decided that she wanted to come and live in the country always, because it was the nicest place in the world!

But just as they were having this delightful time, around the corner of the barn came old Gobbo.

"Gobble-obble-obble-obble-obble-obble!" sputtered he angrily, and ran straight at Amy, for she had on a white dress, and white always made him especially cross.

Do you think that Don ran this time? Of course you know he did not! With his brown fists doubled, he rushed at old Gobbo. And that vain old bully—who really was a coward at heart, like all bullies—turned and ran as fast as his disagreeable old legs would carry him!

Don never was afraid of him again.

—Zion's Herald.

"TIME OUT."

Timely Precaution.

Soph: "Won't your father be completely unstrung when he gets your grades?"

Fresh: "Oh, no; I wired him last night."—The Periscope.

How Were They?

Dentist: "Open wider, please—wider."

Patient: "A—A—A—Ah."

Dentist (inserting rubber gag, towel, and sponge): "How's your family?"—Selected.

Ideals.

Jack—"My ideal wife is one who can make good bread."

Madge—"My ideal husband is one who can raise the dough in the hour of knead."—Kind Words.

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Editorial

DR. RICE'S BOOK.

Anent the discussion now going on concerning Dr. John A. Rice's recent book, "The Old Testament in the Life of To-day," it may not be amiss to call attention to a few things which deserve at least as much consideration as the points that have been raised by those who have taken exception to some of the positions of the author. Right conclusions concerning any matter can be reached only when all the facts in the case are given due weight.

It may not be necessary to suggest, in the beginning, that only those who have read the book in question with the utmost care are in position to hold definite convictions concerning it; yet it is such a common thing for people to form their opinions second-hand that a word of caution at this point may not be out of place. After giving full credit to the sincerity and conscientiousness of those who do not accept the views of Dr. Rice, it is still possible that those who are inclined to agree with them would feel differently if they would read the book for themselves.

It is an axiom of literary criticism that no literary production can be properly evaluated apart from the life of the man who wrote it, and it is manifestly an unjudicial procedure to attribute to a volume teachings that are out of harmony with a life-time of work that lies as an open book before the world. For many years Dr. John A. Rice has been a minister of the Methodist Episcopal Church, South, filling some of its leading pulpits and serving it in other important and responsible official positions. With boundless energy and passionate earnestness he has preached the gospel of Jesus Christ as the way of salvation to a sinful world, and in his personal ministry he has been a blessing to many men and women.

A man's professions, too, should be taken at their face value when made under circumstances that admit no doubt as to their sincerity. If a man does not know what is in his own heart, who will dare read his heart for him? Over his own signature Dr. Rice had the following statement in a recent number of the Texas Christian Advocate: "Numbers of my students have, during the year, said in substance, 'Courses in the Old Testament have this year made the Bible a new book and given us a sense of certainty of Christian fundamentals we never had before.' This, of course, is to me peculiarly gratifying, for I believe with all my heart that the deepest religious need of this hour is just this certainty in our fundamentals—the sense of certainty as to the inspiration of the Bible, the Old Testament and the New, the divinity of our Lord, atonement through Him alone, regeneration, justification by faith, the witness of the Spirit, sanctification, the resurrection of the dead, and immortal life. These great doctrines have made Methodism what it is. We who believe without equivocation or mental reservation absolutely and entirely in every one of them and are devoting our lives to making them real to increasing numbers throughout the world, cannot but be heartened to know that they are being realized in the experience of young men preparing for our ministry. We are at all times tempted to be discouraged by the slow progress of the church. Let none of us ever yield to this temptation for a moment. Speaking personally, all my Bible studies and all my work for almost thirty-five years have intensified my conviction of the reality of these things and have led me to the view of the Word of God in the closing paragraph of my book: 'This marvelous collection of booklets, more than half poetry, mostly anonymous, seeks no defense, shuns no attacks, asks only that we test the pledge it brings of God's saving and satisfying touch upon the human spirit and venture upon its promise of a world redeemed through Jesus Christ our Lord in whom dwelt all the fullness of the Godhead bodily.'" The presumption at least is that all positions in the book in question would be in substantial agreement with this formal expression of faith.

Then, too, the opinion of those who have been intimately associated with a man whose teachings have been called in question must, in all fairness, be taken into consideration. After an attack by a Baptist minister had been widely circulated in Texas, all the students who had been in his classes during the year, entirely upon their own initiative, drew up and signed, without a dissenting voice, a statement in which the following words occur: "We have been in his classes through the past year and, after this intimate contact, we can say unreservedly that Dr. Rice has made the Bible a living book to us and that our ideas of its divine inspiration and value have been greatly strengthened. We believe the Bible is the revelation of God and His Son Jesus Christ, and that it is sufficient to meet all the needs of individuals and of society to-day." Testimony of this kind ought not to be overlooked in forming an opinion of the book in question.

It should not be forgotten, either, that some of the foremost men of the religious world, including distinguished ministers of our own church, have heartily commended the book that has been so strongly condemned by a comparatively few who do not agree with its positions. It is not likely that those who have thus commended it did so without having read it carefully.

In our own reading of the book we have been profoundly stirred by the vigorous and timely application of the messages of the prophets to the needs of our own times. We do not recall any discussion of these vital topics that is more stimulating in a day when it is all too easy to forget God and to fail to see his hand in the making of history. With regard to certain technical parts of the book, we are utterly unable to express an opinion. We believe that only those who have devoted much time and thought to questions of date, authorship, etc., are qualified to speak with any degree of authority concerning them, and where there is room for differences of opinion, we are willing to leave such questions to those who are prepared to deal exhaustively with them, believing, as we do, that they are not among the essentials of salvation. A more or less careful study, however, has never enabled us to believe that a minute dissection of a book of the Old Testament, chapter by chapter, verse by verse, and clause by clause, according to the method followed by Driver for example, could accomplish very much; though if it interests the scholars we are perfectly willing for them to engage in it. The Bible has withstood the attacks of its enemies too many centuries for us to fear that it is going to suffer greatly at the hands of its friends.

It is just possible that some of the criticism directed against the book in question is based upon the ungrounded fear that it will unsettle the faith of some who read it. A fair question to ask is, "Has it actually robbed any reader of his faith?" Many earnest Christians have borne testimony to the blessing it has been to them—has it swept the foundations from under the feet of any? It is the pragmatic test, after all, that must settle an issue like this.

It may be that we have given too much space already to this matter, but we felt that it would not be out of place to call attention to a few considerations that those who have not had an opportunity of reading the book might overlook. Dr. Rice is a distinguished minister of our church, a member in good standing of the Louisiana Conference, and a professor in Southern Methodist University. That everybody should agree with all his views is entirely too much to expect—we certainly do not agree with all of them—and it is proper that his published utterances should be brought under review; but the serious charge of heresy or unorthodox teaching should not be considered established without the verdict of a duly constituted court after formal charge and trial. If devout modern scholarship must be brought into court, let those who are ready to prosecute it prepare the specifications.

A HAPPY EVENT.

On last Saturday, Miss Clara Chalmers, daughter of Mr. and Mrs. Chas. O. Chalmers, sailed on the Southern Pacific steamer Chalmette for Cuba, to enter missionary work under appointment of the Woman's Council of the Board of Missions. Brother Chalmers for many years has been the publisher of the Advocate, and is known to practically all the preachers, and many of the laymen, of our patronizing Conferences, and Miss Clara herself, through her work in the office for a number of years, was brought into close touch with many of them.

We speak of her going to the mission field as a happy event because we know of no other way to characterize the consecration of a life to the service of God in a needy field. After all has been said that can be said in favor of those vocations that keep one in the conventional activities of life, it seems to us that the call to a life-work of unselfish service in the Kingdom of God far transcends in significance all ordinary occupations. The field where the service is rendered is geographically unimportant, though it happens in this case that it is only about a forty-eight-hours' journey from New Orleans. It might as well have been in China, or Africa; there was utter willingness on the part of Miss Chalmers to go to any field to which she might be assigned, and for a time the probability was that she would be sent to China.

We cannot always trace the influences that result in the dedication of a life to the definite service of God, but some of them are so often evident and so unmistakably powerful that we ought always to try to bring them to bear upon the children with whom God has blessed us. Foremost among these influences is the home. The fact that Miss Chalmers was born into a Christian home, with the example of godly parents before her from infancy, without doubt had much to do with shaping her own life into the beautiful pattern it exhibits to-day. The home is, after all, the source from which flow the most compelling formative influences in this life. A Christian home is the most beautiful institution under heaven.

The church also plays a large part in the normal development of Christian character. Miss Clara grew up in the Sunday school and the Epworth League, uniting with the Carrollton Avenue Methodist Church while still a child. It is a significant fact that a very large percentage of the membership of the church comes through the Sunday school, and that most of our missionary workers first became active in Christian work in the Sunday school and the League. The importance of these two departments of the church's work cannot be overestimated in extending the Kingdom both at home and abroad.

Recognizing the fact that a call to service always means a call to prepare for service, Miss

Chalmers faithfully and patiently followed the course that would best equip her for the work to which she had consecrated her life. After completing the high school course in the New Orleans schools, she attended the Bible Training School in Nashville, the Scarritt Bible and Training School in Kansas City, and the Athens Female College, Athens, Ala., where she received the baccalaureate degree. In further preparation for her work, and in keeping with the requirements of the Council, she then spent two years in teaching, thus coming into contact with a splendid type of vigorous young life at Whitworth College. Too much emphasis cannot be laid upon the value of this thorough preparation for service, whatever that service may be. Many of our young people are all too prone to enter at once upon their life-work, not realizing that time spent in school is actually time saved in the accomplishment of results they so earnestly hope to attain.

On Wednesday evening of last week, at the Carrollton Avenue Methodist Church, a "God-speed" meeting was held, attended by Methodists throughout the city, to assure Miss Chalmers of the interest and prayers of her friends and fellow-Christians as she goes to her field of labor. The meeting was presided over by the pastor of the church, Rev. Ellis Smith, and short talks were made by representatives of all the departments of the church, as well as by representatives of the district and Conference missionary organizations, and others who were present. The Sunday school presented her with a Bible in Spanish, and the Epworth League gave her a "shower" of beautiful and useful presents, in addition to which the Woman's Missionary Society presented her with a complete outfit for furnishing her living room at the Irene Toland School, Matanzas, where she will engage in teaching. By request of the church, she will be the "Special" of the Carrollton Avenue Church, the Centenary funds making possible this expression of affectionate esteem. We are sure the readers of the Advocate, most of whom will feel that they know her personally, will remember her in their prayers as she enters upon her work in Cuba.

PERSONAL AND OTHER NOTES.

The editor acknowledges with appreciation a post card greeting from Dr. Chas. D. Bulla, written from Berlin, Germany.

A great loss to the church at Greenville, Miss., was sustained in the death of Mrs. J. E. Thomas, who passed away at Monteagle, Tenn., on August 18.

Rev. John W. Chisholm, of Forest, Miss., is assisting the pastor, Rev. B. W. Lewis, in a meeting at Eden, Miss., this week. Indications point to a fine meeting.

A note from Rev. Lastie N. Hoffpauir, our pastor at Amite, La., reports that the work is prosperous and indications point to a fine record for the year.

Rev. Judson Swift, D.D., General Secretary Emeritus of the American Tract Society, died at his home in New York City on August 19, after an illness of several months.

Miss Cora Godat, a most efficient deaconess engaged in the work of the church at Louisville, Ky., is spending her vacation with her parents, Mr. and Mrs. A. F. Godat, of this city.

Rev. Alonzo Early, Louisiana Conference Sunday School Field Secretary, filled the pulpit at Lake Charles, La., last Sunday, in the absence of the pastor, Rev. W. W. Holmes.

Dr. H. F. Tolle, pastor of Capitol Street Church, Jackson, Miss., has recently returned from a pleasant vacation spent at his old home, Glasgow, Ky., and in visiting several other points.

Mr. H. Wynn Rickey, son of Rev. H. W. Rickey, of Lafayette, La., had the honor of making the highest grade in Tulane University last session. He will be a member of the senior class this year.

Jackson, Miss., Methodism suffered a great loss recently in the death of Mrs. T. J. Thompson, resulting from injuries received in falling from the porch of her home. The funeral services were conducted by Rev. J. M. Morse.

An unusually successful revival meeting was brought to a close at Eupora, Miss., on the evening of August 22. The preaching was done by Rev. E. R. Smoot, and the whole town was greatly benefited by the services.

A news item in the Memphis Commercial-Appeal from Sardis, Miss., makes special mention of the address delivered at the Training School at that place by Rev. N. G. Augustus, of Hernando, Miss., on "The Bible, the Book of Books."

The stewards of the Methodist church at Crowley, La., have dedicated a window in their beautiful church to the memory of the late Rev. John F. Wynn and Mrs. Pauline Gorton Wynn—a beautiful expression of appreciation of two saintly lives.

Rev. W. D. Kleinschmidt, pastor of Louisiana Avenue Church, this city, conducted a successful revival meeting at Evergreen, La., on the Marksville charge, last week. There were seven additions to the membership and the church was generally revived.

Rev. George Fox, our pastor at Bunkie, La., had the misfortune to break his right wrist several weeks ago while cranking a Ford car. The injury was exceedingly painful, and recovery has been slow. Brother Fox fears that he will not regain full use of the hand.

The Methodist and the Presbyterian churches of Philadelphia, Miss., Rev. J. S. Purcell and Rev. J. C. Arnett, pastors respectively, united in a revival meeting conducted by Rev. Dan Kelly. According to press reports, the meeting was well attended and resulted in much good.

A friend of Whitworth College, Brookhaven, Miss., has recently offered to leave by will to the college a collection of musical compositions and two orchestral instruments, being prompted to do so by the admirable work the college has done in bringing famous musical artists to Brookhaven.

The many friends in New Orleans of Misses Sallie and Nell Reeder sympathize deeply with them in the sorrow occasioned by the death of their niece, Miss Margaret McCormick, on Friday of last week. She was a talented girl, just budding into womanhood, and had lived with her aunts from infancy.

Professor C. C. Norton, son of Rev. H. L. Norton, honored the Advocate office with a call on Tuesday of this week. Professor Norton is a graduate of Millsaps College and of Emory University, and is dean of Alexander College, Jacksonville, Texas, an institution owned by the Texas Conference.

Rev. Henry T. Young, our pastor at Natchitoches, La., left on August 22 for Trinidad, Colo., where he goes to hold a revival meeting, his board of stewards voting him a vacation in order that he might accept the call. At the service on the preceding day four members were received into the church.

According to a telegram received by Mr. A. M. Mayo, of Lake Charles, La., on August 26, his son, Mr. S. A. Mayo, and the latter's little daughter, and Rev. W. W. Holmes and family, who were en route to Denver, Colo., in their automobiles, had arrived safely at Colorado Springs. They left Lake Charles at 6:30 a.m., August 15, and expect to return about September 8.

Port Gibson Female College, Port Gibson, Miss., will open its fall term on Sept. 7. The opening exercises will be held at 10:30 o'clock that morning. The opening sermon will be preached on Sunday morning, Sept. 11, by Rev. T. B. Cottrell, of Vicksburg. A special sermon to the students will be preached that evening by Rev. N. B. Harmon, our pastor at Port Gibson.

A note from Rev. H. A. Gatlin, our pastor at Canton, Miss., requests us to call attention to the fact that the meeting to begin at that place on September 4 will be conducted by Gypsy Smith, Jr., and not Gypsy Smith, Sr., as some have thought. Thorough preparation has been made for the meeting, and a great religious revival is expected. All the Protestant churches of the city are joining in the meeting.

A cable from Bishop W. R. Lambuth to Dr. W. W. Pinson, received on August 23, stated that the annual meeting of the Siberia-Manchuria Mission showed three licensed preachers and twelve hundred members. This Mission was opened by Bishop Lambuth in October, 1920, with five hundred members, the gain in nine months being seven hundred. A great opportunity presents itself to the church in this field.

A news item from Meridian, Miss., states that Billy Sunday, the famous evangelist, has accepted an invitation extended by the Meridian Ministers' Association to hold a meeting in that city. As soon as he can fix the date of his coming, preparations will be begun for the great religious campaign that will be undertaken. It is expected that a tabernacle with a seating capacity of not fewer than twelve thousand will be erected.

In the recent revival meeting in Ripley, Miss., Rev. P. F. Luter, pastor, the preaching was done by Rev. I. D. Borders, formerly of the North Mississippi Conference but now of Kansas City, Mo. Brother Borders and Brother Luter are life-long friends, both of them having begun the practice of law and both of them later answering the call to the ministry. Press dispatches speak very highly of the sermons delivered by Brother Borders at Ripley.

Miss Ione Clay, of Dublin, Tex., under appointment as a missionary to Cuba, where she will teach in the Eliza Bowman School, at Cienfuegos, paid the Advocate office an appreciated call on Friday of last week. She was a guest of Miss Clara Chalmers, with whom she sailed on Saturday. On the same day Mrs. L. H. Robinson and two children, Misses Sallie and Mary Churchill, Miss Vie Swank, and Miss Leona Nichols sailed for Cuba to take up missionary work.

Rev. Dan Kelly recently assisted Rev. A. B. Barry in a meeting at Carlisle, Ark., in which more than sixty members were added to the churches of the community. According to the Arkansas Methodist, the meeting made a profound impression upon the town. Brother Barry is well known in Mississippi, having formerly been a member of the Mississippi Conference. Brother Kelly, of course, is known throughout the church as an evangelist of the Mississippi Conference.

The Advocate learns with sorrow of the death of Mrs. M. E. Bogan, at Baton Rouge, La., on August 24. Mrs. Bogan was the mother of Rev. S. S. Bogan, of the Louisiana Conference, and Mrs. H. L. Norton, wife of Rev. H. L. Norton, of the Mississippi Conference, and of Mrs. J. D. Setzler, well known, with her husband, to many of the preachers of the Mississippi Conference. There are several other children, also, left to mourn the passing of their devoted mother. We extend sincere sympathy to the family and friends of the deceased.

A few days ago we received the following note: "Shreveport, La., August 25, 1921. Dear Editor: Please discontinue the Christian Advocate after Sept. 1 until a later notice. Very truly, ———." The note itself is perfectly plain, but the writer failed to sign his name—hence we are unable to comply with his request. While we greatly regret the necessity of removing a name from our subscription lists, we will do as requested if the writer of the above will supply us with the necessary information.

A number of books have recently been donated to Port Gibson Female College by Rev. C. P. Jones, of Fayette, Miss., and Rev. W. B. Alsworth, of Utica, Miss. The prospects for the new session are encouraging. It is thought that accommodations can be made ample for twice as many students by another year. Among the new members of the faculty are Miss Reynolds, daughter of Dr. J. H. Reynolds, president of Hendrix College; Mrs. Johnnie Barber; Miss Fannie C. Moore; Miss Altie Holmes. Mrs. Eugenia Todd Leverett will serve as matron, and Mrs. Mamie Abney, of Pioneer, La., will have charge of the primaries.

On the afternoon of Wednesday, August 24, between four and five o'clock, Rev. William Darden Barrett, pastor of the Pleasant Grove charge, and Miss Florence Ada Westbrook, of Auburn, Miss., were united in wedlock by Rev. H. M. Ellis, presiding elder of the Brookhaven District, at the district parsonage in Brookhaven, Miss. The bride is a sister of Rev. H. S. Westbrook, pastor of the Seminary charge, in the Mississippi Conference. The couple are spending a week of their honeymoon with the sisters of the groom near Forest, Miss., and will be occupying the parsonage at Pleasant Grove about Sept. 1. The Advocate extends hearty good wishes to the happy couple.

We clip the following from the Gaffney Ledger, of Gaffney, S. C.: "As a result of a series of revival meetings held at Corinth Baptist church last week, in which the preaching was done by the Rev. W. R. Goudelock, of Benoit, Miss., and the Rev. Amos Clary, of Marshall, N. C., and which came to a close Thursday night, there were eleven additions to the church membership by experience and baptism and one by restoration. The members of the church feel that the organization has been greatly revived. The ability of Mr. Clary as a preacher was already known to the people of Corinth community, as this is his old home church. Mr. Goudelock, who did most of the preaching, proved his ability by delivering strong sermons on the Gospel with simple ease and power. Mr. Goudelock endeared himself to the members of the church and to the people of the community as a whole, and it is declared they will look forward to the time when he will come to preach to them again." Brother Goudelock is pastor of the Benoit and Beulah charge, North Mississippi Conference.

About me round I saw
Hill, dale, and shady woods, and sunny plains,
And liquid lapse of murmuring streams, by these,
Creatures that lived, and moved, and walked, or flew,
Birds on the branches warbling; all things smiled;
With fragrance and with joy my heart o'erflowed.
—John Milton.

Which by His strength setteth fast the mountains, being girded with power.—Psalm 45:6.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

A TRIBUTE TO THE MEMORY OF MRS. WALTER SCALES, Jr., FROM THE METHODIST MISSIONARY SOCIETY, STARKVILLE, MISS.

"She loved her Savior, and to him
Her costliest presents brought;
To crown his head, or grace his name,
No gift too rare, she thought."

As we read these words, a picture—true to life—of "Miss Bertha" comes into our minds.

A woman, splendid of physique, lovely of face, charming of manner—she "loved her Savior," and her life was gven to his service. First of all, she gave Love—love to men and women; and because they were God's creatures her big heart reached out and grasped theirs and made of them her friends.

No home was too lowly, and no soul was too steeped in sin—but "Miss Bertha" was there to help. How many homes and hearts have been gladdened and helped by her will never be known.

Again, she gave to her Master, Service. I think that we can truly say sho gave her life in service. No task ever seemed too great, no burden ever seemed too heavy for her to undertake. There is a passage of Scripture which says, "Without a vision, the people perish." She had this wonderful God-given vision and in her work she looked beyond, into the future, and saw "fields white unto the harvest," into which she entered, and with a faith that never wavered, she labored with untiring zeal.

As her reward, she lived to see men and women brought into the kingdom through her influence, she lived to see young men turn from the paths of sin and lead Christian lives, she lived to see a wonderful number of young men go out from her own "Character Builders' Class" all over the world to enter into Christian work.

As President of our Conference Missionary Society, she saw our work expand and develop under her wise guidance.

In our own Missionary Society at home her efforts were untiring. No plans were ever presented for the enlargement of the work that she did not willingly respond, and no duty was ever hers which she did not readily assume.

Who can measure a life like hers? Who can dare to say where its wonderful influence will end? We only know that it will live forever in our own hearts and lives!

"Is not e'en death a gain to those—
Whose life to God is given?
Gladly to earth their eyes they close,
To open them in heaven.
Their toils are past, their work is done
And they are fully blest;
They fought the fight, the victory won
And entered into rest."

Signed by: Mrs. Alice T. Wier, Mrs. Susie Thomas, Mrs. W. W. Magruder, Committee.

Starkville, Miss., July 26, 1921.

To the Memory of Bertha M. Scales, July 15, 1921.

A lily grew in a garden fair,
Filling with perfume all the air;
A joy and a gladness to passers-by,
Wafting it's sweetness unto the sky.

So day by day the lily grew,
Helping those whom it never knew,
Doing its bit in a weary land,
Holding to all a helping hand.

The gardener walked through the garden one day
To tend the flowers so bright and gay.
To the lily he came, and with tender care
He plucked from its stem the blossom rare.

"I cut from its stem this lily so fair—
Its petals are shattered, its leaves are all bare,
Its mission is ended, its beauty has fled
But its fragrance and sweetness around us are shed."

So the dear life just ended,
Like the lily so pure,
Made each life in its purpose
More strong to endure.

In God's garden she dwells
With the glorified throngs,
And our spirits shall greet hers
With crowns and with songs.

ALICE T. WIER.

After five years of patient suffering, the spirit of our sister, Mrs. BETTIE LEWIS GRIFFIN, went home to God on the night of the 26th of June, 1921. She had been as well as usual that day, and seemed so happy and submissive to God's will. Death came suddenly while she was conversing with her husband, who had given up his work to be with her and wait on her. We brothers and sisters had been planning a reunion, but were not expecting to get together in this way. All of us except H. P. Lewis, Jr., were together when we laid her body to rest in the McComb City Cemetery, June 28, 1921.

Oh, how we miss our sister! She loved her family devotedly, but she has gone to join our precious father and mother and her little Wayne, who preceded her to the better world. May the Lord comfort the devoted husband and children and cause them to live close to Him; and may each of us live so that we may be an unbroken family in heaven, is our prayer.

Her two sisters,
(Miss) PATTIE LEWIS.
(Mrs.) LELA LEWIS TERRY.

MRS. MOLLIE J. MARSHALL was born Dec. 7, 1838, in Carroll County, Miss., of which county she was a resident throughout life. She, like all other thinking people, saw the great need of a Savior, and in youth surrendered her life to God. She joined the Methodist church and was ever true to all of its institutions. In her home she always thought first of the stranger that was within her gate, and it was good to be in her home. Her life was not lived in vain, for she was busy making others enjoy life. Of course, we miss her, but we would not have her stay longer; we want her to beckon us on to that bright world above. On July 20, 1921, at 2:30 o'clock, her spirit was waited back to God to live in eternal joy and happiness, where we all want to join her some bright morning.

Her Pastor,
W. M. HESTER.

On Wednesday evening, Aug. 11, 1921, we left in the pretty country cemetery at Sartinville, beneath a new-made mound covered with beautiful flowers, the body of one we loved. God saw fit to call from the home of Mr. and Mrs. S. R. Willoughby their daughter, LELA. The home seems so empty since she has gone. We will never see her sweet face any more. A place is vacant that will never be filled, and the hearts of all who knew her are sad. We know that she is at rest. Just awhile before she died she told her sister that she was ready to go and see her dear Savior; that everything was all right with her, and she wanted to go. She has only crossed over the river, and we know that ere long we will meet her again never to say bood-by. May God bless the bereaved ones. CLARA.

RESOLUTIONS.

Whereas God has seen fit for the death angel to visit our community and remove from our midst little WAUREE BULLOCK, who was a member of our Sunday school, and take her into his own presence that she may be taught more perfectly;

Therefore, be it resolved, That the Sarah Sunday School extend to her parents and grandparents, also to all the connection, our heartfelt love and sympathy in this the saddest hour of their lives.

Resolved, That while it is with sad hearts that we give her up, yet we bow our heads in submission to the will of Him who does all things best.

Resolved, That we have a copy of these resolutions printed in the New Orleans Christian Advocate and a copy of same mailed to her parents.

Adopted by the Sarah (Miss.) Sunday School.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania St., telephone, Uptown 1105;; office, 327 Carondelet St., telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence St., telephone, Hemlock 2461.

Rev. C. D. Atkinson, Parker Memorial, residence, 734 Nashville Ave., telephone, Uptown 447.

Rev. H. T. Carley, editor, New Orleans Christian Advocate; residence, 1125 Fern St., telephone, Walnut 1238; office, 512 Camp St., telephone, Main 4373.

Rev. W. C. Childress, Sup't City Missions; residence, 815 Washington Ave., telephone, Uptown 499.

Rev. W. L. Duren, Rayne Memorial; residence, 1421 Constantinople St., telephone, Uptown 1188.

Rev. J. D. Harper, McDonoghville, La.

Rev. R. H. Harper, First Church; residence, 5830 Prytania St., telephone, Uptown 329.

Rev. H. N. Harrison, Felicity; residence, 1818 Chestnut St., telephone, Jackson 1753.

Rev. W. D. Kleinschmidt, Louisiana Avenue; residence, 1110 La. Ave., telephone, Uptown 2805.

Rev. G. V. Romano, Italian preacher; residence, 1319 N. Rampart St., telephone, Hemlock 468.

Rev. Jno. T. Sawyer, superannuate; residence, 1232 St. Mary St., telephone, Jackson 1404.

Rev. J. E. Selfe, Epworth; residence, 438 S. Scott St.

Rev. Ellis Smith, Carrollton Avenue; residence, 1125 Fern St., telephone, Walnut 1238.

Rev. Marion Browning, Mary Werlein Mission; residence, 1026 Tchoupitoulas st.; telephone, Main 247.

Rev. C. C. Wier, Algiers; residence, 236 Olivier st.; telephone, Algiers 138.

Stephen S. Thomas, Conference Centenary Secretary-Treasurer; residence, 1432 Fern st., telephone, Walnut 2899-W; office, 327 Carondelet st., telephone Main 5688.

A FINE MEETING AT BUNKIE, LA.

One of the best revival meetings ever held in the Methodist Church at Bunkie has just been closed. Dr. W. W. Drake, of Shreveport, did the preaching. The congregations taxed the capacity of the church buildings at all the evening services. There were 18 accessions to the church (17 on profession of faith), and the church has been strengthened to a degree which cannot be measured.

The efforts of the Bunkie church to reach out into the adjacent territory and minister to the membership of several abandoned churches are working out beautifully. A large per cent of our regular congregations is made up of these out-of-town folks, and fully fifty per cent of our Sunday school attendance is from the country. Our records show that on the third Sunday in August, 1920, there were fifty people attended the Sunday school, while the third Sunday in August, 1921, there were one hundred and fifty in attendance. GEO. FOX, P. C.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Fourth Round.

Sardis Station, preaching, a.m. Sept. 11; Q. C., Oct. 24.
Como, preaching, p.m. Sept. 11; Q. C., Oct. 11.
Crowder, preaching, Sept. 18; Q. C. Oct. 26.
Charleston, a.m. Sept. 25.
Oakland, p.m. Sept. 25.
Byhalia, a.m. Oct. 2.
Olive Branch, p.m. Oct. 2.
Pleasant Hill, Oct. 8.
Coldwater, a.m. Oct. 9.
Hernando, p.m. Oct. 9.
Senatobia, p.m. Oct. 12.
Shuford, Oct. 15 and 16.
Arkabutla, Oct. 19.
Longtown, at Mastodon, Oct. 22.
Cockrum, at Hebron, Oct. 23.
Sardis Circuit, at Davis Chapel, Oct. 28.
Courtland, at Pope, Oct. 29.
Tyro, at Free Springs, Oct. 30.
Mt. Pleasant, at New Salem, Nov. 5.
Horn Lake, a.m. Nov. 6.
Crenshaw, at Sledge, p.m. Nov. 6.
Batesville, Nov. 13.

Pastors are respectfully urged to look over the quarterly conference proceedings in the Book of Discipline and see that all the reports called for are in hand. R. A. MEEK, P. E.

Aberdeen Dist.—Fourth Round.

Amory, Sept. 4, 5.
Tupelo, Sept. 11, 12.
Pontotoc, Sept. 18, 19.
Houston, Sept. 19.
Shannon and Nettleton, at Nettleton, Sept. 25, 26.
Verona, at Verona, Sept. 27.
Okolona, Oct. 2, 3.
Vardaman, at Derma, Oct. 3.
Calhoun City, at Pittsboro, Oct. 4.
Houlka, at Wesley, Oct. 6.
Prairie and Strong, at Prairie, Oct. 7.
Aberdeen, Oct. 9, 10.
Nettleton, at Carolina, Oct. 13.
Algoma, at Troy, Oct. 15, 16.
Bellefontaine, at Lebanon, Oct. 20.
Eupora and Maben, at Maben, Oct. 21.
Mathiston, at Mathiston, Oct. 22, 23.
Smithville, at Greenbrier, Oct. 25.
Tremont, at Tremont, Oct. 26.
Fulton, Oct. 27.
Woodland, at Mantee, Oct. 29, 30.
Randolph, Nov. 1.
Toccopola, Nov. 2.
Salem and Oakdale, Nov. 3.
Greenwood Springs, at Quincy, Nov. 5, 6.
Buena Vista, at Pleasant Grove, Nov. 8.
T. H. DORSEY, P. E.

Columbus Dist.—Fourth Round.

(In Part)

Columbus, First Church, Sept. 4, a.m.
Murrah's Chapel, preaching, Sept. 4, p.m.
New Hope, preaching, Sept. 7, p.m.
Ethel, at Shady Grove, Sept. 10, 11.
Longview, preaching, Sept. 11, p.m.
Macon circuit, at Salem, Sept. 17, 18.
Macon station, Sept. 18, p.m.
Mashulaville, at New Hope, Sept. 24, 25.
Starkville, Sept. 28, p.m.
Shuqualak, at Shuqualak, Oct. 1, 2.
Brooksville, Oct. 5, p.m.
Louisville, Oct. 7, p.m.
High Point, at Center Ridge, Oct. 8, 9.
Noxapater, at Noxapater, Oct. 9, 10.
Ackerman, at Salem, Oct. 14.
Chester, at Chester, Oct. 15, 16.
High Point, at High Point, preaching, Oct. 16, p.m.
A. T. McILWAIN, P. E.

Corinth Dist.—Fourth Round.

Corinth, First Church Aug. 28, 11 a.m.; Qr. Conf., Sept. 2, night.
Corinth, South Side, Aug. 28, night; Qr. Conf., Sept. 1, night.
Booneville station, Sept. 4, 11 a.m.; Qr. Conf., Sept. 5, at 3 p.m.
Sherman ct., at Liberty, Sept 10, 11.
New Albany station, sept. 11, night; Qr. Conf., Sept. 12, a.m.
Iuka station, Sept. 18, 19.
Guntown and Baldwyn, at Guntown, Sept. 25, 26.
Wheeler ct., at Mt. Hebron, Oct. 1, 2.
Iuka ct., at Snow Down, Wed., Oct. 5.
New Albany ct., Friday, Oct. 7.
Dumas ct., at New Hope, Oct. 8, 9; dedicate new church, Oct. 9, at 11 a.m.
Blue Mountain ct., at Brownfield, Oct. 9, night; Qr. Conf., Oct. 10, at 10 a.m.
Corinth ct., at Gaines Chapel, Wed., Oct. 12.
Chalybeate ct., at Falkner, Oct. 15, 16.
Ripley station, Oct. 16, night; Qr. Conf., Oct. 17, a.m.
Myrtle ct., at Union Hill, Thursday, Oct. 20.
Hickory Flat ct., at Ebenezer, Friday, Oct. 21.
Potts Camp ct., at Winborn, Oct. 22, 23.
Tishomingo ct., at West Side, Wed., Oct. 26.
Golden ct., at Belmont, Thurs., Oct. 27.
Burnsville ct., at Hebron, Oct. 29, 30.
Rienzi ct., at Bethel, Tuesday, Nov. 1.
Kossuth ct., at Kossuth, Wed., Nov. 2.
Booneville ct., at Blythe Chapel, Thursday, Nov. 3.
Silver Springs ct., at El Bethel, Nov. 5, 6.
Mooreville ct., at Mooreville, Tuesday, Nov. 8.
Mantachie ct., at Mantachie, Wednesday, Nov. 9.
Marietta ct., at Siloam, Nov. 10.

Let pastors give special attention to Questions 13 and 15. And see that written reports are made by Woman's Missionary Society and by Trustees of Church Property.

Let Stewards be faithful, and see that finances are in full.
J. B. Randolph, P. E.

Greenville Dist.—Fourth Round.

Dundee, Sept. 4, a.m., preaching.
Alligator, Sept. 4, p.m., preaching.
Cleveland, Sept. 11, a.m., preaching.
Leland, Sept. 11, p.m., preaching.
Bobo, Sept. 18, preaching and conference.
Duncan, Sept. 18, p.m., preaching and conference.
Boyle, Sept. 25, a.m., and p.m., preaching.
Evansville, Oct. 2, a.m.
Shelby, Oct 2, p.m.
Lyon, Oct. 9, a.m.
Friar Point, Oct. 9, p.m.
Clarksdale, Oct. 10, p.m.
Dundee, Oct. 11, a.m.
Cleveland, Oct. 12, p.m.
Boyle, Oct. 13, p.m.
Leland, Oct. 16, a.m.
Arcola, Oct. 16, p.m.
Gunnison, Oct. 18, p.m.
Beulah, Oct. 23, a.m.
Glen Allen, Oct. 23, p.m.
Rosedale, Oct. 30, a.m.
Greenville, Oct. 30, p.m.
Lake C., Nov. 6, a.m.
Tunica, Nov. 6, p.m.
Jonestown, Nov. 7,
Alligator, Nov. 8.
Shaw, Nov. 13, a.m.

Indications are that the District will meet all claims, and send the pastors to Conference with creditable reports. However, it is probable that the charge that waits to the last minute to do the work will bring up the "tail end of the District."
JAMES H. FELTS, P. E.

Grenada Dist.—Fourth Round.

Red Banks circuit, at Marvin, Sept. 3, 4.
Holly Springs, Sept. 4, 5.
Oxford circuit, at Pleasant Ridge, Sept. 10.
Water Valley, First Church, Sept. 11, a.m., Sept. 12, p.m.
Water Valley, Main St. and Taylor, Palestine, Sept. 11, 3 p.m., Sept. 12, a.m.
Paris circuit, at Paris, Sept. 17.
Oxford station, Sept. 18, a.m., Sept. 19, p.m.
Abbeville circuit, at Abbeville, Sept. 18, p.m., Sept. 19, a.m.
Kilmichael circuit, at Salem, Sept. 24, 25.
Winona station, Sept. 25, 26.
Lexington, Sept. 30, Oct. 2, a.m.
Ebenezer circuit, at Coxburg, Oct. 1.
Pickens circuit, at Pickens, Oct. 2, 3.
Tie Plant circuit, at Bethel, Oct. 8.
Coffeeville circuit, at Gray Rock, Oct. 9, 10.
Grenada, Oct. 12.
Waterford circuit, at Chulahoma, Oct. 14.
Lamar circuit, at Early Grove, Oct. 15.
Ashland circuit, at Liberty, Oct. 16, 17.
Poplar Creek circuit, at Friendship, Oct. 22.
Sallis circuit, at ———, Oct. 23, a.m., Oct. 24, a.m.
Durant, Oct. 23, p.m., Oct. 24, p.m.
Winona circuit, at Columbiana, Oct. 29, 30.
Valden circuit, at Valden, Oct. 30, 31.
Duck Hill circuit, at Mars Hill, Nov. 5, 6.
Holcomb circuit, at Holcomb, Nov. 6, 7. R. A. TUCKER, P. E.

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

There were 26 volunteers in the Corinth District Training School for definite work; two were for life-time service. From this you may know we had a deep work of grace in this school.

Miss Lynda Ramey, our Conference Elementary Superintendent, will teach a class at Toccopola, beginning August 28. Write Miss Ramey at Oxford when you desire her services in your school.

The Sardis District Standard Training School enrolled 62 in the five classes. Rev. J. Q. Schisler, of Nashville, taught a class in Sunday School Organization and Administration; Rev. E. S. Lewis, of Greenville, the class in Bible and Missions; Mrs. H. L. Talbert, of Clarksdale, a class in Junior Organization, Administration, and Worship; Miss Lynda Ramey, of Oxford, a class in Primary Organization, Administration, and Worship; Mrs. W. W. Adams, Conference Elementary Superintendent of the Memphis Conference, a class in Beginner Organization, Administration and Worship. Rev. J. Q. Schisler made three public addresses, Rev. N. G. Augustus preached a masterly sermon on the Bible, Mrs. Adams gave a splendid address on the Child and Religious Education, Rev. J. H. Holder preached a great sermon on Service, Rev. E. S. Lewis a stirring address on our Conference work, Rev. R. P. Neblett led in the song service and added in many ways to the success of our school. Like the other schools held during the year, this school leaves a blessing with all who attended its sessions.

The Conference Board and the workers connected with the Board are ready to establish such schools in every district in the Conference. Pastors interested in giving their teachers and other leaders instruction in religious education had better begin planning now for one of these schools. If you want a class taught, we are ready to give you the best service we know how to give.

Rev. N. G. Guerry sent five teachers from his circuit to the school at Sardis while a revival meeting was being held in one of his churches. Guerry knows that he must have trained workers to help him in every department of church work and he likewise knows where to send them to get this training.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Sunday, August 21, Rev. B. F. Lewis and I were in Fannin. Three Sunday schools of the charge were represented. Brother Lewis preached morning and evening and we held an institute in the afternoon.

Y. J. Harvell, Fannin, Miss., was elected president and Mrs. W. T. Watts, Pelahatchie, Rt. 1, was elected secretary-treasurer of the Four-Times-A-Year Circuit Institute.

The Fannin Sunday school is one of the best organized country Sunday schools we have in the Conference. They are doing a mighty fine piece of work and I trust that the circuit organization will prove exceedingly beneficial and helpful to them.

From Monday through Thursday I taught a class in Organization and Administration at the Shiloh Camp Ground Meeting. We had about twenty-five in Class. Some five took the examination. I feel that much good was accomplished through the class work.

Rev. J. V. Bennett did the preaching for the Camp Meeting. They had a very fine camp meeting. On the last night Brother Bennett made a proposition asking all who would keep the rules of the church, have family prayer and tithe, to come forward and give him their hand. Seventeen men, heads of families, eighteen young men and five boys, twenty-four women, sixteen young women and twelve girls answered the proposition. I made this tabulation myself, wanting to see just how such a proposition would be answered. Many of the men coming forward said that they had had the battle of their lives that night but had surrendered. I believe that this proposition will mean much for the future of the work.

If you have held Sunday School Day, please send us the money. If you have not observed the Day, won't you please at least take an offering for us?

The Meridian District Institute meets at Herbert Watkins Memorial, Meridian, Miss., September 27, at 2:30 p.m., and closes the afternoon of September 28. Rev. R. H. B. Gladney will assist in the Institute.

Pray for the work and the workers. God bless you. Yours in Him,

JOHN C. CHAMBERS.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The Sunday schools will soon be closing another year's work. It has been a good year for most schools and the remaining days will make it possible for us to shape up our reports.

The last Sunday in July was the second meeting of the Bernice-Duhach charges in their double circuit Sunday School Institute. A. P. Raley, of Duhach, is the efficient president, and W. D. Caldwell, of Bernice, is secretary. I am sure there were 300 people in attendance. It was a good meeting and it will be held every quarter. It is to be hoped other pastors will follow the example of Rev. J. C. Price and Rev. A. J. McCormack. Write me about it.

We are very proud of the good work done in our Standard Training School at Mansfield College last June. It will be a period of time ever to be remembered in Louisiana because it was our first school. We are planning for three schools in our Conference this coming year. Watch our notes. Mansfield College, with President Bobbitt always on the job to help, makes it an ideal location. It would be very ungrateful if I failed to mention Mrs. Sharpe, who had charge of the dining room. She served us well. I think we have issued about 30 one-unit credits from the work of the school.

Practically all of my time will be used in administration work from now till Conference. Miss Hess will spend the month of September in the Shreveport District.

ALONZO EARLY,
Field Secretary.

FROM THE HARRISVILLE CHARGE.

The reporter of the Jackson District, Mississippi Conference, seems to have forgotten that there is a Harrisville charge. Be that as it may, I would like to tell of some of the work on the charge, especially of our revival meetings, for they were real revivals.

Rev. J. C. Chambers was with us in two meetings. In addition to preaching, he conducted a training class which has proved very beneficial in our Sunday schools. At Poplar Springs we had a general awakening of church members and three accessions to the church. A Sunday school was organized there, also, and is doing good work. At Mt. Pisgah we had two accessions, a number of old-time conversions, and one volunteer for life service.

Rev. A. M. Broadfoot helped us at Rexford. We conducted a training class there, also, followed by the preaching service. We had no accessions to the church, but there was a much needed revival in the hearts of a number of church members. Brother Broadfoot brought us a series of strong sermons, revealing to the people the love of God and the beauty of the Christian life.

From Rexford we went to Harrisville, where the "Gatlin gun" of the Mississippi Conference, Rev. H. A. Gatlin, helped us. We had a fine meeting. There were five accessions to the church, a number of conversions, and ten young people who offered themselves for life service.

Our meeting at Wesleyanna is being postponed until the church is completed. They are moving the church to Star, where we hope to have a beautiful little building.

I. H. SELLS, P. C.

PROHIBITION AND CHILDHOOD.

Mr. Caleb W. Saleeby of London is one of the leading scientists of England. He was chairman of the British Birth Rate Commission during the war, and he has been making the special study of race culture. He came to the United States and Canada to study the effect of prohibition on childhood. He has studied the question from a purely scientific standpoint. After full investigation, he says: "Dry America is the greatest country in the world in which to produce and rear children. Prohibition is making America safe for motherhood and childhood. The Anglo-Saxon race on this side of the Atlantic and including dry Canada, bids fair to leave the race on the other side far behind as regards sound, healthy, well-developed childhood. The economic effects of this inheritance of sound health will be seen in the near future and if Great Britain does not follow the lead of the United States and Canada in banishing the racial poison, alcohol, it will face inevitable decadence. A drugged Lion cannot compete with a sober Eagle." Most people in this country realize in one way or another the value of prohibition. This ought to convince any doubters that may be left, and it should be an inspiration to all to see that prohibition is complete.
—Presbyterian of the South.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

NOTES FROM THE HOME FIELD.

An expert trainer of leaders for boys has tendered his services to train ten of our Mexican boys at Homer Toberman Mission for service among their own people. The new Conference Committee of Los Angeles Conference that has oversight of the mission was elected at the recent annual session of the Conference and have splendid plans for the enlargement of their part of the work. Mrs. Peter was made president and the sub-committees were all organized and have begun their activities. The mission will be the center of Mexican activities, and the religious education classes of the University of Southern California will get their training in practical work here.

Seven Japanese were converted and joined the church in our Oriental Mission this quarter.

The McAlester coal fields are calling for new missions at several points.

Amarillo, Tex., is to begin in a rented building soon the operation of a co-operative home for business women.

The new buildings at Holding Institute have been completed. Through the careful management of President Skinner quite a large amount was saved on the contract price of the buildings.

Sue Bennett Summer Normal was highly commended by the State examiner. He lists it at the top for the training of teachers.

The Daily Vacation Bible Schools at Wesley House, Nashville, Tenn., and also at the Bethlehem House have run to the limit of their capacity. Misses Allen and Breeden have been successful in this department of settlement work and are to be congratulated.

The new Methodist dormitory at Norman, Okla., was opened for the summer quarter under the management of Mrs. C. S. Bobo. She reports many rooms already engaged for the fall term.

The efficient manager of Denton dormitory, Denton, Tex., has secured a beautiful lot adjacent to the property already owned, and the North Texas Conference is erecting on the lot a cottage for the employed helper, who does the chores about the dormitory.

Miss Mary De Bardeleben, who has been assistant in the department of literature and education, is to go to the new dormitory at Norman, Okla., as the Council's Bible teacher in connection with Oklahoma State University. Miss Ellasue Wagner, former missionary to Korea, detained at home for family considerations, is to take the place made vacant in the department of literature. Miss Wagner will be remembered not only for her very efficient work as principal of Holston Institute in Songdo, Korea, but also as the writer of charming stories of Korean life. Her appointment to this new work, therefore, will be a most happy arrangement for the department.

The City Mission Board of Chattanooga, Tenn., one of the newest boards in the work, is extending its operation in an effort to meet Methodism's responsibilities for the Negroes in Chattanooga. They are opening up a Negro Welfare Work in the basement of one of the C. M. E. churches. The colored congregation is co-operating with the Board.

The beloved mother of Deaconess Dora Hoover passed to her reward, after a long illness, on July 3. Friends of Deaconess Hoover can reach her by addressing her at Hickory, N. C.

Deaconess Berta Thomas has been granted a three months' period of rest on account of her health. Miss Thomas is not seriously sick, but worn by a year of very heavy work under very trying conditions. She is spending the time at Weaverville, N. C. She plans to be back at her work early in the fall. Miss Serena Parkinson, an employed worker, with high recommendations from the congregation and pastor at Culpepper, Va., is supplying Miss Thomas's place during her absence.

Deaconesses Berta Ellison and Nellie Wynn attended the Rural and City Pastors' School of Missions at Conway, Ark., June 7-17. Nearly three hundred Methodist pastors were in attendance, and splendid opportunity for promoting the Woman's Work was given. Regular classes in the work of the women of Southern Methodism were taught each day by Mrs. J. H. McCoy.

The Co-operative Home for Girls, at Corinth, Miss., will be closed temporarily, if not permanently, this summer. The reduction in the number of women employees in the local telephone exchange and other industrial changes in Corinth have caused the demands for the institution to be greatly reduced.—Council Bulletin.

THE NEW CENTENARY CHURCH AT SAUNGLING, CHINA.

By W. A. Estes.

The new church just completed at Saungling was erected by a Saungling contractor at a cost of Mexican $4,500. It will comfortably seat 500 people. The land was purchased by the local church. The pastor, Hau Dz-Tsgen, is a comparatively young man, a graduate of our Sungkiang Bible School. He is a good preacher, a faithful worker, and is making a success of his calling.

The church has a membership of 342, of whom 258 are male, and 84 female, comprising 121 families.

The church edifice faces the canal, the chief thoroughfare of the town, along which pass the launches for Kashing and Shanghai. The site is one of the best, being central, easy of access, and makes the church one of the most conspicuous landmarks of the place.

Saungling is a town of much importance with a population of from 40,000 to 50,000, and is a thriving business center. The surrounding country is rich and thickly peopled.

There are great opportunities and prospects for the gospel in this Saungling region, in which ours is the only church.

Huchow, China.

This splendid new enterprise was made possible by Centenary Church, Winston-Salem, N. C.

THE CLEVELAND CAMP MEETING.

The Cleveland (Miss.) Camp Meeting closed Sunday night, after one of the best meetings in its history. Brothers McKeithen and Tate did not fail to declare the whole counsel of God. Miss Lucille Beeven, Charley Beeven and Robbie Howell had charge of the music. They were ably assisted by a large choir, and their soul-stirring songs touched many hearts.

More than two hundred people came to the altar and wept their way to God in the old-time way. God wonderfully manifested himself in this meeting, and will still hear and answer the prayers of his children when they meet the conditions. In one night service sixty penitents were at the altar, most of them holding on until the blessing came. It was not an unusual thing for people to stay at the altar seeking God until 12 o'clock at night. One night, after the crowd had dispersed, nine souls were swept into the kingdom. Many shouts of rejoicing rang out on the midnight air, and our hearts were indeed lifted heavenward.

The finances were easily met, and we believe this revival will never cease until it reaches the shores of Eternity. Our faith has been enlarged and we know our God is just waiting for a chance to pour out his Spirit upon his people. Has he not said in his word that he is more willing to give us the Holy Spirit than we are to give good gifts to our children? MRS. S. C. TAYLOR, Sec.

SPECIALS BY CONFERENCES.

In amount of missionary specials carried by churches, Sunday schools, Epworth Leagues, and individuals, the South Georgia Conference leads all the Conferences of the church with a total of $1,290,694. Central Texas Conference carries in specials, $898,276; Western North Carolina, $640,514; Virginia, $588,325; Little Rock, $370,747; North Texas, $329,905; North Carolina, $298,475; North Alabama, $241,613; Louisville, $226,210; West Texas, $226,435; Holston, $218,291. These are the first ten Conferences, in order named. The Centenary is due the credit for the larger number of specials carried, for at the beginning of 1919 the total amount in specials was $1,355,582, as against a total of $8,407,796 on May 1, 1921.

MISSIONS AND SELF-SUPPORT.

Rev. S. A. Neblett, of our Cuba Mission says, in their Cuba Bulletin: "Camaguey and Matanzas congregations have taken their stand along with Havana and are now self-supporting. We congratulate a church on the enthusiasm over self-support in other congregations and hope that they may continue towards the goal until they reach it. We exhort the Sunday schools to continue to cultivate the missionary spirit and that the pastors announce here the missionary pledge of their Sunday schools for the year, making monthly remittances to the treasurer. The following assessments are proposed for the year; Foreign missions, our European Special, $1,200; Conference Missions, $1,044; Self-support, $7,800; Benevolences, $1,698; total, $11,742.

CRIME WAVE.

By W. H. Patton.

I was a telegraph operator and was stationed at Shubuta, Miss., the last year of the Civil War and for six months after the close of the war. An operator knows many things that an outsider never dreams existed. Crime follows all wars, and the licensing for revenue of the making and sale of liquor and beer was the father of the crime wave that passed over our country at that time.

The State, county and municipal governments licensed the saloons, the proprietors of same furnished free lunches, decorated the walls with semi-nude pictures, had rooms for gambling and the lustful of the sexes to meet in. They manufactured drunkards and criminals, bribed the officers, subsidized the press, and controlled the politics of the nation. When New York was the pivotal State with her electoral votes, the ten thousand saloons with the 100,000 bums and wet votes that they could control, elected whomsoever they wanted for President of the United States. A liquor man was for the party or candidate that was the friendliest to his traffic and had the least regard for the oath of office under which he was to serve. They kept taxes at the minimum, and if there were not saloon men and gamblers in State, county and municipal governments, those composing same were under the control of the liquor interest or they would not have been elected. They boycotted any business man or politician that was against the traffic, and if necessary would do him personal and bodily harm and even murder those that actively opposed them. They used bribery in every way; if a preacher would accept a trip, they would foot the expenses of same; if the negroes were building a church, they would furnish them windows to put in the church; they paid fancy prices for advertisements in the newspapers so that space to the prohibitionist was prohibited, and the papers would run editorials furnished by the liquor bureau, championing the liquor interests. It was the biggest trust ever formed. They supplied high priced attorneys and lobbyists to look after their interests in every capitol and if a legislator or congressman was elected and had a mortgage on his property, it was paid and the canceled paper laid on his desk, he being acquainted with the fact that "his friends the liquor men looked after his needs."

The metropolitan press ridiculed prohibition, encouraged juries to acquit violators and in every way protected liquor. There were 2000 United States privilege licenses held by liquor men in Memphis, with no State, county or municipal license. The officers seemed blind to their operations and now there are more crimes committed in Memphis than in Paris and New York combined. Last year there were 65,000 girls lost to the world, and fashions of the under-world are being imitated by present day society; the modern dances, and the automobiles are responsible largely for this.

The ex-liquor men and sympathizers are the anarchist violators of the liquor laws. When prohibition came the saloonkeepers remarked that running blind tigers had not gone anywhere. The liquor traffic is outlawed and placed under ban; made vicious, they could not sell it without a buyer, and the purchaser is entering into a conspiracy to violate the law when he consents to buy it illegally. These violators (sellers and buyers) do not constitute over fifteen per cent of our population and ninety per cent of them are foreigners; the other eighty-five per cent have the strong arms of the Federal and State governments, a majority of the law officers and the press on their side, and it is up to the law-abiding public to demonstrate which is the stronger—law and order or the law-breaker.

Shubuta, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Fannin, at Fannin, Sept. 10, 11.
Rankin Street, at Pearson, Sept. 11, 3 p.m.
Terry, at Terry, Sept. 18, 11 a.m.
Millsaps Memorial, at Flags Chapel, Sept. 18, 3 p.m.
Canton, Sept. 28.
Flora, at Bentonia, Sept. 30.
Galloway Memorial, Oct. 2, 11 a.m.
Capitol Street, Oct. 2, 7 p.m.
Florence, at Sinai, Oct. 8, 9, 11 a.m.
Harrisville, at Harrisville, Oct. 9, 3 p.m. and 7:30 p.m.
Bolton, at Brownsville, Oct. 15, 16, 11 a.m.
Edwards, at Edwards, Oct. 16, 3 p.m. and 7:30 p.m.
Lake City, at Lake City, Oct. 23, 11 a.m.
Benton, at Benton, Oct. 23, 7:30 p.m. and 24, 11 a.m.
Eden, at Eden, Oct. 29, 30, 11 a.m.
Yazoo City, Oct. 30, 3 p.m. and 7:30 p.m.
Satartia, at Satartia, Nov. 3.
Lintonia, at Bethany, Nov. 4, 11 a.m.
Vaughans, at Ellison (New Hope), Nov. 6, 7.
Madison, at Madison, Nov. 12, 13, 11 a.m.
Mendenhall and D'Lo, at D'Lo, Nov. 13, 14, 7:30 p.m and 10 a.m.
Camden, at Camden, Nov. 19, 20, 11 a.m.
Sharon, at Sharon, Nov. 20, 21, 7:30 p.m. and 10 a.m.
Monterey, Nov. 26.
Brandon, Nov. 27, 28.

Pastors will please remember to have reports from the Woman's Missionary Society, and Board of Trustees. Let the Stewards remember that this is the fourth quarter. Let us all do our best.

M. L. BURTON, P. E.

Meridian Dist.—Fourth Round.

Meridian, Fifth Street, Sept. 4.
Meridian, at Poplar Springs, p.m., Sept. 4.
Meridian, Watkins Memorial, Sept. 11.
Meridian, Hawkins Memorial, p.m., Sept. 11.
Meridian, Seventh Ave., at Sageville, Sept. 17, 18.
Meridian, East End, p.m., Sept. 18.
Porterville, Sept. 24, 25.
Lauderdale, Oct. 2.
Quitman, p.m., Oct. 2.
Bucatunna, Oct. 9.
Scooba, Oct. 16.
Matherville, at Langsdale, Oct. 22, 23.
Shubuta, p.m., Oct. 23.
Moscow, at Clark's Chapel, Oct. 29, 30.
DeKalb, Oct. 30, 31.
Vimville, at Coker's Chapel, Nov. 5, 6.
Daleville, Nov. 12, 13.
Enterprise, p.m., Nov. 13, 14.
Waynesboro circuit, at ———, Nov. 19, 20.
Waynesboro, p.m., Nov. 20.
Pachuta, at ———, Nov. 26, 27.
DeSoto, Nov. 27, 28.

The District Sunday School Institute will convene at the Herbert Watkins Memorial Church on Tuesday afternoon, September 27, and continue through the next day. Let all our pastors, Sunday school superintendents and other workers attend. Send names to Rev. J. Lloyd Decell, Meridian, Miss.

PAUL D. HARDIN, P. E.

FROM AUBURN, MISS.

On Tuesday, August 2, we closed a ten days' revival in our church. With the exception of a few services, Brother Algie S. Oliver, of Summit, did the preaching, which was earnest, forceful and deeply spiritual. His strong faith in God, his uncompromising attitude towards sin, and his consecrated life make him one of our strongest preachers. He brought a great blessing to our own lives and to the church. Time can only tell the good accomplished in this meeting. I firmly believe the spiritual condition of the church was quickened deeply. The visible results are one addition by profession of faith. Almost everybody is already a member of some church.

A company of young people gave their hearts to God—many members pledged themselves to live a more consecrated and active life, and not a few came for prayers.

We can not fail to mention a scene which took place on the last evening of the meeting—one that made our hearts glad. Two boys volunteered for the ministry. We are praying that God might increase the number of those who believe in scriptural holiness and live it.

Pray for us that the good seed that was sown might bring forth an abundant harvest unto our blessed Lord.

A MEMBER.

A NOTE FROM REV. A. D. MARTIN.

Dear Brother Carley: Will you please give me a little space in the Advocate to say a few words about my work? Last week I held a meeting at Weeks Island. We had a good meeting. Rev. A. J. Martin did the preaching. He is a good revivalist, who preaches with the power of the Holy Spirit. The night we closed we received four into the church.

Last week I held a meeting at Lydia, and my presiding elder, Rev. Martin Hebert, did the preaching. I don't have to say that he is a strong preacher, for everybody knows that he is. We had a good meeting, and received four into the church from the Roman Catholic Church. May God bless our work. Fraternally,

A. D. MARTIN, P. C.

Lydia, La. (French Mission work).

FROM THE SEMINARY CHARGE.

Dear Brother Carley: We have just closed a very profitable meeting at the Pleasant Ridge church, on the Seminary charge, Mississippi Conference. The preaching, which was done by Rev. W. W. Murray, of Auburn, Miss., was of a high spiritual order, and helpful to all those who heard him. There were five additions to the church. The Rev. W. W. Graves, our efficient presiding elder, was with us at the beginning of this meeting and held our third quarterly conference and preached two able sermons for us.

We are in the midst of our revival meeting at the Seminary church. The preaching is being done by Rev. James T. Leggett, of Hattiesburg, Miss. His sermons are pleasing to the Christians and shocking to the sinners. We hope to have a great ingathering of precious souls during this meeting. Pray for us.

With very best wishes for you in the work, I am, Faithfully yours,

HILARY S. WESTBROOK.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Third Round.

Pass Christian, 7:30 p.m., Sept. 4.
Gulfport, Wednesday, 7:30 p.m., Sept. 7.
Gulfport circuit, at Waveland, 7:30 p.m., Thursday, Sept. 8.
Dedicate Bethel Church on Coalville circuit, Sept. 11.
Wiggins, 7:30 p.m., Sept. 11.
Biloxi, Wednesday, 7:30 p.m., Sept. 14.
Lyman, at Beulah, 11 a.m., Friday, Sept. 16.
Brooklyn, at Stillman, Sept. 17, 18.

Brethren, please see to it that Questions 9-12 are answered "in full." Let Question 9 include amount pledged for Educational Movement.

W. M. SULLIVAN, P. E.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Fourth Round.

Lafayette, Sept. 5, a.m.
New Iberia, Sept. 5, p.m.
Hornbeck and Peason, at Hornbeck, Sept. 11, a.m.
DeRidder, Sept. 11, p.m.
Many and Robeline, at Many, Sept. 18, a.m.
Zwolle and Neame, at Zwolle, Sept. 18, p.m.
Leesville, Sept. 19.
Eunice ct., at Eunice, Sept. 25.
Sulphur and Vinton, at Vinton, Oct. 2.
Crowley, Oct. 5.
Noble ct., at Belmont, Oct. 9, a.m.
Carson ct., at Luddington, Oct. 9, p.m.
Rayne, Oct. 12.
Opelousas, Oct. 16, a.m.
Branch ct., at Church Point, Oct. 16, p.m.
Abbeville and Kaplan, at Abbeville, Oct. 19.
Indian Bayou, at Hebron, Oct. 23.
Morgan City, Oct. 26.
Patterson and Jeanerette, at Pat., Oct. 30, a.m.
Franklin, Oct. 30, p.m.
Lake Charles, Oct. 31.
Lake Arthur, Nov. 1.
Gueydan ct., at Gueydan, Nov. 3.
Merryville, Nov. 6.

C. A. BATTLE, P. E.

Alexandria Dist.—Fourth Round.

Standard and Olla, at Olla, Sept. 4, a.m.
Rochelle and Selma (preaching), at Rochelle, Sept. 4, p.m.
Trout and Good Pine, at Good Pine, Sept. 11, a.m.
Jena and Jonesville, at Jonesville, Sept. 11, p.m.
Bunkie, Sept. 18, a.m.
Lecompte, at Lecompte, Sept. 18, p.m
Winnfield ct., at Atlanta, Sept. 25, a.m.
Winnfield, Sept. 25, p.m.
Rochelle and Selma, at Selma (conference), Sept. 28.
Marksville, at Marksville, Oct. 2.
Provencal ct., at Provencal, Oct. 8.
Pleasant Hill, at P. H., Oct. 9.
Natchitoches, Oct. 12, p.m.
Campti ct., at Campti, Oct. 16, a.m.
Colfax and Montgomery, at Montgomery, Oct. 16, p.m.
Pineville, Oct. 19, p.m.
Elizabeth, at Elizabeth, Oct. 23, a.m.
Oakdale, Oct. 23, p.m.
Boyce, at Boyce, Oct. 26, p.m.
Alexandria, Oct. 30, a.m.
Glenmora, Oct. 30, p.m.
Columbia ct., at Columbia, Nov. 2, p.m.
Oberlin ct., at Oberlin, Nov. 6.

Preachers in charge will please see that the Trustees have their report ready on church property.

W. L. DOSS, Jr., P. E.

Shreveport Dist.—Fourth Round.

Mooringsport, Sun., Sept. 4, a.m.
Oil City, Sun. Sept. 4, p.m.
Greenwood, Tues., Sept. 6, p.m.
Vivian, Sun., Sept. 11, a.m.
Trees City, Sun., Sept. 11, p.m.
Naborton and S. Mansfield, at S. Mansfield, Mon., Sept. 12.
Queensboro, Wed., Sept. 14, p.m.
Wesley circuit, at Wesley, Sun., Sept. 18, a.m.
Bayou La Chute, at Taylortown, Sun., Sept. 18, p.m.
Texas Avenue, Tues., Sept. 20, p.m.
Ida Circuit, at Hosston, Wed., Sept. 21.
Belcher circuit, at Gilliam, Thurs., Sept. 22.
Longstreet, Fri., Sept. 23.
Grand Cane, Sun., Sept. 25, a.m.
Cedar Grove (preaching), Sun., Sept. 25, p.m.
Springhill, Tues., Sept. 27, p.m.
Cotton Valley, Wed., Sept. 28.
Gibsland, Sun., Oct. 2, a.m.
Homer, Oct. 2, p.m.
First Church, Fri., Oct. 4, p.m. (Conference.)
Coushatta, Wed., Oct. 5, p.m.
First Church, Sun., Oct. 9, a.m. (preaching.)
Doyline, Sun., Oct. 9, p.m.
Mansfield, Mon., Oct. 10, p.m.
Logansport, Wed., Oct. 12, p.m.
Sibley circuit, at Minden, Thurs., Oct. 13, 2 p.m. (Conference. At Evergreen, Sun., Oct. 23, a.m. (preaching.)
Minden, Thurs., Oct. 13, p.m.
Pelican, Sun., Oct. 16, a.m.
Haynesville, Tues., Oct. 18.
Athens, Wed., Oct. 19.
Ringgold, Fri., Oct. 21.
Arcadia, Sun., Oct. 23, p.m.
Noel Memorial, Mon., Oct. 24, p.m.
Bossier City, Tues., Oct. 25, p.m.
Plain Dealing, Wed., Oct. 26.
Castor, Fri., Oct. 28.
Bienville, Sun., Oct. 30.
Cedar Grove, Thurs., Nov. 3, p.m.
Texas Avenue, Sun., Nov. 6, a.m.

R. H. WYNN, P. E.

Baton Rouge Dist.—Fourth Round.

Ponchatoula, Aug. 28, a.m.
Hammond, Aug. 28, p.m.
Jackson, at Jackson, Sept. 4, a.m.
Clinton, at Clinton, Sept. 4, p.m.
Baton Rouge, First Church, Sept. 11, a.m.
Baton Rouge, Istrouma, Sept. 11, p.m.
Baker, at Blackwater, Sept. 17, 18, a.m.
Zachary, at Zachary, Sept. 18, a.m.
Gonzales, at New River, Sept. 25, a.m.
Baton Rouge, Keener Memorial, Sept. 25, 26, p.m.
Greensburg, at Days, Oct. 2, a.m.
Kentwood, at Tangipatoa, Oct. 2, p.m.
Pine Grove, at Pipkins, Oct. 9, a.m. and p.m.
Amite, Oct. 15, p.m. and 16, a.m.
Natalbany, at Wesley, Oct. 16, 3 p.m.
Springfield, at James Chapel, Oct. 19, a.m.
Denham Springs, at Denham Springs, Oct. 19, p.m.
Franklinton circuit, at Fisher, Oct. 23, a.m.
Franklinton station, Oct. 23, p.m.
Olive Branch, at ———, Oct. 30, a.m. and p.m.
St. Francisville, at ———, Nov. 6, a.m.

J. W. LEE, P. E.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 36. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3370.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 8, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE CONSOLATIONS OF THE GOSPEL.

This would be a weary world indeed without the consolations of the gospel and the appealing promises contained in the Word of God. There are times, it may be, when we feel strong in our own strength—but those other times! When death has taken away a loved one and the heart is crushed by an almost unbearable sorrow, how could we maintain our faith and smile even through our tears if it were not for the hope we have of an immortality beyond the grave? When the disappointments of life, with all the tragedy of their torture of mind and spirit, come upon us, how could we survive if it were not for our faith in the compassionate goodness of God? When the lashings of an aroused conscience smite us to the earth because of our sins, how could we ever hope for peace if it were not for the merit of the Savior? In all the troubles that assail us there is a sure refuge and comfort, available for us all, no matter how miserable our estate may be. But only the soul that trusts in God can rest upon the promises of his Word.

LABOR DAY.

Last Monday was observed throughout the country as Labor Day. Never before, perhaps, has the celebration of this event come at a time when the industrial condition of the world was so unsettled. There seems to have been some improvement over the situation as it existed a year ago, but the process of readjustment following the war has not yet been completed, and there is a feeling of unrest that makes it impossible to predict what will take place in the near future. Of one thing we may be sure—the problems of capital and labor will never be settled permanently until they are settled upon the basis of the principles of righteousness as taught by Jesus Christ. All our problems are fundamentally moral ones, and it is only upon the basis of moral principles that they can be solved. Signs are not lacking that there are some leaders of labor who think that these questions are to be settled by force; and there are apparently some of the leaders of capital who would welcome an appeal to force as furnishing the surest way of gaining their ends. But the solution is not to come that way—it cannot come that way. Men must be brought to think and act in terms of Christian brotherhood before conflicting interests can be reconciled and before the dangerous class spirit can be replaced by a fraternal co-operation that will advance the best interests of all people everywhere. The hope of the world is in the passionate—and patient—preaching of the gospel.

WHAT THE BOY NEEDS.

In a discussion of "The American Boy," a recent editorial in the Texas Christian Advocate presents a good many facts that are worthy of consideration. Among other things, it has this to say about his needs: "He needs direction, sympathy, companionship, safeguarding. He needs opportunity for full development of body, mind, and spirit. The State owes him educational advantages, opportunity for play, and full protection from all that defiles. The home owes him more than food and clothing; it owes him patience, sympathy, and comradeship. The church owes him equipment and leadership. The world, the flesh, and the devil are bidding for this American boy. He feels the tug of the world, the tug of the street, the tug of a thousand temptations. The church must give a mightier tug, in order that both his life and his soul may be saved. We hear much about the 'boy problem.' He is not a problem, but an opportunity. It is up to the church to recognize this, and to provide the adequate equipment and competent leadership necessary for caring for the needs of his three-fold nature. * * * The twentieth century American boy! As he goes, so goes the church, so goes America, so goes the world!"

VACATION ENDED.

There are periods when normal activities cease for a season and we devote what time we may to a process of recuperation that will prepare us for a more vigorous performance of the duties that fall to our lot. A vacation is a desirable and highly valuable means of renewing our strength for the tasks we see ahead of us in the regular course of our work—but when a vacation comes to an end, it should come to an end. Now is the time to get busy! No one man can do all the work that needs to be done in the world, but he can do all that ought to be done by him—if he gives himself whole-heartedly and unreservedly to its accomplishment. Some men may die of overwork—but such cases are not numerous enough to constitute a menace to the welfare of the race. Anyway, as some one has very keenly observed, "It is better to wear out than to rust out." Now that most of those who were able to take a vacation have returned from their journeyings, let them work as hard as they have been playing—and things will begin to happen.

A GREAT CHURCH.

Lest there be some who imagine that the Methodist Church does not amount to much in the ecclesiastical world, we call attention to some statistics that have been prepared in connection with the meeting of the Ecumenical Conference. The total number of Methodists throughout the world in 1920 was 8,661,827. The largest divisions of Methodism are the Methodist Episcopal Church, with 4,393,988 members, and the Methodist Episcopal Church, South, with 2,254,752 members. The next largest division is the African Methodist Episcopal Church, with 551,776 members, followed closely by the African Methodist Episcopal Zion Church, with 458,731 members. The total number of itinerant ministers of all the churches is 48,105, and the total number of Sunday school scholars is 7,351,171. Figures do not tell everything, but these are enough to show that Methodism lacks a great deal of being a spent force in the world. This is especially evident when we learn that the net increase in membership during the past ten years is 1,255,091.

THE JOY OF SERVICE.

That is a true saying, that "It is more blessed to give than to receive." And the truth of he statement applies to other things, as well as to material possessions. The happiest people in the world are those who are helping others along the difficult way of life. The day may have been hard, and the burdens unusually heavy, but the man who lies down at night with the consciousness that he has made somebody just a little bit happier by some service he has rendered, has a feeling of joy that he would not exchange for any amount of money. Those who complain most are usually those who do least for the welfare of their fellow-men.

UNUSED POWER.

One great trouble with many people is not that they have no power, but that they fail to use the power they possess. Measureless potentialities are wrapped up in some lives that are almost stationary on the dead level of mediocrity when they might be dynamos from which flow resistless currents of power. A mighty waterfall may be capable of developing energy enough to turn the wheels in a thousand factories, but until its power is harnessed, it is nothing more than a beautiful thing to look at. Most of us have power enough to do a good deal more than we are doing.

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WITH HIM.

I started to walk with Jesus;
Very soon I lost the road;
I found it was not an easy task
To follow the Son of God.
I found I must walk where he walks,
If I would walk with him.

I started to talk for Jesus,
But I found my lips were dumb;
Fine words I wanted to speak for him
To my lips refused to come.
I found I must talk as he talks,
If I would talk with him.

I started to work for Jesus,
Great deeds to do in his name;
All my effort was a failure,
Conditions remained the same.
I found I must work as he works,
If I would work for him.

I started to live for Jesus,
Everlasting life to win;
My selfish struggle was in vain,
Self-interest was my sin.
I found I must live as he lives,
If I would live with him.

—Gertrude Barton, in the Herald and Presbyter.

"METHODISM VS. TRUTH."

By Rev. T. J. O'Neil.

Through the kindness of some one—whom I do not know—I have received a copy of a pamphlet of fifty-three pages written by Rev. J. R. G. Gregory, Dorsey, Mississippi, and published by the Baptist Flag Publishing Company, Fulton, Kentucky, bearing the title "Methodism vs. Truth."

In this booklet the auhor charges Methodist preachers with perjury and bribery, and the Methodist Church with teaching that neither infants nor adults can get to heaven if they die unbaptized, and that most of the members of the Methodist Church are strangers to evangelical repentance, but have been indnced by bribery to join the church, and are in it for the "suffrage, patronage and money which it offers."

Our author has formulated his bill of charges, and I suppose he has satisfied himself that the specifications attached establish the charges, for, in the preface, he says the tract is offered to the public for the truth it contains, and that it is sent on its mission with a fervent prayer that it may be instrumental in the accomplishment of much good.

I have been a member of the Methodist Church for thirty years, and a Methodist preacher for twenty-eight years, and have served my church in the capacities of local preacher, pastor, presiding elder, and college president, and for seventeen years have served on the various boards of my Conference. Hence, I believe I am in position to have at least a fair knowledge of her doctrines, and I say this booklet is a museum of misrepresentations. I have never drawn my ecclesiastical sword in offensive warfare against any sister church, or the ministry of any evangelical denomination, but "Methodism vs. Truth" puts me on the defensive, for it challenges the integrity of my church, which is as dear to me as the apple of my eye, and charges the entire Methodist ministry, which, of course, includes me, not only with violating the laws of God, but of violating the laws of our State and Nation—those laws that prohibit perjury and bribery; hence this paper.

The avenues through which our author makes his attack on the Methodist Church are the two sacraments, Baptism, and the Lord's Supper; and with far-fetched definitions, restricted interpretations, and strange argumentation he undertakes to establish his charge that Methodism is opposed to truth.

He begins his dissertation with: "Baptists have always been regarded as close communionists, and as a Baptist we plead guilty to the charge. There is no people in the world to-day who are so clamorous upon the subject of communion as the Methodists. Their most effective argument to sour the minds of Christians and to stir up feelings of hatred towards the Baptists is Baptist illiberality and bigotry." From the opening sentence of this quotation, we learn that the author is a Baptist, and from a sentence in the second paragraph of the preface of the book, we learn that he is a Baptist preacher, for he says, "Our motives have been impugned by Pedobaptists and by some of our own brethren in the ministry who seem to want to compromise truth in order to be popular with the enemies of the cross of Christ." In this sentence, the author confesses that some of his brother preachers are not as narrow and bigoted as he, but I am persuaded that he is mistaken as to the motive that actuates their liberality. I have heard one Baptist preacher say, unequivocally, the Baptist Church is the only church, and that all other so-called churches are but man-made societies. I heard another Baptist preacher say, Methodists will be saved through ignorance, as by fire, but will suffer loss in this life, and in Heaven because they do not belong to the true church; but I am persuaded such men do not represent the rank and file of the Baptist Church, for I have labored side by side with Baptist laymen and preachers in revival campaigns. The Baptists and Methodists here work together in harmony, attending each others' services, and singing in each others' choirs, and helping each other in various church enterprises. In a city near me, all the Protestant denominations, including the Baptist, come together in a common service Sunday evenings, the pastors of the several churches alternating in conducting the services. A short while ago, I passed through a city, of no mean size, or history, on Sunday. Reaching the city at 10:45 a.m., and having two hours to spend in the city, as my custom is, I sought a church in which to worship. The first church to which I came was the First Baptist Church of the city. I went in and enjoyed a very excellent sermon preached by the pastor. At the conclusion of the sermon, the sacrament of the Lord's Supper was administered in a beautiful, unostentatious manner, the deacons passing the bread and wine to each person in the church, regardless of creed or condition. Of course, I partook of the bread and wine, and enjoyed the Holy Communion. In all this, and in other instances I could mention, I have seen no evidence on the part of the Baptists of a desire to compromise the truth, or on the part of the Methodists to "sour" the minds of Christians against the Baptists; but an exemplification of real catholicity and true brotherly love.

In defense of close communion, our author contends that the Lord has placed certain restrictions around his table, naming those restrictions, "Teaching, repentance, faith, baptism, church membership, and fellowship in doctrine," all of which he finds in the second chapter of The Acts of the Apostles stipulated as pre-requisites "to the breaking of bread."

As our author says, "The restrictions which the Lord has placed around his table, and which are prerequisite to to the breaking of bread as is given in Acts the second chapter," the most casual reader would conclude that he interprets "breaking of bread" in Acts 2:42 as meaning the Eucharist. I do not claim to be an infallible interpreter of tongues, nor the exponent of superwisdom, but I think it requires a long stretch of imagination to find the Eucharist in that phrase "breaking of bread," for two reasons: First, "klasel tou artou" (breaking of bread) refers to the act performed by the master of a house as he pronounced the blessing at meals, or as we of the present time express it, the offering of thanks. Second, the 46th verse of this same chapter specifically states that the believers continued with one accord, that is in oneness of spirit, "breaking bread from house to house," or, as the original has it, "breaking bread in their houses, they partook of their food with gladness and simplicitiy of heart."

But suppose Luke did, in the phrase, "breaking of bread," refer to the Eucharist, I fail to see how the most critical reader could find in this chapter that the Lord has hedged his table about with the restrictions of teaching, repentance, faith, baptism, church membership, and fellowship in doctrine, as prerequisites to the breaking of bread, unless by the same process he can find that teaching, repentance, faith, baptism, church membership, fellowship in doctrine, and breaking of bread are prerequisites to prayer, for Luke makes this plain declaration. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." This is a simple statement of historic facts, as the entire chapter is a statement of historic facts, with no announcement of any restrictions requisite to anything, except in the thirty-eighth verse, where Peter is quoted as saying repentance and baptism are prerequisite to the receiving of the gift of the Holy Ghost; and he must have restricted these prerequisites to his immediate auditors or else he was not fully conversant with God's dealings with men, for a short time after this he saw many persons in the home of Cornelius in Cesarea, who had not been baptized, receive the gift of the Holy Ghost. (Cf. Acts 10:44, 45.)

Then again; if Brother Gregory with his superior insight is able to find in the second chapter of Acts six restrictions which the Lord has thrown around his table, what has he gained for his church? This chapter is an account of a great revival on the day of Pentecost—a day celebrated in commemoration of God's giving the law to Moses on Mount Sinai—in the church that Christ had founded, and which consisted at this time of one hundred and twenty members, all of whom were on this day baptized with the Holy Ghost, and endued with such power that they went into the streets of Jerusalem and gathered together a great congregation, and under the influence of the sermon that Peter preached three thousand were added to this church; and yet Brother Gregory says, "It is evident that none now are baptized with the Holy Ghost." The "none," I suppose refers to the membership of his church. That being true, it is precluded from the line of succession to this Holy Ghost baptized church. Then, too, we remember, his church was founded by John the Baptist (?)

The truth is, the only restrictions thrown around the Lord's table which are specified in the Scriptures are: self-examination, reverence, courtesy toward other communicants, and commemoration of the Lord's death (cf. Luke 22:19, and First Corinthians 11:23-34).

After cataloguing the six restrictions with which the Lord has fenced his table, as he has found them recorded in the second chapter of Acts, our author proceeds to prove that the Methodists are closer communionists than the Baptists by exposing thirty-six restrictions which we throw around our communicants, and which we have studiously concealed from the public.

In order to inform some of the hoodwinked, ignorant Methodists and the reading public generally of the deceit that has been perpetrated on

them by the leaders in the Methodist Church, I here name some of these restriction, numbering them in the order our author has numbered them:

1. Reading one or more sentences from the Bibic.
2. Taking up the collection for the poor.
3. Truly and earnestly repenting of sins.
4. Love and charity with your neighbor.
5. Intention to lead a new life.
6. Following the commandments of God.
7. Walking in His holy ways.
8. Drawing near with faith.

There is no need to consume time and occupy space in the naming of the entire 36 restrictions found by our author, for they are all equally as vile as these first eight named. What a severe indictment they constitute! Should not a blush of shame mantle the cheek of every Methodist who is guilty of hedging the Lord's table about with such restrictions?

In his allegation that Methodists hedge the Lord's table about with 36 restrictions, our author has either ignorantly or intentionally confounded stipulation of the qualifications required of communicants, with the order of administering the sacrament to the communicants. If the first is true, he deserves sympathy; if the second is true, he deserves censure.

Methodists never restrict their invitation to "those of our faith and order," but in recognition that as the various organs of the body are parts of, and are requisite to the completed whole, so all Christians, regardless of denominational preference, constitute the body of Christ. We invite all Christians alike to the Lord's table, deferring to them the full power and prerogative of sitting in judgment on their qualifications.

Nearly two thousand years ago, Jesus rebuked his disciples because they forbade one "because he followeth not with us," and I believe the autocratic spirit is still repulsive to him, yet our author insists on assuming the role of judge as to who are, and who are not qualified to commune at the Lord's table, and to forbid all who follow not with him, and in an effort to acquit himself of violating scriptural injunction, he applies the open communion spirit of Paul, manifest in First Corinthians 10:16, 17 to the church at Corinth only, and not to the whole church.

He bases his restricted application of this Scripture on First Cor. 1: 2, which reads: "Unto the church of God which is at Corinth." If this address limits 10:16, 17 to the local assembly at Corinth, it limits the entire epistle to the local church, and for more than eighteen centuries Christians could make no just claims to the comforts of the thirteenth chapter, and when the last of that local church died, the last star that glints in the fifteenth chapter was pulled down from the horizon of the church, and the entire epistle was laid up in the archives of this church, as a sacred relic of no value to the future church.

The same argument that limits the first epistle to the local church, limits the second epistle to the local church, for the address in the second is identical with that in the first. The same argument limits the epistle to the Romans, and, indeed, all Paul's epistles, the epistle of James, First Peter, Second and Third John, Jude, and the Gospel by Luke, for all these are addressed to some particular person or persons. This deprives Brother Gregory's church of the benefits of the mysteries and profound doctrines contained in the sixth chapter of Romans, and shatters the foundation laid in the seventh chapter of Romans, upon which the sinning Christian has firmly planted his feet, and so perforates our Bible that we have but a ragged fragment left.

I think, if our author will apply even tolerably good logic to his contension, he will see that he has proved more than he intended, and has placed himself under the ban of Revelations 22:19.

(To be Continued)

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.
—Coleridge.

"HERE AM I; SEND ME."

By Rev. H. Walter Featherstun, D.D.

God has called and we have prayed for "more laborers;" and they have answered six hundred strong in the Mississippi Conference. When Christ had called the twelve into the world-field, he gave them about three years of intense training to fit them for their work; and when the Holy Spirit called the much prepared Paul and Barnabas to a foreign mission, He said to the church, "Separate me Barnabas and Saul for the work whereunto I have called them." There was something yet for the church to do. These six hundred with buoyant hearts have been called by the Holy Spirit and have answered, and are waiting for the church. What must we do?

Good as our public schools in Mississippi are, they cannot prepare these for the work whereunto the Holy Spirit has called them; for these schools are not commissioned to teach the things the six hundred chiefly need. Neither can the State colleges at Oxford, Starkville, Columbus, and Hattiesburg, and for the same reason. The spiritual tone of two male colleges named above is not the tone that religious workers are to catch—witness the shameful course of a large number of the students of the University—young men tuitioned at the expense of the State—in open revolt because the administration deemed it wise to curtail the number of their dances—and these boys were Mississippians! Theirs is not the atmosphere for our splendid six hundred. Reports from the other school at not savory—I trust that much so reported is not true—I fear that some of it is.

Another fact must not be lost sight of. A very large per cent of the preachers we have are the products not of our large city churches, but of the small village and rural churches. For fifty years I have been taking note of this matter; and, if my memory is not at fault, Vicksburg Methodism has not produced any; Natchez, but two; Jackson not more than four, if so many; Meridian, two; Hattiesburg none. During a period of three or four years North Warren Circuit sent into our Conference five, three of whom became presiding elders in due time, two dying while yet young. Other circuits have doubtless done as well. No larger station has approximated this record. Our preachers, our missionaries of both sexes, our deaconesses and leading laymen have been largely, almost entirely, from the circuits. But the Epworth League, the present productive force in our church, has been largely neglected in the country. When this condition changes—when we can send a field League secretary to travel through the Conference and teach our rural Methodists how to run Epworth Leagues, the prayer for more laborers will be tremendously answered. **And this thing will be**; and we must be ready to meet it. I am not a dreamer of wild things—I have seen far greater things than I had ever dreamed were possible. Christ is leading, and our church "is marching on."

THE EPWORTH LEAGUE ADAPTED TO THE METHODIST CONCEPTION OF THE SPIRITUAL LIFE.

By James T. Bagby.
(This is the first of a series of articles by Mr. Bagby.)

It gives me genuine pleasure to give to the readers of the New Orleans Christian Advocate some proof of the worth of the Epworth League, with its deliberate ways, its regulated plans, and its splendid courses, as an agency in healing the evils that are so bountiful in our social life today. I want to show that the Epworth League works like a clock in training the young life of our church in the essentials of morality, religion, and service for God.

The Epworth League is perfectly adapted to preserving in permanent and beautiful form all those emotions and qualities which cheer life and make it kindlier, more heroic, and useful. It is the crown and culmination of all the intricate activities of the Methodist Church to impart to the young people of her folds a tide of new life before which the evils of society will be swept into irreparable ruin. So at last we have it, the Epworth League. The rays of its purifying and helpful influence have beamed upon many distant countries, where it is to-day laboring for the glory of God and the good of the children of men. There is no place so desert, no town so small nor village so miserable as to preclude the successful working power of the Epworth League in making life larger, sweeter, and stronger, and in sending us forth to labor in the vineyard of our Heavenly Father with the sure promise of a rich reward.

Thus we find the Epworth League entering into a place of service in the church already waiting for it. It is a natural element within the intricate activities of the Methodist Church. It has been wisely planned for and expected. It is in the machinery of the Methodist Church by the same law as are the Sunday school and the Woman's Missionary Society. At the right moment, in the right place, playing its own proper part, conforming with the temper of the Methodist Church, and swayed by the noble desire to serve, the Epworth League goes forth to win the world for Christ and get all men everywhere to realize that they may be redeemed by the blood of God's well-beloved Son and to teach "all the nations of the earth" that they may gain new favor in the sight of God by becoming the disciples of the blessed Jesus.

What is the Epworth League, then? What is it intended for? What is the necessity of its existence? The answer to these questions is simply this: "The Epworth League, like its great sister, the Young People's Society of Christian Endeavor, exists for this—that it may show every youth in the church community the Father through faith in Jesus the Son." This is its characteristic mission—to show the boys and girls of the community their right relationship to their fellows and to God and to teach them that life is at its best when an individual endeavors to live this relationship. This is the work which justifies the existence of the Epworth League. This is its special contribution to the world—to show the youth of our land that no life is at its best until it has discovered the meaning of duty to God through the atonement of Jesus Christ. So, like the Young People's Society of Christian Endeavor, the Epworth League is ever at work trying to get the young men and young women of the church to climb into a higher atmosphere and catch the incentive of a great ideal. It is ever bettering, correcting, and enlarging the young people of the community and helping them to know that the Christian has an infinite advantage over other men, even in this uncertain age of turmoil, when it seems that "wealth accumulates and men decay."

The Epworth League contains a number of features that are decidedly beneficial in their effects upon the future life of the church. In the first place, it gives satisfactory knowledge relative to the great principles of religion, such as the existence of God, the immortality of the human soul, the accountableness of man, the fall of man, redemption, and the benefits derived by man from the atonement. In the second place, it is inspirational. The young person who wishes to improve himself and be a real power for good in the world should attend the devotional meetings of the Epworth League regularly, listen to the testimony of those having a part on the program, and witness that which will tend to intensify those desires and qualities in his own soul which he wishes to develop to the highest possible degree.

According to the Methodist conception of the spiritual life, we attain mastery over the senses through the miracle of a changed life. "If any man be in Christ, he is a new creature; old things have passed away, behold all things have been made new." This being true, we can readily see that there are two lives before us, either one of which we may live. We may live the natural life, where our hearts will be seduced by the

pride of life and our minds will be dazzled by the deceitful luster of worldly objects; or we may live the life that is "in Christ." If we are in Christ, we have a clear consciousness of fellowship with him. "I live, yet not I, but Christ liveth in me." The opportunity for testimony and the exchange of experiences in the new life that the Epworth League affords is essential to its vigor, sometimes to its very existence.

Judged by its ideals and its influence over the moral and intellectual life of the church, there is no doubt about the superiority of the Epworth League as a working force. Every church that has made a fair trial of the Epworth League is convinced of its efficiency. It provides for the young life of the church a program of spiritual, recreational, cultural, social, and missionary activities that awakens energies of their minds and gives them activity and expression and that renders their lives more pleasant and happy than they could be if deprived of its refining and purifying influence.

In the Epworth League we find sympathy in all of its helpful forms. When the youth first sets out in life, unacquainted with the world and its snares, when every pleasure enchants with its smile and every object shines with the gloss of novelty, he stands more in need of pity and sympathy than anything else in the world. In the devotional meetings of the Epworth League he finds young people facing the same struggles he does, and when he learns that they are willing to assist him and help him in every way possible to live the Christian life and bring forth the fruits of righteousness, the desire to excel in every good word and work comes like a gentle inspiration to his soul, and he goes forth to devote his life to the spiritual awakening of men and bear testimony to the fact that God for Christ's sake has pardoned his sins and has sent him forth to witness to the truth of redemption.

Such a person is conscious of his relationship to God, "the Spirit himself bearing witness with his spirit" that his sins are forgiven and that through the blood of Jesus he has a new life given that goes on brightening and enlarging throughout time into eternity. Nothing can be plainer than the fundamental fact that Christ is the rightful owner of our lives. "Ye are not your own; ye are bought with a price." Now, if Christ is the rightful owner of our lives, then it stands to reason that no life can be what it ought to be until that person, like Martin Luther, can, in response to the question, "Who lives in your heart?" say, "the Lord Jesus Christ lives in my heart as the rightful owner." The Epworth League teaches by precept and noble example that the great need of the world to-day is a church membership that can bear witness to the truth that the Lord Jesus Christ rules and reigns in the life of each member.

When John Wesley began his reformation in England, he found very few "ministers," to make no mention at all of laymen, who could say that they were saved from sin. In fact, the "ministers" opposed Mr. Wesley and denied that any one could know that his sins were forgiven. But Mr. Wesley and his co-laborers kept on preaching and testifying that the Christian can know that he is pardoned and cleansed from sin, until in our time this wonderful thing has happened: Protestants have recognized this note of testimony as the central thought in the scheme of redemption. Methodism has, therefore, made it the dominant and bedrock foundation of the superstructure which she is building throughout the world.

This is what made Wesley and his followers powerful in the beginning of our glorious history and is what is needed to-day to enable our church to measure up to the spirit and needs of this broader time and win at last its part of the heathen world for Christ. If we are not to fail in the supreme crisis of an hour in which it appears that we are

"Wandering between two worlds—one dead,
The other powerless to be born"—

we must all rescue this central truth of Methodist doctrine from its forgotten abode, weave it into our sermons, and preach it until it burns its way into all our churches, and thousands will come to testify to a clean heart and a full and perfect salvation.

The Epworth League is perfectly adapted to this work. It takes first place as giving expression to the spiritual life of the young. All the active members are determined that its labors shall be done in the light, and under helpful conditions and in fair, just, and comely ways. Each member is desirous of getting a personal experience worth telling and then going forth to tell that blessed story of how he was converted. We are determined that there shall be no slur on the fair name of our church; and that this determination may be carried to its full fruition we must give free space and room for our young people to express their religious ideals and bring into glorious perfection the demand for a nobler and purer religion. This is the church's highest duty. That is what the Epworth League's trumpets are sounding, and I appeal to the whole church to spread this gospel of getting a religious experience worth having and bear testimony to that fact abroad over all this sin-cursed world, which needs it so badly.

SOME SPLENDID WORK.

Two very successful District Training Schools for our Sunday school workers have just been held, the first at Corinth and the other at Sardis. Both these schools, together with the one at Grenada College in June, were held under the auspices of the Sunday School Board of the North Mississippi Conference. At Corinth there was an attendance of something over eighty, and at Sardis the enrollment reached sixty-two. Several pastors were in attendance, but not as many as we had expected. If we could get more of our pastors to attend these schools and take the course in Organization and Administration, it would be most valuable to our work.

The student body was of a high order. High school teachers, leaders in the missionary societies, superintendents and teachers in well graded Sunday schools and many of our brightest young people attended the twelve recitations with increasing interest. At one of the schools a Rhodes scholar, one of the brightest young lawyers in North Mississippi, for a time the Circuit Judge of his district, attended the class day by day, handing in his papers and doing the work just like the rest of them. Four Baptists and five Presbyterians registered with us at Sardis and did high-class work. One young lady, Presbyterian, took her first unit at Belhaven College and the second in our school. We are working on a plan whereby these units may be transferred and made to count on the complete diploma.

Forty-eight units were granted at Corinth, and nineteen at Sardis. One of our largest and best classes at Sardis was a non-unit course. This explains why the number of units was so small.

Our teachers from outside the Conference were Mrs. W. W. Adams, Elementary Superintendent of the Memphis Conference, and Rev. John Quincy Schisler, of Nashville. Miss Linda Rainey, our own Elementary Superintendent, Mrs. J. B. Randolph, Rev. Melville Johnson, Dr. A. W. Milden, of the University, and the writer were the other instructors.

Rev. J. B. Randolph was the director of the school at Corinth and Judge John W. Kyle served in a similar capacity at Sardis. Behind both schools stood Rev. R. H. B. Gladney, our energetic field secretary. The people at Corinth and Sardis showed us every kindness and we feel that the Sunday school work in those communities has been set forward.

While these schools are designed to bring to our people the latest and best methods for the promotion of our Sunday school work, we are following with open minds and reverent hearts the old paths. II Timothy 2:15 is our motto.

Work of this kind cannot be done without funds. If every one of our 475 schools in the North Mississippi Conference would see to it that a good offering is made on Sunday School Day, our burdens would be made very much lighter. We rejoice and thank God for what has already been accomplished and are planning for yet larger things.

E. S. LEWIS.

Greenville, Miss.

REPORT OF THE COMMISSION ON WESTERN ASSEMBLY TO THE ANNUAL CONFERENCES IN MISSOURI, OKLAHOMA, TEXAS, LOUISIANA, AND ARKANSAS.

We, the Commissioners appointed to represent the Methodists of Missouri, Oklahoma, Texas, Louisiana, and Arkansas, in their purpose to establish an Assembly west of the Mississippi River, met at Fort Smith, Ark., March 17, organized and adopted a paper setting forth our plans and purposes, and appointed an Executive Committee to study the situation, receive propositions, and submit them to the whole Commission at an early date.

After the nature and magnitude of the enterprise became known, it created much interest. Some twenty places negotiated with the Executive Committee. Of these, fifteen were considered June 21. The committee visited these and eliminated six largely on account of their distance from the center of our territory. Other commissioners visited the nine selected for further examination, and the Commission met at Fayetteville, Ark., August 25, and, having heard representatives of the several communities, decided that, in view of the different types of location and propositions, five, namely, Neosho, Mo., and Fayetteville, Mt. Magazine, Rogers, and Siloam Springs, Ark., were worthy of fuller consideration, with a view to discovering, before final action, all the details of water supply, health, climate, value of property, and other environmental particulars so that mistakes might be avoided.

The propositions range from 200 to 2000 acres, some with cash bonus of $10,000 to $25,000, and each worth from $50,000 to $100,000. We confidently believe that out of these choice locations (and others that may be investigated) a highly desirable site may be secured with a total initial value of $100,000 to $200,000. In addition to what the selected community may pay, we have reason to believe that, as soon as the location is definitely settled, we have large-visioned men who will contribute liberally, and when choice lots are offered, from $200,000 to $400,000 may be realized from their sale.

As the question is studied the conviction deepens that there is a positive and growing need for this enterprise and that it can be developed to proportions hitherto unsuspected. We feel that this is our day of opportunity and that the interest and enthusiasm awakened should not be lost, but that we should take the steps necessary to launch the movement and carry it to complete success.

In order that there may be perfect harmony of plans, we recommend that each Conference adopt the following resolutions, which are intended to safeguard every interest:

The ——— Annual Conference of the Methodist Episcopal Church, South, resolves: (1) That an Assembly west of the Mississippi River is needed by our people and should be established as speedily as practicable. (2) That it should be so organized and developed as to care for the summer, or vacation, activities of our Sunday School, Missionary, Epworth League, Educational, and other social and recreational interests. (3) That we appoint (two names) as commissioners, who, together with two others from each of the patronizing Conferences, shall be empowered to organize and to select a suitable site, making necessary contracts with communities and parties affected, but to create no financial obligation until further authorized by these Conferences. (4) That deeds to property should secure it to our church, but assurance is hereby given to the people whose offer may be accepted that their rights and interests shall be protected as far as is proper under the law of the church, and that this Conference will support and encourage this Assembly so far as is consistent with other obligations. (5) That the Commissioners are authorized to procure such charter as may be legal un-

der the laws of the State and the rules of the church, and to appoint such trustees as may be by law required, provided that the Conferences shall have the right to approve and remove and appoint trustees so that the Assembly shall always be under the control of our church. (6) That while it is desirable that the proposed Assembly should open within two years, nevertheless its magnitude and importance require that every step be taken with due deliberation.

The following Commissioners were present and were unanimous in agreeing to this report. Rev. A. B. Culbertson, Macon, Mo.; Rev. J. B. Swinney, Windsor, Mo.; L. D. Murrell, Marshall, Mo.; Rev. R. L. Russell, Nashville, Tenn.; Rev. J. H. Ball, Shawnee, Okla.; Rev. J. R. Abernathy, Okmulgee, Okla.; Rev. Forney Hutchinson, Oklahoma City, Okla.; Rev. A. L. Moore, Memphis, Tex.; Rev. W. H. Matthews, Ft. Worth, Texas; Rev. T. F. Sessions, Georgetown, Tex.; Rev. D. H. Hotchkiss, Navasota, Tex.; Rev. W. T. Whiteside, Terrell, Tex.; Rev. G. S. Sexton, Shreveport, La.; Rev. F. S. H. Johnston, Conway, Ark.; Rev. A. C. Millar, Little Rock, Ark.; and G. C. Hardin, Fort Smith, Ark.

Respectfully submitted,
A. C. MILLAR, Chairman.
J. R. ABERNATHY, Secretary.

GREAT OPPORTUNITIES.

By Rev. A. M. Shaw.

For two years my field has been such as I never had or saw before. Stationed in a Louisiana lumber town, in the midst of a vast undeveloped rural section, my charge is Trout, Good Pine, and all I can find. I have many calls to help in revival meetings, mostly in similar communities, and it is my rule to accept as many of these as possible. Sometimes I feel oppressed by the hardness of the task, and again I am thrilled by the urgency of the need and the vastness of the possibilities. The amount of moral degeneracy, illiteracy and indifference, in places, is truly appalling and discouraging: but when one sees how easily certain fanatical sects worm their way into the confidence of the people, and how loyally they rally to those who impress them as having a genuine, unselfish interest in their welfare, the impression that they would respond to intelligent, persistent, evangelical effort on the part of more constructive agencies, is irresistible. The question of ways and means is arresting and vital. I have tried many experiments, with greater or less success. I find that many who have practically no culture, can read; and many of them like to read. Brief and inexpensive or free pamphlets, tracts and papers, are popular. Those which possess some local interest are most popular. For instance, last year we published a little paper, a mere bulletin, called "The Witness," and for twenty weeks distributed it gratis to every door in our three mill towns. It was very popular. I often went in person to carry the copies around, and was greeted by many with words of praise and gratitude for the little weekly messenger. If a house was missed, frequently an inquiry would come as to what was the matter with this week's "Witness?"

I trust I may not be considered immodest if I state one other observation. It is, that whatever I wrote myself, whether appearing in the bulletin, one of the Advocates, or in tract or pamphlet, was welcomed with especial heartiness: not because it was superior, but because the writer was known to the people. I believe there could be no more effective work done in this territory than the distribution of a considerable amount of literature, specially prepared for, or adapted to, the needs of just such readers. In a small way, I have done some of this—as far as my resources would reach. I am now at work on a plan to select carefully such existing literature as will seem to fit the purpose indicated, and to prepare and publish, in one form and another, such other matter as I think will help to evangelize, instruct and indoctrinate the people. But funds are lacking, and our publishing agents have not found the general demand for tracts, etc., sufficient to justify any large operations in that line by the Publishing House. This I consider a misfortune and a fault. If Mormons and Christian Scientists can propagate their work by tracts and pamphlets, why cannot we? Who ever did more of it than John Wesley?

But I mean to do something in that line, anyhow! And I shall attempt only what I can personally carry out, so far as superintending the distribution is concerned.

Just to start this work: I have several hundred copies of a little pamphlet which I published as a world-war souvenir, entitled "Woodrow Wilson and Other Poems," and containing five little poems which I wrote during the war. I will send it prepaid to any address for 25 cents, or five copies for $1, and will put the entire proceeds into the "Christian Industrial Publishing Fund" and use it as indicated above; trying to sell sufficient products to keep the concern going. If you help me in this way, you will get your money's worth—in two ways.

I shall hope that, later, the movement may grow into something like the "Louisiana Publication Society," and occupy a larger field. But, if this may not be, help me start this fund by buying these little books—and the good to be accomplished within the range of my personal labors will amply justify the small outlay.

Address communications to Rev. A. M. Shaw, L. Box 45, Trout, La.

DIGGING FOR GOLD IN KOREA.

By Rev. R. S. Stewart, D.D.

II.

The older missionaries tell us of a crisis which appeared thirty years ago in Japan. It represented a national open-mindedness toward Christianity that gave promise of a great evangelistic movement. The history of modern missions echoes with the regret that the church failed to seize that opportunity. A proper contribution of men and money at that time could reasonably have been expected to make Christianity the dominant influence in the Japanese Empire. The seed could have been sowed plentifully which today would have produced a great harvest of righteousness. It is conceivable that the recent history of Japanese aggression in China and Korea would never have been written if the church had seized the opportunity a generation ago for evangelizing Japan. It is certainly a fact that the work could have been wrought then far more easily then now, and that multitudes are forever lost who could have been saved.

To-day a similar crisis confronts the church in Korea. The number of converts possible is limited only by the sufficiency of missionary evangelism. The church can win Korea for Christ if it wills to do so. There is a readiness to believe that can only be explained as a special work of the Holy Ghost. The attitude of packed congregations both in large cities and in distant mountain villages is that of the man whose eyes had been opened when he said to Jesus, "Who is the Lord, that I may believe."

The conditions back of the revival in some ways run parallel with the revival in Judea under John the Baptist. The Jews were galled by the Roman yoke. Their emotions were aroused from former lethargy by a burning desire for political liberty. John came at this time. He made religious capital out of the quickened emotions of the people. But he was not a revolutionary. His theme was not the Kingdom of Israel. He sublimated their patriotism and proclaimed the Kingdom of Heaven. He told them of a Kingdom to be won not with swords but with righteousness.

The desire for national independence is an emotion that burns like fire throughout Korea. The missionaries have not created this condition. It has come as an inevitable reaction against the policy of the Japanese. The missionaries are preaching the Gospel to these people. They have not espoused the cause of the Kingdom of Korea, but are faithfully proclaiming the Kingdom of God. And this message of the Divine Kingdom has given back to these crushed and broken people their own patriotism and ideals exalted and glorified. The ground is plowed for Gospel preaching. Never were hearts more in need, or more ready for the message, "Seek ye first the Kingdom of God." Providential agencies have pulverized the soil throughout Korea. Is the church going to provide the seed of truth to plant throughout the land? If good seed is not planted in this plowed ground, then we may expect one of the greatest crops of weeds that the church has ever harvested; and there will be famine instead of plenty in the Kingdom of God.

SPECIAL NOTICE TO PASTORS AND PARENTS.

Please send me all the information you can relative to those who attend the Normal School here this fall, in order that we may get into touch with them immediately on their arrival here. This amounts to so much for the protection of those young people.

Here are some facts about our school here: The students are encouraged to attend their respective churches on the Sabbath, but not compelled to, and; as a matter of fact, some young people come here to school who are accustomed to attend church at home, but fall in with, and make friends of those who do not attend church, and thus drift away from the church completely.

There are many temptations here for the young Christian, as there are in all schools where higher education is sought.

We are doing our best for the young people who attend school here. We have a splendid, consecrated woman who gives much of her time, gratis, to the task of looking after the spiritual interest of our Methodist girls, or any others that she may be able to help.

You will keep in mind that this being a State school we are at a disadvantage, and have not the access to the student body we would have were the school ours.

So, send us the names of those you are interested in and we promise you that every effort will be made to help them and to protect them while they are here.

HENRY T. YOUNG, Pastor,
M. E. Church, South.

Natchitoches, La.

TO THE PASTORS OF THE VICKSBURG DISTRICT, MISSISSIPPI CONFERENCE.

Dear Brethren: I am calling your attention to the pledges made by the several charges of the district at the session of our District Conference at Utica to the Representative Church in Washington City. The amount pledged for this year was $200. It was suggested that this amount be paid by the 1st of July. I came home and raised my pledge the following Sunday. These pledges were to be paid to me, which I hope you will do.

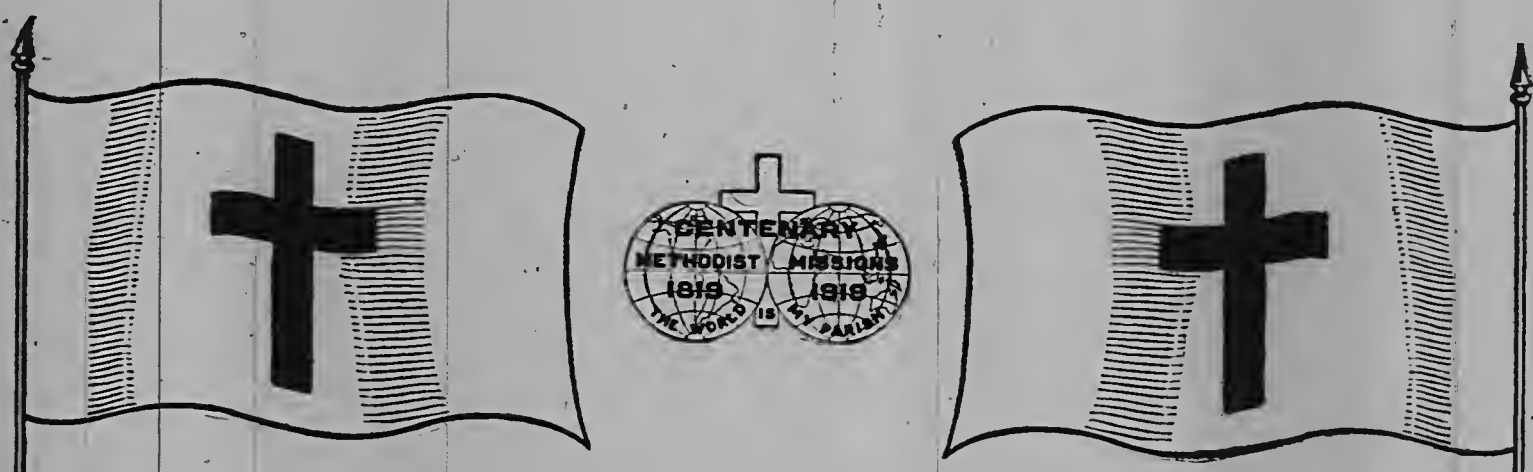
I wanted to get the whole of it together and send it in one sum to the Conference Treasurer, giving each charge credit for the amount paid by it. I am acting under the authority of the Board of Church Extension, as you may see from Report No. 1 of the Board, Conference Journal, page 35. Let us get these pledges together as soon as we can.

Respectfully,
W. J. DAWSON.

Woodville, Miss.

What are we building? A nation? And what are the builders putting into it? Armaments and soldiers, ships and guns? Tariff defenses and walls of retaliation? Are we emphasizing more skill and push and cleverness? Is this all? Then we are rejecting the essential. If we mean the national structure to be sound and strong and permanent, we must build Christ into our national ideals and policies and ambitions.—Selected.

"There cannot be an afterward of elation unless there is a now of obedience."



Will the Advance Continue?

Since May, 1919, one hundred and thirty missionaries have been sent to our foreign fields. In number of new congregations, Church buildings erected, and members received no two years of our history have shown such gains. Contributions by the Church overseas have increased 150 per cent. Annual appropriation for Foreign Work increased from $909,000 to $3,670,000.

In the Homeland

More than $900,000 of Centenary money used to supplement salaries of pastors in the home Conferences, and, in addition, more than $2,500,000 appropriated to the home field the past two years. **We have a real program of service to needy fields and neglected peoples in America.**

Bigger Things Might Have Been Done

AMOUNT DUE ON CENTENARY PLEDGES.....$22,150,000
AMOUNT PAID ON CENTENARY PLEDGES..... 11,500,000

The difference of nearly **$11,000,000** represents the advance that we might have made until now---more than **$1,000,000** additional to underpaid pastors in the home Conferences (10 per cent of total collections); every department of the work at home strengthened; more than one hundred new missionaries sent to foreign fields.

Who Are Responsible?

The Churches, Sunday Schools, Epworth Leagues, individuals who have unpaid Centenary pledges. Will you let that record stand? Will you halt the advancing lines when our Leader calls to greater conquests in His name? ¶ Let's pay our pledges now. September can be made the best month until now if only we will make a supreme effort. Will you have part in the record to be made this month by Southern Methodism?

The Missionary Centenary, M. E. Church, South, Nashville, Tenn.

The Home Circle

THINGS BEAUTIFUL.

By Willie C. Page.

Beautiful to the eye is the soft gray stretch of the sea;
The purple-tinted mountain peaks, all veiled in mystery;
Cloud-ships with flaming flags, their masts and pennons high,
Sailing their colored splendor across the sunset sky;
Little children's faces—soft mists after an April shower—
Moonlight on the snow covered woods—a dogwood tree in flower,
A leafy green tree—an ivied wall—the meadow bathed in dew—
A vesper star—an arch in the sky showing each rainbow hue.

Beautiful to the ear is the soft, crooning evening breeze,
As it makes low sweet music on the harp-strings of the trees;
The birds' chorus—happy laughter—song of the brook, hushed, low,
As it ripples o'er rocky chasms, falls into foamy pools below.
Beautiful are the dreams and visions that come to the soul,
Of that City whose walls are jasper, whose streets are paved with gold;
Of the Elysian fields—God's garden, where the flowers bloom always,
And the river of life flows softly, and angels sing His praise.

Lexington, Miss.

A SMALL ANIMAL THAT HAS NO LEGS.

Most of us think of an animal as something that has four legs and can walk, run and skip about, and by a "small animal" we mean a rabbit, or squirrel, or mouse. But I am going to tell you about one smaller than any of these, which hasn't any legs that we can see, and so stays in one place; in fact he really cannot move about, for very early in his life he is fastened to a rock or to something firm in the ocean, writes Carolyn C. Bigelow in the Kindergarten Primary Magazine. He does not live all by himself, either, but a number of his family or "colony" live together, yet each one has his own "room" to himself. He is called a sponge.

You know the small, soft sponge that you sometimes use in your bath, and the larger, soft sponge that is used in washing carriages and automobiles? Those are really the houses in which a group or "colony" of these little animals once lived. The little animal is very soft and pulpy, like a bit of jelly. His food and nourishment are brought right to him by the water which flows over him. Men in rubber and canvass suits—called divers—go down and gather the sponges, take them up into boats where the animal part is cleaned out, and just the fibrous framework is left, and that is the part which we know and buy for a sponge.

Sometimes the divers find that a crab has chosen to make his home in a sponge. Mr. Crab will squeeze himself right down into a sponge, which makes a very cozy nest for him, and there he is safe from the big fish who would like him for their dinner. But in this way he makes quite a large hole in the sponge, so the sponge is not as good and firm for our use. Once in a while a sponge gets torn off the foundation on which he grew, then the water rolls him around and around. Sometimes such a sponge will get covered up in the sand, for he does not attach himself to anything else when once he is torn free.

After a diver has brought a sponge out of the salt water into a boat, if rain or fresh water falls on it the sponge—the animal part of the sponge—will die. But if no fresh water does hit it, a man can divide the sponge in several pieces, so long as he leaves at least one little animal unhurt in each part, then he can fasten each piece to a cement disc with lead wire, plant it down on the bottom where he found it, and it will grow and increase just as if it had not been disturbed.

There are many kinds of sponges, but these that I have been telling you about are called sheepswool and are the best ones to be found in this country. They grow and make their home off the west coast of Florida, in the Gulf of Mexico.—Selected.

INDIAN BASEBALL PLAYERS.

By Elmer E. Higley.

What, Indian lads playing baseball! Surely, and why not, for probably baseball, like lacrosse, came to the white man from his red brother. Certain it is that not a few of the Indian lads have become experts on the baseball diamond. Let me introduce one of them to you.

Louis is his name. But that was a name too conventional for the lips of his unconventional "fan" admirers, of whom there were many, and so, very soon, Louis yielded to the warm-hearted appellation, "Louie." Baseball has a language of affection for objects of its admiration.

Louie learned to play baseball where most of the Wagners and Mathewsons and Cobbs first became familiar with the game, namely, the open town lot. It was not long, however, before Louie graduated from the town-lot class and became a full-fledged "bush leaguer." Nor was his stay here long, for, when quite young, he became a member of the Toronto team of the Eastern League, where he remained for a term of years and won for two successive years a prize as the most popular man on the team. Thus Toronto approved him as a "good Indian"—nor was he a dead one either. Some of his admirers insist that Louie "pitched" and "hit" the team into pennant-winning honors.

Big league managers began to cast their eyes in his direction. From Toronto he went to the American Association, to remain only a short time before becoming one of the pennant-winning Athletics of Philadelphia. That was when Bruce and Bender were the two popular Indian members of the team which for two successive seasons were world-beaters. Louis Bruce, a Mohawk—that is the name of the Indian lad whom I would introduce to you.

During his baseball days there was a tugging at Louie's heart toward the pulpit. It became irresistible, and so, after a course in the University of Pennsylvania, he became a missionary to his own people, and is to-day pastor of the Mohawk Methodist Mission on the St. Regis reservation in Northern New York.

Let us look in upon him. We shall find him "playing the game" for the kingdom with all the earnest enthusiasm and loyal devotion with which he fought for victory on the baseball diamond. Study his work and you find him still hitting above the "300" average.

Popular? As much so as when, on the diamond, he won prizes marking him a favorite. His people love him and rally splendidly to his support. His church has outgrown the once ample quarters, and plans are now under way whereby a growing field shall have more deserving accommodations.

Of course, the Centenary is helping. In this connection let it be recalled that Louis Bruce's Mohawk Indian church was the first in the Northern New York Conference to go "over the top" in raising its quota for the Centenary. Moreover, when its quota had been raised, he and his Mohawk Male Quartet rendered valuable service in going out over the Conference, singing and helping other churches to meet their quotas.

Yes, Indian lads can play baseball, and, furthermore, Indian lads, when trained for leadership, can become important factors in evangelizing the red man of the country.

Here, too, the Centenary is aiding, training Indian lads by special preparation to become missionary leaders among their own people.

Shall not we who sit on the grandstand and watch the play give them the encouragement of our appreciation? We might do more. We might help Louie build his church. Or we might take one of these Indian lads and put him through his course of preparation.—Pittsburgh Christian Advocate.

"TIME OUT."

A Quick Retort.

William George Jordan, the educator and writer, uses a crutch. The other day, after he had negotiated several blocks, he paused to mop his brow. While mopping with one hand he held his hat in the other, and a kind-hearted but near-sighted passerby dropped a coin in the hat. "Hey!" said Jordan, "It's legs I want—not alms."—Boston Globe.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. H. Foster, Rev. S. J. Davies.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3 Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

COMMUNION DAY.

As a means of grace the sacrament of the Lord's Supper has always been a blessing to those who have partaken of it in the spirit enjoined upon the disciples at the time of its institution. Yet there are some members of the church who refrain from this service because of a mistaken feeling concerning their worthiness to engage in so sacred a communion. If it were a question of worthiness, who would presume to go to the table? It is a question of the attitude of mind and heart, and of the purpose of the life; and every professing Christian ought to be able to partake of this sacrament while making his confessions to Almighty God. In this connection we quote the words of a recent editorial in the North Carolina Christian Advocate:

"We have often wondered why it is that on communion day we have our smallest congregations at church, but as a general rule we do. People seem to stay away from church on that day, but why we are unable to say, and we have thought of it many times. It seems to us that on communion day should be the day of all days when every member of the church should make a special effort to be in his place. Our Lord desired to be remembered by His followers, and commanded that 'ye do this in remembrance of Me,' and 'as oft as you do this you do show forth His death till He come again.' We are impressed with the fact that most of us do not think just what a gracious privilege we are neglecting when we refuse to go to church and participate in this divinely instituted sacrament.

"Why do we fail in this important matter? Is it because we feel ourselves unworthy? Then we are unworthy to enter heaven's gate. Are we ashamed to thus confess Christ before men? Then He will be ashamed to confess us before His Father in heaven.

"This means of grace should be so highly esteemed by all God's people that on the day when the table of our Lord is spread it should be a day of joy and gladness, when all who profess to be His children should make more than an ordinary effort to be present and partake of the elements representing the broken body and shed blood of Him who offered Himself a sacrifice for the sin of the world.

"Our pastors should call the attention of the people to this all important matter from time to time."

RESULTS WORTH WHILE.

We have been greatly interested in observing the results that have followed the holding of the many institutes, conferences, training schools, etc., this summer throughout the church, but especially within the territory of our patronizing Conferences. All the reports that have come to us indicate that much good has resulted from these gatherings, and that the cause of the church has been greatly forwarded by them. The attendance has been unusually good in most cases, the programs have been well worked out, and the work accomplished has been gratifying.

As we see it, instead of interfering with the normal work of the church, these gatherings go a long way toward making that work more effective. We have come upon a time when proper training is absolutely essential for the highest efficiency, and it is the purpose of these gatherings to furnish that training under circumstances that are inspiring. Even in the most highly developed business organizations meetings are held periodically to make available the latest developments and improvements in the various lines represented; if they are worth while in the business world, certainly they are not without value to the church.

We are especially pleased with the results that have followed the assemblies in the interest of our young people as represented in the Epworth League and the Sunday school. The Conference-wide and district standard training schools for Sunday school workers, and the Epworth League gatherings have meant the coming together of hundreds of the choicest spirits among the workers in these important organizations; and the influence of these gatherings will inevitably be felt in every department of the church's work. It is impossible to have too much training of the right kind.

A PRACTICAL INJUNCTION.

One application of the General Rules reads as follows: "By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more because the world will love its own, and them only."

It may be that we are prone to forget that the principles of Christian brotherhood extend to all the relationships of life, and that the management of our business affairs should be of such kind as to help all those who belong to the household of faith; yet, as Methodists, we are under a peculiar obligation to do what we can to assist those of our own church in the work of making a livelihood. There is certainly no obligation imposed by the principles of brotherhood to employ incompetent or inefficient workmen simply because they make a profession of the Christian faith; and no obligation is imposed by this rule of the Methodist Church to give the preference in business to a Methodist simply because he is a Methodist. Other things being equal, however, it would seem to be but a fair proposition that we should recognize at least the propriety of assisting those who are bound to us by the ties of a common faith.

Observance of this Rule in business affairs will afford an opportunity, in many instances, for us really to help those who need our help, without, in any sense, doing an injustice to anybody else. It is simply a practical injunction that many of us might follow with benefit to all concerned.

A NOTABLE VOLUME FREE ON REQUEST.

The 1921 Annual Report of the General Board of Missions is ready for distribution and we are requested to say that a copy will be sent without charge to any one interested on request. The report comprises 221 pages and covers the whole range of the Board's operations, at home and abroad. It embodies the reports of all the secretaries for the year 1920; the Board's receipts by Conferences—regular and Centenary— and the disbursements by fields; condensed reports from all the foreign mission fields, hospitals, schools and other institutions; minutes of the Annual Board Meeting held in Nashville last May; the constitution and by-laws of the Board, directories of foreign and home missionaries, Conference lay leaders, Conference minute-men and general evangelists and a statistical summary.

It is a volume that should be in the hands of every missionary leader and particularly every pastor. If you want a copy, write Board of Missions, Box 510, Nashville, Tennessee.

PERSONAL AND OTHER NOTES.

The next session of Grenada College will open on September 14, at which time Rev. T. M. Brownlee will deliver an address.

Dr. John T. Sawyer preached at the Presbyterian Hospital, this city, last Sunday afternoon. He reports a very helpful service.

A meeting was recently held at Biloxi, Miss., to formulate plans for holding the Tri-State Epworth League Assembly at the Seashore Camp Grounds next year.

Rev. R. E. Simpson, pastor of our church at Leachville, Ark., issues a weekly bulletin, which gives an interesting account of church happenings. We thank him for a copy.

Extensive improvements have recently been completed on our church at Ellisville, Miss., where Rev. H. J. Moore is pastor. Among other things, the entire building has been repainted.

Rev. Henry T. Young, of Natchitoches, La., who is engaged in a revival meeting at Trinidad, Colo., writes, "I wish I could share this cool, crisp air with you and the other brethren." We wish so, too.

Owing to the fact that last Monday was a legal holiday and there were no mail deliveries in the city, it is probable that some items are left out of this issue of the Advocate that otherwise would have appeared.

The basement of the West End Methodist Church, Laurel, Miss., has been completed. Its opening was celebrated by a social gathering on Wednesday evening, August 31. Rev. A. J. Beasley is the pastor.

Dr. I. W. Cooper, who has been touring Europe with his wife, preached in the Methodist church at Venice on Sunday, August 14. A recent post card from him stated that he expected to arrive at London on August 27.

Rev. W. H. Huntley has just returned from Rochester, Minn., where he had a slight operation on his throat, which has troubled him for some time. Mrs. Huntley joined him on his return home at La Grange, Ga.

Rev. S. L. Pope, presiding elder of the Greenwood District, North Mississippi Conference, requests us to state that he has removed from Winona to Greenwood, his address now being 409 Waterhall Street, Greenwood.

Rev. Robert Selby, pastor of Crawford Street Methodist Church, Vicksburg, Miss., honored the Advocate office with a call on Tuesday morning of this week. He was on a little vacation, generously voted him by his official board.

Rev. J. E. Stephens has recently moved to Grenada, Miss., to take up his work in the chair of Religious Education in Grenada College. Brother Stephens recently spent ten weeks in Northwestern University in preparation for his duties.

Mr. D. S. Harmon, of Meridian, Miss., has issued a pamphlet in which he brings together many of the passages of Scripture relating to Sabbath observance. Its circulation ought to help stop the desecration of the day of rest and worship.

Rev. M. L. McCormick has just finished his meetings at Hamburg and McNair, Miss. He did his own preaching, and his brother conducted the singing. Much good was accomplished. The pastor and Rev. Ira B. Robertson are very happy over the results.

Professor Alfred P. Hamilton has been granted leave of absence by the Board of Trustees of Millsaps College for the ensuing session in order to enable him to prosecute his studies in the University of Pennsylvania, looking to the receiving of his Doctorate in Philosophy.

We greatly regret not being in the office on

last Friday morning when Rev. C. A. Battle, presiding elder of the Lake Charles District, called. He was in the city to meet Mrs. Battle and children, who were returning home from a visit to relatives in Alabama.

"The Bulletin," the official organ of our First Church Sunday school at Gulfport, Miss., after a "vacation" during the summer is again making its appearance. It is full of interesting news and notes. Col. J. C. Hardy is the wide-awake superintendent of this fine school.

According to a news item in the secular press, a meeting was begun in the new Methodist church at Crystal Springs, Miss., on last Sunday night. The preaching was to be done by Rev. W. M. McIntosh, and the singing was to be led by Robert Cooper. Rev. W. B. Jones is the pastor.

Rev. W. L. Duren and family, after a month spent on the Seashore Camp Grounds, have returned to the city. Brother Duren has planned a vigorous campaign for the fall work of Rayne Memorial Church, of which he is pastor. Sixty members have already been received into this church this year.

The work of preparation for the opening of the approaching session of Millsaps College is almost completed and the prospects for a large attendance have never been so bright in the history of the institution. Nearly every room in the dormitories has been reserved and an overflow attendance is expected.

Our church at Greenville, Miss., has recently suffered another great loss in the death of Mrs. West. She had been a sufferer for many years, but was patient in tribuation and strong in faith, and the summons found her prepared to go. The Advocate extends sincere sympathy to her sorrowing relatives and friends.

We learn that plans for the new church at Bogalusa are now ready, and bids for the contract will be invited at once. It is expected that actual building operations will begin in the very near future. When completed, this will be one of the best-appointed churches in the Louisiana Conference. Rev. A. J. Gearheard is the pastor.

The new church building enterprise at West Point, Miss., goes forward. The roof will soon be completed on the new building, and the entire structure will be completed in due time. In spite of the difficult financial situation the loyal congregation has gone forward by faith, and the reward is in sight. Rev. Carroll Varner is the pastor of this church.

Our Conference Centenary secretaries—Rev. B. P. Jaco, of the North Mississippi Conference, Mr. W. D. Hawkins, of the Mississippi Conference, and Mr. Stephen S. Thomas, of the Louisiana Conference—have been diligently looking after the interests committed to them. Their work keeps them in the field almost constantly, but they are getting results that are worth while.

A note from Rev. F. N. Sweeney, of the Franklinton circuit, Louisiana Conference, says: "We have just closed a great meeting at Fisher Church. The church was greatly revived, there were seven accession on profession of faith, and a goodly number pledged to tithe. Rev. L. I. McCain, of Hammond, did the preaching. We have received this year twenty-five on profession of faith, and twenty-four by certificate."

Dr. A. C. Millar, editor of the Arkansas Methodist, chairman of the commission appointed by the Annual Conferences of Missouri, Oklahoma, Texas, Louisiana, and Arkansas to consider the advisability of establishing an assembly west of the Mississippi River, has been requested by the commission to report the findings of the commission to the Conferences interested. In performing this duty, he will probably visit the Louisiana Conference, where he will receive a warm welcome.

Last Sunday was the "Fall Opening" for the work of First Church, Greenville, Miss. The Sunday school attendance was 367. The two classes of ladies met with the "Big Brothers"—there were 88 ladies and 88 "Big Brothers' present. More than 200 adults were present at Sunday school, and the 11 o'clock congregation was fine. There is every expectation that this Sunday school will pass the 400 mark in attendance soon. Rev. E. S. Lewis and his co-workers are doing great things in this fine Delta town.

Rev. A. J. Gearheard, our pastor at Bogalusa, La., favored the Advocate office with a call one day last week. He was returning home from Glenmora, La., where he assisted the pastor, Rev. W. W. Perry, in a good meeting. There were thirty-three additions to the membership of the church, most of them by baptism. The singing was led by Rev. Clarence Ridge, a local preacher attending Southern Methodist University, who has been engaged in evangelistic work in the Alexandria District during the summer.

We have been requested to make the following corrections in quarterly conference appointments: In the Meridian District, Mississippi Conference, the fourth quarterly conference for the Waynesboro circuit will be held at Hebron, Nov. 19, 20; and for Pachuta, at Adams Chapel, Nov. 26, 27. In the Lake Charles District, Louisiana Conference, the Lafayette quarterly conference will be held on October 3, and the De Ridder quarterly conference will be held on Sept. 12. These changes will appear in the next publication of these rounds.

The resignation of Mrs. M. E. Joyce, for many years the popular and efficient matron of Millsaps College, caused a vacancy which has been filled by the Executive Committee by the election of Mrs. Mattie Cavett Thompson, a daughter of Mr. J. C. Cavett, of Jackson. Mrs. Thompson was graduated from the Industrial Institute and College, at Columbus, Miss., in 1918, with special training in Home Economics. During her senior year at the college she was in charge of the Practice Home which was run in co-operation with the Home Economics Department. For the past three years she has taught Domestic Science in Belhaven College. Ever since she was graduated she has spent from six to twelve weeks at the Teachers' College in New York, taking special training in Home Economics and Institutional Management. She is not only well equipped, but has unlimited energy and a spirit of willingness and co-operation. Those who know her count Millsaps College fortunate in being able to secure her services.

The friends of Millsaps College will be interested to learn that the Executive Committee has elected Professor Cawthon A. Bowen to the professorship of the Tatum School of Religious Education recently established in Millsaps College. Professor Bowen is the Vice-President of the Woman's College of Alabama, located in Montgomery, and for seven years has been the professor of Bible and Religious Education in that institution. He is an A. B. graduate of Emory College and has an M. A. degree from Vanderbilt University. He is a cultured Christian gentleman and an experienced teacher, and the Board counts itself fortunate in being able to secure the services of a man so eminently qualified for the department of Christian Education. Many Mississippians will remember him as a son of the late Rev. J. A. Bowen, widely and favorably known as a member of the North Mississippi Conference. Professor Bowen and his charming wife will reach Jackson in time for the opening of the session, September 14.

GOOD NEWS FROM MERIDIAN DISTRICT.

Dear Brother Carley: You and the brethren of the Mississippi Conference will be glad to know that Rev. P. D. Hardin, presiding elder of the Meridian District, has had marked improvement in health. To-night he holds the Fifth Street Quarterly Conference, which concludes the third round. He has met every engagement over the district, preached thirty times, and is much stronger at the finish than he was at the beginning. Within the last few weeks his strength has been so evident that his physicians and friends expect him soon to be fully himself again.

Our lamented brother Herbert Watkins left the work here in such excellent shape, that every department is making definite and encouraging progress.

J. LOYD DECELL.

Herbert Watkins Memorial Church, Aug. 30, 1921.

CENTENARY COLLEGE NOTES.

Prospects are bright for a great opening Wednesday, September 14. We hope that many of our pastors will be able to be with us at that time.

Dr. Sexton has worked hard all summer building and repairing and getting things in readiness for this new session. He has met with the most hearty co-operation on the part of all concerned. Merchants and business men, parents and new students, old teachers and students, office help, et al., seem to partake of his optimism and enthusiasm. Centenary is entering upon a new era. Mr. Editor, come and see!

The new Dining Room and Business College is completed! The two new residences for teachers are ready for the last touches—and the carpenters are working strenuously to finish up the odd jobs still to be done. It sounds good to hear hammer and saw ringing early and late—especially late.

From every quarter of the State and from other States come cheering news to dear old Centenary. People who were indifferent toward religious education are warming up and writing to us about entering their sons at Centenary. Parents are telling small boys that they are to come to Centenary.

We have added some expert teachers to the faculty and are now ready to tell the world that Centenary can give as good instruction as can be given by any first-class college. But we are not depending altogether upon endowment, great professors, or any other good thing: we are trusting in God who delighteth in the culture of the young mind and spirit which are eternal.

R. E. SMITH, Dean.

STEREOPTICON SLIDES.

The Lantern and Slides Department of the Centenary Commission will lend to pastors and other church leaders the following sets of slides, on condition that those who borrow will pay postage to and from Nashville, prepare and deliver the lecture which accompanies the slides, and return the slides promptly after they have been shown: China-Japan (75 Slides); European Lecture (81); Our Fields (75); New Mountain Lecture (87); Stewardship (43); Congo Mission (69); Japan (78); Korea (83); Making Democracy Safe for the World (97); Centenary Celebration (75). Every application should state how many times slides are to be shown and the dates on which they are wanted. Address J. M. Way, Centenary Building, Nashville, Tennessee.

A LAST APPEAL.

When you read this the Louisiana Legislature will be in session. If you favor a bill giving all our State courts the right to enforce the Prohibition law, write or wire your legislator immediately. Don't wait—do it now.

A. W. TURNER,
State Supt. La. Anti-Saloon League.

TO-MORROW.

To-morrow is a butterfly.
Pursue her down the way,
But when you catch her on the sly
You'll find she is To-day—
You'll find she is To-day.

—Mattie Lee Hausgen, in The Youth's Companion.

What is true of the individual is also true of the church. "Whenever the church is aroused and the world's wickedness arrested, somebody has been praying." Prayer brings us close to God and leads us to depend upon him for grace and strength for every service.—Selected.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On August 11, 1921, the spirit of our beloved grandmother, MRS. MARY POTTER, passed on to a spiritual realm, to the home our Savior has prepared for those who are faithful and sustained by an unfaltering trust. She was born January 1, 1841. Her husband preceded her to the great beyond some three years ago. She leaves two children, Mrs. Jos. Vetsch, and Mr. G. W. Potter, of Fort Necessity, La., besides nine grandchildren and ten great-grandchildren. We will miss her sweet face and happy smiles. She was always faithful and ready to serve.

There is no death! What seems so is transition,
This life of mortal breath, is but a suburb of the life Elysian,
Whose portal we call death.

Hence when our loved ones enter this portal and become more beautiful by the expansion of the soul, we are able to bear the grief of the short separation. The funeral services were conducted by her former pastor and friend, Brother Hatfield, in the presence of a number of sorrowing relatives and friends at the Methodist church, Fort Necessity, Louisiana. She was laid to rest by her husband, Friday, August 12, 1921.

"She is reigning, sweetly reigning,
Far above this world of strife;
With our blessed loving Savior.
She is reigning in that higher life."

A granddaughter,
(Mrs.) MAMIE VETSCH VINING.
Forest, La.

Since the Allwise Father has taken away from our Society our oldest member, friend and fellow-helper, Mrs. J. B. CATCHING, therefore be it resolved,

That we, the members of the Georgetown Missionary Society, feel keenly our loss, for she was always willing and ready to help in any branch of the Society and church work with her prayers and donations. Her pure life and her devotion to the Christian cause were an inspiration to all of those with whom she was associated. May her "mantle" fall on some of those she left behind.

Resolved, second, That we express our deepest sympathy to her loved ones in their sorrow.

Resolved, third, That these resolutions be recorded on the minutes of the Society, and that a copy be sent to the New Orleans Christian Advocate for publication, and a copy be given to the family.

Mrs. L. L. CLYBURN,
Mr. E. C. BULLOCK.

A TRIBUTE.

FRANCES ROGERS HAMILTON, daughter of John Jameson and Sara Allen Rogers, was born in Verona, Miss., where she spent her childhood. Just as she was blossoming into womanhood her parents moved to Tupelo. There she soon became a leader among the young people, and as she was a devout Christian, always putting religious duties before everything else and counting them her chief pleasure, she wielded an untold influence for good. In 1901 she was married to Dr. George Paul Hamilton, of Aberdeen, Miss. In 1910 she was left a widow, with two little children, George and Sara. From that day till the hour of her death her life was centered in these children. She was their sympathetic friend, their close companion, their tender mother and guide. At the last, when her broken-hearted sister asked if she wished to talk to the children, she replied, "There's nothing to say, they have my life, they know how I want them to live." She longed to live for their sakes, but she said, "Thy will be done."

It was early on the morning of May 30 that her sweet spirit passed from earth to heaven. Many were the hearts bowed in sorrow as the sad news went forth, but only we who were nearest to her realize just what it means to struggle on through life without Frances to cheer and comfort and encourage us as we go. Her mother was waiting for her on the other side; but her tender devotion to her father and his to her was touching and beautiful. Her whole life reflected the culture, refinement and religious training of her father and mother.

After her husband's death she returned to Tupelo, where her influence was as a bright star, leading all who knew her onward and upward to a better, higher life. In the last years of her life one of her greatest joys was the weekly meeting of her neighborhood prayer circle. Although an intense sufferer, she was rarely absent from these meetings. In all things she was so loyal, so unselfish and true.

Our hearts ache because we miss her from among us; but our consolation is in knowing that she lives with God, where sorrow and suffering can come to her no more.

A FRIEND.

REPRESENTATIVES OF CONFERENCE MISSION BOARDS IN SESSION AT LAKE JUNALUSKA.

The meeting of the Representatives of Conference Mission Boards, held August 8, at Lake Junaluska, North Carolina, dealt with matters of vital interest as touching the missionary operations of our church. Some of the recommendations of this Conference are as follows:

"We congratulate the church upon the splendid results that have been achieved by our Centenary Movement, which has inaugurated a new era in missionary enterprise, and is enabling our General Board of Missions to enter many open doors and carry on mission work at home and abroad on a scale hitherto dreamed impossible. We rejoice in the great spiritual uplift that has come to Southern Methodism as one result of the Centenary, and we also note with deep gratification the substantial benefit that our Conference Boards of Missions are receiving in the way of Centenary funds for use in the home field. It is our sacred duty to use these funds wisely in order that the greatest good may come to the church and to the Master's cause.

"We recommend that the pastors continue to press the collection of the Centenary pledges. Otherwise the Centenary Movement may in the course of time prove to be a hindrance and an embarrassment to the church rather than a blessing. We believe the collection of the Centenary subscriptions depends largely upon the organization in the local church.

"We recommend that the money received from the Centenary fund by our Conference Boards be used first and foremost in increasing the salaries of our underpaid pastors; secondly, in extending mission work in needy places; and thirdly, in providing equipment for mission plants.

"In order to strengthen and vitalize the relation between the Conference Boards of Missions and the General Board of Missions, the Conference of Representatives of the Mission Boards adopted a resolution memorializing the General Conference to give the Conference Boards representation on the General Board of Missions. The Memorial as adopted by the Conference of Representatives of Mission Boards asked that the General Conference increase the membership of the General Board of Missions so that said Board shall be composed of one clerical and one lay member from each Annual Conference in the United States; that each Annual Conference Board of Missions shall nominate, subject to the confirmation of the General Conference, the clerical member from said Conference; that the General Conference shall elect the lay members, provided that one-half of the lay members on the Board shall be women."

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania St., telephone, Uptown 1105;; office, 327 Carondelet St., telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence St., telephone, Hemlock 2461.

Rev. C. D. Atkinson, Parker Memorial, residence, 734 Nashville Ave., telephone, Uptown 447.

Rev. H. T. Carley, editor, New Orleans Christian Advocate; residence, 1125 Fern St., telephone, Walnut 1238; office, 512 Camp St., telephone, Main 4373.

Rev. W. C. Childress, Sup't City Missions; residence, 815 Washington Ave., telephone, Uptown 495.

Rev. W. L. Duren, Rayne Memorial; residence, 1421 Constantinople St., telephone, Uptown 1188.

Rev. J. D. Harper, McDonoghville, La.

Rev. R. H. Harper, First Church; residence, 5830 Prytania St., telephone, Uptown 329.

Rev. H. N. Harrison, Felicity; residence, 1818 Chestnut St., telephone, Jackson 1753.

Rev. W. D. Kleinschmidt, Louisiana Avenue; residence, 1110 La. Ave., telephone, Uptown 2805.

Rev. G. V. Romano, Italian preacher; residence, 1319 N. Rampart St., telephone, Hemlock 468.

Rev. Jno. T. Sawyer, superannuate; residence, 1232 St. Mary St., telephone, Jackson 1404.

Rev. J. E. Selfe, Epworth; residence, 438 S. Scott St.

Rev. Ellis Smith, Carrollton Avenue; residence, 1125 Fern St., telephone, Walnut 1238.

Rev. Marion Browning, Mary Werlein Mission; residence, 1026 Tchoupitoulas st.; telephone, Main 247.

Rev. C. C. Wier, Algiers; residence, 236 Olivier st.; telephone, Algiers 138.

Stephen S. Thomas, Conference Centenary Secretary-Treasurer; residence, 1432 Fern st., telephone, Walnut 2899-W; office, 327 Carondelet st., telephone Main 5688.

WHAT TO TEACH A BOY.

John Smith—not anybody's John Smith—but the head master of Harrow School from 1854 to 1879 and a great Christian educator, used to say: "Teach a boy three things. Teach him to speak the truth; teach him to honor his mother, and teach him to believe in the future life." That is the rule of three for a boy's life according to a great teacher of boys. We often speak about the first two, the love of truth and the love of mother, but we seldom hear about the future life, when we hear men talk of boys. Yet there cannot be a firm faith without a firm future and a long reach through time. Teach your boy that his education is not for time, but for timeless eternity and that the future is in Jesus' hands. —The Family Altar.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Fourth Round.

Sardis Station, preaching, a.m. Sept. 11; Q. C., Oct. 24.
Como, preaching, p.m. Sept. 11; Q. C., Oct. 11.
Crowder, preaching, Sept. 18; Q. C. Oct. 26.
Charleston, a.m. Sept. 25.
Oakland, p.m. Sept. 25.
Byhalia, a.m. Oct. 2.
Olive Branch, p.m. Oct. 2.
Pleasant Hill, Oct. 8.
Coldwater, a.m. Oct. 9.
Hernando, p.m. Oct. 9.
Senatobia, p.m. Oct. 12.
Shuford, Oct. 15 and 16.
Arkabutla, Oct. 19.
Longtown, at Mastodon, Oct. 22.
Cockrum, at Hebron, Oct. 23.
Sardis Circuit, at Davis Chapel, Oct. 28.
Courtland, at Pope, Oct. 29.
Tyro, at Free Springs, Oct. 30.
Mt. Pleasant, at New Salem, Nov. 5.
Horn Lake, a.m. Nov. 6.
Crenshaw, at Sledge, p.m. Nov. 6.
Batesville, Nov. 13.

Pastors are respectfully urged to look over the quarterly conference proceedings in the Book of Discipline and see that all the reports called for are in hand. R. A. MEEK, P. E.

Aberdeen Dist.—Fourth Round.

Tupelo, Sept. 11, 12.
Pontotoc, Sept. 18, 19.
Houston, Sept. 19.
Shannon and Nettleton, at Nettleton, Sept. 25, 26.
Verona, at Verona, Sept. 27.
Okolona, Oct. 2, 3.
Vardaman, at Derma, Oct. 3.
Calhoun City, at Pittsboro, Oct. 4.
Houlka, at Wesley, Oct. 6.
Prairie and Strong, at Prairie, Oct. 7.
Aberdeen, Oct. 9, 10.
Nettleton, at Carolina, Oct. 13.
Algoma, at Troy, Oct. 15, 16.
Bellefontaine, at Lebanon, Oct. 20.
Eupora and Maben, at Maben, Oct. 21.
Mathiston, at Mathiston, Oct. 22, 23.
Smithville, at Greenbrier, Oct. 25.
Tremont, at Tremont, Oct. 26.
Fulton, Oct. 27.
Woodland, at Mantee, Oct. 29, 30.
Randolph, Nov. 1.
Toccopola, Nov. 2.
Salem and Oakdale, Nov. 3.
Greenwood Springs, at Quincy, Nov. 5, 6.
Buena Vista, at Pleasant Grove, Nov. 8.
T. H. DORSEY, P. E.

Columbus Dist.—Fourth Round.

(In Part)

Ethel, at Shady Grove, Sept. 10, 11.
Longview, preaching, Sept. 11, p.m.
Macon circuit, at Salem, Sept. 17, 18.
Macon station, Sept. 18, p.m.
Mashulaville, at New Hope, Sept. 24, 25.
Starkville, Sept. 28, p.m.
Shuqualak, at Shuqualak, Oct. 1, 2.
Brooksville, Oct. 5, p.m.
Louisville, Oct. 7, p.m.
High Point, at Center Ridge, Oct. 8, 9.
Noxapater, at Noxapater, Oct. 9, 10.
Ackerman, at Salem, Oct. 14.
Chester, at Chester, Oct. 15, 16.
High Point, at High Point, preaching, Oct. 16, p.m.
A. T. McILWAIN, P. E.

Corinth Dist.—Fourth Round.

Sherman ct., at Liberty, Sept 10, 11.
New Albany station, sept. 11, night; Qr. Conf., Sept. 12, a.m.
Iuka station, Sept. 18, 19.
Guntown and Baldwyn, at Guntown, Sept. 25, 26.
Wheeler ct., at Mt. Hebron, Oct. 1, 2.
Iuka ct., at Snow Down, Wed., Oct. 5.
New Albany ct., at Union Hill, Oct. 7.
Dumas ct., at New Hope, Oct. 8, 9; dedicate new church, Oct. 9, at 11 a.m.
Blue Mountain ct., at Brownfield, Oct. 9, night; Qr. Conf., Oct. 10, at 10 a.m.
Corinth ct., at Gaines Chapel, Wed., Oct. 12.
Chalybeate ct., at Falkner, Oct. 15, 16.
Ripley station, Oct. 16, night; Qr. Conf., Oct. 17, a.m.
Myrtle ct., at Union Hill, Thursday, Oct. 20.
Hickory Flat ct., at Ebenezer, Friday, Oct. 21.
Potts Camp ct., at Winborn, Oct. 22, 23.
Tishomingo ct., at West Side, Wed., Oct. 26.
Golden ct., at Belmont, Thurs., Oct. 27.
Burnsville ct., at Hebron, Oct. 29, 30.
Rienzi ct., at Bethel, Tuesday, Nov. 1.
Kossuth ct., at Kossuth, Wed., Nov. 2.
Booneville ct., at Blythe Chapel, Thursday, Nov. 3.
Silver Springs ct., at El Bethel, Nov. 5, 6.
Mooreville ct., at Mooreville, Tuesday, Nov. 8.
Mantachie ct., at Mantachie, Wednesday, Nov. 9.
Marietta ct., at Siloam, Nov. 10.

Let pastors give special attention to Questions 13 and 15. And see that written reports are made by Woman's Missionary Society and by Trustees of Church Property.

Let Stewards be faithful, and see that finances are in full.

J. B. Randolph, P. E.

Greenville Dist.—Fourth Round.

Cleveland, Sept. 11, a.m., preaching.
Leland, Sept. 11, p.m., preaching.
Bobo, Sept. 18, preaching and conference.
Duncan, Sept. 18, p.m., preaching and conference.
Boyle, Sept. 25, a.m. and p.m., preaching.
Evansville, Oct. 2, a.m.
Shelby, Oct 2, p.m.
Lyon, Oct. 9, a.m.
Friar Point, Oct. 9, p.m.
Clarksdale, Oct. 10, p.m.
Dundee, Oct. 11, a.m.
Cleveland, Oct. 12, p.m.
Boyle, Oct. 13, p.m.
Leland, Oct. 16, a.m.
Arcola, Oct. 16, p.m.
Gunnison, Oct. 18, p.m.
Beulah, Oct. 23, a.m.
Glen Allen, Oct. 23, p.m.
Rosedale, Oct. 30, a.m.
Greenville, Oct. 30, p.m.
Lake C., Nov. 6, a.m.
Tunica, Nov. 6, p.m.
Jonestown, Nov. 7,
Alligator, Nov. 8.
Shaw, Nov. 13, a.m.

Indications are that the District will meet all claims, and send the pastors to Conference with creditable reports. However, it is probable that the charge that waits to the last minute to do the work will bring up the "tail end of the District."

JAMES H. FELTS, P. E.

Grenada Dist.—Fourth Round.

Oxford circuit, at Pleasant Ridge, Sept. 10.
Water Valley, First Church, Sept. 11, a.m., Sept. 12, p.m.
Water Valley, Main St. and Taylor, Palestine, Sept. 11, 3 p.m., Sept. 12, a.m.
Paris circuit, at Paris, Sept. 17.
Oxford station, Sept. 18, a.m., Sept. 19, p.m.
Abbeville circuit, at Abbeville, Sept. 18, p.m., Sept. 19, a.m.
Kilmichael circuit, at Salem, Sept. 24, 25.
Winona station, Sept. 25, 26.
Lexington, Sept. 30, Oct. 2, a.m.
Ebenezer circuit, at Coxburg, Oct. 1.
Pickens circuit, at Pickens, Oct. 2, 3.
Tie Plant circuit, at Bethel, Oct. 8.
Coffeeville circuit, at Gray Rock, Oct. 9, 10.
Grenada, Oct. 12.
Waterford circuit, at Chulahoma, Oct. 14.
Lamar circuit, at Early Grove, Oct. 15.
Ashland circuit, at Liberty, Oct. 16, 17.
Poplar Creek circuit, at Friendship, Oct. 22.
Sallis circuit, at ———, Oct. 23, a.m., Oct. 24, a.m.
Durant, Oct. 23, p.m., Oct. 24, p.m.
Winona circuit, at Columbiana, Oct. 29, 30.
Valden circuit, at Valden, Oct. 30, 31.
Duck Hill circuit, at Mars Hill, Nov. 5, 6.
Holcomb circuit, at Holcomb, Nov. 6, 7. R. A. TUCKER, P. E.

Sunday School

LESSON FOR SEPTEMBER 11.

Topic: Paul In A Center of Learning.

Scripture Lesson: Acts 17:16-34.

Golden Text: "In him we live, and move, and have our being." Acts 17: 28.

Home Readings: Monday, Paul in Athens, Acts 17:22-34; Tuesday, The Maker of Worlds, John 1:1-5; Wednesday, The Everlasting God, Isaiah 40: 18-26; Thursday, The Folly of Idolatry, Isaiah 44:9-20; Friday, Prophecy Fulfilled, Luke 4:16-21; Saturday, Sowing the Seed, Matthew 13:1-9; Sunday, Sound Wisdom, Proverbs 3: 13-23.

Teaching Points.

1. The man who is taught of Christ is able to stand in any company—Paul was at home in Athens.

2. It is but simple justice to recognize the good in men. Paul did not begin his speech to the Athenians by abusing them.

3. But Paul made no compromise with the errors of heathenism—he preached without equivocation the true God and His nature.

4. The burden of his message at Athens, as it was everywhere, was repentance, and faith in the risen Christ.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

The people at Corinth and Sardis, where the two Standard Training Schools were recently held, expressed themselves as delighted with the results. Both places asked that we hold schools with them next year. Dr. A. W. Milden expressed himself thus: "The earnestness and marked enthusiasm of those who studied in this Training School have strongly impressed me. A new era in Sunday school development seems about to dawn. What this means for the future of the church, only a far-seeing prophet could discern. It is a great privilege to have a part, however humble, in an undertaking so noble." Miss Ruby Mitchell, one of the teachers in the Sardis High School, said she got more out of the one week in the S. T. S. than she ever got out of a State Normal. I have a number of like testimonials. Different friends have asked why we had not held these training schools before. The answer is short and simple, we could not get a place, we did not have the money, nor the teachers. We now have eight accredited teachers in the Conference and others are preparing themselves for the work; open your town and let us have a little money and we will put schools in every district in the Conference.

Mrs. J. B. Randolph is superintendent of teacher-training for the Corinth District. She has secured seven volunteers and they propose to teach a class in every charge in the Corinth District. It will be high noon in this section of the Conference when such a splendid piece of work is done. My prayer is that the Spirit may call more workers like this good woman and thrust them out into this field until it will be "day-break everywhere."

Rev. E. S. Lewis taught a larger class in the Bible and Missions at Sardis than he had at our Conference school. Melville Johnson had a class at Corinth in S. S. Org. and Adm., all of whom exhibited a spirit of heroism worthy of the apostles of old. Rev. J. E. Stephens taught a class at Grenada this year and one last year. Members of both these classes are a credit to the teaching of this young man. Mrs. H. L. Talbert, Superintendent Elementary Department of the Greenville District and leader in all good work in the Clarksdale church, taught a class of junior teachers in the Sardis District S. T. S. These workers gave their services to the church. Their help made the district schools possible.

What next? Get ready for Rally Day. Do something to attract all the summer stragglers. If you failed to observe Sunday School Day in the spring, use Rally Day for that purpose. Get ready for Promotion Day. Organize all your forces to bring every child, every boy and girl, every man and woman into the Sunday school by the first of October.

A school girl who has never taught, but has three units, took the course in Beginner Org. Adm. and Worship under Mrs. Adams at Sardis. One of the papers—"What I have gotten out of this course"—is as follows: "One thing that has impressed me especially in this course is the amount of work and skill it takes to run a Beginners' Department. Another thing is that the story time takes up just one-fourth of the hour in Sunday school. Before this I had a general idea of what a beginner was, but I did not know how different he was from the primary child. I did not realize pictures, music, and surroundings could make such an impression on him. I do not know what age children I would rather teach, but the study this week has made me want to take other courses and find out whether I'll teach any and what age they'll be if I am fitted to do it."

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The four-times-a-year Sunday school institute for all schools in city of New Orleans will be held at First Methodist Church, Sunday afternoon, September 11. A program is prepared for the meeting, and will meet with your approval.

The Methodist Sunday schools are entitled to as many delegates as they can send. J. H. Carter, of Carrollton Sunday school, will be chairman of the meeting.

The Conference Sunday School Board is shaping its program of work for the next Conference year. If you have any well-thought-out suggestions, write them to the Field Secretary.

If you have not remitted a Sunday School Day offering to C. V. Breithaupt, Alexandria, please do so at once.

ALONZO EARLY,
Field Secretary.
306-15th Street, Alexandria, La.

A NOTE FROM REV. S. W. MILLER.

Dear Brother Carley: I notice in this week's Advocate that Rev. R. P. Goar is in very poor health, so I am writing these lines to cheer him in his feeble condition. In 1877-8 I was associated with Brother Goar in revival work. He was then a local preacher.

I shall never forget the meeting we held where Rev. Thomas Lewis was raised. There were three meetings going on, on three sides of us, and our congregation was small with only two penitents at the altar. These were Tom and Nannie Lewis. Finally Tom rose shouting, and with this Grandma Foster, Sister Lewis, Brother Lewis, Jack, Tom, and Billy Foster, and others began rejoicing. Nannie wanted Tom to come and pray for her, when he said, "Let Nannie pray as I have and she will soon be all right." We had penitents all over the house. It was the first and only time in life that I saw every one in the house either penitents, or rejoicing.

Brother Goar, we may never meet here again, but in the sweet beyond there will be a meeting that will be unmarred by the ills common to human life. It was my privilege to have Brother Goar's brother as a local preacher in Cook County, Texas, in 1888-9. We had many pleasant times together. When I think of old friends, and the great number of them that have already passed over the river, heaven looms out before me with beckoning hands to welcome me there. Brother Goar, a life spent as yours has been spent needs only to rest under the shadow of God's smiles and await God's call to eternal rest.

Yours in Christ,
S. W. MILLER.
Frisco, Texas, August 28.

Expect great things from God.—William Carey.

Let us advance upon our knees.—Joseph Hardy Neesima.

Ten minutes spent in Christ's society every day—aye, ten minutes—if it be face to face and heart to heart, will make the whole life different.—Henry Drummond.

Whoever prays most, helps most.—William Goodell.

Every step in the progress of missions is directly traceable to prayer.—Arthur T. Pierson.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

NOTES FROM THE FOREIGN FIELD.

Africa.—Miss Willie G. Hall, who graduated from Scarritt last May and was consecrated at the Council meeting in Richmond, Va., sailed from New York on June 25, in company with Mr. and Mrs. T. E. Reeve and little son, who are returning to the Congo Belge after furlough in this country. The party will spend several months in Belgium, where they will study the French language and take courses in tropical medicine. Miss Marzie Hall, a sister of Miss Willie, is also a missionary in Africa, having gone to the field a year ago.—Council Bulletin.

NOTES FROM THE HOME FIELD.

Deaconess Falla Richardson, who is on leave of absence on account of family demands, has been appointed deaconess in her home church, at Corinth, Miss.

The Co-operative Home in Corinth, Miss., has been closed. This institution has been located in a rented house and the owners have sold the house. The Telephone Exchange in Corinth, which has furnished a large number of the occupants of the Home employment, has reduced its force and the committee deems it advisable to close the Home permanently. Deaconess Adeline Peeples, who has been in charge of the Co-operative Home, has been given a vacation of two months.

Deaconess Dora Hoover has been appointed to the Wesley Community House, Biloxi, Miss. Deaconess Hoover has been on leave of absence for health reasons for the last two years. Her friends will rejoice over her restoration to health and her ability to take work again.

Deaconess Bertie Breeden, who has been at St. Mark's Hall, New Orleans, for the past two years, has been transferred to the Methodist Institute, Richmond, Va.

The little mill village in Meridian, Miss., in which our Wesley Community House is located, was recently visited by a serious fire. Many persons were rendered homeless. Home Missionary Agnes Stackhouse rendered efficient aid in securing homes for the homeless, in raising money to help replace their furniture, and in assisting in the distribution of the contributions of food and clothing made by the charitable people in Meridian.

Excitement in Wembo-Nyama, Congo Belge, Africa.

Miss Marzie Hall writes: "An old lion roars around almost every night. The leopards exact a tax on our goats. One of our milk goats was included in the four recently killed. It is quite a thrilling experience to live in such close proximity with such ferocious neighbors. Needless to say we are careful about walking outside after dark."—Council Bulletin.

"JUNALUSKA—EAST CHEROKEE CHIEF."

"Junaluska died about the year 1858, aged more than one hundred years. They laid him under the trees in the land of his birth, and 'over his bed the wild vines lovingly wove a coverlid of softest green. All his woodland friends gather about his couch. Forest and hill and flower and cloud sing the songs he loved. All day the sunlight lays its wealth in bars of gold at his feet, and at night the moonlight things and the shadow things come out to play. By his side they laid Nicie, his wife. A monument was erected to his memory in 1910, but the greatest and most enduring monuments of this far-famed East Cherokee Chief are Mount Junaluska, bathed in the everlasting sunshine of the land of the sky, or wrapped in mantles of untrodden snow, and Lake Junaluska, which nestles at its base and from its depths reflects as a vast mirror the incomparable splendors of the surrounding hills, lofty mountains and gorgeous sunsets."—Maude McCulloch in "Junaluska."

THE SCAR.

"Brother, what is that scar above your heart?"

"Brother, the mark of a sword."

"Of whose sword?"

"Brother, of yours."

"Nay!"

"Even so!"

"Brother of my heart, could I wound you thus, and still forget?"

"Yes, since you bear no scar."

"Brother of my soul, could I wound you thus, and go myself unscarred?"

"Verily, yes; since it is not the hilt that wounds." L. E. RICHARDS.

NOTES FROM THE FIELD.

The Work Grows as Centenary Money Makes Possible Enlargement and Reinforcement.

The People' Central Institute, Rio de Janeiro, Brazil, reports for the last quarter thirty-two probationers received. In the day schools and night classes 281 pupils were enrolled. The Sunday school enrollment is more than one hundred per cent in excess of church membership, thus building the greater church of the future.

* * *

Rev. Joseph Whitesides writes from Soochow University, Soochow, China: "The best piece of news of the past quarter was the decision of more than a hundred of our students to become Christians. There were 114 who made this decision, but as usual a large number of these have not been permitted by their families to join the church. During the quarter 67 students, six teachers and wives of teachers, and seven school servants joined our St. John's Church. This was the most remarkable turning to Christianity that I have ever seen among our studedns." Centenary giving has made possible a far larger program of service by Soochow University, and results already secured bear witness that the fields are white unto harvest.

* * *

During the quarter ending June 30, Soochow Hospital, Soochow, China, cared for 167 in-patients, and 2,134 out-patients, and, in addition, 414 out-calls were made by members of the hospital staff.

* * *

Rev. W. A. Estes writes that the new church building at Saungling, China, will comfortably seat 500 people. Saungling is a town of much importance, with a population of more than 40,000, and is a thriving business center. The site of the new building, paid for by the congregation, is one of the most valuable lots in the city, facing the main thoroughfare of Saungling. The church has now a membership of 342, of whom 258 are males. This splendid new enterprise was made possible by Centenary Church, Winston-Salem, North Carolina.

* * *

Rev. C. N. Weems, presiding elder of Songdo (Korea) District, writes, under date of July 12: "It gives me great personal pleasure to hear that the Sunday schools of the North Arkansas Conference are planning to fit out the Anglo-Korean School. This is the leading school for boys of our church in Korea and the institution upon which we depend for our future leaders, both preachers and laymen. The attendance including two primary schools and the Industrial Department has almost reached 1,000. A Japanese inspector said recently that it has the best Korean faculty of any Christian school in Korea. Investments in the development of this school will yield large returns in the future church of Korea."

* * *

Practically every school of our church in mission fields is crowned to capacity and thousands of students are being turned away; and this after many of these schools have been given additional workers and new buildings through Centenary funds. Some enrollment figures are: Kwansei-Gakuin, Japan, 1,750; Higher Common School, Sondo, Korea, 952; Palmore Institute, Koke, Japan, 800; Hiroshima (Japan) Girls' School, 872; Holston Institute, Songdo, Korea, 700; Lydia Patterson Institute, El Paso, Texas, 1,600. No better investments of Centenary money are being made than in schools in every mission field, and present plans for enlargement of many of these institutions wait on Centenary giving.

* * *

Some are asking "What of the giving of the church in foreign fields since we have been investing our Centenary money in these lands?" As a matter of fact, a large share of our Centenary money is being invested at home. The per cent of the total amount paid is returned to the home Conferences for the help of underpaid pastors. Nearly $1,000,000 has been thus appropriated and had we kept up to date the payment of our pledges the total would be $2,000,000. Then the Centenary is helping home mission enterprises of various kinds—schools, city missions, rural work, settlement houses, work among neglected peoples of our land, etc. But here are some statements concerning giving in foreign fields: $300,000 subscribed by Japanese Methodist Church—largest per capita Centenary pledges made, and largest per capita payments to date. One entire district in Korea self-supporting. Three Cuban churches self-supporting, others soon will be, and $1,200 paid by the Cubans for support of foreign missionary. Chihuahua, Mexico, church of 150 members, subscribed $17,348 (gold); Allende, Mexico, church raised in seven months, $7,500; year previous, $200 raised. Of $70,000 raised for Young J. Allen Church, Shanghai, China, $40,000 given by Chinese.

FROM GLOSTER, MISS.

Dear Brother Carley: On August 21 we closed the last meeting for the season on the Gloster and Liberty charge. Rev. N. S. Loftus, pastor of Mt. Vernon charge, assisted mo at the first meeting (Woodland). This is an afternoon appointment between Gloster and Liberty. Brother Loftus did some unusually good preaching, the singing was good, and we had five accessions by faith. Since this meeting a union Sunday school has been organized, and a weekly prayer meeting has been born. The Baptists of the community are just as loyal to both as the Methodists.

Rev. W. H. Saunders, of Natchez, assisted at Gloster. We had good crowds the two Sundays of the meeting (the Baptists giving way both Sundays), good preaching, and five accessions by faith. Brother Loftus "fired the woods" by a sermon during this meeting that bore definite fruit. It was not a revival, a thing which will not come to Gloster just yet. Brother Saunders was with old and admiring friends while in the meeting.

Rev. W. E. Thomas, formerly of Kentucky, but now of the Louisiana Conference, assisted at Liberty. We had good crowds there—the Baptists doing there as they did at Gloster. Thomas is clear-cut and wide-awake, and has the gifts of an evangelist, but we didn't have a revival—just an average "protracted meeting." Had one accession by faith, and one by certificate.

The best meeting of the four was last, held at Mt. Carmel, another afternoon appointment. Rev. W. J. Dawson, of Woodville, assisted. Brother Dawson "discovered America" (was born) about a mile from dear old Mt. Carmel. Some of the old mothers and fathers of the community remembered him as an infant, as his father and mother brought him to Mt. Carmel, the first church he ever attended. He left the immediate community at about three years of age, so he does not remember the faces of the people. Just as soon as he informed me, incidentally, that he was born near Mt. Carmel, I felt impressed to ask him to hold the meeting, and I believe the Lord was in it. He preaches the fundamentals of Methodisms, in earnestness and sincerity, which is always effective. Several good, solid Christians from other churches and communities, added to those of Mt. Carmel, were in attendance, which generated an undercurrent of the old-time heavenly power, as they talked and prayed together; this; added to the good preaching and good old-time singing, caused the glory of heaven to crown the mercy seat! Ten were added to the church roll by profession of faith, making twenty-one during the revival season, added to the church.

Since April, off and on my charge, I have been in eleven meetings and worked with thirty preachers. It has been the greatest revival campaign of my life, in more ways than one.

Glad to say that Brother Simmons has held up very well during the hot days of the summer. Mrs. Simmons hasn't been quite so well, but is feeling better at this writing.

In love with everybody,

J. A. WELLS.

AN INTERESTING WORK ON THE CHATHAM CHARGE, LOUISIANA CONFERENCE.

Dear Brother Carley: I have held my revival meetings at Brooklyn, Sardis, and Frantom. I am now engaged in my revival at Lapine. Our revival at Frantom closed Friday night, August 26. We had a splendid revival—received eleven into the church, ten on profession of faith and by baptism. We baptized five infants, also. The church was in general revived. The biggest thing, though, of the meeting was Wednesday, called "Stewards' Day." Brother K. W. Dodson, presiding elder, was with us. He brought a wonderful and powerful message from Heb. 12:1. Brother Dodson knew just how to handle the subject for the occasion. We had a good warm, feeling service. At 12 m. o'clock we had dinner. The good ladies around Frantom certainly do know how to prepare for such occasions.

After dinner the presiding elder called the congregation together and explained the objects to be discussed in the meeting. A number of the stewards made talks in regard to plans for raising pastor's salary for this year, the Conference claims, also, the plans for another year. Every talk was to the point and interesting. Everybody seemed to enjoy those talks very much. Then the presiding elder made a splendid talk on the improvement of the charge at large, and especially the improvement of the parsonage.

The Bible says something about the best wine last, so I have saved the best for the last, that is, the survey. We made a partial survey of my charge, and made report at this meeting. Enclosed you will find questionnaire used in survey. Also a map of my charge showing location of all churches of all denominations within boundaries of my charge, with unevangelized territory. The survey follows:

No. families surveyed, 168.
No. M. E., South, members found, 205.
No. families entire Methodist belief, 58.
No. Baptist families found, 29.
No. M. P. families found, 31.
No. Mormon families found, 5.
No. Congregationalist families found, 3.
No. Presbyterian families found, 2.
No. Apostolic families found, 1.
No. families mixed faith, 39.
No. individuals with no belief, 52.
No. children found, 441.
No. adults found, 243.
No. children belonging to some church, 136.
No. children in Sunday school, 186.

This survey was made only in Methodist communities.

L. W. SMART, P. C.

(An interesting map, showing the survey in detail, accompanies this article, and we regret that we have not the facilities for reproducing it. This survey shows clearly the opportunities before the church in many of our rural sections, and how utterly impossible it is for one man to occupy the field. A missionary appropriation and an assistant pastor would doubtless mean much for this charge.—Editor.)

He who faithfully prays at home does as much for foreign missions as the man on the field, for the nearest way to the heart of a Hindu or a Chinaman is by way of the throne of God.—Eugene Stock.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Fannin, at Fannin, Sept. 10, 11.
Rankin Street, at Pearson, Sept. 11, 3 p.m.
Terry, at Terry, Sept. 18, 11 a.m.
Millsaps Memorial, at Flags Chapel, Sept. 18, 3 p.m.
Canton, Sept. 28.
Flora, at Bentonia, Sept. 30.
Galloway Memorial, Oct. 2, 11 a.m.
Capitol Street, Oct. 2, 7 p.m.
Florence, at Sinai, Oct. 8, 9, 11 a.m.
Harrisville, at Harrisville, Oct. 9, 3 p.m. and 7:30 p.m.
Bolton, at Brownsville, Oct. 15, 16, 11 a.m.
Edwards, at Edwards, Oct. 16, 3 p.m. and 7:30 p.m.
Lake City, at Lake City, Oct. 23, 11 a.m.
Benton, at Benton, Oct. 23, 7:30 p.m. and 24, 11 a.m.
Eden, at Eden, Oct. 29, 30, 11 a.m.
Yazoo City, Oct. 30, 3 p.m. and 7:30 p.m.
Satartia, at Satartia, Nov. 3.
Lintonia, at Bethany, Nov. 4, 11 a.m.
Vaughans, at Ellison (New Hope), Nov. 6, 7.
Madison, at Madison, Nov. 12, 13, 11 a.m.
Mendenhall and D'Lo, at D'Lo, Nov. 13, 14, 7:30 p.m. and 10 a.m.
Camden, at Camden, Nov. 19, 20, 11 a.m.
Sharon, at Sharon, Nov. 20, 21, 7:30 p.m. and 10 a.m.
Monterey, Nov. 26.
Brandon, Nov. 27, 28.

Pastors will please remember to have reports from the Woman's Missionary Society, and Board of Trustees. Let the Stewards remember that this is the fourth quarter. Let us all do our best.

M. L. BURTON, P. E.

Meridian Dist.—Fourth Round.

Meridian, Watkins Memorial, Sept. 11.
Meridian, Hawkins Memorial, p.m., Sept. 11.
Meridian, Seventh Ave., at Sageville, Sept. 17, 18.
Meridian, East End, p.m., Sept. 18.
Porterville, Sept. 24, 25.
Lauderdale, Oct. 2.
Quitman, p.m., Oct. 2.
Bucatunna, Oct. 9.
Scooba, Oct. 16.
Mathervlle, at Langsdale, Oct. 22, 23.
Shubuta, p.m., Oct. 23.
Moscow, at Clark's Chapel, Oct. 29, 30.
DeKalb, Oct. 30, 31.
Vimville, at Coker's Chapel, Nov. 5, 6.
Daleville, Nov. 12, 13.
Enterprise, p.m., Nov. 13, 14.
Waynesboro circuit, at ———, Nov. 19, 20.
Waynesboro, p.m., Nov. 20.
Pachuta, at ———, Nov. 26, 27.
DeSoto, Nov. 27, 28.

The District Sunday School Institute will convene at the Herbert Watkins Memorial Church on Tuesday afternoon, September 27, and continue through the next day. Let all our pastors, Sunday school superintendents and other workers attend. Send names to Rev. J. Lloyd Deceli, Meridian, Miss.

PAUL D. HARDIN, P. E.

FROM COLUMBIA, MISS.

Dear Dr. Carley: Please say in the Advocate that we have just closed a great meeting in the Methodist church in Columbia. We had with us Rev. R. W. Tucker, of the Louisiana Conference, who did the preaching; and it was great preaching that he did. I think it was the best meeting that I have ever had conducted in my church. The town was greatly blessed.

Our church work moves along nicely. God has called one of our members (a Syrian) to preach the gospel, for which we are glad. We have had 38 accessions on profession of faith this year, and 18 by certificate —56 in all. The good Lord is blessing our work.

We have a little girl that has been sick for more than three months with Bright's disease. We want the prayers of all who may chance to read this, that God may see fit to spare her life and restore her slight. She has been blind nearly three months. We want the will of God to be done, and we will glorify His Holy name.

With best wishes for the work and for you, L. L. ROBERTS.

September 1.

A SPLENDID REVIVAL AT WAXIA, LA.

Dear Brother Carley: We closed our ten days' meeting at Waxia, August 31, and will say that we had a revival in every sense of the word. We had 39 accessions. We got several entire families. Brother Bryson and I visited and prayed in practically every home in the community. Both of us were looking forward to this meeting and prayed much for its success. God answered and we had a great awakening. Waxia is one of my six appointments, an abandoned church which I picked up this year, but it is now revived and on its feet with a membership of 63. I got the right kind of help in the person of Rev. T. L. Bryson, of Lockport, La., who is coming for readmission this fall after being out of the State in other fields of labor a little more than three years. He preaches with all earnestness, denouncing sin with no uncertain sound, a man of prayer who forgets self and lets God have His way in his heart and life. Both of us believe in making use of the altar, and make honest efforts under the guidance of the Holy Ghost to get penitents into a real experience, where they can say "Abba, Father." We are truly grateful and count ourselves fortunate to have witnessed the workings of the Holy Spirit in our midst. We began with this prayer: Lord send a revival and begin in us. We gave the Holy Ghost complete charge, went through and ended that way, and now we humbly bow in gratitude, giving all glory to the Father, Son, and Holy Spirit. Fraternally,

A. J. MARTIN.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Fourth Round.

Neshoba, at Cook's Chapel, Sept. 17, 18.
Philadelphia, Sept. 18, 19.
Trenton, at Independence, Sept. 24, 25.
Forest and Morton, at Morton, Sept. 25, 26.
Shiloh, at Johns, Sept. 27.
Deemer, at Hope, Oct. 1, 2.
Union, at Union, Oct. 2, 3.
Bay Springs, at Bay Springs, Oct. 8, 9.
Homewood, at Carr Church, Oct. 15, 16.
Chunky, at Chunky, Oct. 22, 23.
Carthage, at ———, Oct. 29, 30.
Harperville and Lena, at Harperville. Oct. 31.
Raleigh, at Burns, Nov. 5, 6.
Decatur and Hickory, at Decatur. Nov. 12, 13.
Walnut Grove, at Zion, Nov. 15.
Newton, at Newton, Nov. 16.
Rose Hill, at Hopewell, Nov. 17.
Montrose, at Read's Chapel, Nov. 19, 20.
Lake, at Lawrence, Nov. 23.
Laurel, First Church, Nov. 25, 7:30 p.m.
Laurel, Kingston, Nov. 26, 7:30 p.m.
Laurel, West End, Nov. 27, 7:30 p.m.

Pastors please see that there are reports from trustees and from the Woman's Missionary Societies.

J. A. MOORE, P. E.

Vicksburg Dist.—Fourth Round.

Gloster and Liberty, at Liberty, Oct. 2.
Mt. Vernon, 11 a.m., Oct. 9.
Roxie, 3:30 p.m., Oct. 9.
Fayette, 7:30 p.m., Oct. 10.
Washington. at Natchez, 2:30 p.m., Oct. 15.
Natchez, Oct. 16.
Centerville and Stevenson, at Centerville, Oct. 22, 23.
Woodville circuit, at Whites, 2:30 p.m., Oct. 23.
Woodville, 7:30 p.m., Oct. 23, 24.
Harriston, at Lorman, Oct. 29, 30.
Hermanville, 7:30 p.m., Oct. 30, 31.
Mayersville, 11 a.m., Nov. 5.
Anguilla, 11 a.m., Nov. 6.
Rolling Fork, 3 p.m., Nov. 6.
Louise and Holly Bluff, at Louise, Nov. 13.
Silver City, 7 p.m., Nov. 13.
Oak Ridge, at Crawford Street, Vicksburg, 2:30 p.m., Nov. 19.
Vicksburg, Gibson Memorial, 7 p.m., Nov. 20, 21.
Vicksburg, Crawford Street, 7 p.m., Nov. 23.
Port Gibson, 10 a.m., Nov. 24.
Nebo, at Cool Springs, Nov. 25.
Utica, 11 a.m., Nov. 26.
Rocky Springs, Nov. 27.

Please let all the pastors see that reports are on hand from the Boards of Trustees and the Woman's Missionary Societies.

Brethren, pastors and laymen, let's all work with diligence for full reports to the Annual Conference; and let the stewards remember that, as business men, success or failure rests with them. Let everybody, under God, meet the full measure of his responsibility in putting the Vicksburg District where it rightfully belongs.

J. R. JONES, P. E.

Seashore Dist.—Third Round.

Dedicate Bethel Church on Coalville circuit, Sept. 11.
Wiggins. 7:30 p.m., Sept. 11.
Biloxi, Wednesday, 7:30 p.m., Sept. 14.
Lyman, at Beulah, 11 a.m., Friday, Sept. 16.
Brooklyn, at Stillman, Sept. 17, 18.

Brethren, please see to it that Questions 9-12 are answered "in full." Let Question 9 include amount pledged for Educational Movement.

W. M. SULLIVAN, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenwood Dist.—Fourth Round.

Acona, Sept. 11.
Itta Bena, Sept. 18, a.m.
Greenwood, Sept. 18, p.m.
Swift Town, at Morgan City, Sept. 25, a.m.
Belzoni. Sept. 25, p.m.
Black Hawk, at Emory, Oct. 1.
Coila, at Eanon, Oct. 2.
Dublin, at Mattison, Oct. 9, a.m.
Tutwiler, Oct. 9, p.m.
Drew, Oct. 10, p.m.
Ruleville, at Doddsville, Oct. 15.
Indianola, Oct. 16, a.m.
Moorehead, Oct. 16, p.m.
Sidon and Cruger, at Cruger, Oct. 19. p.m.
Tchula, Oct. 20, p.m.
Carrollton, at Valley Hill, Oct. 22.
Inverness, at Isola, Oct. 23, a.m.
Sunflower, at Sunflower, Oct. 23, p.m.
Lambert, at Lambert, Oct. 29, 30.
Schlater, Nov. 6, a.m.
Webb, at Webb, Nov. 6, p.m.
Phillipp, at Phillipp, Nov. 13, a.m.
Minter City, Nov. 13, p.m.

S. L. POPE, P. E.

LOUISIANA CONFERENCE.

Monroe-Ruston Dist.—Fourth Round.

Jonesboro, at Jonesboro, Sept. 15.
Dubach, at Dubach, Sept. 16.
Elmore, at Vienna, Sept. 18.
Midway and Epps, at Epps, Sept. 19.
Bernice, at Bernice, Sept. 22.
Mer Rouge, at Mer Rouge, Sept. 23.
Eros, at Choudrant, Sept. 25.
West Monroe, at West Monroe, Sept. 25.
Gilbert, at Gilbert, Sept. 27.
Rayville, at Rayville, Sept. 29.
Oak Grove, at Oak Grove, Oct. 2.
Calhoun, at Calhoun, Oct. 4.
Bonita, at Bonita, Oct. 6.
Simmsboro, at Hilly. Oct. 8.
Tallulah, Oct. 9.
Bastrop, at Bastrop, Oct. 10.
Farmersville, at Farmersville, Oct. 12.
Chatham. at Frantum Chapel, Oct. 14.
Lake Providence, Oct 16.
Winnsboro. Oct. 18.
Waterproof, at St. Joe, Oct. 23.
Mangham, at Mangham, Oct. 26.
Sicily Island, at Sicily Island, Oct. 30.
Ruston, November 3.
Monroe, Nov. 4.

I trust that Question 15, the report of the Trustees, will be ready at each charge. Let's have a full report and everything in full.

K. W. DODSON, P. E.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 37. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3371

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 15, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A PERTINENT QUESTION.

We saw this the other day: "A bright smile may turn aside a harsh comment—but why the comment?" That is a pertinent question. The burden of an embarrassing situation should never be placed upon the innocent sufferer. A smile will often disarm a pestilent meddler, but why should anybody want to go around armed with the weapons that will injure if not destroy? Even for offensive operations a smile is more effective than a frown or a sharp word.

GET RID OF GAMBLING.

In keeping with the declaration of the recently-adopted Constitution of the State of Louisiana that gambling is a vice and that proper steps shall be taken to suppress it, several bills have been introduced into the Legislature now in session with that end in view. Without the technical knowledge of the law that would enable us to assert that it has all the necessary "teeth" in it, we are inclined to believe that the bill proposed by Hon. L. L. Upton, of East Feliciana Parish, would accomplish the desired result. The bill not only defines and prohibits gambling, but it also makes the officers of the law responsible for the enforcement of the statutes against the vice and specifically provides that they shall be guilty of nonfeasance or malfeasance if they fail to act upon their own knowledge or information filed with them that the law is being violated. That gambling is a vice is too well known to need further demonstration, and that the Legislature should adopt measures to suppress it is directed by the Constitution itself. What we need is an act that will be so simple in its verbiage, so unmistakable in its purpose, and so stringent in its provisions that its effect cannot be nullified by the discovery of convenient loopholes or by lax enforcement. The present session of the Legislature affords a fine opportunity for the moral citizenship of the State to demand the passage of a law that will stand the test of the courts. If the Upton bill does not meet all the requirements, surely it is possible for a measure to be devised that will accomplish what the Constitution directs shall be done. If the voters of the State, men and women, who favor a real law on this subject will make known their sentiments to their representatives in the Legislature, they may be sure their opinions will carry much weight. It is always true that the forces of lawlessness are active in fighting measures that will interfere with their operations; now is the time for those who favor law and order to make themselves felt.

THE SAFETY OF THE UNARMED MAN.

There was a time, perhaps, in the history of the race when every man carried a weapon for protection against those who might seek his life. Some of these men were violent, ready to pick a quarrel on any pretext; others were peaceable, but feared to go unarmed lest an enemy smite them unaware. But times have changed; and now the great majority of men in Christian lands know not what it is to carry even a concealed weapon. Yet we count our lives safe as we come and go along the streets and as we travel over the country. Indeed, it is the common belief that the armed man is more likely to meet with mishap than the unarmed man. Why might it not be so with nations? Has not civilization reached the stage where it is safe for the nations to discard their armaments and meet one another with the calm confidence that the one seeks not to harm the other, and that all are more concerned for the glories of peace than they are for the bitter triumphs of war? Armies and navies and all the paraphernalia of hideous combat lay heavy burdens upon the people in the enormous expense they entail, and the peaceful arts must languish while the engines of destruction are prepared and kept in readiness for their work of ruin. Well may we pray that the representatives of the nations, in council assembled, may discover some way by which peace may be maintained without the constant threat of war.

A GOOD SERMON BY A LAYMAN.

Hon. James M. Beck, Solicitor General of the United States, delivered the opening address at the meeting of the American Bar Association held at Cincinnati, Ohio, beginning on August 31. He took as his theme, "The Spirit of Lawlessness," and, as any preacher might have done, he took a text—Proverbs 29:18, "Where there is no vision, the people perish; but he that keepeth the law, happy is he." As all good preachers do, he explained the text, and then preached his sermon—delivered his address. After stating it to be his purpose "to inquire into the causes of a revolt against authority, of which no careful observer of present tendencies can be ignorant," he proceeded to show, by a careful analysis of the situation throughout the world, that this challenge to constituted authority is a universal evil, and that it is not confined to the political state. In seeking an explanation of this widespread malady, he attributes it to the environment of man growing out of the industrial revolution beginning with the close of the eighteenth century, resulting in the destruction of the spirit of work, the submergence of the individual into the group or class, and the development of excessive organization. He does not, of course, inveigh against the blessings that have come with the mastery of the powers of nature; but he declares that there has come about a dissipation of moral responsibility which has not been beneficial to character. But he is not pessimistic as to the ultimate issue. He believes the soul will assert itself, and that altruism will become a greater force than selfishness. He says: "I have faith in the inextinguishable spark of the Divine which is in the human soul and which our complex mechanical civilization has not extinguished. Of this, the World War was in itself a proof. All the horrible resources of mechanics and chemistry were utilized to coerce the human soul, and all proved ineffectual. Never did men rise to greater heights of self-sacrifice or show a greater fidelity 'even unto death.' Millions went to their graves, as to their beds, for an ideal; and when that is possible, this Pandora's box of modern civilization, which contained all imaginable evils, as well as benefits, also leaves hope behind." It is a pleasure to note that the address is saturated with Biblical quotations and allusions, and that it shows familiarity with the best literature of both ancient and modern times. The address closes, as it began, with a statement of the text.

STRAIGHT IN THE EYE.

When we are talking to a man, we like to look him straight in the eye once in awhile—and we like for him to look at us the same way. And when we are listening to a public speaker, we like to have his words re-enforced by the light that shines from his eyes. But if the speaker looks at the floor, the ceiling, the remote corners of the building, or gazes apparently into limitless space, with never a look at the people before him, we are deprived of a large part of the inspiration his message ought to bring us. Maybe all other people do not feel about it as we do—but some of them do. All the manuals of public speaking that we know anything about either take it for granted that the orator will look at the people, or they give specific injunctions to that effect. The message of the preacher ought to come from above, but he ought not to have to gaze about for it after he goes into the pulpit.

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THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By Hon. C. L. Bates.

I.

In view of the organic agitation or perturbation of American Methodism during the last quarter of a century, the recent liberal contributions by Southern Methodists for educational purposes, the present broad and liberal constructive programme of Southern Methodism, and the approximation of the General Conference which will no doubt take action upon many vital interests of the church, the initiative of constitutional discussion by Rev Mr. Swimme of Midland, Texas, is, to say the least, opportune. The principles and construction of ecclesiastical constitutions may and oftentimes do present difficult and intricate questions of law, gravely affecting the duties, rights and powers of both the membership and ministry of the church, and also its property rights as an organic body, as fully appears from the judicial records of this country.

A contented, loyal and ideal church membership, one that intelligently and promptly responds to all the financial demands made upon them, must rest upon a reasonably clear understanding of the constitution and laws which demand their allegiance and guaranty their protection.

II.

It is not the purpose of this writer to challenge anything that Mr. Swimme has said or may say, or to enter into a controversy with any one who may enter the field of discussion which Mr. Swimme has opened. Nor, indeed, does he feel equal to any such controversy or discussion. But he has in his heart some questions which he would be glad to have answered by the ecclesiastical statesmen of the Methodist Episcopal Church, South; and he also entertains some opinions upon this great subject, formed as a result of a careful and patient study of the constitutional history of American Methodism, which he would be pleased to have confirmed if correct or dissipated if incorrect.

III.

(1) Has the Methodist Episcopal Church, South, a written Constitution, defining, limiting, and distributing the powers of its government; or is the General Conference vested with supreme, uncontrolled and irresponsible power over the church, its "Traveling Preachers," membership, property and educational institutions? Is the General Conference, as is said of the British Parliament, "omnipotent?"

(2) Did the founders of the Southern church erect for it and over it a government of laws; or has it, during the 76 years of its separate, independent, organic existence, lived and carried on its operations under a personal government—a government of men and not a government of laws?

(3) Is the provision of the Discipline vesting the veto power in the bishops mandatory upon them; to be exercised beneficially for the church and its "Traveling Preachers" and membership, and for safeguarding the integrity of the fundamental law of the church in all cases of legislative infringement; or does the provision confer a mere personal privilege upon the bishops, to be exercised or not according to their personal views of exigency?

(4) In whom does the ecclesiastical sovereignty reside? In fundamental changes, who has "the power to command in the last resort?" Is this sovereign power vested in the General Conference, or in the "Traveling Preachers," or in all the people of the church? Has the Methodist Episcopal Church, South, an "Episcopal Constitution," in the ancient and technical sense of that phrase or expression, and if so when and how was it made and established, and by whom?

IV.

There are many humble, quiet, unobtrusive, but, nevertheless, loyal and devoted Southern Methodists who are waiting with anxious hearts to know the truth about the matters embraced in the above questions, and what view the General Conference will take of its own powers in respect to them, should a crisis ever at any time arise in the church.

During the last 25 years, there has been voluminous, earnest and able discussion of almost every interest of the church, except the constitutional questions above suggested, and in respect to them there seems to have been a "conspiracy of silence;" and, indeed, frequent admonition has been given to abstain from all discussion of the origin and constitutional history of the Southern church.

V.

It is a fundamental rule of constitutional construction, supported by the soundest reasoning and the universal experience of civilized mankind, that the provisions of the instrument under examination should be examined and applied by the aid and in the light of contemporaneous; history; constitutions are a concrete application of the principles of government to the state of things as they and in the light of contemporaneous history; con- and the governments provided for in them were erected; and all reasonable construction demands that, by recurring to the history of the times, an examination be made of the state of things existing at the time when the instrument was framed and adopted, in order to ascertain the old law and the then existing evils and mischief, and the remedy to be provided for them. Contemporaneous exposition, construction, discussion and documents are, likewise, resorted to as an aid to present discussion. (Rhode Island v. Massachusetts, 12 Pet. 657; Cohens v. Virginia, 6 Wheat, 416; Martin v. Hunter, 1 Wheat, 304; Cooley v. Philadelphia Port Wardens, 12 How, 299; Pollock v. Bridgeport Steamboat Co., 114 U. S., 411.)

Whilst it is probably true, as a general rule, that the analogies of civil law are not applied with strictness to the details of church government, yet the rule of construction just stated is so apposite to all classes of human transactions when it is designed to ascertain the intention of the parties to them and so reasonable in itself, it must be just as applicable to ecclesiastical as to political constitutions; and the rule has been so applied by the Supreme Court of the United States. (Smith v. Swormstedt, 16. Howard U. S. Dep. 298-313.)

VI.

The Constitution of the Methodist Episcopal Church, South, is, like Anglo-Saxon political institutions, a growth and a development; and a failure to recognize that fact will render futile any and all efforts to ascertain what that constitution is, and to give it proper construction and application in the administration of the affairs of the church; and any serious effort to contravene or reverse the current of development will result in disaster and ultimate disintegration. No constitution, civil or ecclesiastical, can long survive the abandonment of the principles upon which it was brought into existence and which have fertilized its growth to maturity and stimulated its progressive achievements.

In the course of its development from early beginnings, Southern Methodism traveled a long way as an integral part of original organic American Methodism; and upon the separation Southern Methodists carried as an inheritance all that was vital, and entered upon an independent and more liberal development, and a career in accord with the spirit and genius of the Southern people, unembarrassed by conflicting theories of government. But the continuity of its constitutional development from the "Christmas Conference" down to the present time has never been broken.

Whilst it is true that the "Christmas Conference" marks an epoch in the gradual transition of American Methodism from the personal government of Mr. Wesley, its founder, patriarch and apostle, to the government "of all the traveling preachers," it is likewise true that no definite polity was established by that conference, and the exact date cannot be fixed when the former became wholly extinct and the latter became complete. It was, upon great deliberation, judicially declared that:

"In 1784, when this church was first established, and down till 1808, the General Conference was composed of all the traveling preachers in that connection. This body of preachers founded it by organizing its government, ecclesiastical and temporal, establishing its doctrines and discipline, appointed its superintendents or bishops, its ministers and preachers, and other subordinate authorities, to administer its polity, and promulgate its doctrines, and teachings throughout the land."

The Court then held that sovereign power over the church was "inherent in the" old "General Conference;" and after reciting the change of that conference into a delegated body, and the adoption of the constitutional limitations contained in the six restrictive articles, adds:

"In all other respects, and in everything else that concerns the welfare of the church, the General Conference represents the sovereign power, the same as before. This is the view taken by the General Conference itself, as exemplified by the usage and practice of that body." (Smith v. Swormstedt, Supra.)

And thus it appears that, as early as A. D. 1853, it was judicially determined and settled by the Supreme Court of the Union that the following are principles of the Constitution of the Methodist Episcopal Church, namely:

1. "The sovereign power" was "inherent in the General Conference," when that body "was composed of all the traveling preachers in that connection;" and (2) that "sovereign power" was continued in the General Conference when it became a delegated body under the Constitution of 1808, subject only to the limitation imposed upon it by the six restrictive articles, and that status existed in 1844; and (3) the court based its decision upon the **undisputed historical fact** that the "traveling preachers" created the church—founded it by organizing its government, ecclesiastical and temporal, established its doctrines and discipline, and appointed its officers, ministers and subordinate officers, to administer its polity, and promulgate its teachings throughout the land.

In a word, the "sovereign power" of the preachers arose out of and was derived from the fact that they were **creators of the church**, and in the act of creation they represented no constituency—they acted in their own right and by virtue of their own power and authority alone. And the Court held that the fact that they founded the church carried with it the power to divide it.

VII.

There is no escape from the position that in 1844, the General Conference of the Methodist Episcopal Church was a sovereign body, limited, however, in the exercise of its powers by the six restrictive articles, and that its great powers did not have their origin in any written constitution, but arose logically out of the historical facts of the creation and organization of the church, and were inherent in the original General Conference, and passed to its successor, the delegated General Conference, provided for in the Constitution of 1808. (Smith v. Swormstedt, Supra.)

The great decision just cited has forever settled the doctrine that ecclesiastical constitutions are not necessarily formal written instruments; that the depositary of the sovereign power of an ecclesiastical organization need not be so nominated

in any formal written instrument, but that the power may be inherent in the body or constituency by whose ultimate authority the institution was brought into existence and organized. Or the power may be established as a constitutional principle and vested by historical recognition, usage, and practice.

The great principles of the British Constitution were evolved and established by an unremitting struggle of Englishmen, extending over a period of ten centuries. Hallam, the great constitutional historian, declared: "The whole fabric of English Liberty rose step by step, through much toil and many sacrifices, each generation adding some new security to the work, and trusting that posterity would perfect the labor as well as enjoy the reward."

A question that must deeply concern all intelligent, loyal Southern Methodists is:

Was the constitutional principle of the Methodist Episcopal Church, by which the General Conference was clothed with sovereign power, carried over and incorporated into the constitution of the Methodist Episcopal Church, South?

This question can be correctly answered only by a careful examination of all the facts entering into the history of the origin, creation and organization of the Southern Church, and also the antecedent facts which led up to and precipitated the separation. This must be deferred and presented in another article.

Holly Springs, Miss.

"METHODISM VS. TRUTH."

By Rev. T. J. O'Neil.

(Concluded from Last Week)

Our author avers that the law requires true repentance as a prerequisite to "breaking of bread," which he interprets as the Holy Communion; hence we have, to our credit, included in our "36 restrictions" at least one Biblical restriction, for in the opening sentence of our invitation to the Lord's table, we say, "Ye that do truly and earnestly repent of your sins," etc. But our author charges that the majority of the members of the Methodist Episcopal Church, South, know nothing of repentance. This charge comes of unadulterated presumption, and not of personal knowledge. I am sure, he is acquainted with but few Southern Methodists, and his knowledge of these is not enough to enable him to pass judgment on their spiritual condition, much less a majority of the entire church. He has no way of sustaining the indictment, but makes the bald assertion of his individual judgment based on prejudice, and in so doing he violates Christ's injunction, "Judge not that ye be not judged." Matt. 7:1.

Next, our author charges that most Methodists have been bribed into the church. I am not cognizant of the customs in Ittawamba County, but we have some concrete illustrations over here in the western part of Mississippi that bribes cannot be given and received with impunity, and I am persuaded there is not a county in our great State where those guilty of bribery would not be penalized. And I know that my great church enjoins obedience to the powers that be, and expels from her ministry and membership any who incriminate themselves by transgressing the law; hence this charge is a misrepresentation of the vilest type.

The next charge our author makes, in the order they appear in his book is: Methodists do not obey the comandments of God, but their doctrines are Arminian. We plead guilty to the charge, that our doctrines are Arminian, but plead not guilty to the charge that we do not obey God's commandments in believing in and teaching our doctrines, and we prove our innocence by comparing Arminianism with the Bible. We shall not tax the time and patience of the reader by discussing all our doctrines, but we name and give Bible proof of a few of them, and challenge Brother Gregory, or any one else, to point out any one of our doctrines that the Bible does not substantiate.

Here are a few of our doctrines as found in our Standards:

Monothelsm, or one God. Scripture, 1 Cor. 8:6. "To us there is but one God, the Father, of whom are all things."

The Divinity of Christ. Scripture, John 1:1. "In the beginning was the Word, and the Word was with God, and the Word was God."

The Witness of the Holy Spirit. Scripture, Romans 8:16. "The Spirit himself beareth witness with our spirit, that we are the children of God."

Justification by Faith. Scripture, Romans 5:1. "Therefore being justified by faith, we have peace with God."

Necessity of Regeneration. Scripture, John 3:7. "Ye must be born again."

The quotations given, and many others that might be given, are our scriptural warrant for teaching these doctrines named; and as with these, so with all our doctrines—they are warranted by Scripture, time-honored, and adapted to twentieth century needs as well as ancient requirements.

Our author boldly declares that as the collect is not taken from the Bible, nor authorized by the Bible, it must be admitted that the order in which we administer the Communion is unscriptural.

While we admit the Bible does not prescribe that the collect must be included in the order of administering the Communion, every petition it contains is scriptural, and every word of it is recorded in the Bible.

Now, consistency and fairness will compel Brother Gregory to permit me to show him the awkward position in which he has placed himself by his own argument. If it is unscriptural and wrong for any Christians to include in any of their ordinances or forms of worship anything not prescribed by the Bible, he and his church are unscriptural, for the Bible does not direct that people shall wear shoes into the church, nor that the morning services shall be held at eleven o'clock, nor that Sunday schools shall be organized and maintained.

Our author scorns the Methodist Church for prescribing the form of prayer of consecration at the Communion table. We are willing to bear this scorn and are glad to be accounted worthy of such scorn, for in so doing we are following noble example. Our Lord gave his disciples a form of prayer. Matt. 6:9-13.

He then pleads that we should rigidly follow the example of Christ. All right; physician, heal thyself. Christ administered the communion but once; He administered unleavened bread, not crackers; He administered it himself, not through deacons. Paul very pertinently asks, "Thou therefore which teachest another, teachest thou not thyself?" Rom. 2:21. Will our brother assume the role of Pharisee and bind heavy burdens, and lay them on other shoulders, and yet not touch them with one of his little fingers? (cf. Matt. 23:1, sq.)

In an outburst, expressive of his desire and ambition, our author says, "I only wish that I could write with such force as to cause every member of Southern Methodism to dissent from the doctrines of the Methodist Church." Well, "Out of the abundance of the heart the mouth speaketh," so, with these words, our brother betrayeth himself, and advertises to the world to what class he belongs; yet he has not taken us altogether unawares, for nearly two thousand years ago the Master sounded the warning, for the protection of his people, that there were certain who would "compass sea and land to make one proselyte." Matt. 23:15. Don't become nervous or excited, brother, in your desires or expectations. Southern Methodism is a child of Providence, ranking among the most important phenomena of the last seventy-five years, and is not yet ready for dissolution, for she has almost trebled her membership each twenty-five years of her existence, and has not yet fulfilled the divine purpose of her creation, but is marching on to grander conquests, leaving behind all

> Who'd rather on a gibbet dangle
> Than miss his dear delight to wrangle.

Again, our author teaches that church membership is a scriptural requisite to qualification for the Communion, and that only those baptized into the Baptist Church are church members, and that immersion in water is the only scriptural mode of baptism. With this definition of the church I cannot agree, and I challenge any one to produce the Scripture that gives this definition of the church. Christ did not found his church [illegible] on the great bed-rock (petra) of faith that confesses the Messiahship of Jesus. (cf. Matt. 16: 16, 18.)

As to the contention that immersion is the only scriptural mode of baptism, I will say, the manner in which the element of water is applied in baptism is not the sacrament, but only a circumstance of the sacrament. Christ commanded his disciples to baptize all nations, but he did not any more presume to prescribe the mode than he presumed to designate the method of travel when he commanded to "Go preach the gospel to every creature." If our brother contends that, in the absence of a direct command, we must be governed by precedent, I contend that precedent should not obtain in the one instance if neglected in the other. Our Lord went on his missions only afoot, in a boat, or on a mule. His precedent prevents us travelling by other methods while on our mission of evangelizing the world. As to the mode of baptism, Christ gave us no precedent, for John tells us specifically that He did not administer the rite of baptism (Jno. 4:2). Being foiled at this point, our brother may make the contention that we are to be governed by Christ's example in receiving the rite of baptism. Very well, by what mode was He baptized? I suppose, in deciding an issue so vital as this, we should be guided by the testimony of the most competent witness, and I suppose we all agree that no testimony would be quite so weighty as the testimony of him who baptized Jesus. John the Baptist baptized Jesus, so we examine him. His testimony is recorded in Matt. 3:11, Mark 1:8, Luke 3:16, John 1:26. In each of these four instances, John is represented as saying, "I baptize with water." The original reads, "Ego baptidzo en hudati," which is the instrumental dative form, showing that John applied the water to the candidates, instead of immersing the candidates in the water. If he had immersed the candidates, he would have said, "Ego baptidzo eis to hudor." (cf. Matt. 17:15.)

It is significant that John associates Christ's baptizing with the Holy Ghost, with his baptizing with water. He says, "I indeed baptize you with water, * * * but he that cometh after me * * * shall baptize you with the Holy Ghost." Matt. 3:11. By referring to Matt. 3:16, we learn that the Holy Ghost descended in the form of a dove, and lighted on Jesus. Peter, discussing the rites and privileges of the church and Christ's command to the church, said (Acts 1:5), "John truly baptized with water, but ye shall be baptized with the Holy Ghost," using the instrumental dative in each instance. Then, when the prophecy was fulfilled, and the Holy Ghost-baptized people were so overjoyed that they were more boisterous than a Methodist camp meeting, and bystanders accused them of being drunk, Peter came to their rescue and denied the charge of drunkenness, and said that the display was a fulfillment of the prophecy of Joel, who represented the Lord as saying, "I will pour out my Spirit upon all flesh." Then Peter proceeded to preach to the crowd that assembled to see what those crazy enthusiasts were about such an effective sermon that many of them got under conviction and began to inquire what they should do. Peter admonished them to repent and be baptized for the remission of sins, and in order to Holy Ghost baptism. Acts 2.38. Now, it seems to me that this is sufficient to convince any unbiased mind that Jesus was baptized by pouring, just as he baptizes others by pouring the Holy Ghost upon them.

If further testimony be sought by my readers, I will let Dr. William H. Whitsitt, erstwhile President of the Southern Baptist Theological Seminary, Louisville, Kentucky, testify. He says that in the year 1880, by making thorough investigation and a close study of Baptist history, he learned that immersion was introduced into England in 1641. He further states that he learned that Calvin at Geneva practiced pouring exclusively after 1536. He cites quite a number of instances as illustrations that the English Baptists baptized by

sprinkling or pouring, and fails to find any instance of their baptizing by immersion. He also avers that he has found in some records convincing evidence that Roger Williams, the first American Baptist, was baptized by pouring. We submit this testimony to you, dear reader, and leave you to decide whether or not immersion is the only legitimate mode of baptism, and whether Methodists, in practicing other modes, are violating God's commandments.

That the public may know the calumny, vituperation, and misinterpretation of which our author is competent, I give one more quotation from his book. After quoting from the second division of our General Rules, "It is expected of all who continue in these societies that they should continue to evidence their desire for salvation by doing good," etc., he says, "Here is the bribe that is offered by the Methodist Church to increase and hold her membership, and the law that is a disgrace to the religion of Christ and is a blasphemy against Christ, as the Methodist Church pretends that it is authorized by the law of Christ. If I were a Methodist, the law of Methodism would compel me to employ Methodist workmen in preference to others. It would compel me to swallow pills rolled by a Methodist physician rather than from any other. If I should wish to purchase five cents' worth of gunpowder, this law would compel me to go to a Methodist merchant before going to any other. If I should go to the polls to exercise my right and my privilege to vote for men to fill the different offices created by the laws of my country, this law would compel me to cast my vote for a Methodist politician, in preference to any other, no matter what their qualifications might be."

Were there nothing else to justify my guess that Brother Gregory is not very well acquainted with Methodists, this quotation is sufficient. All who know anything about the Methodist Church, know that this is not our law or practice.

If our brother will read again, he will find that Methodists are admonished to do good as far as possible to all men, especially to them that are of the household of faith. Then, if he will read Galatians 6:10, he will find that Paul issues the same admonition, "Do good unto all men, especially unto them who are of the household of faith." By "the household of faith," did Paul mean the Methodist Church? If so, our church is much older that I thought, and I am obliged to Brother Gregory for thus enlightening me.

Now, if our author will read our ritual for administering baptism to adults, he will find that all candidates are required to testify to a belief in the Apostles' Creed, in which is the sentence: "I believe in the holy catholic church," which means the church universal, including all evangelical denominations. Hence, any unprejudiced person can see that to narrow the "household of faith" to the Methodist Church is a vicious misrepresentation.

In conclusion, I will say: while Brother Gregory is very much mistaken in his charge that the thirty-six indictments he lodges against the Methodists are restrictions thrown around the Lord's table, we entertain a conscious pride in the beauty of the phraseology and the catholicity of the spirit of our order of administering the Holy Communion, and that the only reason that he can endorse and appropriate Judge Longstreet's words, "You have ten thousand times more to fear from Methodists than from Catholics," is because, by sheer merit and divine guidance, we are increasing with a rapidity alarming to those who don't like us.

Rolling Fork, Miss.

BOOKS.

By Rev. Carroll Varner.

Hanging in the library of a friend, I noticed these words on a wood placard, "Without a love of books the richest man is poor." How true! What would you take in exchange for your love of books and the privilege of reading them at your will? How much they contribute to our happiness, to say nothing of the information given! And if there is any man who ought to have this love of books and spend much time in their company, it is the preacher. To be sure he is to be primarily a man of one Book; the Bible is to come first in all his reading and studying, but there will still be left much time which he will either give to other books, or waste altogether. The preacher needs to be a man of wide information if he is going to interest the same people year after year, and though his education be very limited, this information will be his if he spends time with his books. S. Parkes Cadman, the famous Brooklyn preacher, had little or no education when he entered the ministry, but he had the good sense to surround himself with a growing library as he went on, and today he is known for his wide and accurate information. In reading Roosevelt's "African Game Trails," I was amazed to note the great amount of reading matter, a large library, that he took with him to read in his spare moments while on the plains and in the jungles of Africa. One is not surprised at his extraordinary versatility after learning how great a reader he was. And, by the way, he says in that same book a thing which, for my own part, I am glad he said, and that is he did not care for Dr. Elliott's Five-foot Shelf of books; that no one could select the books for another person to read.

One is impressed also with the wide reading of F. W. Boreham as indicated in his own books. I am not more impressed by the freshness and charm of his writings than by his familiarity with books of all kinds and ages. There must be a close connection between the great popularity of his writings and the extensiveness of his reading. And the same can be said of President Wilson. In his "History of the American People" you can readily see that it was written only after he had done an amazing amount of reading and research work; and his voluminous reading must evidently account very largely for the fine diction he uses in both his writings and his addresses. Gladstone was a constant student of books throughout his long and busy career, and his great library at Hawarden was one of the chief joys of his life. Next to the man himself, the most interesting thing about a visit to the late Dr. Carlisle was the sight of his library. He always received his callers in his library and they could not but be impressed by two things, that here was a most extraordinary man, and that he had surrounded himself with an extraordinary collection of books. And the chief thing of interest at old Wofford today to the many visitors who go there is the library of Dr. Carlisle retained just as he left it, even to the furniture contained therein.

Dr. Rob't E. Speer, who always reminds me of the two men just referred to—though much younger—is another man who does a remarkable amount of reading, in spite of the fact, too, that few men are on the go as much as he is. On train or steamship, he is to be seen with a book in hand reading with the avidity of a boy over a detective story; and it is said that when he goes off on a vacation to enjoy a well-earned rest he carries with him a suitcase full of books to be read when not engaged in some form of recreation.

I sometimes marvel at the greatness of the blessing which is ours in these times in the abundance of books at our very hand. How rich the poorest one of us is! If we don't own them, we can procure them from the public libraries, or, failing there, we can borrow them from any number of friends. Biography, history, essays, philosophy, fiction, addresses, sermons; the wealth of the thought, imagination, study, research, inspiration, exaltation, and exhortation of the master minds and greatest hearts of all the ages! Verily we have a vast treasure house at our disposal and we can go in and help ourselves at will. By reading them we entertain ourselves, we feast to our heart's content, while at the same time we increase the store of our knowledge and information.

We covet the privilege of knowing and conversing with great men and women; well, it is ours any time we desire. Take down the biography of any one of the great characters of history and we can spend uninterrupted hours in his or her presence. We would feel something of the inspiration and share in the wonderful visions that have come to some of these great hearts of this and other ages. We go to the shelves and take down a volume of essays or devotional writings and soon find ourselves standing with them on their mount of vision, seeing what they saw and feeling as they felt. If we would laugh awhile; if we would cry; if we would witness the great tragedies of earth's history; if we would work with the conquering armies, or if we would spend awhile with the lovers in their shadowy retreat, we have but to retire to the library and lose ourselves in its rich contents.

Books are a veritable magician's wand by which we bring about any change we may desire and transport ourselves immediately to any place or time. Praise God for books and the ability to read them! Verily the words on the wall of my friend's library are words of wisdom—"Without a love of books the richest man is poor."

West Point, Miss.

THE UNIFICATION ISSUE.

By Rev. R. A. Meek, D. D.

The Unification issue seems again to be forging to the front. A number of utterances bearing upon it have lately appeared in the organs of the two churches, North and South. Soon after the adjournment of the last Northern General Conference, Bishop James Cannon declared himself in favor of a Joint Constitutional Convention to formulate a plan of union, this being one of the methods of procedure suggested by that distinguished body, and Rev. N. H. D. Wilson, of North Carolina, in two recent articles in the Nashville Christian Advocate, earnestly pleads for the holding of such a convention. Dr. A. C. Millar, the courtly Editor of the Arkansas Methodist, chimes in from across the Big Muddy, and insists that something must be done, and the article of Bishop Mouzon in reply to Dr. Joy, of the New York Christian Advocate, though he affirms that the Southern Commission has exhausted the authority conferred upon it by the Atlanta General Conference, is ominous in its silence concerning the future. One can easily imagine that he will want to continue to go ahead, with those directing granted a larger measure of power. And, furthermore, I recall that a Western editor stated to me some months ago that a good many in his section are of the opinion that our General Conference should record its approval of the pending plan of unification, notwithstanding the fact that action concerning it was waived by the Des Moines General Conference.

None of this is to me surprising. For my part, I have never doubted that the extreme unionists of the Church, South, would make an effort at the next General Conference to prolong the negotiations to merge the two Episcopal Methodisms in America. The union microbe is not an easy one to get rid of. When once it is well embedded in one's system, it seems to develop an obsession that never again allows "a return to normalcy." There are two things that will bring this vexatious issue to the fore at Hot Springs next May: one will be the scheme formulated by the Joint Commission, which our representatives on that body will officially submit; the other will be the transmitted action of the Northern General Conference, which, while declining to adopt the Joint Commission's plan, proposes to keep a Commission at work, or to assemble a Joint Constitutional Convention to deal with the issue. In an editorial some weeks ago you, Mr. Editor, predicted that this question would be quickly disposed of by our great lawmaking assembly. If by that you meant it would be quickly dropped, I hope that your prophecy will be correct. But if the matter is to be got rid of by turning it over to a new Commission or a Convention, I trust that the disposal of it may be long delayed.

There are to my mind many compelling reasons why this long-drawn-out union agitation should cease:

1. Eleven years of persistent effort have developed no plan acceptable to either church. There are thousands of members in the two denominations who would feel grievously afflicted by the adoption of any scheme that has been proposed.

2. If the able men who have wrought energetically in numerous meetings for more than a decade to evolve a satisfactory plan have failed in the undertaking, what good reason is there to believe that others can now do better? Time alone can remove the obstacles that have obstructed the uniting of the two churches. Why not leave the matter to the providence of God for a while?

3. These union negotiations have been expensive. They have cost our church many thousands of dollars and have got us nowhere. True, there are some who think that the spending of money is a thing of little consequence, if it is spent as they wish; but in both State and Church we need to feel that every dollar obtained from the people is a sacred trust that we are obligated to use with the wisest discrimination and utmost care.

4. This agitation has disturbed many people in both communions, creating a spirit of uneasiness and dissatisfaction. It is not conductive to the prosperity of any concern to be always publicly figuring on going out of business. There is an important element of strength in stability. Even so great a Protestant layman as Mr. Gladstone is known to have been profoundly impressed with the solidity and durability of the Roman Catholic Church.

5. This union agitation has been hurtful to the cause of Christian comity between the two denominations. When it began a Federal Council of Methodism had been established to adjust conflicting interests along the border and elsewhere, each church having an equal number of representatives on that tribunal. This Council had been endorsed by both General Conferences, and bade fair ultimately to render a noble service. But the dream of organic union destroyed it, permitting it to pass out of existence. And now we have a Northern bishop telling the Southern Methodists of Florida that he no more minds erecting a house of worship alongside one of the Methodist Church, South, than he does alongside a chapel of any other denomination.

6. The grounds upon which the Northern General Conference rejected the plan submitted by the Joint Commission furnish no reasonable hope of the two churches getting together, unless Southern Methodists are willing to surrender practically everything and enter an obliterating form of organic union. Though the suggested Regional Conferences were whittled down to a mere semblance of what they were in the original Oklahoma City Plan, the Northerners yet balked at them, accounting them one of the chief objections to the scheme because there was about them a faint odor of local self-government for the different areas. And knowing how Southern Methodists had felt concerning the Negro's place in the proposed reorganized church, the Northern legislators flew squarely in their faces and elected two full-fledged Negro bishops—a thing that they had never done before, this action, too, coming after all the talk of their Commissioners about meeting the Southern Church half-way in the effort to fix the status of the Negro in the new organization. The fact that these two bishops were elected on a different ballot from the others is a matter of small significance, for legally they have all the rights and powers that any other bishop has in the Methodist Episcopal Church. But some of our ardent Southern unionists a few months ago, when they were trying to put through the merger movement, presumed to state in the public prints that the position of the Negroes in the Northern Church differed in nowise from that of a considerable number of Negroes in our own denomination (a contention that was trumped up to meet an exigency and which was without substantial merit), and that, though there is no law to that effect, the colored bishops referred to would never exercise episcopal function for any but Negro members. **(Is it not strange that such assurances come invariably from the unionists of the South? We have never seen such a declaration from any Northern Methodist source.)**

Certainly the Negroes of the Methodist Episcopal Church do not understand that the sphere of service of their bishops is to be thus restricted. The Editor of the Southwestern Christian Advocate of New Orleans, the official Negro organ of the Church, North, after stating a few months ago that Bishop Jones, a Negro, had just presided over the white bishops in a meeting at Portland, Oregon, commented as follows upon this question: "The colored bishops will preside over white Conferences in the Methodist Church (North), but the time will be long delayed when within that church there will not be individual objectors. This however, cannot be regarded as determining the attitude and spirit of the church. * * * The great heart of the church is right toward the Negro, and in due time Negro bishops will preside over white Conferences. He has presided over the Board of Bishops, he will preside in the General Conference in his turn, and he will preside over Methodist Conferences of any complexion when the time comes."

7. But there is yet another reason why the union negotiations should cease that it is more weighty than any I have yet mentioned, and that is the doctrinal situation in the Northern Church. It is easy to say blandly that the two denominations have the same Articles of Faith in the Book of Discipline. So they have. But it is the working theology of a church that counts, and it cannot be denied that German rationalism is largely in the ascendancy in the Church, North. Its Sunday school literature is streaked with it; it is in its schools and in its courses of study for preachers, and it echoes from its pulpits. It is true that the Southern Methodist Church is drifting rapidly in the same direction, but a storm of protest against this trend seems to be gathering, and there is yet a chance to save our communion from engulfment in this ruinous maelstrom. Union with the Methodist Episcopal Church would utterly destroy that chance. Being twice as large as ours, that denomination would dominate and type everything in the new organization. So if we merge with them, it will be bidding farewell to the faith of our fathers—the faith of the apostles and the martyrs, and the faith that has made the Christian church the wonder and hope of the world. The new organization might continue to grow, but it would be principally a growth in tares, not in wheat. Counterfeit Christianity progresses in numbers and in material possessions in much the same manner as true Christianity. What denomination is outgrowing the Romish Church? The Church of Christ must be built of LIVING stones, vitalized by her risen and reigning Lord and adorned with the beautiful fruits of the indwelling Holy Spirit. There is too much of the spectacular in the religion of our time—too much cataloguing and parading of what we are doing. "We need to get below glitter and show and plant our feet deep down upon solid reality." There is a day coming when "fire will try every man's work, of what sort it is;" and the genuine alone will stand. The important thing is not what we are writing in bulletins and scattering abroad in the land, but what the Recording Angel is writing concerning our deeds and achievements in the shining Book of Life. Soundness is better than bigness, and a single soul who is the Lord's alone is worth more than a multitude who are seeking to serve both God and Baal.

The foregoing are some of the reasons why I hope that our approaching General Conference will let the union agitation come to a stop for a season. But that it will do so, I do not by any means feel certain. Southern Methodists who are against the extinction of their church need to be alert and ready to make their influence felt in every proper way. Nothing that has been proposed would, in my judgment, be so dangerous to the minority body as a Constitutional Convention. The work would still be done largely by Committees, but there would be a pressure behind any plan thus formulated that would be well-nigh irresistible. It would likely be rushed through with a precipitancy that would not make for careful deliberation and the wisest action.

May the Heavenly Father, who has so wonderfully guided our church in the past, be her stay and guardian in this perplexing day of storm and peril!

TO THE PASTORS AND CENTENARY TREASURERS, MISSISSIPPI CONFERENCE.

My Dear Co-Workers: May I earnestly call your attention to some things that need to be done in our Conference in order that we may "Carry On" to a successful finish the wonderful work accomplished so far in the Centenary and ask your hearty co-operation in finishing the task?

How to Collect the Pledges.

It will take persistent, systematic effort to collect the pledges, and the plan is that the pastor and Centenary treasurer select a Collecting Committee (as many as you need), either men or women, or both, have the treasurer make DUPLICATE cards showing the amount subscribed, amount paid, the amount due, then call a meeting of the committee, and let them select the cards they desire to collect from, it being understood that they all are to keep the work up until they have collected the full amount FROM EACH ONE WHOSE CARD THEY HAVE. It will take work like this to get the best results—then, WHY NOT BEGIN NOW?

"Francis Asbury Day."

October 27, 1921, will be the one hundred and fiftieth anniversary of the landing of Francis Asbury in America. How about celebrating it by collecting all our Centenary pledges that are due for the first three years, or 60 per cent of the amount subscribed by each church? WELL, BEGIN NOW, and prayerfully and persistently work until then—having as YOUR AIM the collection of 60 per cent OF THE PLEDGES DUE BY THAT TIME. This would be a very appropriate way of celebrating the anniversary of the landing of Francis Asbury in America, who contributed so much to making America Methodist, and, through the Centenary, we have the opportunity of making the world Methodist.

What To Do With Money Collected.

Send the money collected to W. D. Hawkins, Conference Centenary Treasurer, Meridian, Miss. If you use a bank, deposit to John E. Edgerton, making duplicate deposit slip, and mail duplicate with name of church, charge, district, on the bottom of the slip to the address given above.

Reports.

Every treasurer should report each month, using the regular blank, always reporting full amount collected from beginning. This will help wonderfully.

Treasurer Books.

EVERY PASTOR is requested to appoint some one to audit the books of the Centenary treasurers on his charge—using the blank enclosed for this purpose—and sending his report to W. D. Hawkins, Conference Centenary Treasurer, Meridian, Miss. THIS IS VERY IMPORTANT.

Tithers on Your Charge.

Enclosed herewith is a list of the names of the Tithers in your charge. There may be more, but the names are not in the files of Dr. J. J. Stowe. If there should be any more, or if you can get more from time to time, please have them sign the "Tithing Cards" and forward to Dr. J. J. Stowe, Centenary Building, Nashville, Tenn.

List of Pledges: (Watch Out for Cross Mark.)

Some have not sent in a list of the pledges from their church, and it is very important that this be done, for should you misplace the cards or they get burned, I could furnish you with a duplicate list. If there is an "X" opposite the heading, "List of Pledges," it means that I haven't the list of pledges from your church, and in that case, please make a list, giving name and address of each subscriber, and the amount pledged for the five years.

Yours for Service,

W. D. HAWKINS,
Conference Centenary Treasurer.

FROM THE PELICAN PINES.

By [illegible]

[illegible] Carley, [illegible] pass the grape juice [illegible] with Dr. Gibson. [illegible] I am interested in my [illegible] Wesley's belief as [illegible] is a part of the faith of our fathers, and he misrepresented Wesley by construing his famous words, "We think and let think," as meaning that Wesley regarded what a man believes as of little or no importance. Wesley's own conduct refutes that construction of his words. He separated from his intimate friend and beloved coadjutor, George Whitefield, on a matter of pure difference of opinion. Whitefield believed in the Calvinistic doctrine of election, while Wesley held the Arminian doctrine of the freedom of the will. These doctrines are irreconcilable. Wesley was a close reasoner and knew that you cannot consistently believe that a man is predestinated to do a thing, and yet is free to do it or not as he chooses; so he and Whitefield parted and walked no more together. It seems to me that when a man is willing to sacrifice such a friendship and cooperation on the altar of his convictions, he attaches a very high importance to what a man believes.

Dr. Gibson misunderstands Wesley on this point. Wesley was liberal, and Methodism has inherited his spirit. It has been one of the chief elements of its strength and most engaging features of its life. But it is a sane liberality. It is not boneless. It is a liberality that thinks as well as lets others think, and what is the use of thinking if your thoughts are not worth holding firmly? What Mr. Wesley opposed was the spirit of narrow dogmatism that denies the equal right of the other man to hold his opinion, and that makes mere matters of opinion a criterion of character. Wesley was as far apart as the poles from that false liberalism that is the cloak of a polite but subtle skepticism, and that is eating the heart out of evangelical Christianity today. But no matter what Wesley thought, the Methodist Church has a definite doctrinal system, and Dr. Gibson stood at her altar and took a solemn ordination vow that he believed her doctrines, and that he would maintain them. Are the ordination vows of a Methodist preacher mere forms that mean nothing? If so, let us abolish the farce of ordination; on the other hand, if these vows are a solemn covenant with the church, let us keep them as among the most sacred loyalties of the soul.

As I see the situation, there is no greater peril to the Methodist Episcopal Church, South, than the menace of this so-called liberalism. It has opened the gates to the incoming of teachings utterly foreign to the faith of our fathers. It annually brings from the North as instructors of our young ministry at the summer schools and assemblies men of great ability, indeed, but totally out of sympathy with our system of belief. Take Dr. George Albert Coe. I never heard him lecture, but I have read his books, and if he knows what conversion is, I don't. Take Dr. Shailer Mathews. I have heard him, and also read his books, and he is away out of line with Methodist doctrine. Take Dr. Fosdick. Why, that man does not know the alphabet of Pauline Christianity; for if there is anything clear in Paul's conception of his gospel, it is his belief that it was a finality as regards salvation. But according to Fosdick, salvation is a matter of evolution. And so on. Dr. Gibson has a short answer to all of this, and it is that I live in the back woods, am old, and blinded by the fogs of Romanism, out of touch with progress, and so on. Splendid logic that!

There are a great many things about the Bible about which intelligent people will always differ, and which we will have to wait till we get to heaven to have settled. We must hold these differences in a spirit of charity, and accord to every one the same sincerity that we hope they allow us. But some things are fundamental, and involve consequences so important [illegible] indifferent to them. I wonder what Dr. Gibson does with the third verse of the Epistle of Jude. [illegible] "earnestly contend for the faith which was once delivered to the saints"? If nobody knows what that "faith" is [illegible] a "back number."

Dr. Gibson [illegible] from defending Dr. Rice in his classroom at S. M. U. But even Bishop Mouzon admits there is [illegible] of Dr. Rice's [illegible]. What is it about Dr. Rice's book that I objected to and that made [illegible] and call me a "Rip Van Winkle"? It is not Rice's "documentary" theory, though I do not believe in that, but the evolutionary theory upon which it rests. Dr. Rice does not discuss this theory; he assumes it, and all his interpretation harmonizes with it, and it violates all the critical conclusions, for the evolutionary theory of human history is false.

I do not charge Dr. Rice with personally holding the view, but it is the view of the school of Rationalists to which his theory belongs, that man is a developed ape, a "scientific sport," and that he reached his human state, not by special creation as the Bible teaches, but by evolution. This requires an enormous length of time. Darwin required one hundred million years. His son cut it down to fifty million. Now the scientists have given up the evolution theory of man altogether because there is not time enough to evolve a monkey into a man on that plan. There is ample evidence from geology that the origin of man cannot be carried beyond 12,000, or at most 15,000 years ago; that is, there is no scientific proof that man was in existence earlier than that. And there is abundant evidence that there was a highly developed civilization in Central Asia 10,000 years ago. They had a system of irrigation that baffles modern engineers, they had short-horned cattle, and an advanced system of intensive agriculture which if we could put it into operation here in Louisiana would make it a veritable Garden of Eden. They had great cities, with all that implies in the way of art and political organization, and social life. So that within a few thousand years of the time when man must have started, according to science, we find him possessed of a civilization which Darwin required a hundred million years to reach!

Pass the grape juice, Carley. Gib will say that this is the chatter of a "superannuate" befogged by Romanism. What do you reckon he means by that, Carley? I don't know but one Roman Catholic here in Mansfield, and that is Brother Gordean, our accommodating station agent at the K. C. S. There are no fogs about him and he has never attempted to befog me. We have no better citizen in the community, attends to his own business and meddles with nobody else's. Dr. Gib thinks because I live in the Pelican Pines instead of Dallas I don't keep up with the procession. Well, he, and Rice, and Mouzon are exceeding the speed limit. I am going to put a tack in the road that will puncture their tire and slow 'em up; and here is the tack: Dr. G. Frederick Wright, "Origin and Antiquity of Man," page 495, says, "The history of the human race as we actually know it gives no countenance to any doctrine of universal and general progress among the races of mankind; but sustains rather a doctrine of predominant natural tendencies to degeneration, which is only counteracted by contact with specially favored nations and by voluntary acceptance of their most valuable ideas and practices."

That is a scientific conclusion by an eminent specialist in both geology and archeology. It confirms the "faith of our fathers" as to the "fall" of man as related in Genesis; but it plays the mischief with the evolutionary theory of history which regards the account of the temptation of the first man as a tale told to explain "why snakes crawl," as Dr. Rice asserts. Dr. Rice's theory makes much of the Old Testament mythology, and one effect of the theory is seen in Bishop Mouzon's disparagement of the Old Testament. The same reasoning applied to the New Testament will make mythology of that. Webster defines a myth, as applied to history, as "that which never happened." [illegible] Bible [illegible] Dr. Gibson [illegible] "literary [illegible]" [illegible] S. M. U. [illegible] "heresy" [illegible] Brother Gib don't know "heresy" when he sees it.

It amused me, Carley, to see the [illegible] S. M. U. [illegible] Dr. Rice [illegible] "We have now abandoned" [illegible] a Methodist [illegible] I have been trying all along to keep these eminent men straight, and have had very [illegible] success [illegible] Dr. Rice is getting [illegible] a year for [illegible] the "faith of our fathers." I am taking no [illegible] when I am idle. [illegible] Carley [illegible] I would rather [illegible] in the Pelican Pines and say what I think than [illegible] S. M. U. [illegible] when I [illegible] me the truth.

I am through with Gib unless he wants some more; but a word in conclusion to the numerous friends who have written me saying, "Go on, Sam." I am much obliged, but why don't you come out from behind the bush and "sic 'em" yourself [illegible] of the bushes? That makes me tired. Pass the grape juice, Carley.

Mansfield, La.

THE DUTY OF BEING ONESELF.

There is a lurking suspicion in the minds of many modest men and women that somehow God made a little mistake when He fashioned them. They think that the Almighty glorified Himself when He made geniuses, and heroes, and all earth's greatest and most talented sons, but they do not see just why God made so many commonplace people like themselves. But God made no blunder. There could be no geniuses if there were no common people to look after them and help them. The blade of grass is just as useful in its sphere as the pine or the palm. The infinite and the infinitesimal are alike part of the divine plan. And it is folly for us to underrate ourselves and to wish that God had made us something other than we are, and it is worse folly to try to copy some one else. God, who made us, made us wisely, and He meant us to fill our own special niche, and, in doing that, we shall find our greatest satisfaction and our highest usefulness. If the world had not needed just the service we can render, we should not be here, and God expects that each man will do his own work.—The Christian Guardian.

KINSHIP.

I am so glad He loved the common things,
The drowsy chicks beneath their mother's wings.

Tall lilies nodding at the folks that pass,
The handiwork of God among the grass.

The sparrows and their brothers of the air,
Content to look to heaven for food and care.

He loved to stray by woods and singing rills,
Companion of the stars and solemn hills.

His friends He chose from men of low degree,
Tillers of land and toilers of the sea.

These things are written on the sacred page,
A star to simple folks from age to age.

And as the glowing words of love we scan,
We feel His kinship to the heart of man.

—Mary Davis, in The Congregationalist.

The Home Circle

BESSIE AND FANNIE.

Bessie was a little, fat, blue-eyed, curly-headed girl.

Fannie was a little black-hoofed, brown-legged lamb. Fannie's mother was very queer. She had two babies and wanted only one, and that one wasn't Fannie. She pushed Fannie about with her head and allowed her no milk.

Poor Fannie grew weak and thin. Then Bessie found her and took her to be her very own baby. She fed her on cow's milk.

Do you wonder how she did it? Bessie lived miles from a store where she could get a feeding bottle, and, as I said, Fannie was weak and thin.

She could not drink by putting her nose into the milk; no, the milk must be put into her mouth. A spoon was too shallow and hard, so Bessie took a goose quill and wrapped it with soft cloth, until it fit the mouth of a bottle. This was not exactly sanitary, and a new one had to be made every few days, but Fannie loved it just the same and she loved Bessie, too, for you know she was Bessie's baby now, her own little lamb.

Bessie would put her biggest doll's dress on Fannie and a little hood on her head and she would lie quiet for a long while, if Bessie laid her in the warm sunshine.

Now as the days grew warmer, Fannie grew larger, so well did Bessie care for her.

The bottle and wrapped goose quill were too slow a way for Fannie to get her milk. She stuck her little brown nose in a pan of milk and drank greedily, wiggling her wooly tail, the way lambs do when they are drinking milk.

She could eat corn and grass. Her body was cream-colored, soft and wooly, but her legs were still brown and her hoofs black, and to see Fannie run and jump along with her legs stiff was great fun.

She outgrew the doll's dress and she was so heavy Bessie could not carry her. She called her her "dog," because she followed her about everywhere.

Bessie thought Fannie must be taught to draw a little wagon. So she made one from four small wheels and a box. Now a wagon must have shafts for one dog, or one lamb, to be hitched to it, and these Bessie forgot to make. When Fannie was hitched to this wagon with carpet rags and strings it ran against her heels and scared her! My! How she ran, around and around the house, the wagon bumping her hind legs, but still she ran and ran until she broke the wagon all to smithereens.—Pittsburgh Christian Advocate.

THE PAGE BOYS OF THE SENATE.

By Paul Creighton.

One will not find in any occupation upon which boys enter more alert lads than those who serve as pages in the United States Senate. It would be useless for a dull, grouchy boy to apply for the position of page in either of our houses of Congress. Only good-natured, polite, keenly alert, and always tidy boys can give satisfaction in this position. Naturally, it is a position eagerly sought. This is partly by reason of the fact that the salary is larger than such young boys could earn elsewhere and the environment in which the boy works is very interesting and highly educational. Moreover, it is a position in which the boys have a great deal of that which every normal boy likes—fun. Fun runs high when the Senate is not in session and the boys have the great rooms in which the Senate meets all to themselves.

There is a strong line of demarcation between the play and the work of a Senate page. He must "attend strictly to business" once the Senate is in session. His nimble feet are kept flying hither and thither at the beck of the senators he serves. If the boy is wise enough to keep his eyes and his ears open, he can acquire information that may serve him well in the years to come if he enters the world of politics. Not infrequently the congressmen take a special interest in some unusually promising boy, and he is helped toward an upward career.

When Charles Dickens was in our country and was a visitor to the Senate, he was much interested in the page boys he saw there, and he referred to them as "the rushing, dancing, little pucks of pages." Many jokes have been made about the dawdling of the messenger boys of today. Now the pages of the Senate are really messenger boys, but it is doubtful if one of them was ever seen dawdling when he should have been "up and coming."

What do they have to do? One who knows all about their duties answers this question for us by saying:

"The duties of a page to-day are substantially the same as were required at the beginning of the Government. The work is light, and therefore agreeable. At nine o'clock in the morning the boys report for duty. Upon the desk of each senator the pages arrange the files of the Congressional Record, also the bills and reports on the desk of each senator to whom such bills and reports have been officially assigned. The work must be done by noon, when the Senate convenes and the serious business of the day begins. Then comes the messenger work. The pages do not walk when on duty. They run, they skip, they try to fly."

We are told that every day, just before the Senate convenes, the page boys form a circle around the inner circle of the front row of desks, with their backs to those desks, all of them facing the platform of the Vice President of the United States. There they remain during the invocation of the chaplain. At the conclusion of the prayer they go at once to the carpeted lower steps on each side of the Vice President's dais, all ready to answer the beck and call of the senators.

The page boys dress alike. They wear knee trousers, natty little coats, black silk stockings, and either white or black shoes. If the shoes are black they must be polished to the last degree. A page boy is apt to acquire habits of extreme neatness in dress.

Nothing is more amusing or shows to a greater extent the mental alertness of the page boys than when they are "playing Congress." This they sometimes do when they have the Senate chamber to themselves. Then one of the boys will take the chair of the Vice President, while the other boys take the seats of the different senators. Then follows a merry burlesque on the regular sessions of the Senate. The way in which some of the clever lads mimic the real senators is very amusing. They loudly demand that this or that be "stricken from the records," and indignantly request that "the gentleman from Iowa," or some other State, "explain himself." The boy "Vice President" hammers violently for order, and then this session of the "Senate" may end almost in a riot.

The writer does not know the salary of the pages at this time, but before the war it was seventy-five dollars a month. No doubt it is larger now. Of course the boys receive a good many "tips," more's the pity—because the "tip" system is never to be commended. A number of men of national reputation and achievement were once pages in our Congress.

The page boys of the two houses of Congress form baseball clubs, and never were more spirited ball games played on the diamond. Every page boy is apt to be a good deal of a baseball "fan." No one knows every nook and corner of the Capitol better than the page. He can run instantly to any place to which he is told to go. He knows the name of every senator and every foreign diplomat, and is full of interesting information. He secures his appointment through some senator, and usually holds his position until he is too old for it. Then he is apt to retire reluctantly, but he is always a much wiser boy when he leaves the Senate chamber than he was when he entered it.—Zion's Herald.

TIME OUT.

Proper Humility.

Father—This thrashing I'm going to give you will hurt me more than it will you, Johnny.

Youthful Offender—Well, don't be too rough on yourself, pop. I ain't worth it.—Legion Weekly.

A Good Thing, Too.

You cannot be jailed for—
Killing time.
Hanging pictures.
Stealing bases.
Shooting the chutes.
Running over a new song.
Smothering a laugh.
Setting fire to a heart.
Murdering the English language.

—Selected.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. C. CHALMERS, Manager.

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Mississippi Conference—Rev. C. W. Crisler, D. D., Rev. J. T. Lindsey, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate is hereby called to meet in regular annual session on Thursday, October 6, at 10 o'clock a.m., at the Advocate Office, 512 Camp Street, New Orleans, La. A full attendance of the Committee is desired.

JNO. F. FOSTER, Chairman.

Franklin, La., Sept. 15, 1921.

A LITTLE VISIT TO ALEXANDRIA, LA.

A meeting of the presiding elders of the Louisiana Conference with Bishop W. F. McMurry at Alexandria, La., last week was the occasion of a delightful visit to that fine little city in almost the geographical center of the State. Convenient railroad schedules make it possible to spend the night on the train and the day in Alexandria, the only inconvenience connected with the arrangement being the high Pullman rates. After the Pullman Company has collected its ample fee, the railroad company has received its surcharge of fifty per cent of the Pullman charge, and the Government its war tax of eight per cent, the traveler is inclined to feel that sleep is rather an expensive luxury.

What business the Bishop and the elders transacted among themselves—if any—we have no means of knowing. It is probable that they reviewed the work of the Conference for the year fast drawing to a close, and it is possible that certain tentative suggestions were made concerning work to be done when the Annual Conference assembles in Alexandria on November 9. Our business there, upon invitation, was to speak a word in the interest of the New Orleans Christian Advocate. Representatives of the Centenary Movement, of the Educational Commission, of the Sunday School Board, of the Memorial Home, and perhaps other causes were likewise in attendance and all were given a sympathetic hearing.

On Wednesday evening, preceding the meeting on Thursday, a banquet was given the Bishop and the elders by local Methodists, the banquet being served at the Hotel Bentley. We did not reach the city until Thursday morning, hence were not present on that delightful occasion; we heard many expressions that indicated that it was a very happy event, however, and the local paper the next day devoted a good deal of space to an account of the proceedings. Judge H. H. White presided as toastmaster, and toasts were responded to by Dr. R. H. Wynn, Rev. A. S. Lutz, Mr. W. S. Holmes, Rev. Alonzo Early, Mr. H. T. Miller, Mrs. T. A. Holloman, Rev. J. C. Snelling, Mr. T. W. Holloman, and Bishop McMurry. All the addresses were highly commended, the one by Mr. Holloman attracting special interest because in it he suggested the advisability of making Alexandria the headquarters of Methodism in the State. The Roman Catholics have made it their cathedral town, the Baptists have established their college there, and the speaker said there are many good reasons why the Methodists should select it as the center for their Conference-wide activities. The specific suggestion was that the offices of all the Conference field secretaries be established in Alexandria, which would result in the saving of a considerable amount of money each year on traveling expenses because of the convenient location of the city with reference to all parts of the Conference territory. The suggestion met with approval, and it was announced that it would be brought before the Conference for ratification.

We had the privilege of being a fellow-guest for dinner with Bishop McMurry at the home of Mr. and Mrs. T. W. Holloman. Measured solely by gastronomic ability, we claim henceforth a place in the episcopal class—at least we can hold our own with the distinguished gentleman by whom we were seated. It is only fair to say, however, that the dinner itself was such as would tempt even an ascetic to prodigious feats as a trencherman. The pleasure of the visit in the home was enhanced by the happy prattle of little Miss Holloman.

So far, so good; but what shall we say of the experiences of Thursday afternoon? Beguiled by an invitation from Mr. Holloman to investigate the mysteries of golf at the Country Club, and accompanied by Mr. Frank White, another princely gentleman whose kindly bearing gave no hint of the dark designs he must have harbored in his mind, about four o'clock we went out to the beautiful golf links connected with the Country Club. Let us say here that only once or twice before do we remember even to have held a golf club in our hands; and never once had we essayed to hit the insignificant ball with said club. Innocently enough we allowed ourselves to be garbed in the conventional golf costume, and have placed in our hands the implements of the—game, profession, business, or whatever it is. A caddie was provided for our exclusive use, we were given preliminary instructions about "stance," "address," "driver," "brassey," "irons," "putter," etc., one of those insignificant balls was placed on a little elevation of damp sand and we were told to take the "driver" and knock that ball as near to a hole, marked by a small flag a half-mile or so away, as we could. Inwardly chuckling over the ease with which we would drive that ball so far that it would take us the rest of the afternoon to find it, we made a few preliminary swings—as we had seen other expert golfers do—and let go! As we did, we felt a slight sting on the left wrist. Thinking nothing of that, however, we turned our eyes toward the hole at which we aimed, to see how far beyond it the ball would land. We are not perfectly sure, but, as we were steadfastly gazing into the distance, wondering if the ball could have gone even further than we thought, we think we heard a kind of impudent snicker at our feet. We glanced down—and there was that pesky ball exactly where we had placed it at first! The only explanation of such a phenomenon we can think of, is that that ball saw what was coming, became afraid that it would be smashed into smithereens, and, as the club approached, hopped lightly down from the sand and as lightly hopped back again before we could detect it at its nefarious tricks. We glanced quickly at Mr. Holloman and Mr. White, thinking perhaps they would confirm our suspicion that the ball had played us a mean trick; but those gentleman, with their backs turned to us, seemed to be immensely amused at something that must have happened over toward the road—anyway, they were looking in that direction and their sides were shaking with laughter. They apparently were greatly surprised when we told them what had happened, but they said it was nothing—such things frequently occurred.

But we got even strange on that ball. We knocked it off its little sand pump, we hit it with the driver, the brassey, the irons, the putter and with everything else the caddie furnished us from the bag he was carrying. It never got its English proclivities; when we hit it with all our might it would roll only a few feet; if we wanted it to go on the smooth grass, it would roll in the rough; if we tried to knock it straight ahead, it would turn far to the right or the left. But we got even with it. We finally put it into every one of the nine holes on the course, and when we returned it to its owner it was as meek and demure looking a little ball as we ever laid eyes on.

As we think it over, we are convinced that that sting we felt on the left wrist was the bite of a golf bug, and we are afraid our whole system has become infected with the germs. The wrist itself became very sore that night so that it was with difficulty that we could sleep; on our return to New Orleans, there were increasing signs of infection of some kind—pains all over the body but especially in the muscles of the shoulders, back, and abdomen. The pain at times was excruciating, so much so that we felt forced to resort to the use of emollients to relieve our suffering. We did not see the bug that bit us, but we intend to go to the links again soon to see if we can find and capture a specimen. In the meantime, we have bought and are reading a little book, "How To Play Golf," which we hope will throw some light on the happenings at Alexandria. (A query: is it possible that Mr. Holloman and Mr. White took that bug with them and turned it loose on us when we were not looking?)

ARTICLES CONCERNING DR. RICE'S BOOK.

We still have in hand several articles dealing with the book, by Dr. John A. Rice, "The Old Testament in the Life of To-day," which we will publish in due time. After these appear, we feel that our readers will agree with us that sufficient space has been given to this particular subject, at least for the present.

THE CENTENARY COLLECTIONS.

We trust all our readers caught the significance of the statement on page 6 of last week's Advocate under the caption, "Will The Advance Continue?" In a little over two years there have been great gains in the work of the church at home and abroad, made possible by the Centenary gifts. During that time, one hundred and thirty missionaries have been sent to our foreign fields, and the advances in those fields have far surpassed any previous record.

In the home field nearly $1,000,000 has been made available to supplement the salaries of pastors on weak charges, and all our home mission operations have been greatly strengthened.

This advance has been made possible by the payment of $11,500,000 on the pledges that were made during the Centenary campaign. But when we learn that the amount due on those pledges was $22,150,000, leaving nearly $11,000,000 unpaid at this time, we can but wonder what the development in our work would have been if all these pledges had been paid in full to date. It is to be earnestly hoped that those who have not yet paid their pledges will do their utmost to meet those obligations during the month of September, when a great effort should be made to bring these payments up to date.

PERSONAL AND OTHER NOTES.

Rev. L. E. Crooks, of Greensburg, La., was in the city last week and honored the Advocate office with a call on Wednesday.

Bishop W. F. McMurry will meet with the presiding elders of the Mississippi and the North Mississippi Conferences at Jackson, Miss., on September 21.

Rev. J. L. Carter, our pastor at Wesson, Miss., reports that he has just closed the final revival meeting on his charge, and that all the churches have been greatly strengthened.

Rev. W. F. Henderson, Jr., of Haynesville, La., writes: "We are getting everything ready for our new brick church—hope to let the contract by October 1."

The revival meeting at First Church, Laurel, Miss., began on September 4. The preaching was done by the pastor, Rev. O. S. Lewis, and the singing was directed by Mr. W. J. Murdock.

Mr. J. C. Bell, of Trenton, Miss., in renewing his subscription to the Advocate, says: "The paper is worth many times what is costs." We are glad to have that expression from so loyal a Methodist.

A revival meeting was announced to begin last Sunday at Ackerman, Miss., the pastor, Rev. W. L. Storment, being assisted by Rev. L. H. Estes, of Memphis, Tenn., and Rev. C. T. Floyd, of Byhalia, Miss.

An appeal in behalf of the starving millions of Russia has been issued by the American Relief for Russian Women and Children, 1400 Westminster Building, Chicago, Ill. Miss Jane Addams is chairman of the committee.

Announcement has been made that Dr. J. L. Cuninggim, of the chair of Religious Education, Southern Methodist University, has been elected president of Scarritt Bible and Training School, to succeed Dr. E. F. Cook, who is now connected with the Christian Education Movement.

Bishop W. F. McMurry was a guest at the Kiwanis Club luncheon at Alexandria, La., on Wednesday of last week, at which he made an address that we heard most highly commended. He was elected to honorary membership in the Alexandria Kiwanis Club.

Rev. D. H. Crowson, of the North Mississippi Conference, has accepted a position in the Calhoun County Agricultural High School, located at Derma, Miss., and has taken up his work at that place, according to a news item in the secular press.

Hon. W. G. Evans, a prominent citizen of Gulfport, Miss., and for many years an active member of the Methodist church at that place, passed away on September 2. He is survived by his wife and five children, to whom the Advocate extends sincere sympathy in their bereavement.

Last week we inadvertently stated that among the improvements recently made on our church at Ellisville, Miss., was the repainting of the building. We understand that this improvement is being contemplated, but has not yet been undertaken.

The tenth annual session of the Seashore Camp Ground School began on Wednesday, September 7. Addresses at the opening were delivered by Hon. J. R. Abels, Dr. W. T. Bolton, Rev. W. W. Moore, and Dr. H. F. Tolle. Students were present from all parts of the country. Rev. H. W. Van Hook is president of the school.

A Standard City Union Efficiency Institute of the Epworth League will be held in Shreveport and in New Orleans next month, under the direction of Rev. Jas. B. Grambling, the State field worker of the League. The Shreveport meeting will be October 10-14, and the New Orleans meeting will be October 17-21.

A good meeting was recently held at Liberty Chapel, on the McCool charge, North Mississippi Conference, in which the pastor, Rev. D. R. McDougal, was assisted by his presiding elder, Rev. A. T. McIlwain. There were thirty-three additions to the membership of the church, and the whole community was greatly revived.

Rev. F. B. Ormond, formerly our pastor at Richton, Miss., has accepted an appointment as field representative in the Mississippi Conference of the Memorial Home, New Orleans, and has entered upon that work, making Hattiesburg his headquarters. Rev. A. W. O'Bryant, of Rector, Ark., has been appointed pastor at Richton.

Many of our pastors have been in demand for addresses at the opening of the schools for the present session. Among them we have noticed the names of Rev. W. L. Storment, at Ackerman, Miss.; Rev. T. H. Dorsey, at Hamilton, Miss.; Rev. T. M. Brownlee, at Starkville, Miss.; Rev. Guy Ray, at Mashulaville, Miss.

In a letter which reached Nashville on September 1, Dr. O. E. Goddard states that he has been in the greatest revival of his life during his stay in Czecho-Slovakia. The largest theatre in Prague, seating 3,000 people, was rented, and at many of the services the building was crowded. Dr. Goddard sailed from Liverpool for America on September 1.

The editor greatly enjoyed a call from Dr. John B. Howell, of Canton, Miss., on Monday of this week. His visit brought back many happy memories of the days when we were students together at Millsaps College. He and his wife are in the city to be with their young son, who underwent a serious operation at the Presbyterian Hospital last week and who is now making satisfactory progress toward recovery.

An "all-church" social was tendered to Rev. and Mrs. C. A. Battle and Rev. and Mrs. W. W. Holmes at the Church Annex, Lake Charles, La., on Tuesday evening, September 13. We understand that Brother Holmes was called upon to verify his statement that he walked about in snow while on his vacation in Colorado in August. We greatly appreciate an invitation to be present on that occasion, and regret that we could not accept.

Just before going to press, we received the following note from Rev. W. J. Newsom, of Clinton, La.: "Mrs. Louisa M. Lipscomb, mother of Rev. T. D. Lipscomb, of the Louisiana Conference, passed away on September 7. She was a life-long member of the Methodist Episcopal Church, South, and a devoted Christian mother. A memoir will be furnished later." We feel the deepest sympathy for our brother and all the sorrowing loved ones and friends in their bereavement.

From a personal letter from Dr. Fitzgerald S. Parker, written from Karuizawa, Japan, we learn that Dr. Parker will be in the Orient until about Christmas; he will not, therefore, be able to answer to his name at the roll call of the Louisiana Annual Conference in November—the first time he will have failed to do so since he became a member of the body. This will cause keen regret to his brethren, who love and honor him both for his own and his work's sake. We shall have the privilege of publishing some exceedingly interesting travel letters from the skilled pen of Dr. Parker.

According to the Bunkie Record, Sunday, September 4, was a great day in the Methodist church at Bunkie, La. Services were held morning, afternoon, and evening, with "dinner on the ground," and the attendance was unusually large. A feature of the day was the meeting in the afternoon of the young people, the Bunkie Epworth League entertaining the Leagues from Alexandria, Bayhills and Evergreen. A "model program" was carried out by the Alexandria Leaguers, and the whole service was interesting and inspiring. The Record makes special mention of the sermon preached by the pastor, Rev. George Fox, at the 11 o'clock hour.

The following from Rev. A. Inman Townsley, of San Antonio, Tex., received on Monday of this week, gives a vivid side-light upon the recent tragic happening in that city: "San Antonio has just had a cloudburst and flood—about 100 drowned and millions in property lost. All Methodist churches standing except Travis Park Tabernacle, which is completely ruined, at an estimated loss of $20,000. The Red Cross, Boy Scouts, and other relief agencies are working overtime. I toiled all night in the water, rescuing the drowning. I now have a troop of 40 Boy Scouts from my church feeding the hungry and housing the homeless. Pray for us."

More than a year ago, following a political campaign in Texas, two libel suits for $150,000 each were filed against Rev. Bob Shuler, our pastor at Los Angeles, California, then stationed in Texas. The first was tried last January and Brother Shuler won the suit, after making a personal defense and argument. The suit was appealed. On September 1 the second suit was dismissed at the cost of the plaintiff and the first suit withdrawn from the Supreme Court. This makes four libel suits that have been brought against this pastor for a sum total of over a half million dollars as a result of his interest in civic and moral questions, but not a cent of judgment has ever been obtained and the court docket is now clear so far as Brother Shuler is concerned.

A delightful incident in connection with our new church enterprise in Algiers, Rev. C. C. Wier, pastor, was the presentation of a fine bell on Sunday, September 4, by the Ship Carpenters' and Joiners' Protective Association, Mr. A. W. Kulp, one of the officers of the organization, being especially active in the movement.

The New Orleans District Sunday School Meeting at First Church last Sunday afternoon was well attended. The program was interesting and profitable. Plans were formulated for holding a District Standard Training School early next year. Rev. Alonzo Early, Conference Sunday School Field Secretary, was present and added largely to the interest of the meeting.

The following interesting item appeared in the Winston County Journal, published at Louisville, Miss., in its issue of September 5: "Will Dickerson brought to our office this week two copies of the New Orleans Christian Advocate dated July 5, 1856, and July 4, 1857. These papers were found in an old house that was torn down on Mr. Brad Triplett's place in Noxubee County recently. They are in good state of preservation except injured by rats in several places. The Advocate at that time was a seven column folio of wide measure, and typographically almost as good as it is to-day. One local item we notice is the marriage of David Carter to Miss Perry in Kemper County, by R. Y. Rew, May 11, 1856. Another item was the strenuous effort being put forth to raise $80,000 to erect a large Methodist church in the city of Washington, showing that it was a much bigger job then to raise funds from throughout the nation than it is now in the ordinary city to erect a church."

SALEM CAMP MEETING.

Dear Brother Carley: Please announce through the New Orleans Christian Advocate that the seventy-ninth session of the Salem Camp Meeting, Americus charge, Seashore District, Mississippi Conference, will begin Wednesday, October 5, and run through the second Sunday, October 9.

Rev. W. M. Sullivan, presiding elder of the Seashore District, and Rev. J. W. Thompson, popular pastor of Lucedale, will do the preaching.

Everybody cordially invited.

Yours for Him,

V. R. LANDRUM, P. C.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. L. J. Snelgrove, Moscow, Miss., 2; Rev. R. I. Collins, Shannon, Miss., 2; Rev. J. Cude Rousseaux, Spring Hill, La., 7; Rev. W. S. Selman, Black Hawk, Miss., 2; Mrs. J. R. Sparkman, Cooksville, Miss., 3; Mrs. Maude W. Martin, Bentonia, Miss., 2; Rev. F. B. Ormond, Hattiesburg, Miss., 2; B. F. Goza, Magnolia, Miss., 3; Rev. J. W. Booth, Baton Rouge, La., 2; Rev. W. F. Henderson, Jr., Haynesville, La., 2.

If there be no fruit, then is everything a failure. The garden itself is a garden for this. For this it was bought and walled about; for this it is dug and dressed. The gardener works and watches for this. For this the seed was sown, the tree was planted; for this, weeding and pruning and everything else has been done. For this the rains have fallen, and for this the sun has shone. The seasons have succeeded each other for this. For this, all the life of the tree has been at work; roots have grasped the earth; leaves have drunk the dew; the sap has crept up; and blossom and bud have all been for fruit. If there be no fruit, then everything is a failure—everything.—Mark Guy Pearse.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The subject of this sketch, Brother ALBERT FRANKLIN McLENDON, was born March 2, 1835, and died June 9, 1921. He was married to Deborah Ann Davis, September 7, 1865. To this union were born ten children, nine of whom are living to join their mother in mourning their loss. One preceded him to the unknown just a few weeks. Brother McLendon spent the early part of his life near Pascagoula, Miss., where his father took an active part in the Methodist Church. He was converted in a revival during the Civil War and joined the M. E. Church South, and just as he was then giving his life for what he understood to be right he dedicated the remainder of his life to the church of his choice. It could be well said he was first a Christian and next a Methodist. For a long time it was through his efforts that his church, Hopewell, was kept alive. It gave him much joy in his last days to see his children take a leading part in the church work he had cherished so long. H. A. Wood and D. C. Garvin, the Methodist and Baptist pastors of Quitman, held the funeral service and his body was laid to rest in the family cemetery, June 11, 1921, while many relatives and friends were present giving their last tribute of love.

May the memories of this typical southern gentleman and Christian guide our feet in the path of right.

S. B. WATKINS, P. C.

De Soto, Miss.

About 1840 there came to the Spring Hill community in the northern part of Kemper County, Mississippi, Rev J. H. MORSE, from North Carolina, with his wife, who was a Miss Adcock, and two children. They reared a large family, five girls and eight boys. Two of the boys, J. M. Morse and W. W. Morse, have been members of the Mississippi Conference. W. W. Morse died about ten years ago. Spring Hill Methodist church was erected and largely supported by this family. One of the girls, Ellen Josephine, who was born January 9, 1855, joined the Methodist Church when seven years of age, and devoted her young life to the cause of the church. She was married to J. Q. Skipper, December 24, 1877, the rites being solemnized by J. W. McLaurin. Five boys were born to them, of whom two are living —Virgil and Samuel. As a wife and mother she embodied the noblest qualities; no sacrifice was too great for her to make in behalf of her children. She was one of the most practical, common-sense Christians I have known. She went to Heaven June 30, 1921, and on July 1, at Spring Hill Church, her body was laid to rest and sleeps by the side of many of God's noblest people. The pastor was assisted by Rev. T. H. King. She approached death with the same faith that characterized her life; just a few hours before she died she sang alone, "God's Children are Gathering Home." We mourn "not as those who have no hope," for we know that with her all is well. May they be an unbroken family in Heaven.

Her Pastor,
M. L. WHITE.

The subject of this sketch, Mrs. SAPHRONIA TAYLOR EDDINS, was born near Coldwater, Miss., October 20, 1867, and died at her home near Rich, Miss., on August 27, 1921. She was the daughter of D. M. and Lucy Wright Taylor, was married to A. T. Eddins Dec. 16, 1886. Soon after their marriage they moved from Coldwater to the home in which she died. Sister Eddins has been closely identified with the social and religious life of her community all these years and the numerous friends and beautiful floral offerings at her funeral bore testimony to the esteem in which she was held. Three sisters and three brothers survive her and her husband and four of her six children. Louis R. and Thos. Jessie, with Chloie Elizabeth, live in the home with the aged father, and Mrs. Mary Irene Hopps resides in West Helena, Ark. Mrs. Eddins was a devout member of the Methodist Church, having professed faith in Christ and united with the church at the age of fifteen. She was happy in the consciousness of her acceptance with God and felt the love of God abiding in her soul. Hers was a genial disposition and self-sacrificing. She will be missed in the home where her last days were spent almost entirely since her health failed. May the sustaining grace of God be given without stint to the lonely husband who feels most keenly the loss and the children who loved her so dearly.

S. A. BROWN.

Lula, Miss.

When the spirit of Mrs. PINKNEY PALMER REES winged its flight from this world a great sufferer was released, but many hearts were made sad because of the separation. Mrs. Rees was born November 2, 1857, and died June 8, 1921. The funeral service was conducted from the residence by her pastor, Rev. J. W. Ward, after which the remains were conveyed by loving hands to the Booneville cemetery and laid to rest. She was happily married to Hardy W. Rees in the Methodist church at Rienzi, June 28, 1875, Rev. P. R. Hoyle performing the ceremony. Sister Rees joined the Methodist Church at Rienzi in October, 1881. Her life was largely spent in Prentiss and Alcorn Counties, where she made many friends who were devoted to her. It was my privilege to be her pastor four years, where I learned to love her devotedly for her many Christian virtues. She was an invalid seven years, but bore her suffering with a beautiful Christian fortitude. Hers was a type of religion all too scarce. She prayed without ceasing, rejoiced in tribulation, and in everything gave thanks. Her loving devotion to her faithful and loving husband and son, who subordinated business and all else for her comfort, was beautiful. "Her children arise up and call her blessed; her husband also, and he praiseth her." None miss her more to-day than the lonely husband and manly son who live together in the house made desolate by her going away, but they have the consolations of God's grace and are sustained by the precious memory of her splendid life. May the riches of His grace abound unto them and all the bereaved ones, and some sweet day may there be a happy reunion in heaven with mother and all the loved ones.

S. A. BROWN.

Lula, Miss.

RESOLUTIONS.

Today our hearts are bowed in deepest sorrow over the going away of our beloved friend and co-worker, Mrs. C. W. Smith. God's call is heaven's gain and our loss; and to his divine will we must be submissive and also grateful for one who labored among us so earnestly and faithfully. Truly, "She hath done what she could," for she was always ready and happy to assist us in anything we undertook for the advancement of the kingdom of our Lord and his Christ.

We are thankful that in the providence of an always good, kind Heavenly Father, Sister Smith lived among us, and in her characteristic way gave expression of a strong and simple faith in a risen and glorified Christ. Let us as individual members of this excellent body emulate her character. May it be a beacon light to us when the storms of life seem to gather and clouds darken our pathway.

Therefore be it resolved: That we spread these resolutions on the books of our society; that we send a copy to her beloved husband and family, and a copy to the New Orleans Christian Advocate.

Respectfully,
MRS. ADIE GILLILAND,
MRS. R. A. JONES,
Mrs. J. J. McLeod.
Committee on Resolutions.

Coldwater, Miss., August 30.

EPWORTH LEAGUE INSTITUTES, SEPTEMBER 20-30.

Plans for the holding of a chain of Epworth League Institutes, September 20 to 30, throughout the territory of the North Mississippi Conference, have been completed. Each of the seven districts has a Secretary, appointed by the President of the Epworth League Conference. Miss Ina Brown, of Nashville, with representatives of the Leaguers from the territory, will be present for a one-day institute, 9:30 a.m. to 3:30 p.m., on the day and at the places named in the following schedule: Starkville, Columbus District, Tuesday, Sept. 20; Pontotoc, Aberdeen District, Thursday, Sept. 22; Oxford, Grenada District, Friday, Sept. 23; Greenwood, Greenwood District, Monday, Sept. 26; Clarksdale, Greenville District, Tuesday, Sept. 27; Sardis, Sardis District, Wednesday, Sept. 28; Corinth, Corinth District, Friday, Sept. 30.

Every Epworth League in North Mississippi is requested to send representatives to the meeting nearest, or most convenient to it. Every pastor is a member of his district institute, unless he is nearer or more convenient to some other; also every Young Peoples' Society, and a representative from among the young people of each charge and church is expected to be present. It is hoped that large numbers of our young people and young peoples' leaders will gather for this one-day meeting in each of the seven districts named.

S. H. CAFFEY, President.

A NOTE FROM REV. A. W. O'BRYANT.

Dear Dr. Carley: I am writing you a few lines to let the people know that our work in Arkansas has come to a close and that within a few days we will again be back in Mississippi. We go to Richton to take the place of Brother Ormond, who goes to New Orleans to take charge of the Memorial Home.

We have had a very pleasant pastorate at First Church, Rector, and have enjoyed the hospitality of the good people, who have ministered to our wants in grand style. It is with a degree of regret that we leave, but health conditions make it necessary for us to go. While it is with a degree of sadness that we leave, it is with joy that we are able to return to the Mississippi Conference, and the Hattiesburg District, for it was at Taylorsville in that district that we filled our first pastorate.

Please send my paper to Richton, Miss., instead of Rector, Ark., and come up to see us. I am,

Yours in the work,
A. W. O'BRYANT.

Richton, Miss.

McCOOL CIRCUIT.

Dear Brother Carley: Our third quarterly conference convened on August 27. Our much-loved and efficient presiding elder, the Rev. A. T. McIlwain, was at his best. We had good reports, the best made during the year, both spiritually and financially. Our people are looking up, and lifting up.

From our quarterly conference, we continued revival services for Chapple Hill, our presiding elder doing the preaching; and we must say, as he brought message after message, wonderful they were. God poured out His Spirit upon the people, and a revival of the old-time style and the old-time religion was the happy result. The church was greatly revived and many souls saved. There were 35 additions to our church, 33 on profession of faith, and the entire church community felt the spiritual atmosphere.

As our busy presiding elder bade us good-by for other fields of labor, we could but drop on our knees and thank God for the benediction his coming to Chapple Hill brought. We are hoping and praying that we can say, "Everything in full, Bishop." Pray for us. D. R. McDOUGAL, P. C.

DEATH OF MRS. J. E. THOMAS.

On Thursday evening, August 18, this good woman passed to her heavenly reward. She was spending the summer at Monteagle and was feeling better than usual. She had not been real stout since the death of her husband at Aberdeen two years ago. She and her stepdaughter, Miss Bessie Thomas, were spending the summer together at Monteagle. She had been to the auditorium for the evening's program and retired to her room at the usual hour. She fell asleep and awoke in the better land.

Her body was brought back to Greenville for interment. Mrs. Thomas was best known throughout North Mississippi as the wife of Rev. J. E. Thomas. She was a most useful woman, and her good name and the deeds which she did cannot be forgotten. She is survived by two sons, one of whom resides in California, and the other, Dr. D. C. Montgomery, is a member of the Board of Stewards in our church in Greenville.

E. S. LEWIS.

Greenville, Miss.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Fourth Round.

Many and Robeline, at Many, Sept. 18, a.m.
Zwolle and Neame, at Zwolle, Sept. 18, p.m.
Leesville, Sept. 19.
Eunice ct., at Eunice, Sept. 25.
Sulphur and Vinton, at Vinton, Oct. 2.
Lafayette, Oct. 3.
Crowley, Oct. 5.
Noble ct., at Belmont, Oct. 9, a.m.
Carson ct., at Luddington, Oct. 9, p.m.
Rayne, Oct. 12.
Opelousas, Oct. 16, a.m.
Branch ct., at Church Point, Oct. 16, p.m.
Abbeville and Kaplan, at Abbeville, Oct. 19.
Indian Bayou, at Hebron, Oct. 23.
Morgan City, Oct. 26.
Patterson and Jeanerette, at Pat., Oct. 30, a.m.
Franklin, Oct. 30, p.m.
Lake Charles, Oct. 31.
Lake Arthur, Nov. 1.
Gueydan ct., at Gueydan, Nov. 3.
Merryville, Nov. 6.

C. A. BATTLE, P. E.

Alexandria Dist.—Fourth Round.

Bunkie, Sept. 18, a.m.
Lecompte, at Lecompte, Sept. 18, p.m
Winnfield ct., at Atlanta, Sept. 25, a.m.
Winnfield, Sept. 25, p.m.
Rochelle and Selma, at Selma (conference), Sept. 28.
Marksville, at Marksville, Oct. 2.
Provencal ct., at Provencal, Oct. 8.
Pleasant Hill, at P. H., Oct. 9.
Natchitoches, Oct. 12, p.m.
Campti ct., at Campti, Oct. 16, a.m.
Colfax and Montgomery, at Montgomery, Oct. 16, p.m.
Pineville, Oct. 19, p.m.
Elizabeth, at Elizabeth, Oct. 23, a.m.
Oakdale, Oct. 23, p.m.
Boyce, at Boyce, Oct. 26, p.m.
Alexandria, Oct. 30, a.m.
Glenmora, Oct. 30, p.m.
Columbia ct., at Columbia, Nov. 2, p.m.
Oberlin ct., at Oberlin, Nov. 6.

Preachers in charge will please see that the Trustees have their report ready on church property.

W. L. DOSS, Jr., P. E.

Shreveport Dist.—Fourth Round.

Wesley circuit, at Wesley, Sun., Sept. 18, a.m.
Bayou La Chute, at Taylortown, Sun., Sept. 18, p.m.
Texas Avenue, Tues., Sept. 20, p.m.
Ida Circuit, at Hosston, Wed., Sept. 21.
Belcher circuit, at Gilliam, Thurs., Sept. 22.
Longstreet, Fri., Sept. 23.
Grand Cane, Sun., Sept. 25, a.m.
Cedar Grove (preaching), Sun., Sept. 25, p.m.
Springhill, Tues., Sept. 27, p.m.
Cotton Valley, Wed., Sept. 28.
Gibsland, Sun., Oct. 2, a.m.
Homer, Oct. 2, p.m.
First Church, Fri., Oct. 4, p.m. (Conference.)
Coushatta, Wed., Oct. 5, p.m.
First Church, Sun., Oct. 9, a.m. (preaching.)
Doyline, Sun., Oct. 9, p.m.
Mansfield, Mon., Oct. 10, p.m.
Logansport, Wed., Oct. 12, p.m.
Sibley circuit, at Minden, Thurs., Oct. 13, 2 p.m. (Conference. At Evergreen, Sun., Oct. 23, a.m. (preaching.)
Minden, Thurs., Oct. 13, p.m.
Pelican, Sun., Oct. 16, a.m.
Haynesville, Tues., Oct. 18.
Athens, Wed., Oct. 19.
Ringgold, Fri., Oct. 21.
Arcadia, Sun., Oct. 23, p.m.
Noel Memorial, Mon., Oct. 24, p.m.
Bossier City, Tues., Oct. 25, p.m.
Plain Dealing, Wed., Oct. 26.
Castor, Fri., Oct. 28.
Bienville, Sun., Oct. 30.
Cedar Grove, Thurs., Nov. 3, p.m.
Texas Avenue, Sun., Nov. 6, a.m.

R. H. WYNN, P. E.

Baton Rouge Dist.—Fourth Round.

Baker, at Blackwater, Sept. 17, 18, a.m.
Zachary, at Zachary, Sept. 18, a.m.
Gonzales, at New River, Sept. 25, a.m.
Baton Rouge, Keener Memorial, Sept. 25, 26, p.m.
Greensburg, at Days, Oct. 2, a.m.
Kentwood, at Tangipatoa, Oct. 2, p.m.
Pine Grove, at Pipkins, Oct. 9, a.m. and p.m.
Amite, Oct. 15, p.m. and 16, a.m.
Natalbany, at Wesley, Oct. 16, 3 p.m.
Springfield, at James Chapel, Oct. 19, a.m.
Denham Springs, at Denham Springs, Oct. 19, p.m.
Franklinton circuit, at Fisher, Oct. 23, a.m.
Franklinton station, Oct. 23, p.m.
Olive Branch, at ———, Oct. 30, a.m. and p.m.
St. Francisville, at ———, Nov. 6, a.m.

J. W. LEE, P. E.

Monroe-Ruston Dist.—Fourth Round.

Elmore, at Vienna, Sept. 18.
Midway and Epps, at Epps, Sept. 19.
Bernice, at Bernice, Sept. 22.
Mer Rouge, at Mer Rouge, Sept. 23.
Eros, at Choudrant, Sept. 25.
West Monroe, at West Monroe, Sept. 25.
Gilbert, at Gilbert, Sept. 27.
Rayville, at Rayville, Sept. 29.
Oak Grove, at Oak Grove, Oct. 2.
Calhoun, at Calhoun, Oct. 4.
Bonita, at Bonita, Oct. 6.
Simmsboro, at Hilly, Oct. 8.
Tallulah, Oct. 9.
Bastrop, at Bastrop, Oct. 10.
Farmersville, at Farmersville, Oct. 12.
Chatham, at Frantum Chapel, Oct. 14.
Lake Providence, Oct 16.
Winnsboro, Oct. 18.
Waterproof, at St. Joe, Oct. 23.
Mangham, at Mangham, Oct. 26.
Sicily Island, at Sicily Island, Oct. 30.
Ruston, November 3.
Monroe, Nov. 4.

I trust that Question 15, the report of the Trustees, will be ready at each charge. Let's have a full report and everything in full.

K. W. DODSON, P. E.

Sunday School

LESSON FOR SEPTEMBER 18.

Lesson Topic: Self-Denial For The Sake of Others.

Scripture Lesson: I Corinthians 10:23-33; 3:16-17.

Golden Text: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." I Cor. 10:31.

Home Readings: Monday, The Law of Liberty, I Cor. 10:23-33; Tuesday, Abstinence for the Sake of Others, I Cor. 8:1-13; Wednesday, An Ancient Evil, Isaiah 28:1-8; Thursday, The Foe Described, Psalm 10: 1-12; Friday, Victory Assured, Psalm 46:1-11; Saturday, For the Gospel's Sake, I Cor. 9: 19-27; Sunday, God's Goodness, Psalm 65:1-13.

Teaching Points.

1. Paul draws a distinction between what is lawful and what is expedient. It is best not to do some things for doing which we could not properly be condemned.

2. The principle that ought to govern our actions is the principle of brotherly love—doing nothing that would cause a brother to offend.

3. It is a helpful suggestion to remember that a matter of principle should not be allowed to degenerate into a mere question of casuistry.

MISSISSIPPI CONFERENCE SUNDAL SCHOOL NOTES.

The last Sunday in August was spent on the Fannin charge, at Drake's Chapel. We had a good meeting. Organized a Cradle Roll and raised money to get the material. I trust that this will be a blessing and inspiration to the community.

During September 1-5, I had the pleasure of being with Rev. R. G. Williams on the Escatawpa charge. We were at Orange Grove Thursday. This loyal band are doing real good work. They agreed to organize a Cradle Roll and to get the proper literature for the Primary, take an offering for the Sunday School Day, and to support the Orphans' Home.

Friday night we were at Escatawpa. They agreed to put on a survey of the community in a campaign for new members, to organize a Teacher Training class, to have a teacher spend a few days with them later. They agreed to adopt the program of work both for the Sunday school and for the Bible class, which filled out its application blank for a charter.

Saturday morning we were at Cass-well's Springs. We had a good congregation and we organized a Cradle Roll and got the promise that they would order the proper literature for the Beginners. They promised that they would support the Orphans' Home with a collection, and try and help enforce the Sabbath laws.

Saturday night and Sunday were spent at Big Point. They agreed to get the graded literature for the Beginners at least, to help the children to tithe and to support the church as they ought, to put on a Sabbath Observance Campaign, to meet with the officers and teachers and plan the work of the school, to support the Orphans' Home, and work on the enrollment campaign. Brother Williams is in high favor with his people and the work is looking up.

Please observe Sunday School Day and send the offering in. The Board will appreciate it more than words.

Do you take the Church School? It is the only Protestant magazine dealing with religious education.

Do you get the Methodist Superintendent and His Helpers? 25c a year. It is worth much more.

The following is the standing of districts on percentage of schools that have observed Sunday School Day this year and last:

District—	1920 Per cent	1921 Per cent
Meridian	38	32
Vicksburg	54	30
Brookhaven	48	25
Jackson	53	23
Seashore	54	23
Newton	50½	17½
Hattiesburg	48	17

Pray for the work and the workers.

Yours in Him,

JOHN C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

By Rev. R. H. B. Gladney, Sardis, Miss.

The preachers have witnessed the saving grace of Jesus Christ to a great degree this summer. Hundreds have been added to the church. The meetings are over, but the work of evangelizing has scarcely begun. We should add thousands to our Sunday schools during this month and intensify our soul-saving work, adding hundreds to our short list of soul-winners.

No superintendent should be at ease until he has as many in his Sunday school as there are members of the church. Observe Rally Day, Promotion Day, put on a campaign for new members the last week of the month. Get them in, and by all means give them something when you do get them.

No need to sit still and complain about "higher criticism," "modernism," and the like, in our colleges and other high places. Meet all this stuff with a Spirit-filled life, meet it with more Bible study, prayer, and hard work. This is no new thing they are palming off as scholarship. God is able to confound the mighty, he is able to deliver us. Revolutions do not begin at the top of an organization. God uses the humble, the lowly, often the unlearned to put to naught the proud. Begin where you are, you are not alone; others are busy at the same task. God will help us save the people.

Begin to apply saving grace to the child, the little child, before he is able to resist holy impressions. By all means use the graded lessons for beginners. The stories in these lessons bring the heavenly Father very near the child, they make him realize his tender love and care. For the sake of the child do not attempt to use the Olivet Picture card. That device was made when we knew little or nothing about making religious impressions upon the heart of the child. How long shall the children cry for bread and we give them a stone?

There are eighteen in the class for training at Vardaman. Four of the churches on the circuit are represented in the class. The text being used is Life in the Making. It is too early to predict the number that will take the examination. They all say they are learning some things they never knew before. We are planting seed that must produce fruit some day.

BLUFF CREEK CAMP MEETING.

The Bluff Creek Camp Meeting was held at the Camp Ground, 35 miles northeast of Baton Rouge, from August 11 to 21. This is one of the largest and about the only camp ground that is maintained in the State of Louisiana which is governed by the M. E. Church, South. These grounds are supervised by an Association composed of Clinton charge, Greensburg charge, Olive Branch charge and Pine Bluff charge. E. O. Townsend, of Oaknolia, has been the president for a number of years, but at his own request was retired and D. H. Harvell, of Harvell's Mills, was elected to succeed him. H. C. Lipscomb is the secretary-treasurer and has filled this office very efficiently for a number of years, and was re-elected. It is altogether probable that 2000 people visited the camp grounds during its recent session, as over 1200 tickets were sold, all under 12 being admitted free.

The presiding elder of the Baton Rouge District, Rev. J. W. Lee, was asked to have full charge of the services during the camp meeting. Brother Lee was present and preached a number of times during the meeting. His assistance was appreciated very much by the Camp Meeting Association. Rev. W. R. Harvell, of Rayville, was the regular preacher for the 11 o'clock and 8 o'clock services. Brother Harvell did some very fine evangelistic preaching during the whole camp meeting and the results will show this to be true. He was converted at this camp ground when a young man 30 years ago, and he frequently referred to his own life previous to his conversion and always with good effect. As Conference Sunday School Field Secretary, Rev. Alonzo Early had charge of the morning services at 9 o'clock, at which time he presented Bible subjects and some work on Sunday school methods. J. B. Grambling, Epworth League Field Worker, visited the camp ground and presented the work of the Epworth League. Miss Monita Goldsby, District Secretary for the Baton Rouge District for Epworth Leagues, remained on the camp grounds during its sessions and from time to time held helpful meetings with the young people. Dr. A. W. Turner, of the Anti-Saloon League, was present a couple of days and participated in its services, giving a lecture on prohibition enforcement at one time and preaching at another time. Rev. J. E. Selfe, of Epworth Church, New Orleans, had charge of the singing and delighted his audiences with his solos and in leading the choruses.

This camp ground is the property of the church and furnishes a splendid place for district meetings and should be utilized. REORTER.

FROM HUNTER'S CHAPEL.

A great revival at Hunter's Chapel has just closed, where all denominations came together and worked for the salvation of souls. Rev. W. O. Hunt, our pastor, was assisted by Rev. N. A. Spencer, of Strayhorn, Miss., who was earnest, forceful, and deeply spiritual. His attitude toward sin and his uncompromising life make him one of our strongest preachers. By the faithful work of our Christian people and the help of God there were seventeen additions to the church. The church has been strengthened to a degree which cannot be measured. Pray for the Lord to bless us.

A MEMBER.

A GREAT BOOK.

During the discussion now going on in this paper regarding Higher Criticism and the book by Dr. Rice, it would be well if all could pause and read that remarkable little book just issued by the Sunday School Times, "Kanamori's Life Story," with introduction by Dr. J. Ross Stevenson, of Princeton University. This extraordinary man pays his respects to Higher Criticism in no uncertain terms. He has just made a tour of many of the colleges and universities of this country lecturing. CARROLL VARNER.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

MISSISSIPPI CONFERENCE.

Newton District Conference, Newton, Miss., Aug. 30-Sept. 1.

This conference was called to order Tuesday night at eight o'clock by the District Secretary, Mrs. W. L. Hunter. After a beautiful song service by the local choir and devotions led by Presiding Elder J. A. Moore, Mrs. B. F. Lewis brought a message to the conference body of the Council meeting in Richmond, Va. This was followed by a Musical Pageant, staged and directed by Mrs. W. L. Hunter. This pageant was one of the features of the conference. It showed the great needs of the world in tableaux and song and showed what our Council is doing to meet these needs. It closed with crowds of volunteers answering to the trumpet call of missions.

This was an unusual district conference in the number of conference officers present: Mrs. B. F. Lewis, President; Mrs. H. L. McCleskey, Corresponding Secretary; Mrs. J. M. Smith, Superintendent of Young People; Mrs. C. R. McQueen, Superintendent of Supplies; Miss Ella Wayne Ormond, District Secretary of Meridian District.

Every department of the work was ably presented by the speakers on the program, and Mrs. McCleskey was of invaluable help to the conference with her keen interest in the work and willingness to serve in every way.

The Young People's and Childrens' Work had an important place on the program. Mrs. J. M. Smith presented the Y. P. work to the conference in a forceful manner, and urged the women present to go home and organize the Young People of their church, assuring them of her willingness to help them in every possible way. On Thursday of the conference at the dinner hour, around one table were seated twenty-five Junior delegates to the conference. This was record-breaking for the district.

A striking feature of the conference was a debate: Resolved, That the Y. P. and Junior Work is more Important than the Adult Work.

Affirmative: Mrs. L. Q. C. Williams, Mrs. W. G. Allen. Negative: Mrs. O. S. Hopkins, Mrs. J. S. Purcell.

Striking points in the work were brought out in these well-planned discussions on this subject.

The last afternoon session was devoted to the work of the Juniors. A discussion led by the Union Juniors—What We are Doing in Our Society—and a program by the Newton Juniors deserve special mention.

This was one of the best attended district conferences ever held in the district and thanks were offered to our efficient district secretary, Mrs. W. L. Hunter, for the splendid program and her untiring efforts to build the work in this district and to bring it to the Standard of Efficiency.

The conference adjourned at four o'clock Thursday evening, to meet at Hickory, Miss., for 1922.

Young People's Summer Conference.

The Summer Conference held at Vicksburg, July 26-29, was well attended by the Young People. It is hoped that this is just the beginning of a great and powerful force for the upbuilding of the Young People's Work in our Conference. Mrs. J. W. Perry, Council Superintendent of Young People, was present throughout the entire conference and brought wonderful and inspiring messages to this body of Young People. Mrs. B. F. Lewis, our own Conference President, was with us and stressed the fact that we must develop the young life of our Conference if we would be ready to meet the issues of the future that are facing our church.

Every phase of the Young People's work was carefully presented on the program through the diligent efforts of our Conference Superintendent, Mrs. J. M. Smith. It was gratifying to have so many Superintendents of Young People present at the conference. It was decided in business session, with Mrs. J. W. Perry presiding, that the Mississippi Conference memorialize the Alabama and Louisiana Conferences to join in a Young People's Summer Conference to be held on the coast for 1922. The consecration service held at the close of the conference was striking. These young people came forward in great numbers and re-consecrated themselves in the service of the Master and pledged themselves to go home and do definite work in the building of the Kingdom.

MARY LEE PARKER,
Secretary of Conference.

LOUISIANA CONFERENCE.

How Natchitoches Auxiliary Combines Business with Pleasure.

Mrs. J. D. Idom, with Mesdames H. T. Young and B. Ford as co-hostesses, delightfully entertained the Woman's Missionary Society of the Methodist Church, at her home on Thursday, August 25. In spite of the intense heat there were 25 members present.

The first part of the afternoon was devoted to a very helpful program from the Missionary Voice.

Roll call was answered by various Scriptural quotations.

The Bible Lesson and Prayer on "Our Beloved Community" was led by Mrs. V. G. Hyams. The Scripture thought from Acts II, 43-47, was followed by a talk upon "A Christian's 'Co-operation With and Separation From His Community." The many ways in which a Christian should very actively co-operate in the welfare and progress of his community were enumerated and insisted upon as a vital Christian duty—while a careful discrimination was made between such helpful co-operation and a wholesale indulgence in a community's worldly pleasures and Sabbath desecrations, which indulgence would forever forbid the blessed spiritual relationship—"With Christ in Separation."

The President, Mrs. W. T. Cunningham, then introduced Mrs. H. W. Irwin, wife of Dr. Irwin, of the Health Unit, as the honored guest and speaker of the afternoon. Mrs. Irwin made an urgent appeal to the Society for their co-operation in the specific task of bettering the health conditions of the community. She offered practical suggestions that every housewife might carry out and thereby help in this great work. She gave some splendid plans for organized co-operation, involving the whole community, which she hopes may be brought to materialization as soon as cooler days come and the work can acquire fresh impetus. The message was very earnest and inspired a desire for community helpfulness.

Mrs. J. E. Guardia then gave the Chinese story, "A Narrow Escape," which graphically pictured the wonderful rescue work done by the medical missions in China—rescue from the torturing superstitious practices indulged in by heathen Chinese doctors. In the story of this Chinese woman's "Narrow Escape" from physical death was interwoven the story of her rescue from spiritual death, giving thus the twin aim of these medical missions, the rescue of the suffering body and the lost soul.

This story was followed by a most interesting talk by Mrs. Irwin, who spent six years in China, where her husband was sent as a missionary. She gave very earnestly her personal verification of China's pressing need for both intellectual and spiritual help. She emphasized that NOW is Christianity's supreme opportunity in China.

With this concluding number of the program began the social part of the afternoon, the enjoyment of which was greatly enhanced by indulgence in refreshing punch, brick cream, and many varieties of delicious home-made cake.

MRS. V. G. HYAMS,
Assistant State Publicity Supt.

TWO KINDS OF FOOLS.

As a man may be rich and not know it, so also a man may be a fool and not realize it. There are two kinds of fools. There is the intellectual fool, often known as the lunatic or imbecile, or the man who is half-witted. We look at him in pity and say: "He is not all there." This is an intellectual fool. But there are moral fools, men who are intellectually bright, sometimes even brilliant, and who nevertheless are fools. They are fools because they do foolish things. They throw away their most valuable possessions. Was not Robert Burns a fool? His intellect was fine. His intelligence was large. His brain structure was remarkable. His genius was great, and yet he was a fool. When he became famous as a poet he spent his evenings at banquets and guzzled wine. "What," asks Carlyle, "had he to do at such banquets, blending the thick smoke of intoxication with the fire that had been lent him from heaven?" A man who is dowered with the finest gifts and who burns himself up in alcohol and lust is most assuredly a fool.—Charles E. Jefferson, D.D.

TWO GOOD MEETINGS ON THE OAK RIDGE CHARGE.

Dear Dr. Carley: We have recently held our last two meetings. We began in April and have continued until September, taking time between meetings to carry on the regular work of the church. I have had a great many invitations to help in meetings this year—nearly all from men who have not heard me preach—but have not accepted many on account of my own work.

Rev. J. O. Ware was with me a week at Porter's Chapel in August in a very satisfactory meeting. The people were cordial and appreciative and it was a pleasure to spend a week with them. Brother Ware preached earnest, thoughtful, and spiritual sermons, and the spiritual life of the church was strengthened by them. With one exception, Brother Ware is the most genial and brotherly helper I have ever had. Our third quarterly meeting was held on the last day and we were much benefited by the presence and preaching of Brother Jones.

Our meeting at Bradley Chapel has just closed. Brother J. M. Lewis did the preaching with his accustomed earnestness and zeal. He was pastor of this church for four years and the folks would rather have him preach to them than any one else. The congregations have been larger than at any other point on the circuit and the whole life of this church was built up.

J. B. CAIN, Pastor.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Grenada Dist.—Fourth Round.

Abbeville circuit, at Abbeville, Sept. 18, p.m., Sept. 19, a.m.
Kilmichael circuit, at Salem, Sept. 24, 25.
Winona station, Sept. 25, 26.
Lexington, Sept. 30, Oct. 2, a.m.
Ebenezer circuit, at Coxburg, Oct. 1.
Pickens circuit, at Pickens, Oct. 2, 3.
Tie Plant circuit, at Bethel, Oct. 8.
Coffeeville circuit, at Gray Rock, Oct. 9, 10.
Grenada, Oct. 12.
Waterford circuit, at Chulahoma, Oct. 14.
Lamar circuit, at Early Grove, Oct. 15.
Ashland circuit, at Liberty, Oct. 16, 17.
Poplar Creek circuit, at Friendship, Oct. 22.
Sallis circuit, at ———, Oct. 23, a.m., Oct. 24, a.m.
Durant, Oct. 23, p.m., Oct. 24, p.m.
Winona circuit, at Columbiana, Oct. 29, 30.
Valden circuit, at Valden, Oct. 30, 31.
Duck Hill circuit, at Mars Hill, Nov. 5, 6.
Holcomb circuit, at Holcomb, Nov. 6, 7. R. A. TUCKER, P. E.

Greenwood Dist.—Fourth Round.

Greenwood, Sept. 18, p.m.
Swift Town, at Morgan City, Sept. 25, a.m.
Belzoni, Sept. 25, p.m.
Black Hawk, at Emory, Oct. 1.
Colla, at Eanon, Oct. 2.
Dublin, at Mattison, Oct. 9, a.m.
Tutwiler, Oct. 9, p.m.
Drew, Oct. 10, p.m.
Ruleville, at Doddsville, Oct. 15.
Indianola, Oct. 16, a.m.
Moorehead, Oct. 16, p.m.
Sidon and Cruger, at Cruger, Oct. 19. p.m.
Tchula, Oct. 20, p.m.
Carrollton, at Valley Hill, Oct. 22.
Inverness, at Isola, Oct. 23, a.m.
Sunflower, at Sunflower, Oct. 23, p.m.
Lambert, at Lambert, Oct. 29, 30.
Schlater, Nov. 6, a.m.
Webb, at Webb, Nov. 6, p.m.
Phillipp, at Phillipp, Nov. 13, a.m.
Minter City, Nov. 13, p.m.
S. L. POPE, P. E.

Sardis Dist.—Fourth Round.

Como, preaching, p.m. Sept. 11; Q. C., Oct. 11.
Crowder, preaching, Sept. 18; Q. C. Oct. 26.
Charleston, a.m. Sept. 25.
Oakland, p.m. Sept. 25.
Byhalia, a.m. Oct. 2.
Olive Branch, p.m. Oct. 2.
Pleasant Hill, Oct. 8.
Coldwater, a.m. Oct. 9.
Hernando, p.m. Oct. 9.
Senatobia, p.m. Oct. 12.
Shuford, Oct. 15 and 16.
Arkabutla, Oct. 19.
Longtown, at Mastodon, Oct. 22.
Cockrum, at Hebron, Oct. 23.
Sardis Circuit, at Davis Chapel, Oct. 28.
Courtland, at Pope, Oct. 29.
Tyro, at Free Springs, Oct. 30.
Mt. Pleasant, at New Salem, Nov. 5.
Horn Lake, a.m. Nov. 6.
Crenshaw, at Sledge, p.m. Nov. 6.
Batesville, Nov. 13.

Pastors are respectfully urged to look over the quarterly conference proceedings in the Book of Discipline and see that all the reports called for are in hand. R. A. MEEK, P. E.

Aberdeen Dist.—Fourth Round.

Pontotoc, Sept. 18, 19.
Houston, Sept. 19.
Shannon and Nettleton, at Nettleton, Sept. 25, 26.
Verona, at Verona, Sept. 27.
Okolona, Oct. 2, 3.
Vardaman, at Derma, Oct. 3.
Calhoun City, at Pittsboro, Oct. 4.
Houlka, at Wesley, Oct. 6.
Prairie and Strong, at Prairie, Oct. 7.
Aberdeen, Oct. 9, 10.
Nettleton, at Carolina, Oct. 13.
Algoma, at Troy, Oct. 15, 16.
Bellefontaine, at Lebanon, Oct. 20.
Eupora and Maben, at Maben, Oct. 21.
Mathiston, at Mathiston, Oct. 22, 23.
Smithville, at Greenbrier, Oct. 25.
Tremont, at Tremont, Oct. 26.
Fulton, Oct. 27.
Woodland, at Mantee, Oct. 29, 30.
Randolph, Nov. 1.
Toccopola, Nov. 2.
Salem and Oakdale, Nov. 3.
Greenwood Springs, at Quincy, Nov. 5, 6.
Buena Vista, at Pleasant Grove, Nov. 8.
T. H. DORSEY, P. E.

Columbus Dist.—Fourth Round.

Macon ct., at Salem, Sept. 17, 18.
Macon station, Sept. 18, p.m.
Mashulaville, at New Hope, Sept. 24, 25.
Starkville, Sept. 28, p.m.
Shuqulak, at Shuqulak, Oct. 1, 2.
Brooksville, Oct. 5, p.m.
Louisville, Oct. 7, p.m.
High Point, at Center Ridge, Oct. 8, 9.
Noxapater, at Noxapater, Oct. 9, 10.
Ackerman, at Salem, Oct. 14.
Chester, at Chester, Oct. 15, 16.
High Point, preaching at High Point, Oct. 16, p.m.
Mayhew and Sessums, at Lebanon, Oct. 18.
Caledonia, at Mt. Pleasant, Oct. 20.
Cedar Bluff, at Cedar Bluff, Oct. 22, 23.
West Point, Oct. 26, p.m.
Artesia, Oct. 27.
Sturgis, at Bethel, Oct. 28.
Kosciusko ct., at Marvin's Chapel, Oct. 29.
Kosciusko station, at East Union, Oct. 30.
Longview, at Smryna, Nov. 4.
McCool, at Liberty Chapel, Nov. 5, 6.
Crawford and Shaffers, at Shaffers, Nov. 8.
Columbus, Central Church, Nov. 9.
A. T. McILWAIN, P. E.

Corinth Dist.—Fourth Round.

Iuka station, Sept. 18, 19.
Guntown and Baldwyn, at Guntown, Sept. 25, 26.
Wheeler ct., at Mt. Hebron, Oct. 1, 2.
Iuka ct., at Snow Down, Wed., Oct. 5.
New Albany ct., at Union Hill, Oct. 7.
Dumas ct., at New Hope, Oct. 8, 9; dedicate new church, Oct. 9, at 11 a.m.
Blue Mountain ct., at Brownfield, Oct. 9, night; Qr. Conf., Oct. 10, at 10 a.m.
Corinth ct., at Gaines Chapel, Wed., Oct. 12.
Chalybeate ct., at Falkner, Oct. 15, 16.
Ripley station, Oct. 16, night; Qr. Conf., Oct. 17, a.m.
Myrtle ct., at Union Hill, Thursday, Oct. 20.
Hickory Flat ct., at Ebenezer, Friday, Oct. 21.
Potts Camp ct., at Winborn, Oct. 22, 23.
Tishomingo ct., at West Side, Wed., Oct. 26.
Golden ct., at Belmont, Thurs., Oct. 27.
Burnsville ct., at Hebron, Oct. 29, 30.
Rienzi ct., at Bethel, Tuesday, Nov. 1.
Kossuth ct., at Kossuth, Wed., Nov. 2.
Booneville ct., at Blythe Chapel, Thursday, Nov. 3.
Silver Springs ct., at El Bethel, Nov. 5, 6.
Mooreville ct., at Mooreville, Tuesday, Nov. 8.
Mantachie ct., at Mantachie, Wednesday, Nov. 9.
Marietta ct., at Siloam, Nov. 10.

Let pastors give special attention to Questions 13 and 15. And see that written reports are made by Woman's Missionary Society and by Trustees of Church Property.

Let Stewards be faithful, and see that finances are in full.

J. B. Randolph, P. E.

Greenville Dist.—Fourth Round.

Bobo, Sept. 18, preaching and conference.
Duncan, Sept. 18, p.m., preaching and conference.
Boyle, Sept. 25, a.m. and p.m., preaching.
Evansville, Oct. 2, a.m.
Shelby, Oct 2, p.m.
Lyon, Oct. 9, a.m.
Friar Point, Oct. 9, p.m.
Clarksdale, Oct. 10, p.m.
Dundee, Oct. 11, a m.
Cleveland, Oct. 12, p.m.
Boyle, Oct. 13, p.m.
Leland, Oct. 16, a.m.
Arcola, Oct. 16, p.m.
Gunnison, Oct. 18, p.m.
Beulah, Oct. 23, a.m.
Glen Allen, Oct. 23, p.m.
Rosedale, Oct. 30, a.m.
Greenville, Oct. 30, p.m.
Lake C., Nov. 6, a.m.
Tunica, Nov. 6, p.m.
Jonestown, Nov. 7,
Alligator, Nov. 8.
Shaw, Nov. 13, a.m.

Indications are that the District will meet all claims, and send the pastors to Conference with creditable reports. However, it is probable that the charge that waits to the last minute to do the work will bring up the "tail end of the District."

JAMES H. FELTS, P. E.

GOOD MEETINGS HELD BY REV. W. T. GRIFFIN.

Dear Brother Carley: Just home from Blue Hill church, Barlow work. Brother Weems is pastor; meeting held at a new consolidated school house, centrally located, where the membership of Blue Hill and Lebannon churches will likely concentrate for a strong church.

The Lord blessed us graciously. Numbers gave their lives to Christ, and seven fine young people joined the church. The people are devoted to their pastor; all love to hear his strong sermons.

At Wesson we assisted in a fourteen days' meeting. Eleven united with the church and many gave their lives to God. Congregations were exceptionally good, day and night, and the people rejoiced as they reached "higher ground." Brother Ferguson has a stronghold on all, and the young people follow him as a true shepherd. He is such a good mixer, also loves and knows a good horse. This charge is moving upward on many lines. Such fine laymen! They work.

At Sarepta, Hermanville charge, an "old-time" revival came to the church. The altars were crowded. Some found the Lord, and seven united with the church. A more painstaking pastor than Higginbotham will not be found. They have a new church recently painted. All seem happy.

Brother Oliver, at Summit, is too busy to be seen often. He has a big work and is working it. Brother Ellis, the elder, reminds all by mail they are expected to be at quarterly conference; they are there, and go away saying, "It was good to be there."

W. T. GRIFFIN.

Summit, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

Bonhommie, at Bonhommie, Sept. 25, 11 a.m.
Purvis, at Purvis, Sept. 25, 7:30 p.m.
Hattiesburg, Main St., Oct. 2, 11 a.m.
Hattiesburg, Court St., Oct. 2, 7:30 p.m.
Petal, at Petal, Oct. 9, 11 a.m.
Hattiesburg, Broad St., Oct. 9, 7:30 p.m.
Ellisville, at Hinton, Oct. 12, 11 a.m.
Oloh, at Clyde, Oct. 16, 11 a.m.
Sumrall, Oct. 16, 7:30 p.m.
Richton, at Richton, Oct. 23.
Silver Creek, at New Hebron, Oct. 30.
Mt. Olive and Magee, at Magee, Nov. 6, 11 a.m.
Seminary, at Seminary, Nov. 6, 7:30 p.m.
Prentiss, at Carson, Nov. 10, 4 p.m.
Taylorsville and Mize, at Hebron, Nov. 13, 11 a.m.
Lucedale, Nov. 16, 7:30 p.m.
Leakesville, at Pine Grove, Nov. 19, 20, 11 a.m.
New Augusta, Nov. 20, 21, 7:30 p.m.
Williamsburg, at Santee, Nov. 23, 11 a.m.
Collins, Nov. 23, 7:30 p.m.
Avera, at Grafton, Nov. 24, 7:30 p.m.
Eucutta, at Goodwater, Nov. 27, 11 a.m.
Heidelberg, Nov. 27, 7:30 p.m.

Let all the pastors of the District see to it that we have full reports from the Woman's Missionary Societies and the Boards of Trustees. Please remind the Stewards that this is the fourth quarter—the last round before the Annual Conference. Let every one do his best.

W. W. GRAVES, P. E.

Seashore Dist.—Fourth Round.

Biloxi, Main St., Sept. 25, 11 a.m.
Long Beach, Sept. 25, 7:30 p.m.
Moss Point, Oct. 2, 11 a.m.
Escatowpa, at Escotowpa, Oct. 2, 3 p.m.
Pascagaula, Oct. 2 7:30 p.m.
Americus, at Salem, Oct. 8, 9.
Van Cleave, at New Prospect, Oct. 15, 16.
Hub, at Pine Bur, Oct. 22, 23.
Columbia, Oct. 23, 7:30 p.m.
Mintorum, at Antioch, Oct. 29, 30.
Wiggins, Oct. 30, 7:30 p.m.
Saucier, Thurs., Nov. 4, 7:30 p.m.
Broakby and Band, Sat., Nov. 5, 10 a.m.
Poplarville, Nov. 5, 6.
Lumberton, Nov. 6, 7:30 p.m.
Log Town, Wed., Nov. 9, 7:30 p.m.
Carriere, Nov. 12, 13.
Picayune, Nov. 13, 7:30 p.m.
Bay St. Louis, Wed., Nov. 16, 7:30 p.m.
Ocean Springs, Nov. 20, 11 a.m.
Wesley Memorial, Nov. 20, 7:30 p.m.
Pass Christian, Wed., Nov. 23, 7:30 p.m.
Coalville, Thurs., Nov. 24, 11 a.m.
Lyman, Thurs., Nov. 24, 7:30 p.m.
Gulfport, Mon., Nov. 28, 7:30 p.m.

Let the pastors see to it that the trustees have full reports.

W. M. Sullivan, P. E.

Jackson Dist.—Fourth Round.

Terry, at Terry, Sept. 18, 11 a.m.
Millsaps Memorial, at Flags Chapel, Sept. 18, 3 p.m.
Canton, Sept. 28.
Flora, at Bentonia, Sept. 30.
Galloway Memorial, Oct. 2, 11 a.m.
Capitol Street, Oct. 2, 7 p.m.
Florence, at Sinai, Oct. 8, 9, 11 a.m.
Harrisville, at Harrisville, Oct. 9, 3 p.m. and 7:30 p.m.
Bolton, at Brownsville, Oct. 15, 16, 11 a.m.
Edwards, at Edwards, Oct. 16, 3 p.m. and 7:30 p.m.
Lake City, at Lake City, Oct. 23, 11 a.m.
Benton, at Benton, Oct. 23, 7:30 p.m. and 24, 11 a.m.
Eden, at Eden, Oct. 29, 30, 11 a.m.
Yazoo City, Oct. 30, 3 p.m. and 7:30 p.m.
Satartia, at Satartia, Nov. 3.
Lintonia, at Bethany, Nov. 4, 11 a.m.
Vaughans, at Ellison (New Hope), Nov. 6, 7.
Madison, at Madison, Nov. 12, 13, 11 a.m.
Mendenhall and D'Lo, at D'Lo, Nov. 13, 14, 7:30 p.m. and 10 a.m.
Camden, at Camden, Nov. 19, 20, 11 a.m.
Sharon, at Sharon, Nov. 20, 21, 7:30 p.m. and 10 a.m.
Monterey, Nov. 26.
Brandon, Nov. 27, 28.

Pastors will please remember to have reports from the Woman's Missionary Society, and Board of Trustees. Let the Stewards remember that this is the fourth quarter. Let us all do our best.

M. L. BURTON, P. E.

Meridian Dist.—Fourth Round.

Meridian, Seventh Ave., at Sageville, Sept. 17, 18.
Meridian, East End, p.m., Sept. 18.
Porterville, Sept. 24, 25.
Lauderdale, Oct. 2.
Quitman, p.m., Oct. 2.
Bucatunna, Oct. 9.
Scooba, Oct. 16.
Matherville, at Langsdale, Oct. 22, 23.
Shubuta, p.m., Oct. 23.
Moscow, at Clark's Chapel, Oct. 29, 30.
DeKalb, Oct. 30, 31.
Vimville, at Coker's Chapel, Nov. 5, 6.
Daleville, Nov. 12, 13.
Enterprise, p.m., Nov. 13, 14.
Waynesboro circuit, at Hebron, Nov. 19, 20.
Waynesboro, p.m., Nov. 20.
Pachuta, at Adam's Chapel, Nov. 26, 27.
DeSoto, Nov. 27, 28.

The District Sunday School Institute will convene at the Herbert Watkins Memorial Church on Tuesday afternoon, September 27, and continue through the next day. Let all our pastors, Sunday school superintendents and other workers attend. Send names to Rev. J. Lloyd Decell, Meridian, Miss.

PAUL D. HARDIN, P. E.

Newton Dist.—Fourth Round.

Neshoba, at Cook's Chapel, Sept. 17, 18.
Philadelphia, Sept. 18, 19.
Trenton, at Independence, Sept. 24, 25.
Forest and Morton, at Morton, Sept. 25, 26.
Shiloh, at Johns, Sept. 27.
Deemer, at Hope, Oct. 1, 2.
Union, at Union, Oct. 2, 3.
Bay Springs, at Bay Springs, Oct. 8, 9.
Homewood, at Carr Church, Oct. 15, 16.
Chunky, at Chunky, Oct. 22, 23.
Carthage, at ———, Oct. 29, 30.
Harperville and Lena, at Harperville, Oct. 31.
Raleigh, at Burns, Nov. 5, 6.
Decatur and Hickory, at Decatur, Nov. 12, 13.
Walnut Grove, at Zion, Nov. 15.
Newton, at Newton, Nov. 16.
Rose Hill, at Hopewell, Nov. 17.
Montrose, at Read's Chapel, Nov. 19, 20.
Lake, at Lawrence, Nov. 23.
Laurel, First Church, Nov. 25, 7:30 p.m.
Laurel, Kingston, Nov. 26, 7:30 p.m.
Laurel, West End, Nov. 27, 7:30 p.m.

Pastors please see that there are reports from trustees and from the Woman's Missionary Societies.

J. A. MOORE, P. E.

Vicksburg Dist.—Fourth Round.

Gloster and Liberty, at Liberty, Oct. 2.
Mt. Vernon, 11 a.m., Oct. 9.
Roxie, 3:30 p.m., Oct. 9.
Fayette, 7:30 p.m., Oct. 10.
Washington, at Natchez, 2:30 p.m., Oct. 15.
Natchez, Oct. 16.
Centerville and Stevenson, at Centerville, Oct. 22, 23.
Woodville circuit, at Whites, 2:30 p.m., Oct. 23.
Woodville, 7:30 p.m., Oct. 23, 24.
Harriston, at Lorman, Oct. 29, 30.
Hermanville, 7:30 p.m., Oct. 30, 31.
Mayersville, 11 a.m., Nov. 5.
Anguilla, 11 a.m., Nov. 6.
Rolling Fork, 3 p.m., Nov. 6.
Louise and Holly Bluff, at Louise, Nov. 13.
Silver City, 7 p.m., Nov. 13.
Oak Ridge, at Crawford Street, Vicksburg, 2:30 p.m., Nov. 19.
Vicksburg, Gibson Memorial, 7 p.m., Nov. 20, 21.
Vicksburg, Crawford Street, 7 p.m., Nov. 23.
Port Gibson, 10 a.m., Nov. 24.
Nebo, at Cool Springs, Nov. 25.
Utica, 11 a.m., Nov. 26.
Rocky Springs, Nov. 27.

Please let all the pastors see that reports are on hand from the Boards of Trustees and the Woman's Missionary Societies.

Brethren, pastors and laymen, let's all work with diligence for full reports to the Annual Conference; and let the stewards remember that, as business men, success or failure rests with them. Let everybody, under God, meet the full measure of his responsibility in putting the Vicksburg District where it rightfully belongs.

J. R. JONES, P. E.

Just as there is a potential statue in every block of marble, so is there an ideal self in every man. Be, then, the sculptor of your own character.—Selected.

NEW ORLEANS CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 22, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

"IMMORAL BACTERIA."

Under the above caption, we came across a little paragraph the other day that furnishes food for thought. It is as follows: "The Aztecs had a subtle poison which was said to wreck the mind with no visible effects upon the body. A bad book, a vicious play, a movie that moves toward vice and crime, may be surely and subtly at work, wrecking the morals of youth. The germs that set the soul afire with feverishly immoral thought may not be visible to any microscope. The bacteria of badness cannot be caught and counted, but the subtle fires may burn beneath while all is fair without." We can protect ourselves pretty well against the dangers that we can see plainly; but when the atmosphere is full of evil influences and suggestions that we can hardly lay definite hold of, we need to be doubly on our guard.

SCHOOL STARTS.

Public schools throughout the land have just begun their sessions or they will do so in the very near future. The teachers in these schools have probably enjoyed their vacations to the fullest extent and are now really anxious to get back to work—we hope so, anyway. And we hope that they realize how great is the responsibility resting upon them with reference to the development of the life and character of the boys and girls who are under their instruction. Our first hope for the future of our country is in the homes of the land; next to that would come the Sunday school if it were reaching as many children as it ought to reach; then comes the public school, where most of our children get practically all the intellectual training they ever receive, and where a great many of them get all the moral training they ever receive—not directly, but indirectly, through environment and the personality of the teacher. We trust, too, that these teachers realize the opportunity that confronts them, as well as the responsibility that rests upon them. If they do—and very many of them assuredly do—the school year just beginning will mark an epoch in the lives of multiplied thousands of children as they come into contact with these consecrated men and women. When godly parents co-operate with conscientious teachers, happy results are bound to follow.

A LUMP OF SALT.

We are inclined to take a good many stories of the failure of the prohibition law to prohibit, not only with a grain, but even with a lump of salt. Some of the self-confessed boot-leggers declare that practically everybody is opposed to the Volstead law—yet, in the same breath, one of them says that he has only 200 customers in a city the size of New Orleans. How many would he have if he were running an open saloon? There is no popular protest against the Eighteenth Amendment so far as we are able to see, and the violent agitation against it is confined almost altogether to interested parties whose respect for law has never been their outstanding characteristic. We believe if there should be a serious attempt to go back to the days of the saloon, there would be such a protest by the business interests of this country, to say nothing of the moral forces, as would satisfy even the most prejudiced that prohibition is here to stay. For members of Congress to assert that the men who went overseas were deprived of their "rights" while abroad is a humiliating example of gross ignorance or of barefaced demagogism. Take with a big lump of salt all statements to the effect that prohibition is a failure.

BISHOP W. F. McMURRY,

Who will preside over the Louisiana, the Mississippi, and the North Mississippi Conferences this year. He is now looking after the affairs of the church in this territory.

A GOOD START.

Press dispatches last week announced that the police authorities of San Francisco had barred a moving picture film in which the "star" was a woman who gained notoriety a few months ago by killing her paramour and in which the theme was the life she had led. This is only a start, but it is a good one in the direction of prohibiting pictures that can appeal only to the baser instincts. If the police of San Francisco can put the ban on one such picture, what could the American people do if they would unite in demanding decent films?

HE SAID HIS PRAYERS.

Not long ago we had occasion to spend the night in an upper berth of a Pullman. Just across the aisle, two boys—probably eight or ten years of age—were having what must have been their usual bedtime romp. They were as boisterous as only boys can be, and we began to fear that sleep was a remote possibility, until we heard one of them say: "Bill, you keep quiet now—I'm going to say my prayers and go to sleep." Bill kept quiet, they both evidently said their prayers, and we soon fell asleep, but not without a little prayer of our own that the Good Father would bestow his blessing upon the boy who was not afraid or ashamed to offer up his devotions in a crowded Pullman car. We wish their parents might read this, that they might know how faithful their boys were to the teaching they received doubtless at their knees.

A POOR PREACHER.

We read a story the other day the point of which was in the fact that the same man in a certain community was postmaster, bank president, lawyer, automobile dealer, and preacher. We imagine this story is wholly imaginary; but if it is not, we feel perfectly sure of one thing—no matter how well the man functioned in his other positions, he was a mighty poor preacher. Some men do nothing but preach—and they do not think of it as an easy job.

GOING UP.

It all depends upon the point of view as to whether the news that food prices are going up is good news or not. It will be good news to those who have foodstuffs to sell—the middlemen, not the producers—and bad news to those who have to buy, especially to the thousands of laborers in the cities who are out of work either on account of strikes or because of the industrial depression. According to the investigations by the Department of Labor, retail food prices increased an average of 4.3 per cent during August, these figures being compiled from reports from fifty-one cities.

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NOW.

What use for the rope if it be not flung
Till the swimmer's grasp to the rock has clung?
What help in a comrade's bugle blast
When the peril of Alpine heights is past?
What need that the spurning paean roll
When the runner is safe within the goal?
What worth is eulogy's blandest breath
When whispered in ears that are hushed in death?
No, no, if you have but a word to cheer,
Speak it while I am alive to hear.

—Selected.

FRANCIS ASBURY IN BRONZE.

By H. K. Carroll, LL. D.

The equestrian group which is to represent "the Prophet of the Long Road" in his continuous journeyings, has been completed in clay, heroic size, and is in the bronze foundry.

This great work of art which will speak to coming generations of the devoted labors of Francis Asbury, a pioneer preacher and spiritual statesman in the early years of the American Republic, has been long in the making. The sculptor, Mr. Augustus Lukeman, who is no stranger to Methodist worship, first got the historical view of the struggle of scattered settlers with a frowning wilderness and with conditions making civilized life difficult, and then made, with admiring reverence, a study of the man, his home training in England, his evangelistic ardor, his never-failing courage as he faced extraordinary difficulties and obstacles; his loyalty to the Gospel; his constancy under trying circumstances and his holy persistency when natural conditions and the envy and indifference of men combined to defeat aim.

Looking into the strong face of this man of God, as shown in his portraits, the imagination of the artist kindled into a vision of a consecrated hero who, without any of the sustaining influences of wife, children or home of his own, met unflinchingly the hardships of primitive conditions, that he might serve God and save men's souls.

It is the face of a strong and devoted man that lies in the shadow of a large bell-crowned, wide-rimmed hat, with no hint of softness, or ease, but of great determination. Holding the Bible in his right hand with thumb and finger between the leaves, with the saddle-bags under him, he is obviously thinking. thinking of a text which he means to unfold at his next stopping place. Perhaps it is from the eighth chapter of Paul's epistle to the Romans, where he speaks about his sufferings and says they are "Not worthy to be compared with the glory that shall be revealed in us."

The man on horseback has been riding many hours and is tired and weak from sickness. He found at his last stopping place that the company of believers had been led astray and they resisted his efforts to set them right. An ignorant, willful leader, full of conceit, spoke harshly and insolently to him. His spirit is depressed. However, his shoulders are not bowed, he is sitting erect, full of the indomitable courage which will never acknowledge defeat.

His eyes may seem to fall upon his horse's ears or upon the road a little in front, because he is intently thinking and, having the inward vision, takes no heed of outward things. His face is set toward the future. He thinks not so much of what he has done, but of what he is going to do. He must cultivate in his people loyalty to Jesus Christ and loyalty to the leadership and teachings of John Wealey. He must encourage them by Paul's example to think little of what they are called to endure and much of what they must accomplish, firing their imagination with the glorious picture Paul paints in the last two verses of the eighth chapter of Romans: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come—shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Methodism must become a power in this land so needful of the saving and keeping power of the Gospel, and a large and fruitful future must grow out of the present rude beginnings. "Go on, silent companion of my journeys. You know not what you are doing for the Gospel; but go on a little further. God knows, and guides me and I know, and guide you. I must work while you rest in the stable to-night. Go on; go on and let us carry the Gospel through the wilderness."

The horse is not the conventional horse of art. He is not the rampant steed that carries the victorious general; not the spirited animal that caracoles in parade. The artist has abandoned the conventions to produce a horse which other sculptors will be glad to follow as a new model. He is rather slim and light, clean-limbed and exquisitely proportioned. He has had a long and somewhat trying day and he is feeling tired like his master. The man he is carrying is not heavy, nor impatient, nor exacting: but absorbed with his thoughts he twitches the reins more than is necessary and gives annoyance to a soft mouth: the road has been rough, with many holes, and the muscles of the patient animal ache with strain. Coming to the top of a hill he stops a moment and drops his muzzle to his knee, with his lips open and teeth touching the skin. His neck is beautifully arched and the muscles show full and rounded. It is an involuntary movement, but not at all uncommon with horses, if you will but watch.

Mr. Lukeman has been a student of the horse and can tell you the peculiarities of the various types, and particularly of that of the colonial days. His studio being near West Street, New York, where horses are numerous, even yet, he called in many drivers to see his model, inviting their opinions and suggestions, and, since some who claim to know horses intimately, have criticized the dropping of the head to the knee as unusual, he asked these men who are constantly with horses, tired horses, and have been familiar with them for years, whether this movement was natural, and they all said it was quite common to the weary animal.

This statue, man and horse, has been subject to the inspection of severely critical experts who are charged with the responsibility of seeing that nothing but creditable works of art are erected on Government property in Washington. Created by Congressional enactment, the Commission is composed of seven members representing the various departments of Art—Sculpture, Painting, Architecture, etc. This Commission has been in touch with the Asbury Association and the sculptor from the inception of the enterprise, agreeing after two or three hearings that an equestrian statue was the most appropriate monument to the man, though they discourage these memorials just now and urge other forms wherever possible.

The Commission visited the studio of Mr. Lukeman in July and inspected the clay model of the group, heroic size, and approved it unanimously, without even a suggestion of change, and they have also approved the design of foundation and pedestal which are to be quite simple. It will be an imposing statue and stand as a landmark in a beautiful locality. The pedestal will be about eight feet high and the statue nearly twelve feet, so that Asbury's hat will be nearly twenty feet above the level of the street. An inscription covering name, year of birth, and year of death is to be placed on the front of the pedestal and such other words as may be approved by the Commission are to go on the sub-base. It is to be hoped that those who have inspiration may submit to the Corresponding Secretary appropriate sentences for the foundation. The Commission suggested that the Association choose one of three sites and without hesitation the site at the intersection of Mt. Pleasant and Sixteenth Streets was chosen by the Association. It is a triangular plot fronting the Kenesaw Apartment House and looking down the Avenue of the Presidents to the Washington Monument.

It is greatly to be regretted that the memorial will not be ready for dedication October 27, 1921, the appointed day, the one hundred and fiftieth anniversary of the landing in America of the Apostle of American Methodism. The necessary funds have not yet been supplied by the Apostle's spiritual sons and daughters in America. And yet there are more than eight and a half millions of his progeny in this and the other continents of the world, with over 48,000 itinerants of the Asburian order and upward of 71,000 churches. Fifty thousand dollars is a small sum for so rich a communion to raise. A dollar for each church would yield $40,000 more than is necessary now; a dollar for each itinerant minister would be more than could be used and a cent a member would be $50,000 too much.

Apportionments have been made to conferences and districts of the Methodist Episcopal Church but not many have been fully raised; appeals have gone out to churches and ministers but the smallness of the amount asked has seemed too ridiculous to be worthy of attention.

American Methodism has permitted itself to be humiliated by attempting to contribute $50,000 and stopping short of the half of it; by asking Congress and the President of the United States to set apart a site for the statue in Washington and failing to produce the statue; by asking the sculptor to make an acceptable model and failing to give enough to pay him; by asking an architect to plan pedestal and foundation and contributing nothing to meet the expense.

Does Methodism care anything about its origin and achievements; for the men who made it what it is; for its place among the evangelical churches; for its great power and wonderful resources; for its reputation for liberality?

Let it come forward and make up the pittance needed. Because the masses will not see or hear this appeal, it will be necessary for those who do see and hear to make their gifts generous or numerous, or both.

Plainfield, N. J.

A SUPERANNUATE OUT AND GOING.

By Rev. T. W. Adams.

Eight months is a long time to be sick—I know, for I have tried it. I would say it was much longer but for the fact that I have counted them from the beginning to the time I was able to conduct a service, and found that there were just eight months. My, what a time I did have!

I have never been a vacational preacher. I have always been afraid that the time taken up in a vacation would be a season of backsliding to my people. I am sure that it takes several weeks' hard work to recover from a month's vacation. I always declined them with thanks when offered. I found it better to lighten up somewhat on work, but to stay on the ground and watch. I have found in every work I ever served some officials, even, needed watching and cheering and steadying. Besides, if I went off playing, I saw that I would be in danger of losing zeal. I stayed at home and worked fifty-two weeks in the year and seven days in the week. Even at that, I have never found it an easy matter to keep things moving normally,

and myself in a vigorous working spirit.

I have found that there are two kinds of vacations that preachers take. One is for rest and pleasure; the other is, strange to say, for work and prayer. Between these two the first is by far the better, as I view it. This would bring better service because of a reinvigorated body and mind. His people would be the beneficiaries of increased fitness for work. The latter would mean additional work for him, and, because of it, greater weariness of body and mind. Instead of his being rested and strengthened for better service on his return to his work, he would be unfitted for doing as good work as he was doing at the time his vacation began. This is good common sense, Henry.

To speak the plain truth, I must say I am doubtful about the vacations given pastors in the hot weather by their churches. I am reminded of a joke that Dr. Cooper tells on me. He was presiding elder when I was pastor at Pearlington. The second quarter was a long one, full of work and success. My report to the Q. C. showed great things accomplished during the quarter. Some good brother moved that I should be given a vacation of indefinite length—that it should be left to me to decide when I would return and resume work. When the matter was suggested, I demurred on the ground that I was not needing a rest, but was in the very best working trim. The good brother insisted that I had been working too hard, and did very much need rest. To this I continued to demur. Finally he said, "If you don't need rest, we do," and so they voted me an indefinite vacation. This is what Cooper says.

But the vacation of the past several months was not of my choosing. I would not have had it if I had had any say so about it. It came in a powerfully authoritative way, and all I could do was just to accept it. The vacation was crowded full of pains and grunts. My, how I did grunt! I disturbed the quiet and peace of my own home, and that of my nearest neighbor. But the grunting was of immense relief to me. It did me about as much good as the medicine I took. I became an expert in the art of grunting. I believe I can beat anybody at it.

I don't know what has been the matter with me. I thought at the beginning that it was acute indigestion, but after having run the gamut of symptoms it settled down to a case of arteriosclerosis. I am doubtful about that compound word, Henry; that may not be the thing, and if it is the thing it may not be the way to spell it. Whether or not it is the right thing and the right spelling, one thing is certain and sure—I had something that hurt me mighty bad and kept at it a desperately long time.

I told the doctors that I thought it was a cancer in my stomach. They said that it might be, but they hardly thought so. But I told them if it was not a cancer it might just as well be, for it was literally eating me up. A cancer could do no more. Finally the doctor and my family persuaded me to go to Jackson to be X-rayed. It discovered no cancer, and they advised me to go to Allison's Wells. I went and stayed there three weeks. That is fine water, but it never fazed the cancer. I then went to Jackson and had a stomach pump test. Drs. Galloway and Neal told me most emphatically and positively that I had no cancer or ulcer. That got the cancer out of my head and it left my stomach. I have felt better ever since. And yet some people say the mind has nothing to do with bodily ailments. I believe in psychotherapeutics.

Since having gotten rid of the cancer, I have been "out and going." I was terribly behind with everything. I had wasted eight months on pains and grunts. Some of the preachers had written that they were looking for me to visit them and preach for them as soon as I could get out. I have been to Hazlehurst, Deasonville, Wesson, Beauregard, Hattiesburg, Jackson, Meadville, Caseyville, Magnolia, Poplarville, Lumberton, and Fernwood. I have preached six times, and heard some mighty good sermons from my brethren. It has done me great good. The doctors and my family tell me not to get too smart and overdo it. I am trying to take their kind and wise advice, but I am making a poor out at it. I find it much easier to give advice than to take it.

Yesterday was full of unusual incidents to me. I have always feared and fought "woman's suffrage." But when it came in spite of everything, I decided to take it philosophically, and do all in my power to adjust myself to it. It was announced that Miss Belle Kearney, a candidate for the U. S. Senate, would deliver a political address at Bogue Chitto, ten miles from Brookhaven, on the 7th. I made up my mind to go and hear her. I thought it would be best for me to draw heavily on my reserve of courage, and dive head-foremost into the depths of woman's suffrage politics. I was afraid to risk myself at any quiet and easy process. I felt that I must do it with a dash, or my heart might fail me. So I decided to go to Bogue Chitto, and I went. I am glad I went. It was rather chilling to me while I was at it, but reaction has come, and I feel better. The ice is broken, and I am now ready for anything that may come hereafter.

You may be sure that I was bent on pulling off that stunt, Henry, when I walked fully half a mile in a rain to hear her. I was clad in a light Palm Beach suit and straw hat, and had no umbrella. I got very wet. I am sure I would have backed out but for my firmly fixed resolve to be a brave man and get through and be done with the impending shock. I did it like a sure enough man. I never faltered. Since having done it I am positively proud of myself, and feel like getting somebody to pat me on the back and say, "Hurrah for you!"

Miss Kearney's address was very fine. She was full and clear in her statement of facts that showed a desperate condition of things in our own nation and in the world. If she can convince me that women congressmen and senators could and would right all these wrongs, I am ready to vote for women. The men have made a terrible mess of things.

But in my effort to hear Miss Kearney I ran into a dance. What do you think of that, Henry? Isn't it bad for an old superannuate to go to a dance? If you'll promise not to tell on me, I'll promise never to do it again. It just happened this time. I never intended it. But having been caught unawares, I sat in the shade of a big tree and looked and looked. It has been nearly fifty years since I have seen a dance. I didn't like it. There was too much work and sweat for the fun. There were several mixed couples, boy and girl, and one couple of girls and one couple of boys. I noticed that the two girls dancing together, and the two boys, were not so closely and tightly hitched up as the mixed couples were. That was not surprising to me. The question of sex accounts for many things, and makes some things mighty dangerous. Well, I am not going to any more dances. I am sure I would never grow in grace attached to a dance.

Brookhaven, Miss.

"DR. RICE'S BOOK."

Dear Doctor Carley: I have not seen a copy of Dr. Rice's book, and have no present desire to discuss it. At an early date I shall give it a careful reading. I do very much desire to make a few observations on your editorial of Sept. 1 regarding same.

"It is an axiom of literary criticism that no literary production can be properly evaluated apart from the life of the man who wrote it, and it is manifestly an unjudicial procedure to attribute to a volume teachings that are out of harmony with a lifetime of work that lies as an open book before the world."

What of the effect of dubious statements on the mind of those who know nothing, and can know nothing of the life of the writer? What of the effect on the mind of the young and untrained who attempt to answer, or accepting without question, attempt to use the material in their messages to the public? (Even the college boys who came to the rescue had no first-hand information; they took the deductions of Dr. Rice like a baby takes predigested food.) Is it not true that the larger and cleaner the life, the greater damage error from that source is likely to cause? Instance the attitude of Sir Oliver Lodge, Sir Conan Doyle and others on communication with the dead. What good can ex cathedra statements on questions impossible of settlement do, though they come from the greatest scholars? If one of our bishops feels called upon to defend the book, and at the same time express his regrets that certain things have been said, and evidences the goodly hope that they may be left out of another edition, while confessing that he, the friend and defender, has no first-hand information, surely those who "stand for the faith once delivered to the saints" have a right to speak in no uncertain tones, and seek to keep such leaders from places of general authority. This is particularly true when the whole church is being courted and combed for money to make strong and certain her institutions to the end that CHRISTIAN EDUCATION be given her youth to offset the uncertainty of these days of waning faith and disintegrating jazz. When friends deplore and enemies take severely to task, it is time for the church to take notice, regardless of the life of the writer.

If that book is so questionable that a Baptist preacher can put Texas Methodism on the defensive, call to the colors the undergraduates of her great school, provoke the solemn protest of some of our best known leaders, and inject into our theology doubt and disputation—is it not time for "modern scholarship" to "be brought into court?"

"A man's professions, too, should be taken at their face value when made under circumstances that admit of no doubt as to their sincerity."

What of "Saul of Tarsus?"

Comparatively recently I heard Dr. Rice in a series of lectures on the minor prophets. There was no uncertain sound in them. Had the messages ended with their delivery, no doubt had been generated. But when he felt called upon to defend himself, no one present accusing, he provoked many doubts. He left me, at least, wondering just what he did teach, and saying over and over again to myself, "By their fruits are they known."

"Then, too, the opinion of those who have been intimately associated with a man whose teachings have been called in question must, in all fairness, be taken into consideration."

What of those who know Dr. Rice intimately yet seriously question his orthodoxy? More definitely, suppose he begins teaching that Jonah is a myth, Isaiah a kind of questionable doubleheader, Genesis a dream of the ancients on a par with "all other remains of primeval literature," and the book of Revelation of the same value as the Apocalypse of Baruch and the fragments known as Eldad and Modad, and that, after all, the integrity of the book is of small moment, is he to be praised, "raised and advanced?" No one, I presume, questions his sincerity. His judgment is being called in question EVEN BY HIS FRIENDS. According to Bishop Morrison the good doctor is a bundle of "ifs and ands," a whole box of question marks.

"The Bible has withstood the attacks of its enemies too many centuries for us to fear that it is going to suffer greatly at the hands of its friends."

Its friends are the only ones who can make it "suffer greatly." Sampson knew no defeat till he went to sleep "in the hands of his friend." Delilah evidently had sharp scissors. Possibly she was a "higher critic." David was an unchallenged leader till his own son sought to remove his crown. "A man's foes shall be those of his own house." "A house divided against itself cannot stand." Why should any attack be made on the "old book" by its friends? If it is God's book it is God's message to humanity. None of us are likely to improve on that message. Study it? Yes. Pass on the value of its teachings? Certainly. Get every angle of approach, if you please. But in times like these, when the Bible has lost much of its authority with the masses, and when the preacher is becoming a kind of expensive luxury to be endured for decency's sake, but not to be

taken as one having authority, is it not decidedly inopportune to attack the validity of the book in any way, though it be done by a FRIEND?

Modern criticism goes back centuries, delving into the musty pages of all but forgotten lore, deciphering painfully the hieroglyphics (worm-tracks) of the ancients, for much of its thunder. Why should we play the mole for our truth? Is there not enough of known and accepted fact to save the world without all this "hue and cry," this "STRAINING at a gnat and SWALLOWING a camel?" But science—Yes, I have heard it before. Might it not be well to wait till scientists of equal ability and opportunity are agreed on something definite and final? When recently a splendid young person, a graduate of one of our accepted schools, said in substance, "I would give all I possess could I get away from the doubt generated by the school from which I graduated," I wondered if any greater doubt would have been generated by a state school.

"If devout modern scholarship must be brought into court, let those who are ready to prosecute it prepare the specifications."

The whole Education Movement was launched on the theory that "devout modern scholarship" must stand the test of the COURT. It had and has no other justification. If I am able to read between the lines the specifications have already been prepared, and the prosecution is calling for trial, and just as devout scholarship seems to be prosecuting as is found on the defense.

If we have no more FIXED TRUTH to hold and present to our people than is found among the great scholars of this and other ages let us all go to the Christian (?) Science (?) Church (?) and be properly DUBBED together.

When our great leaders become like ancient philosophers, going around with itching ears to hear some "new thing," or belabor some helpless, patient individual with condensed atmosphere that has in it the odor of age and decay; when the rank and file of our leaders, and their multitudinous underlings, spend their time gathering in the coin, while the flock find their bearings in hot devotion to JAZZ—well, WHEN WE REACH SUCH A TIME, WRITE FINIS.

If Dr. Rice is NOT "in a hole" let the brethren quit shoveling dirt on him. If he has "slipped a cog," given to the church a hurtful and uncertain sound, I pray that he may find an open place to brush the dirt from his clothes, hold a few revivals where souls are saved, and make the contribution of his life to the "coming of the kingdom" in the next few years.

In the meantime, friend of mine, YOUR EDITORIAL WON'T STAND THE TEST. You have allowed your big-hearted generosity to grant entirely too much by inference.

Cordially and fraternally,

JAMES H. FELTS.

Greenville, Miss., Sept. 6, 1921.

REPORT OF SUNDAY SCHOOL DAY OBSERVANCE, MISSISSIPPI CONFERENCE.

The following Sunday schools have observed Sunday School Day and sent in their offerings to September 1, 1921.

Brookhaven District.

Norfield	$ 9.79
Crystal Springs	15.80
Kokomo	10.00
Sandy Hook	8.65
McComb, Centenary	35.56
Meadeville	10.00
Tilton	2.00
Osyka	3.15
Brookhaven	12.80
Fernwood	25.45
Knoxo	2.00
Bethesda	5.00
Hazlehurst	16.32
South and East McComb	15.60
Pleasant Grove	5.00
Bethel	5.50
Total for District	$187.81

Hattiesburg District.

Collins	$ 10.00
Eucutta	6.44
Boyles Chapel	5.17
Hattiesburg, Broad Street	8.00
Heidelberg	9.00
Mt. Olive	5.25
Sandford	5.00
Ellisville	8.25
Good Water	8.25
New Hope	5.88
Petal	6.00
Lucedale	8.00
Purvis	13.44
Total for District	$ 98.60

Jackson District.

Brandon	$ 15.00
Canton	$ 35.00
Andrews Chapel	8.20
Braxton	5.00
Capitol Street	100.00
Madison	12.00
Mendenhall	8.00
Terry	2.80
Pelahatchie	7.30
Edwards	12.85
Flora	6.00
Galloway Memorial	74.00
Rankin Street	3.20
Ridgland	3.65
Sharon	10.00
Yazoo City	38.75
Total for District	$331.75

Meridian District.

Bucatunna	$ 8.00
Bethel	6.35
Enterprise	5.00
DeSoto	15.40
Pachuta	9.75
Wahalak	2.00
Poplar Springs	6.30
State Line	20.10
East End	15.00
Poplar Springs	7.50
Shubuta	7.78
Daleville	4.12
Pleasant Ridge	3.06
Stonewall	7.51
Lauderdale	8.50
Scooba	5.50
Salem	3.10
Theadville	12.50
Central, Meridian	40.88
Fifth Street	11.80
Quitman	15.00
Total for District	$215.15

Newton District.

Forest	$ 16.00
Morton	8.12
Gasque Chapel	2.60
Laurel, First Church	25.00
West End	3.75
Philadelphia	12.00
Rose Hill	5.83
Johns	10.80
Puckett	3.00
Walnut Grove	4.00
Homewood	2.75
New Chapel	2.06
Kingston	8.00
Montrose	5.21
Raleigh	12.56
Finkbine	15.00
Shiloh	12.54
Polkville	2.15
Total for District	$151.37

Seashore District.

Harleston	$ 3.75
Brooklyn	8.00
Bay St. Louis	11.40
Moss Point	15.85
Big Ridge	3.10
Poplarville	9.00
Wiggins	10.00
Maxie	2.00
Stillmore	11.05
Columbia	21.90
Ocean Springs	6.00
Pascagoula	5.11
McHenry	10.25
Total for District	$117.41

Vicksburg District.

Sunflower Chapel	$ 2.65
Gloster	14.00
Hermanville	7.00
Tillman	7.00
Mt. Olive	5.50
Nebo	11.20
Rolling Fork	11.40
Carpenter	6.15
Gibson Memorial	16.00
Woodville	12.50
Fayette	18.00
Liberty	9.30
Patterson	3.50
Holly Bluff	9.40
Natchez	25.00
Oak Ridge	11:00
Greendale	8.40
Vicksburg	20.00
Washington	4.70
Total for District	$204.70

I think this is an accurate report as near as it can be gotten from the books. If you have observed the Day, please send in the money; if you have not observed Sunday School Day, do so at your earliest convenience. Yours in Him,

GARNER M. LESTER,

Treasurer Miss. Conf. Sunday School Board.

Jackson, Miss.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Mr. Wells says the world needs a new Bible and there are echoes and re-echoes of the same or like statements from other writers. Even some ministers are pleading for this strange thing. Judging from the writings of these modern and quite recent reformers, they know but little of the old Bible, else I can't well see what is wanted with a new one. For I do not believe the Lord is quite ready to give us another until we, in some measure, begin to learn more of the precious truths contained in the old. Nor can I for one moment imagine some rare genius so gifted as to evolve from his mind one superior to the present current edition. When this genius appears, surely Moses, Isaiah, Paul, John, Luke, and some others who interpreted the mind of God to the world, will have to take a secondary place in the galaxy of the great. And where is this super-genius going to get his principles of ethics, morals, and laws for governing and directing men? He can not possibly reach higher than Jesus did. If he does, he will have to go further than the throne of God. Where will he find nobler examples of sacrifice and service, where deeper, more sublime thought, touching all life and life's meaning and mystery? Now, let some modern iconoclast plead for a new sun to light the heavens, or new stars to shine in the deep vault of the arching sky. Yes, by all means, for the sun and stars are old. Now read what Dr. S. D. Gordon says, for he knows this Book:

"Wherever it is known, it is accepted as the one standard of moral teaching, unapproached by any other. By common consent, its contributions to jurisprudence, to political economy, to moral philosophy, business ethics, sanitation and hygiene, are the underlying foundation of all books on these subjects. It is characterized by a fine reserve, a conservative caution of utterance, and a rare modesty about itself.

"In its ideals of life, unmatched and unapproached, its originality, its unfailing freshness and adaptation after centuries, its subtle touch of something more than human, through the human medium, and its one outstanding person—Christ—it stands in solitary grandeur among all books of whatever time or clime. The Bible is a fact in the life of the race."

Grand Cane, La.

HOW I SPENT MY VACATION.

By Rev. F. B. Hill.

The place was not Europe, or Atlantic City, or Junaluska; I could not afford to go to either of those places, so, for the third year in succession, we went to Cote Blanche Island, Louisiana. How few of your readers know where that place is? If you draw an equilateral triangle with Franklin and Jeanerette as the base, I think you may say Cote Blanche is the apex. (Brother S. Davies will correct me if my mathematical term is incorrect.) It is near Week's Island on the Louisiana side of the Gulf. The island is owned by Mr. J. Caffery, or the Caffery family, I am not quite sure. I do know that it is owing to the courtesy and generosity of Mr. and Mrs. J. Caffery that we were given the permission to use their house and to the financial help of my charge that we went there.

I do not know how large the island is. There was a time when merchandise for many towns in St. Mary and New Iberia Parishes was brought by boat from Bayou Sale. There was a Roman

Catholic Ladies' College at one time, and there are the remains of at least two long landing places, or piers. But its commercial glory has departed. There is one large, good house, which, on our first visit, was tenanted by a planter, who made good crops of cane and corn. There are now about eight little cottages that are used in summer time, rented out to those who enjoy bathing and fishing. Mr. J. Caffery's big screened house is used by them as a camping out place. It is built on a bluff fifty feet high, and within forty feet of the sea. The island is used principally for grazing cattle, but there is plenty of quail, rabbits, deer and other game.

Every cottage was tenanted during our stay of over two weeks. People came from New Orleans, Lafayette, Jeanerette and Franklin to bathe and fish, and enjoy the sea breezes. Having been reared near the sea (the English Channel), it is my best tonic. I never expected to enjoy the country life as I have done; I wanted the sea, never expected to be contented away from the sight of the sea. We (when I say we it includes Mrs. Hill and our English fox terrier) took our first dip into the sea every morning about 6:15. I got up and prepared the coffee before we left. That shows how we have degenerated, or, to avoid offense, how we have become acclimated and have taken to Louisiana customs. Then after our swim, we would pull in the trot-line—set the previous night—and take home the fish caught for breakfast. And thanks to some visitors from Franklin who were permitted to share the house with us, we had abundance of fish. These boys would seine in the evening for shrimp, and we had large quantities of them, sufficient for bait and also to eat. Then until dinner time came we rested, did a lot of reading, sometimes went crabbing, and then before supper, took another dip in the sea, and after supper played chess, checkers, dominoes, or more reading. Our mail was very irregular, but it brought, in addition to the local papers, a good supply of English papers, especially just then the Methodist Recorder, which was giving us a full report of the Annual Wesleyan Methodist Conference. And we must not forget the British Weekly, The Spectator and the New Orleans Christian Advocate.

We could not escape being reminded of the war, for there is one big house, now used as a restaurant and, I am sorry to add, with a room for dancing on Sundays, that was used by five Germans. They came over from Galveston in a fishing sloop. The hull of the boat lies high and dry on the beach to-day. These Germans were gentlemanly in appearance, educated, and splendid cooks. Suspicions were aroused and the house raided. I have been told they found a wireless outfit, lots of blue print charts of the Gulf and coast, and some of the men were interned and others deported. They also built some bathing houses, which are still being used by visitors.

On the first Sunday there were over 250 persons in the sea at one time. I counted over 50 automobiles on the shore. The roads from Jeanerette and Franklin have been wonderfully improved, hence the popularity of the place when the weather is fine. I was tempted to hold an outdoor service, but as the majority were Roman Catholics, I thought it best not to do so. We had family prayer every morning, of course. On our first visit we were marooned four days by a tropical storm, but this time we were spared any excitement apart from a few heavy thunder storms, and when I helped Mrs. Hill to land a good-sized dog shark, caught on hook and line. We astonished the natives by eating stingarees. "Eve Up To Date" will support us when we say that there are few sweeter fish to eat than stingarees, however much afraid one may be of them because of the sting in the tail. I caught a beauty one morning on the rod, and knowing the class of fish they belong to, we enjoyed it.

Brother Carley, you know the pleasure of throwing the fish on the bank just before you start for home, and counting how many are caught? Then you will understand why it was that St. John, when years later writing his fish story, he tells us, "Simon Peter drew in the net and there were one hundred and fifty-three "great fishes." One morning the boys caught 47 by rod; another time, 25; one red fish weighing twenty-five pounds was caught, also a flounder of about three pounds. Croaker, trout and drum made up the other sorts.

For sixteen days I did not wear a collar, and did not button my shirt collar, so when I got back to town and found hot weather again, it was a big task to feel comfortable. Being on vacation I read some new fiction—"Mare Nostrum," by Ibanez, "The Age of Innocence," "The Brimming Cup," and Zane Grey's "Mysterious Rider." We visited friends in Jeanerette, and by the courtesy of the pastor, Rev. S. A. Seegers, I preached at Patterson on my way home. We certainly had a good time, and even our dog "Blighty" had a vacation.

Jackson, La.

THE CENTENARY WORK IN NORTH MISSISSIPPI.

Dear Fellow-Worker: When the church said, "Make the Centenary go," you and I did our best; now when those who direct the present work say for us to combine the work of Missionary Secretary and Treasurer in our Conference I ask you to join me in succeeding again. From this date on I am to fill both offices. All money will be deposited in banks to the credit of Col. John E. Edgerton just as heretofore. Please let no one do any other way, since to do so is to go contrary to the general plan and to cause confusion. We want to do the following things:

1. Let all pastors audit or have audited the records of all treasurers, and fill out Audit Report at once. This protects the treasurers because I make a permanent record of all facts. This is not a treasurer's report. It is the auditor's report. One such report last week solved several problems and located a thousand dollars that we had not credited churches. Then, where several churches deposit in the same bank, I can tell what belongs to each church.

2. Be sure to ask for a Mission Special for each church, charge, or district to cover your Centenary pledges.

3. If your Centenary Committee, of which the pastor is chairman, has not been appointed for each church, please see that it is attended to at once and report the names and post office addresses to me so that I can help you.

4. Let this Committee organize and between October 23d and the 30th call on each person who has made a pledge and collect as much as 60 per cent of the whole where possible.

5. Report to me each month on regular report blanks as per copies enclosed.

6. If not already sent to Mr. High, please send to me a list showing the name, address and amount of each subscription to the Centenary from your church.

Whenever you think you need me or my advice, write me, and I will do all I can. Let me know your problems and then we can work on them. When we read Malachi 3d, and Matthew 25th, we learn exactly how to make prosperity sure and how to get to heaven. Ministering to the world's needs through our missionary work meets the conditions in such a large way that we can afford to devote our best efforts to it. To fail by neglect would be criminal; to succeed by loving devotion offers rewards beyond our power to conceive.

Cordially,

BEN P. JACO.

GOOD FOR ALL METHODISTS.

To the members of the Methodist Episcopal Church, South, Columbus District:

We are now entering the fourth and last quarter of the Conference year. Our Annual Conference meets at Amory, Miss., November 16, just a little over two months off. At this Conference your pastor will be called upon to make a report of the work done in your charge and church during the year. What kind of a report do you want him to make? The manner in which the members of the church have stood by him and held up his hands will determine what kind of a report he shall make. You can assist very much in helping your pastor make a good report. ARE YOU WILLING TO DO YOUR PART?

It now looks as if our district will report a large ingathering of members for the year. Reports coming in from the revivals indicate that our people are turning back to God and spiritual things, and large numbers are being received into the church on profession of faith. There also seems to be an increased interest in Sunday school work throughout the district. Most of the churches have active schools doing a great work. In making my rounds over the district I have been much pleased to note the fine spirit of co-operation found among our people, both on the part of pastors and people. To me, the year's work so far has been very pleasant indeed.

While we have made progress along other lines, many of our churches are badly behind with finances. This has been indeed a testing year for many of our faithful preachers. Many of them have had to make sacrifices and deny themselves and families, not only of luxuries but actual necessities in order to stay in the work. But through it all they have remained faithful, hoping and expecting the assessments to be paid in the fall. Nothing hurts the preacher and the cause more than for the preacher to get in debt. Many of our preachers have been forced to go in debt this year, but with the assessments paid in full they can pay their debts, go to Conference feeling good, make a fine report and enjoy the occasion.

Please let me urge the co-operation of the entire membership of your church in raising its assessment in full. When money is plentiful, a few can bear the burden alone; but with money scarce, it takes all to bear the burden. If all of our members will do their full duty, the financial burden will be light and the assessment can be paid in full. REMEMBER, the preacher and his family look to you for their support. If you fail, he has no other means of support. If the preacher does his duty on an important charge, such as your charge, he has no time to make money and is absolutely dependent upon the assessment for support for himself and family. "The laborer is worthy his hire." Luke 10:7. "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." I Cor. 9:14.

Thanking you for your co-operation during the year and praying God's richest blessings upon you and yours, Yours fraternally,

A. T. McILWAIN, P. E.

September 8, 1921

THE FRAGMENTS THAT REMAIN.

How seldom most of us regard waste as a sin at all, especially if we are surrounded by plenty! But waste of any of God's gifts, great or small, is in His sight a sin. Our Lord's disciples might have thought: "Why gather up these fragments of bread which lie scattered among the grass? The Master has no need of them. He can work miracles and provide bread at His pleasure, without stint or effort. Why, then, should we trouble ourselves about fragments?" Their Master's command taught them another lesson. So now a servant may think: "My master is rich; so I need not be so very particular about his property. I need not trouble myself about fragments of time, or food, or furniture, or money. If he were a poor man it would be different. Then of course it would be wrong not to be careful about everything, even fragments. Then waste would indeed be sin. But what does it matter in the case of a rich man? He can so well afford it." Now the mistake in all this reasoning is that men forget that they are stewards under one Supreme Master in heaven. And He is rich—who so rich? Yet it was He who gave the command: "Gather up the fragments that remain, that nothing be lost." But it is not servants alone who are prone to waste; it is a sin of which we are all guilty. And the fallacy which lies at the root of it is not understanding that waste is a sin in itself, quite apart from the loss or gain of any one.—Malcolm MacColl.

A LETTER FROM DR. BRISCOE CARTER.

Dear Brother Carley: After a pleasant trip on the train, at the end of 47 hours' travel I found myself in New York, the most remarkable city of all the world and of all time. If Pope's assertion that "the proper study of mankind is man" is true, then you have in New York the greatest human university in the world and a greater variety of species.

The first thing that impressed me was, it is not American, except in spirit and progress. It is the most cosmopolitan city of all times. Whole sections of Europe and Asia, and small sections of Africa, are literally transplanted here. A walk up Broadway at the lunch hour took me through a seething mass of folks of various nationalities, where in some sections it seemed to me all languages except English were spoken. I never saw so many foreign language papers as you see on the public vehicles in a day's ride. It is said that the foreign language dailies published here run thus: Arabic, 4; Bohemian, 2; Croatian, 2; French, 1; German, 1; Greek, 2; Hungarian, 2; Italian, 5; Polish, 2; Russian, 2; Serbian, 1; Slovak, 2; Slovenian, 1; Spanish, 1; Ukranian, 1; Yiddish, 5. In addition there are newspapers other than dailies, printed in Armenian, Chinese, Danish, Finnish, Hebrew, Japanese, Lithuanian, Norwegian, Swedish and many other languages and dialects. Some idea may be got of the various peoples when we know that it is the world's largest Italian city, the second largest Russian city, and the third largest German city. It is also the Mecca of the Irishman and the Jew. In one public school on the lower east side of Manhattan, there is a registration of 2000 pupils in which 27 nationalities are represented.

This will give some idea of the contents of this melting pot at the gateway of the Republic. You can readily see that as the years go by the city will become less American in its population when you consider that at present nearly 50 per cent of its population is foreign born, and that the government reports show that 50 per cent of the immigrant aliens that enter the port remain in the city as residents and that only 25 per cent are distributed outside the State of New York.

I tried to see as much of the city as I could in the limited time at my disposal. The immense buildings are wonderfully impressive. A trip around the Island by boat, seeing the entire harbor, is one long to be remembered. The traffic in the harbor is as heavy as vehicle traffic on Canal Street. Flags of all the maritime peoples are always in evidence and vessels of all sizes, from the Leviathan to the motor boat, are constantly weaving their way in and out. Some of the hotels are a world within themselves. The one in which I was had 2200 rooms. You could have spent a whole day sight-seeing in it and then not have seen everything. It is said to be the biggest in the world and I am willing to accept the statement.

Saturday, August 20, at 12 noon, New York time, I went aboard the Albania, a fair sized Cunarder, bound for Liverpool. I left the choice of my roommate for the voyage to the shipping people, with this limitation, that he should be of the Caucasian race—I knew the disposition of certain folk in the upper country to foist a certain race upon other people, but to preserve a line of demarcation for themselves. To my surprise and delight, I found that I had drawn Judge M. E. Lawson, of Missouri, a particular friend, for my roommate, than whom there could be no better. Reverting to the color line: there are two aboard, delegates to London, whose ancestors, according to the late Bishop Newman, drifted too near the Equator with the result that their descendants have been permanently sunburned. Of course when the bell rang for meals they proceeded to the dining room and took the seats allotted to them at a table of eight. The result—hear it, ye unreconstructed rebels, whose perverse conduct along these lines still offends the negrophile: when the six white people found the two Negroes at the table, they waited; and not one of the six was from our side. In a day or two suitable adjustments were made, and now the two blacks wait, and have the dining room to themselves.

There are about 21 delegates to London on this ship; from our church, Dr. Tyler, from Epworth, Washington; Dr. Paul Linn, from Central College, Missouri; Dr. Cooper, from the Missouri Conference; Dr. Plyler, from the North Carolina Conference, and Judge Lawson, from Liberty, Mo.

From the M. E. Church, I have met Dr. Elliott, Editor of the Review; Dr. Pritz, who has the chair of Semitic Languages and Old Testament, in Syracuse University; Dr. H. K. Carroll, of statistical repute; Dr. Zaring, Editor of the Northwestern, at Chicago, and one of the most interesting specimens I have ever met, a keen-nosed heresy hunter, who is on his job in season and out of season. I leave him to the doctors and mentally revert to some well-known lines in Goldsmith's Deserted Village.

After eight days we are again in sight of land. We are skirting the southwest coast of Ireland, with the promise to anchor in Liverpool about 9 p. m. to-night, August 29, and will land about 8 to-morrow morning. I will have about a week to visit various places in England before the Conference.

I get from Dr. Carroll, of the Executive Committee of the Conference, that our church has many important places on the program unfilled—these places are on the first few days and will be hard to get volunteers for. This seems to some of our brethren aboard a grievous oversight. I suppose somebody said, "The Lord will provide"—a sacrifice?

I am going up to the Conference with great hopes. I pray that it may open to world-wide Methodism a vision of usefulness surpassing all past achievements, and that grace and strength may be given her hosts to realize her highest ambitions in the accomplishment of the divine purpose.

BRISCOE CARTER.

On Board R. M. S. Albania, Aug. 29.

DR. RICE'S BOOK.

By Rev. Henry T. Young.

I think the discussion of Dr. Rice's book, "The Old Testament in the Life of To-day," is a matter of extreme importance to our Methodism. Since Dr. Rice has a chair in our Southern Methodist University, what he says and does is a matter concerning even the most humble member of our church. We sowed higher criticism, new and modern thought, and such like demoralizing stuff in our university at Nashville until we lost the property and left a scar upon our church. Quite a few of our young preachers are under Dr. Rice. He is a great man; a man of magnetism and brilliancy, all of which makes him more dangerous to us, if it should prove that he is not in thorough accord with our view-points on the Bible.

We are a peculiar people. Some call us old-fashioned. We hold a great many religious views in common with all Christian bodies, but some things are ours to hold and to defend. A great deal that is called new and modern has no place among us, and yet some denominations are glad to own it. We are a deeply spiritual people, and anything that does not help our young preachers to develop in spirituality should not be tolerated in our schools. The most of our young men are but recently from an experience in which God spoke to them. They have heard and answered the Divine call. They know vividly that God is, and that He saves. The Bible is to them the Word of God. They have tasted of it and found it so. Too many of us have had to come into the ministry, fresh from altars of consecration and real experience, only to be chilled and pained by books written by men whose religious efforts have become merely professional, and to whom the gospel, God's power for salvation, has become but one of the many religions of the world. Personally, I can say that but little that was given to me to study, and recommended by our church, helped me to be better fitted to be a soul-winner.

Our church has passed on the Old Testament in her Articles of Religion. The fifth Article states our view of it. Therefore if the Doctor is trying to serve our church, and at the same time contradicts our stated position, he has signally failed. Jesus Christ was in a position to point out to the world all errors in the Old Testament, a position unapproached by any of our modern critics, and His attitude toward it was quite different from the startling things said by Dr. Rice.

Our Lord chose apostles and gave certain gifts and authority to them that have not been given to the rest of us. How different was their attitude from Dr. Rice's! To them, God was its author. I much prefer their criticisms to those of any of our very modern thinkers. Look at Peter's sermon on the day of Pentecost, or at Paul's before Felix. Also compare the results with those gotten by Dr. Rice's book. The results of the life of D. L. Moody, in comparison with the results of the lives of our critics who pull to pieces our Bible, should convince us of God's attitude to His Word. Moody was no great scholar, but faith in the Bible as the Word of God enabled him, by God's help, to move more than one continent toward heaven. There are many others of the Moody class, as there are many others who flippantly pick to pieces our Bible. Look at them and judge by their fruits.

Now just a word in reply to Bishop Mouzon's defense of Dr. Rice. Samuel might have been primitive, but had a better knowledge of God and His will than many who think him primitive. He surely was not wandering in some dense forest of spiritual bewilderment, mistaking every sound for the voice of God. He knew God—the highest privilege and attainment of man. Joshua might have been uneducated, and fortunate for him, perhaps, that he did not know what men of to-day know and call education, but his life's work makes some of our modern leaders look small indeed.

There is no parallel between Luther's position on the Epistle of James and Dr. Rice's on the Old Testament. John Wesley's difference with Whitefield and others affords a poor horse indeed for the Doctor and his defenders to ride on. Whitefield and Wesley disagreed on interpretation of Scripture but neither doubted the Bible to be the Word of God.

Natchitoches, La.

THE MEDIOCRE MAN.

By Payton A. Sowell.

Who feels disposed to write his history? Who will sing his praise? Are there any who remember him? Whose heart holds him in grateful affection? What is the need of him?

He is a loyal man. He does not stir up mobs. He takes a burning interest in them, once they are planned.

He is no dreamer. He has no wide vision. He stretches no line over empty space. He enters no new and far-flung plans. He follows beaten paths—waits for orders—or looks for footprints.

He asks for no survey of the Alps. He drags the guns over its dizzy heights, when the engineer has said the task is barely possible. He responds with success, when the intrepid Napoleon has said: "Go forward!"

He makes no discoveries in nature; develops no seedless oranges; creates no new hybrid in vegetable or fruit; but he follows the soil, plants the seeds, reaps the harvests and fills the granaries, and adorns the markets of the world.

He sleeps in his tent while the councils of war are held at headquarters. After Napoleon at midnight had fought on paper, this man won Trafalgar with musket, gun, and bayonet the next day.

He sits in no church councils, outlines no creeds, stretches no cords of plans over the seas and continents, but at marching orders, he goes forth, over mountains, into the wilderness and the solitary places, across streams, through the jungles, into the presence of the lowly, and declares the message, proclaims the doctrine that wins the generations to life!

Communion without service is a dream; service without communion is ashes.—Robert E. Speer.

The Home Circle

BY THE ROADSIDE.

By Mrs. George S. Brown.

Mrs. Gibbs was returning from the monthly missionary meeting of her church. She was president, and a very enthusiastic president, but she was one of those women who do the work of ten rather than get ten women to work. She had labored long and hard for that particular meeting. It had not only been an afternoon's work, but a month's work, for she had written to missionaries so as to have letters to read from the field; she had gone to the extreme end of the city to secure a returned missionary to address the meeting; she had arranged an elaborate program, gotten several new members, and collected dues from absentees. Everybody said she was wonderful and the meeting was indeed a success. But somehow or other Mrs. Gibbs did not feel quite satisfied. The night before, her son had asked if he could bring some friends home to dinner and she had told him that it was her missionary afternoon and she was too busy to see to the dinner. Her daughter had stayed out all night with a friend because she said it was lonely at home and there was no one to talk to, with mother pouring over missionary magazines; and her husband had asked her if she would ever have time to write some letters for him. She did not understand how they could ask so many things of her when they saw what a responsibility she had in the meetings of her church. She had really longed to be a missionary and sometimes she felt sorry that she had not gone to foreign fields instead of marrying and staying at home. There was so much to do over there and so much that counted. Things at home seemed so trivial and commonplace. She was sure if she could only go to Korea or China she could bring scores to Christ.

At the gate she met two friends who were coming from a bridge party. "O, you good little woman" one said, "I really expect to see you go to heaven without dying. Here you are laboring at a missionary meeting while we are gadding about in frivolous style." "Yes," echoed the other, patting Mrs. Gibbs on the back, "I see wings sprouting now."

They passed laughingly on their way, and Mrs. Gibbs went in, and, too tired to go upstairs, threw her hat on the sofa and leaned back in a chair while waiting for her family to come home to dinner. She brushed the hair back from her forehead and closed her eyes.

In a moment she was dreaming and she felt the wings sprouting on her shoulders and soon she began to fly, on and on through the fleecy clouds, straight up to a gateway. Way up on a hill, she saw a city, bright and beautiful, and she thought it must be heaven. She knocked at the gate where she had alighted, expecting to be admitted, but a man stood there guarding the gate and he said, "Surely you are not coming here alone. We admit no empty-handed people. Have you no souls with which to greet your Savior?"

"Alas, I knew it would be like that," answered Mrs. Gibbs, weeping. "I wanted to go to China and teach the heathen, but I had a family and could not leave them." "Were there no heathen about you?" said the man at the gate. "It was not necessary to go to China. Where is the man that brings your laundry every week? Couldn't you bring him?"

"O, I did not think to do that," answered Mrs. Gibbs. "I thought of the Chinamen across the sea. I longed to go there, and I would even have gone to Africa and braved the savages."

"How about the African in your kitchen?" answered the man at the gate. "She has a soul to save and she is precious in the sight of God. Did you ever teach her about the Savior?" "Why, no," said Mrs. Gibbs in surprise, "the colored people have their churches and their preachers and I did not think that necessary."

"How about your little newsboy, and the milk boy and the grocery boy? Have you told them how sweet it is to learn to remember their Creator in the days of their youth?"

Mrs. Gibbs shook her head sorrowfully. "I was so busy with my missionary meetings, I did not think to talk to those I saw every day."

"Well," said the man encouragingly, "if you forgot those who serve you, perhaps you have with you your own family. Surely your husband and children are coming to heaven with you. Where are they?"

"O," stammered Mrs. Gibbs, "of course they are, but they are not with me to-night. John is so busy at the office he hasn't much time for church, and my boy—well he does not think much about such things yet awhile, and my little daughter is just a child; but they will all come, I am sure."

"Are you so sure of that?" asked the man wistfully. "Look at the path that leads away from heaven just over there." Mrs. Gibbs looked, and she saw the Chinaman that brought her laundry trying to climb the hill and he kept slipping down and sliding into the path that led away from heaven's gate. "Poor fellow," said the man, "he does not know the way and he has no one to help him."

Then she heard a loud weeping and wailing, and there sat the old cook by the side of the road and over and over she said, "If my missus had only told me all about it. I am just a poor ignorant darkey and I didn't know the right way. Sometimes I wanted to ask her, but she was always too busy to talk to me."

Turning around, with her eyes swimming in tears, Mrs. Gibbs saw her husband and son and daughter, and they were holding each other's hands and running down the path that led away from heaven. "Come back," she called, "I will show you the way. This is the Heavenly Road." "O, you are too busy, mother; you never have time," called her son. And Mrs. Gibbs bowed her head in her hands and wept bitterly.

"I guess you have tried and you have worked very hard at the meetings and done a lot of missionary work," said the man at the gate, "so I will open the gate and let you in."

"No, no," cried Mrs. Gibbs, "I do not want to go in yet. I want to go back and get those I have left behind. I want to give more time to my husband and children, and I want to teach the Chinaman and the cook and the little boys who come to my house every day. It will not be heaven without them. Let me go back and try again. I have been so eager to make the missionary meetings a success and to go abroad where I could do great things that I have neglected the little things and those at home. These things I ought to have done and not leave the others undone."

"Ah," said the man at the gate.
"What silences we keep year after year
With those who are most to us and dear.
We live beside each other day by day,
And speak of myriad things, but seldom say
The full sweet word that lies just in our reach,
Beneath the commonplace of common speech."

"That is so," said Mrs. Gibbs, waking with a start, and then in meek humility she bowed her head and prayed:

"Dear Lord, grant me wisdom; not that I
May pose as one who clambered high,
And count myself superior clay
To those less learned. God, I pray
For wisdom and a clearer mind
To aid the ones who come behind."

New Orleans, La.

"TIME OUT."

A Rushing Business.

"Cancel my order at once," came the telegram to the factory. The owner perpetrated the only new joke in the millennium. His telegram in reply read: "Your order cannot be cancelled at once. You must take your turn."—New York Evening Post.

A Real Accomplishment.

"Don't you wisht you was a bird, Jimmy, and could fly away up in the sky?" mused little Jean dreamily.

"Naw!" scorned Jimmy. "I'd ruther be a elephant and squirt water through my nose."—Kind Words.

"A Bird In The Hand."

"I'm a very busy man, sir. What is your proposition?" "I want to make you rich." "Well, leave your recipe with me and I'll look it over later. Just now I'm engaged in closing up a little deal by which I expect to make three dollars and a half in real money."—Selected.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, D.D., Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3 Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate is hereby called to meet in regular annual session on Thursday, October 6, at 10 o'clock a.m., at the Advocate Office, 512 Camp Street, New Orleans, La. A full attendance of the Committee is desired.

JNO. F. FOSTER, Chairman.

Franklin, La., Sept. 15, 1921.

A GOOD SHOWING IN CENTENARY GIVING.

The Sunday schools of the church are making an excellent showing in the matter of Centenary payments. Some weeks ago the statement was made that for the seven months of 1921 payments by the Sunday schools on Centenary pledges showed gains over 1920 with the exception of one month of the seven—August, 1921, went beyond August, 1920; hence for seven out of eight of the months of the present year payments were in advance of those of the corresponding months of last year.

In total amounts paid by Sunday schools to August 31 the following are the first ten Conferences, with amount paid by each: Virginia, $81.613.88; South Georgia, $42,834.12; North Alabama, $39,958.82; North Georgia, $38,868.15; Western North Carolina, $35.438.86; Florida, $29,551.74; Holston, $28,155.85; Central Texas, $26,942.11; Alabama, $26,071.38; North Texas, $25,487.65.

In amount per member paid, this on the basis of total Sunday school membership for 1920, the first ten Conferences, in order named are: Florida, West Texas, Virginia, Los Angeles, South Georgia, New Mexico, Denver, Little Rock, Illinois, Kentucky. The largest per member payment, Florida, is 81 cents. When we take into account the fact that figures are on total membership, both the schools that made pledges and the schools that did not answer the call, it is hardly fair to the Sunday schools that are meeting their Centenary obligations. But the plan of the church in the Missionary Centenary was that each school make its pledge of five cents per member per month. The way is open for any school to make its Centenary pledge, beginning the present month or with October to make its monthly payments. The goal now before the Sunday school is "A Round Million Dollars by March 31, 1922." It can be reached if during the next few months all schools pay their pledges to date.

PERSONAL AND OTHER NOTES.

The latest report we have seen shows that about $688,000 was pledged in Louisiana to the Christian Education Movement.

Rev. Raymond Browning, one of our general evangelists, is assisting Rev. Wm. Schuhle in a meeting at Coushatta, La.

"We are progressing very nicely with our work on the Walnut Grove circuit, Mississippi Conference—the Lord has wonderfully blessed us this year," writes Rev. J. W. Price.

Revell and Company have announced that they hope to have Dr. S. A. Steel's new book, The Modern Theory of the Bible, ready by the last of October.

A National Prohibition Conference will be held at the Great Northern Hotel, Chicago, on November 29. The Prohibition National Committee will meet on the following day, at the same place.

A recent issue of the Daily Herald, of Biloxi, Miss., contained in full the sermon preached at the Methodist church on the preceding Sunday by the pastor, Rev. M. B. Sharbrough. It is good reading.

The Mission Board of the church is calling for more than 100 missionaries for the various fields in which it is operating at the present time. Preachers, teachers, physicians, nurses, deaconesses, and business men are wanted.

Rev. Dan Kelly, Mississippi Conference evangelist, has recently held successful meetings at Ida and Hosston, both in the bounds of the Shreveport District, Louisiana Conference, and he will also assist Rev. I. T. Reames at Vivian.

Sam Haddad, a little Syrian boy, a member of the Sunday school at Centenary Church, McComb, Miss., now has his name on the Advocate subscription list through the kindness of his teacher, Mr. Rogers. We pray that it may be a blessing to him.

The Presbyterians and the Methodists of Brookhaven, Miss., began a union revival meeting last Sunday—the Baptist minister having declined to co-operate—in the Methodist church, with Rev. Geo. L. Bitzer, Presbyterian evangelist, doing the preaching.

The meeting at Pace, Miss., in which the pastor, Rev. W. R. Goudelock, was assisted by Rev. John W. Robertson, of Rosedale, Miss., resulted in twenty-eight additions to the membership of the church. The meeting closed on the evening of September 10.

Mr. Allen B. King, of Satartia, Miss., long a faithful and efficient official member of the Methodist Church, spent a day or two last week in New Orleans visiting friends and relatives. He favored the Advocate office with a call while in the city.

A personal note from Rev. Robt. A. Clark, presiding elder of the Union City District, Memphis Conference, brings many pleasant memories of the days we were in college together. Brother Clark is well known in North Mississippi, having formerly been a member of the North Mississippi Conference.

Rev. J. A. McCormack, our pastor at Dubach, La., was assisted in a meeting at that place last week by Rev. J. M. Alford to do the preaching, and Rev. Frank C. Collins to lead the singing. In writing of his work, Brother McCormack says: "I have never served a more delightful charge."

In the recent training school for Sunday school workers conducted in Havana, Cuba, by Rev. J. L. Neill, one hundred and ten credit certificates were awarded for the completion of the courses offered. All the instruction was given in Spanish except the addresses by Brother Neill, which were given through an interpreter.

The Licensing Committee of the Lake Charles District, Louisiana Conference, granted license to preach to O. L. Tucker, of Crowley, La., at its recent meeting, and recommended him for admission into the Annual Conference on trial. The Committee also recommended Rev. Clell C. Gray for admission on trial.

The following significant item is taken from the Methodist Church notes in a recent issue of the South-Reporter, Holly Springs, Miss.: "Has your boy or girl gone off to school? Now is the time to make an impression. What will they read while away other than their books? Why not send them the New Orleans or the Nashville Christian Advocate?"

The Adult Missionary Society No. 2 of the Methodist church at Durant, Miss., adopted a unique plan to raise funds and entertain its friends recently—a trip around the world. To be sure the trip was altogether within the bounds of the city, but it was delightful and instructive, according to a news item we saw in one of the secular papers.

There is a fine suggestion in the note from Rev. C. A. Northington, Boyle, Miss.: "Dear Advocate: You will please visit my daughter, Miss Emma Northington, at Grenada College, Grenada, Miss., for nine months." The suggestion is this—parents would be doing a fine thing to send the church paper to their sons and daughters who are off at college.

The Louisiana State Epworth League, in co-operation with the Shreveport City Union League, has opened an up-to-date office and library in the Kittrell Building, Shreveport. Rev. Jas. B. Grambling is the State field worker of the League, and he is energetically and enthusiastically at his task. Mr. W. B. Glover is president of the Shreveport City Union.

Dr. and Mrs. I. W. Cooper will reach their home at Brookhaven, Miss., about October 1, after a delightful trip through Europe. Whitworth College will open before their arrival, but every detail of its management is in thoroughly competent hands, and indications point to one of the most prosperous sessions in the history of this great school.

The meeting at Boyle, Miss., Rev. C. A. Northington, pastor, will begin on October 9. The preaching will be done by Rev. W. C. Swope, one of our general evangelists. The work of the Boyle charge is in good shape, indications now pointing to "Everything in full, Bishop," at Conference. There have been eighty additions to the church since the first of the year.

A note from the presiding elder, Rev. H. M. Ellis, informs us that the work on the Brookhaven District, Mississippi Conference, is progressing nicely. The pastors are doing fine work and the people are appreciative and responsive. There have been splendid revivals throughout the district. The increase of the price of cotton is greatly cheering the farmers, and there will be good collections.

All the Methodist churches of Shreveport, La., are co-operating with the Texas Avenue Church in a great tent meeting that is being conducted by Rev. George Tucker, of Jackson, Tenn., and Charles B. Wiatt, musical director. Two thousand people were in attendance at the meeting last Friday night. Dr. R. H. Wynn, presiding elder of the Shreveport District, writes that great results are expected from the meeting.

Centenary College opened at Shreveport, La., on Sept. 14, with an attendance in college and academy of 150, and the number is increasing from day to day. The citizens of Shreveport are

interested in Centenary as never before, and are following the enthusiastic leadership of President Sexton in making it one among the very best of all our institutions of learning.

The revival meeting recently held in First Church, Laurel, Miss., in which the pastor, Rev. O. S. Lewis, did the preaching, was attended by gracious results. Five adults were baptized and received into the membership of the church at the closing service of the meeting, and others will be received later. Thus far, eighty new members have been added to this church since the first of the year.

The Daily American-Press, of Lake Charles, La., is very generous in the amount of space it devotes to matters of church interest. In its issue of September 14 it gave a full account in prominent position of the reception tendered to Rev. and Mrs. W. W. Holmes and Rev. and Mrs. C. A. Battle by the congregation of the Broad Street Methodist Church on Tuesday evening of last week. In the same issue there were several other items of church news also.

Under date of Sept. 16, we received the following note, which brought sorrow to us, as it will, we are sure, to the many friends of Brother Barr: "Our father, Rev. R. H. Barr, is very low, here at his home in Foxworth, Miss. All that is possible is being done, though it seems that the end is very near. We ask the prayers of the Christian readers of the Advocate." The note was signed by Miss Ursula Barr, and we are sure our readers will comply with her request.

Among the ministers of our church taking part in the opening exercises of the public schools, we have recently noted the names of the following in the press dispatches: Rev. S. H. Caffey, at Webb, Miss.; Rev. J. D. Wroten, Rev. E. B. Sharp, and Rev. W. N. Duncan, at Moorhead, Miss.; Rev. J. M. Guinn, at Crenshaw, Miss.; Rev. J. T. Abney, at Hazlehurst, Miss.; Rev. W. S. Shipman, at Ruleville, Miss. There were many others, doubtless, taking part in these exercises whose names we failed to see.

Rev. Ben P. Jaco, who, all along, has been Centenary Secretary of the North Mississippi Conference, has recently been made Centenary Treasurer also. The week of October 23-30 has been designated as the period within which payments on all pledges should be brought to 60 per cent of the total amount pledged, and all presiding elders, pastors, treasurers, and collecting committees are called upon to do their best during that time to reach the goal.

The following instructions, issued by the War Department on September 1, are a fine acknowledgment of the significance of the Sabbath in the life of the nation: "The sentiment of the nation concerning Sabbath observance should be respected and no marches, except in cases of necessity, be made on Sunday. Opportunity should be provided for religious services, conducted by the chaplain or through community co-operation, and dignified publicity of such services should be made."

Rev. P. O. Lowrey, our pastor at Indian Bayou, La., still has a supply of the leaflets containing his article, "The Relation of the Public School Teacher to the Church," reprinted from the Bulletin of the Board of Education, which he will furnish in lots or to individual addresses for five cents a copy. It would be a fine thing for this leaflet to be placed in the hands of all our public school teachers if possible, and we should be glad to see our pastors and others interested in the work of the church and of the schools take advantage of Brother Lowrey's proposition. The article is well worth anybody's reading.

The death of Mr. Henry Ueber, in San Antonio, Texas, on Thursday morning, September 15, brought great sorrow to a wide circle of friends in New Orleans, where he had lived most of his life, and in other places in Louisiana where he was well known. Mr. Ueber was the father of Mrs. A. I. Townsley, wife of Rev. A. Inman Townsley, now pastor of Alamo Heights Church, San Antonio, but formerly a member of the Louisiana Conference, and he had made his home with his daughter and son-in-law for several years. The body was brought to this city for interment and the funeral services were held at Second Methodist Church, of which the deceased had long been a member, on Saturday afternoon, the services being conducted by Rev. J. A. Alford, the pastor, assisted by the editor of the Advocate. The large number of people at the church and the many beautiful floral offerings attested the esteem in which the deceased was held in this city. He is survived by his two children, Mr. H. J. Ueber, of this city, and Mrs. A. I. Townsley, of San Antonio, his wife having died several years ago. The Advocate extends sincere sympathy to these upon the going away of so good a man as was their father.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. Geo. H. Thompson, McComb, Miss., 3; Rev. H. B. Thomason, Standard, La., 2; Rev. Jas. M. Lewis, Collins, Miss., 2; Rev. J. W. Price, Walnut Grove, Miss., 2.

PALMER CREEK CAMP MEETING.

We have been requested to announce that the Palmer Creek Camp Meeting will begin at the well known camp grounds near Saucier, Miss., about October 1. Rev. Aden P. Williams will have charge of the meeting, and B. G. Grenfell, a noted revival evangelist, will conduct the music.

CHURCH DEDICATED AT GEORGETOWN, MISS.

Dear Brother Carley: Yesterday I had the pleasure of dedicating our beautiful Methodist church in Georgetown. The church was beautifully decorated, and the choir rendered special and inspiring music. It was a delightful service. No collection was necessary.

The good women deserve great credit for their heroic, consecrated and unremitting labor of love in paying off the debt and keeping things in good condition.

Brother Baggett is doing a good work and is greatly loved by his people.

Sincere regards and best of good wishes.

Most cordially,

H. M. ELLIS.

Brookhaven, Miss., Sept. 12, 1921.

DIGGING FOR GOLD IN KOREA.

By Rev. R. S. Stewart, D.D.

III.

One of the significant things in Korea is the crowded condition of the schools and the new eagerness for education. Previous to this time the Koreans have not manifested the interest in schooling that is so universal among the Japanese. But a new educational era has struck the land. Capacity attendance is found in all of the institutions, and great numbers have gone to Japan for higher training. It is said that there are more than one thousand Korean students at present in Tokyo.

At the present time (June) there does not appear any revolutionary demonstration among the people. It is said that the futility of the demonstration of the past year has been the reason back of the large influx into the schools. A free people must have not only a desire for, but a capacity for liberty. Certainly the desire for liberty is the most active emotion in the life of the people. And now they are determined to achieve the capacity for liberty also.

The new educational era presents both hope and foreboding to the church. It may be a bright hope if it is utilized for evangelism. It is full of foreboding if it is ignored or dealt with slightingly by the church. Satan will not surrender his grip in Korea without a struggle. And the beginning of a larger struggle than ever before seen is at hand. Already the atheism which has so largely burned out the educational institutions of Japan is beginning to appear. It is seeping in with increasing volume through Japanese literature and education. A race is now on in Korea. The contest is between Christ and Atheism. Great waves of materialistic philosophy within the next few years will do their utmost to poison the spiritual and intellectual life of the people. Now is the golden hour for Christianity to erect bulwarks against this invasion. The native church in Korea is not strong enough to withstand the shock of a wave of rationalism which within a decade, or at most two decades, will strike the nation. Japanese education is pagan education and is being mightily used to hinder students from finding the truth that saves.

To meet the crises a new educational program must be considered by the church. The M. E. Mission conducts a Middle School in Seoul with 700 students and only one missionary in the institution. This is young Appenzeller, the principal. I preached for a week to this student body and about 500 pledged themselves to follow Christ. With those who were already Christian, practically the entire school has decided to believe. I shall not soon forget the burden on Appenzeller's heart which looked out of his eyes when I left the closing service. Several hundred young men to save and to shepherd and to defend against the combined forces of heathenism and atheism! And a great church has been able to give one man to this task. Our own institutions present a similar need. Spirit-filled men and women must come forth to educate in order that Satan may not build again with materialism the walls of heathenism which have fallen down.

An outstanding need is a great Christian literature. There is no department of Missions that will yield a higher increase upon the investment than this department. The cost is so small compared with the results to be achieved, that every dollar which can be expended in this way should be forthcoming from the church. How can you develop a great ministry without books? Methodism has never tried to do it in England or America. Publishing plants have from the beginning been an essential in our evangelism. But Christian literature is crowded into a corner over here. What is the reason? The force is too small, and men can't be spared for this work.

Probably no mission field is more fortunate than Korea in its missionary personnel. But to meet the present crises the church must at once recruit its force with a large company of men and women, "full of the Holy Ghost and of faith." A missionary without a Divine Christ and a Holy Bible would be both embarrassed and an embarrassment in this land. He would be embarrassed by the responsibility of leading a native church further advanced in Divine revelation than himself. He would be an embarrassment to a people whose only salvation is the blood of Christ, and whose only source of truth is the inspired word. But what an opportunity is offered to the preacher of the Christ and his cross! An opportunity to win souls that thrills the heart, and stimulates body, mind and soul to its best endeavors. Korea must have more of these preachers, men and women, to make sure the victory of Christ and to build a church that the gates of hell may not prevail against it

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On all my expeditions prayer made me stronger, morally and mentally, than any of my non-praying companions. It lifted me hopefully over the one thousand five hundred miles of forest tracks.—Henry M. Stanley.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

JAMES WAFER BORING was born April 8, 1848, and was married to Carrie J. Johnston in December, 1877, who made him a wife of remarkable strength of character. The fruit of this union was Charles Boring, Mrs. R. L. Wilson, Clarence W. Boring, M. D., Emma Boring, Mrs. James Montgomery, Anna Boring, Alice Boring, Mrs. E. V. Chauvin. There are seven grandsons, one granddaughter. Brother Boring's church membership was held in the Opelousas church. Such men are the quiet, loyal, vital force in Methodism. They carry on through the heat and burdens of the years, and make the itinerancy possible. Unselfish, charitable, a good church-worker and a helpful neighbor, he was superintendent at Belleview until his health broke down, and was assistant superintendent until his death. His sickness extended over a period of six years, and the crisis came on the 8th of June, and his tired body offered up the spark of life on June 23, 1921. After he had suffered much in the flesh, he was strengthened, settled, established in the beautiful grace of God. The day of his decease his remains were brought to Lafayette Methodist Church, and the presence of a large concourse of friends bore witness to how the good man was cherished in these busy days. He was buried by the Rev. Harry W. Rickey of Lafayette at the Protestant cemetery. * * *

On August 21, 1921, W. B. DIAMOND passed to his reward. Brother Diamond was 78 years old. He served in the Confederate army during the war between the States. After the close of the war he settled in Franklin Parish, near Winnsboro, where he lived until his death. He was honored and loved by those who knew him. He became a member of the Methodist Episcopal Church, South, at old Magnolia Church, in 1909, under the pastorate of Rev. T. S. Randle. Since that time he has loved his church, and died in the faith. He is survived by his wife and two sons, and a host of friends, who miss him. Our loss is his gain, and we weep not as those that have no hope. The funeral services were held in the Winnsboro Methodist Church, and were conducted by Rev H. W. May and the writer. His body was then laid to rest in the Winnsboro cemetery. A. D. GEORGE.

Gilbert, La.

F. M. MORGAN was born February 8, 1844, and died August 26, 1921. He leaves a wife and six children to mourn his going, besides a host of grandchildren, great-grandchildren, and friends and relatives. A wife and three children await him on yonder bright shore. He was one of the few old Confederate soldiers living—and now gone to his reward. His home was near Cato, Miss., and his remains were laid to rest in the Ross cemetery at Cato. The funeral services were conducted by Rev. Charles Strait. He had for many years been a patient sufferer of untold miseries but through it all he always looked to higher things, and just before going he said, "I want to go home." To the bereaved ones we can only say, "Weep not as those who have no hope, for ere the tide turns we will see him again if we only follow in his footsteps." His great-granddaughter,

MYRTLE SMITH.

FROM BENTON CHARGE.

Dear Mr. Editor: We have just concluded our revivals on the charge. Our charge is made up of three churches, Benton, Midway, and Zeiglerville.

We held our first meeting at Midway. Here we were assisted by Brother Barney Lewis, of Eden. Brother Lewis did us some excellent preaching. As a result we had eight accessions on profession of faith.

From Midway we went to Zeiglerville, where we were assisted by Brother C. H. Strait, of Florence. Brother Strait did not fail to declare the whole counsel of God, and as a result of our labors God blessed us by giving us nine bright children on profession of faith. On the last night of the meeting the good people of Zeiglerville filled the pastor's flivver full of good things to eat, making glad our hearts and assuring us that they were behind us.

We concluded our campaign at Benton. Here we were assisted by Brother T. B. Cottrell, of Vicksburg. Brother Cottrell did us some very excellent preaching, as a result of which the spiritual condition of the church is greatly improved and we had one accession by transfer.

On last Wednesday afternoon our hearts were made glad by the good people of Benton, after we had enjoyed a meeting of the Woman's Missionary Society. On our return from the church to the parsonage, the good ladies began to pour in with armfuls of good things to eat.

Truly God will care for his own. As we pen these words we cannot help but exclaim: 'Praise God from whom all blessings flow." Pray for us that God may use us for his glory and the bringing of his kingdom in.

E. A. KING, P. C.

WHAT THE GENERALS SAY.

The Duke of Wellington declared: "If you had seen but one day of war you would pray God never to see another."

Marshal Foch, according to Dr. Jordan, is recently quoted by LA PAIX PAR LE DROIT as follows: "Napoleon fell because he forgot that a man cannot be God, that above the individual is the nation, above man is righteousness and that war is not the supreme end—above it is peace."

General Sir Ian Hamilton, of the British army, is quoted as saying: "If you wish for peace, away with hate propaganda."

Field Marshals Haig, Plumer and Robertson, and Generals Horne and Rawlinson, all of the British Empire, recently subscribed to the following: "The passions from which war springs are not dead. There is only one hope of peace on earth and good will among men, and that lies in nations framing their ideals and their policy on the plain, old, simple rules of right and wrong, and on the teachings of Jesus Christ, the world's only social hope and the sole promise of world peace."

General Pershing, in an address in New York, December 29, 1920, speaking of a reduction of armaments stated: "Unless some such move be made, we may well ask ourselves whether civilization does not really reach a point where it begins to destroy itself and whether we are thus doomed to go headlong down through destructive war and darkness to barbarism."

General Bliss, late chief of staff, U. S. Army, wrote March 27, 1921, to the Church Peace Union: "If the clergymen of the U. S. want to secure a limitation of armaments, they can do it now without any further waste of time. If the churches cannot agree upon that, it will not be done nor will it be done until the good God puts into them the proper spirit of their religion."

Maj.-Gen. Sir Fredk. Maurice states: "I went into the British army believing that if you want peace you must prepare for war. I believe now that if you prepare thoroughly for war you will get war."

After all, the ultimate authority should not be the generals, but Jesus Christ. And if they urge the necessity of a policy leading to disarmament, should we not support our president and representatives at Washington and let them know what we want? Write them. W. C. ALLEN.

"There cannot be an afterward of elation unless there is a now of obedience."

WHAT MAKETH A PALACE?

There's a Something that maketh a palace
Out of four little walls and a prayer;
A Something that seeth a garden
In one little flower that is fair;
That tuneth two hearts to one purpose
And maketh one heart of two;
That smiles when the sky is a gray one,
And smiles when the sky is blue.

Without it no garden hath fragrance,
Though it holdeth the wide world's blooms;
Without it a palace a prison
With cells for banqueting rooms;
This Something that halloweth sorrow
And stealeth the sting from care:
This Something that maketh a palace
Out of four little walls and a prayer.

—Selected.

There would be more success in life if more of us were willing for God to tell us where and how to work.—E. J. Brown.

FROM JACKSON, LA.

Dear Brother Carley: Our beloved presiding elder, J. W. Lee, began his fourth round of quarterly conferences here on September 4, and preached both morning and evening to excellent congregations. Needless to say, both sermons were very helpful and fully appreciated. At the morning service, Holy Communion service was held, and the communicants were more numerous than usual. Six adults were baptized and six received into the church by vows. The quarterly conference was held in the afternoon, with an excellent attendance of church officers. Written reports were furnished from every department, and there will be very few places on the Baton Rouge District that will excel in attendance and spiritual atmosphere this conference.

Brother M. McLean, from Istrouma—a native of Jackson—is preaching here twice next Sunday. Brother Carley, your esteemed father was the first pastor to live in our parsonage, and you, as a little boy, ran around. Won't you visit us some day and preach for us, and renew your boyhood recollections of this hallowed ground? The same invitation and welcome is given to other preachers who knew Jackson in better days.

Yours fraternally,

FRANK B. HILL.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Grenada Dist.—Fourth Round.

Kilmichael circuit, at Salem, Sept. 24, 25.
Winona station, Sept. 25, 26.
Lexington, Sept. 30, Oct. 2, a.m.
Ebenezer circuit, at Coxburg, Oct. 1.
Pickens circuit, at Pickens, Oct. 2, 3.
Tie Plant circuit, at Bethel, Oct. 8.
Coffeeville circuit, at Gray Rock, Oct. 9, 10.
Grenada, Oct. 12.
Waterford circuit, at Chulahoma, Oct. 14.
Lamar circuit, at Early Grove, Oct. 15.
Ashland circuit, at Liberty, Oct. 16, 17.
Poplar Creek circuit, at Friendship, Oct. 22.
Sallis circuit, at McAdams, Oct. 23, a.m., Oct. 24, p.m.
Durant, Oct. 23, p.m., Oct. 24, p.m.
Winona circuit, at Columbiana, Oct. 29, 30.
Vaiden circuit, at Vaiden, Oct. 30, 31.
Duck Hill circuit, at Mars Hill, Nov. 5, 6.
Holcomb circuit, at Holcomb, Nov. 6, 7.

R. A. TUCKER, P. E.

Greenwood Dist.—Fourth Round.

Swift Town, at Morgan City, Sept. 25, a.m.
Belzoni, Sept. 25, p.m.
Black Hawk, at Emory, Oct. 1.
Colla, at Eanon, Oct. 2.
Dublin, at Mattison, Oct. 9, a.m.
Tutwiler, Oct. 9, p.m.
Drew, Oct. 10, p.m.
Ruleville, at Doddsville, Oct. 15.
Indianola, Oct. 16, a.m.
Moorehead, Oct. 16, p.m.
Sidon and Cruger, at Cruger, Oct. 19. p.m.
Tchula, Oct. 20, p.m.
Carrollton, at Valley Hill, Oct. 22.
Inverness, at Isola, Oct. 23, a.m.
Sunflower, at Sunflower, Oct. 23, p.m.
Lambert, at Lambert, Oct. 29, 30.
Schlater, Nov. 6, a.m.
Webb, at Webb, Nov. 6, p.m.
Phillipp, at Phillipp, Nov. 13, a.m.
Minter City, Nov. 13, p.m.

S. L. POPE, P. E.

Sardis Dist.—Fourth Round.

Crowder, preaching, Sept. 18; Q. C. Oct. 26.
Charleston, a.m. Sept. 25.
Oakland, p.m. Sept. 25.
Byhalia, a.m. Oct. 2.
Olive Branch, p.m. Oct. 2.
Pleasant Hill, Oct. 8.
Coldwater, a.m. Oct. 9.
Hernando, p.m. Oct. 9.
Senatobia, p.m. Oct. 12.
Shuford, Oct. 15 and 16.
Arkabutla, Oct. 19.
Longtown, at Mastodon, Oct. 22.
Cockrum, at Hebron, Oct. 23.
Sardis Circuit, at Davis Chapel, Oct. 28.
Courtland, at Pope, Oct. 29.
Tyro, at Free Springs, Oct. 30.
Mt. Pleasant, at New Salem, Nov. 5.
Horn Lake, a.m. Nov. 6.
Crenshaw, at Sledge, p.m. Nov. 6.
Batesville, Nov. 13.

Pastors are respectfully urged to look over the quarterly conference proceedings in the Book of Discipline and see that all the reports called for are in hand.

R. A. MEEK, P. E.

Aberdeen Dist.—Fourth Round.

Shannon and Nettleton, at Nettleton, Sept. 25, 26.
Verona, at Verona, Sept. 27.
Okolona, Oct. 2, 3.
Vardaman, at Derma, Oct. 3.
Calhoun City, at Pittsboro, Oct. 4.
Houlka, at Wesley, Oct. 6.
Prairie and Strong, at Prairie, Oct. 7.
Aberdeen, Oct. 9, 10.
Nettleton, at Carolina, Oct. 13.
Algoma, at Troy, Oct. 15, 16.
Belliefontaine, at Lebanon, Oct. 20.
Eupora and Maben, at Maben, Oct. 21.
Mathiston, at Mathiston, Oct. 22, 23.
Smithville, at Greenbrier, Oct. 25.
Tremont, at Tremont, Oct. 26.
Fulton, Oct. 27.
Woodland, at Mantee, Oct. 29, 30.
Randolph, Nov. 1.
Toccopola, Nov. 2.
Salem and Oakdale, Nov. 3.
Greenwood Springs, at Quincy, Nov. 5, 6.
Buena Vista, at Pleasant Grove, Nov. 8.

T. H. DORSEY, P. E.

Columbus Dist.—Fourth Round.

Mashulaville, at New Hope, Sept. 24, 25.
Starkville, Sept. 28, p.m.
Shuqulak, at Shuqulak, Oct. 1, 2.
Brooksville, Oct. 5, p.m.
Louisville, Oct. 7, p.m.
High Point, at Center Ridge, Oct. 8, 9.
Noxapater, at Noxapater, Oct. 9, 10.
Ackerman, at Salem, Oct. 14.
Chester, at Chester, Oct. 15, 16.
High Point, preaching at High Point, Oct. 16, p.m.
Mayhew and Sessums, at Lebanon, Oct. 18.
Caledonia, at Mt. Pleasant, Oct. 20.
Cedar Bluff, at Cedar Bluff, Oct. 22, 23.
West Point, Oct. 26, p.m.
Artesia, Oct. 27.
Sturgis, at Bethel, Oct. 28.
Kosclusko ct., at Marvin's Chapel, Oct. 29.
Kosciusko station, at East Union, Oct. 30.
Longview, at Smryna, Nov. 4.
McCool, at Liberty Chapel, Nov. 5, 6.
Crawford and Shaffers, at Shaffers, Nov. 8.
Columbus, Central Church, Nov. 9.

A. T. McILWAIN, P. E.

Corinth Dist.—Fourth Round.

Guntown and Baldwyn, at Guntown, Sept. 25, 26.
Wheeler ct., at Mt. Hebron, Oct. 1, 2.
Iuka ct., at Snow Down, Wed., Oct. 5.
New Albany ct., at Union Hill, Oct. 7.
Dumas ct., at New Hope, Oct. 8, 9; dedicate new church, Oct. 9, at 11 a.m.
Blue Mountain ct., at Brownfield, Oct. 9, night; Qr. Conf., Oct. 10, at 10 a.m.
Corinth ct., at Gaines Chapel, Wed., Oct. 12.
Chalybeate ct., at Falkner, Oct. 15, 16.
Ripley station, Oct. 16, night; Qr. Conf., Oct. 17, a.m.
Myrtle ct., at Union Hill, Thursday, Oct. 20.
Hickory Flat ct., at Ebenezer, Friday, Oct. 21.
Potts Camp ct., at Winborn, Oct. 22, 23.
Tishomingo ct., at West Side, Wed., Oct. 26.
Golden ct., at Belmont, Thurs., Oct. 27.
Burnsville ct., at Hebron, Oct. 29, 30.
Rienzi ct., at Bethel, Tuesday, Nov. 1.
Kossuth ct., at Kossuth, Wed., Nov. 2.
Booneville ct., at Blythe Chapel, Thursday, Nov. 3.
Silver Springs ct., at El Bethel, Nov. 5, 6.
Mooreville ct., at Mooreville, Tuesday, Nov. 8.
Mantachie ct., at Mantachie, Wednesday, Nov. 9.
Marietta ct., at Siloam, Nov. 10.

Let pastors give special attention to Questions 13 and 15. And see that written reports are made by Woman's Missionary Society and by Trustees of Church Property.

Let Stewards be faithful, and see that finances are in full.

J. B. Randolph, P. E.

Greenville Dist.—Fourth Round.

Boyle, Sept. 25, a.m. and p.m., preaching.
Evansville, Oct. 2, a.m.
Shelby, Oct 2, p.m.
Lyon, Oct. 9, a.m.
Friar Point, Oct. 9, p.m.
Clarksdale, Oct. 10, p.m.
Dundee, Oct. 11, a.m.
Cleveland, Oct. 12, p.m.
Boyle, Oct. 13, p.m.
Leland, Oct. 16, a.m.
Arcola, Oct. 16, p.m.
Gunnison, Oct. 18, p.m.
Beulah, Oct. 23, a.m.
Glen Allen, Oct. 23, p.m.
Rosedale, Oct. 30, a.m.
Greenville, Oct. 30, p.m.
Lake C., Nov. 6, a.m.
Tunica, Nov. 6, p.m.
Jonestown, Nov. 7,
Alligator, Nov. 8.
Shaw, Nov. 13, a.m.

Indications are that the District will meet all claims, and send the pastors to Conference with creditable reports. However, it is probable that the charge that waits to the last minute to do the work will bring up the "tail end of the District."

JAMES H. FELTS, P. E.

Sunday School

LESSON FOR SEPTEMBER 25.

Lesson Topic: Making Christ Known To Brazil.

Scripture Lesson: Acts 1:1-9.

Golden Text: "As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith." Galatians 6:10.

Home Readings: Monday, Saul Persecuting, Acts 7:54-8:1; Tuesday, Saul's Conversion, Acts 9:1-9; Wednesday, Early Witnessing, Acts 9:20-29; Thursday, Paul in Antioch, Acts 11:22-30; Friday, Paul in Athens, Acts 17:22-34; Saturday, Abstinence for the Sake of Others, I Cor. 8:1-13; Sunday, Sowing and Reaping, Gal. 6:1-10.

Teaching Points.

In this review of the life of Paul as we have studied it thus far, we may very well lay special emphasis upon the missionary significance of his life and ministry. The thoughtful teacher will find many events that are exactly in line with missionary work to-day.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Last Sunday, the 11th, was spent at Pearson, with Brother Applewhite. He had his fourth quarterly conference, which for this early was mighty fine. The school, under the superintendency of Brother Corley, promised to introduce the graded literature for the Beginners and they agreed to have a Cradle Roll. They purchased two dozen leaflets, "Methodism," to distribute among their membership, and 50 for Rankin Street. They still are talking building at Rankin Street. I trust that they will succeed in putting it over.

Tuesday was spent at Spring Ridge Church, on the Terry charge. They agreed to observe one Sunday for missions, to introduce the graded literature for the Beginners, and to have a Cradle Roll.

Wednesday was spent at Terry. We had the pleasure of attending the fourth quarterly conference here.

Thursday was spent at Forest Hill. We had a good day here. A Cradle Roll was organized and graded literature was introduced for the Beginners and they agreed to have missionary Sunday.

Friday was spent at Byram. A Cradle Roll, Missionary Sunday and graded literature for the Beginners.

This was a missionary mass meeting for the Terry charge, meeting one day at each church. Brother Hawkins was present with his happy experience and messages. Brother Burton preached each day on Missions, and Mrs. B. F. Lewis and Mrs. T. B. Gaddis represented the Woman's Missionary work. The ladies succeeded in organizing two Missionary Societies, one at Forest Hill and the other at Byram. Brother Hawkins got an Epworth League organized at Forest Hill.

Brother Burton stood back of all the work and really was the cause of much of it being done. He is on the job and going strong. These meetings were to my mind very profitable and worth while. The folks were very kind to us and showed us many favors. Brother and Sister Harkey are doing a great work and are really trying to do constructive organized church work.

Sunday School District Institute for the Meridian District meets at Herbert Watkins Memorial, September 27, 2:30 p. m., and closes the next afternoon. Every school in the district should be represented. All Sunday school workers invited.

Please attend to the observance of Sunday School Day. At least take the offering and send it in.

Pray for the work and the workers.

Yours in Him,

JOHN C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

One of the important matters to look after on Promotion Day is the program of training teachers during the coming year. It is said, out of every hundred teachers in the Sunday schools of this country, only fourteen are college trained, and fifty-two per cent are under twenty-one years of age. We must give our teachers some training in the prayer life; we must teach them something of the nature of the children they are to train; we must teach them something of what and how to teach; or else they will unintentionally mutilate the immortal souls they mean to help. Every day this work is postponed, souls are slipping away from us.

In the class at Yardaman we had eighteen students; half of them came regularly, five schools were represented, and five took the examination for credit. All of them were benefited by the study. It will take time for our people to get away from the idea of the convention and the institute. Six days of real study and the passing of the examination makes them appreciate the meaning of teacher-training.

Rev. Guy D. Burt and his wife are doing effective work on the Lamar circuit. It was my privilege to be with them at Harris' Chapel for four days, helping them to organize a Sunday school. The school will begin with four classes, beginner, primary, junior, and the home department. A committee to look after the recreational life of the young people was appointed by the pastor.

Rev. J. B. Randolph has organized twelve or more schools in his district during the year. There are other waste places in the Conference that ought to be occupied at once. The first of October is the beginning of the new Sunday school year.

It is said that only forty per cent of the children of Sunday school age are in church or Sunday school. Why so much lawlessness of every kind all over the country, why so many divorces, murders, "moonshiners," "bootleggers," suicides? As the Sunday school and the home fail to teach the rising generation, lawlessness shall wax worse and worse. Conditions are becoming intolerable in some places already. Nothing less than a desperate struggle can save us from paganism. "The kingdom of heaven suffereth violence and the violent taketh it by force."

TENNESSEE AND KENTUCKY.

Between August 25 and September 8, I saw considerable of these States. For nine days I was engaged in a camp meeting near Watertown, Tenn., under the auspices of the Cumberland Presbyterian Church. I believe the camp ground was as pretty sight as I almost ever saw. The tents were so beautiful and white, nestling among large cedars, such as grow in Tennessee and Kentucky. It was my first experience of sleeping under a cloth tent, but I really enjoyed it. The meeting was of the old type—where the saints sang, prayed, fasted, and shouted, while sinners were deeply convicted, mourners genuinely converted, and God's children made perfect in love. It was worth the trip (to me) just to be in such a meeting as it was. The Presbyterian, Nazarene, and Methodist denominations were represented among the preachers.

The Kentucky Conference convening at Somerset, not so very far from the camp meeting, two days after I was to leave the camp, I decided to go by for a few days. Having attended Asbury College once, being there at its commencement in 1920, I knew several of the preachers; and I just naturally like to go to an Annual Conference anyway. Too, I thought I might be able to find a location in Kentucky that would be conducive to Mrs. Wells' getting well faster, as she still suffers with chronic malaria. I could easily find a place, but, without going into details (haven't the time nor space), I found Kentucky Methodism trailing considerably behind Mississippi Methodism, and we were fully convinced it was not the place for us, even though there is some less malaria there than here. But, the conference session that I attended (having to come home before it closed) was interesting. I heard Bishop Denny give the charge to two young men being taken into full connection. It was a masterpiece against the present trend of things, and he was so definite and clear in what he had to say about the Methodist preachers of to-day who are being led away into modern thought. Thank God for the man and his message!

I am glad my revival meetings are about over, for I am certainly getting anxious to be with my family and flock more. Cordially and brotherly,

J. A. WELLS.

FROM VAIDEN, MISS.

Dear Advocate: We have just closed here one of the most successful and far-reaching revival meetings ever held in this midst, so the old residenters say. The preaching was most ably done by our capable and talented Rev. E. R. Smoot, of Amory, Miss. Smoot is a great preacher; he is sensible, sane and very evangelistic; he is a great scholar and his knowledge of men and the ways of the world makes him indeed very acceptable and worth while to have in a meeting. He ought to be filling the largest pulpit in Southern Methodism or at the head of some district in our Conference. Our beloved Rev. W. W. Woollard, of Grenada, Miss., was with us some time during the meeting. He, too, says Smoot is one of the biggest preachers in Southern Methodism. Brethren, those of you who can get Smoot's services, do so, for he will help you in many ways. He does not resort to any clap-trap methods—just gives the plain, pure Gospel in its simplicity, yet in a most attractive way, with choice English and impressive and emphatic manner. With the help of the Lord he moved men to action and to take a stand for the cause of righteousness who had heard Sam Jones and McIntosh and others, and yet had never moved before. We indeed had a glorious meeting. The entire community is on higher ground spiritually. Pray for us that we may scale greater heights. All glory and praise to the dear Lord for what is done.

W. V. SHEARER, P. C.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE.

Progress at Jonesboro.

It is with pleasure that we report the merging of the Ladies' Aid Society of the Jonesboro church into the Woman's Missionary Society, with the following officers: President, Mrs. Beardsley; Vice President, Mrs. C. F. McBride; Recording Secretary, Mrs. J. C. Baker; Corresponding Secretary, Mrs. Fred Callaway; Treasurer, Mrs. R. C. Jeffress; Superintendent of Social Service and Supplies, Mrs. J. A. Gaar; Superintendent of Study and Publicity, Mrs. H. M. Scroggin and Mrs. Beardsley; Agent Missionary Voice, Mrs. J. D. McBride.

We ask prayer for the Lord's blessing upon us as we take up the work of the new organization.

Yours in His service,
Mrs. FRED CALLAWAY,
Corresponding Secretary.

THINGS TO REMEMBER.

Make all checks payable to Mrs. F. H. E. Ross, Treasurer.

Please be sure your check is correct before mailing—that is, that you have the correct amount and that the written part and the figures agree.

Those who handle City Mission vouchers please attend to this matter every quarter, and do it just as promptly as the other work. Don't wait until the close of the year and then have to wire figures. It is not a good plan.

Also list Bible women and scholarships, with amount for each, just as you formerly did. Also give names of life members, whether Adult, Young People, Juniors, or Babies, with amounts for each. It is very necessary for this to be done.

Please do not include in your quarterly report anything you have already sent in. Your Conference already has credit for it, and it should not be reported.

Do not wait until the very last minute to mail your reports. If there are delays in the mail, yours may be left out for that quarter, for the books must close on October 20, also January 20. Send in time for same to reach the office before that date.

A strict observance of the above will greatly help your Treasurer in Nashville.—Council Bulletin.

WOMEN IN INDUSTRY IN CHINA.

Much that is not only good, but of great value to the rest of the world in the life of China to-day needs to be conserved and adapted to the new order. It is certain that unless conscious thought and effort are given in this direction all good in the present social and economic life will be destroyed. To-day the agricultural village and the domestic form of industry characterize Chinese life. In this system women play a large part. They are found on tea plantations, in rice and cotton fields, and within the homes and shops. They are again found alongside the men in the handcraft guilds as embroiderers of fine silks, spinners, weavers, makers of fire crackers and spirit (paper) money, as well as in many other crafts. Both the women of the South and the "big feet" women (a group who have never bound their feet) of Foo Chon, have from time immemorial worked side by side with the men, carrying bricks and mortar, driving piles, and pulling loads. One such group of women in their guild union had a vow to the effect that since they now earn eighteen cents a day and were economically independent they would not yield to a forced marriage or submit to the mother-in-law rule. Thus in China to-day the woman laborer joins the student in her demands for independence.

The conditions of life in these agricultural and domestic industries have caused a high percentage of tuberculosis, elephantiasis and anemia. The work is incessant, and the standards of living are very low. They know no comforts, are usually crowded in living, and rice, very often, is the only food.

What are the elements, then, in the old system that are of value? What experience have the Chinese had that leads us to feel they can make a contribution to a better modern industrial system than we have yet evolved.

First of all, her craft masters, a nation of skilled hand workers. Patterns surpassing any tapestry in the world; china equal to the rarest, and all done by whom? Plain working men, farmers, wives and daughters. Individual initiative and skill among her working people are universal. Secondly, there is in their lives to-day the element of variety. In the street shop or in the home the worker carries the job from its beginning stages to its completion. At the same time the day's work is interrupted by the life in and about the home and the shop. Thirdly, we see in the old China a marvelous ability to conserve human energy by careful adjustment to one's work. At the hand loom in the home the worker adjusts her seat, whether tall or short, to the proper height. It is only because of such elements as these and as equally marvelous mental control that the masses in China have been able to sustain life in spite of their lack of sanitation, their incessant work, and low standards.—From the Report of the Deputation from the Federation of Woman's Boards of Foreign Missions.

FROM THE MACON CIRCUIT.

Dear Brother Carley: As it seems to be the order of the day "to render an account of thy stewardship," I will send a short report of my year's work, which I think will be of interest to some.

We have made some progress in the work during the year. When I came to the work last fall, I found work had been begun on one of the churches on the charge and a new roof had been put on the same. The work was continued on this church until about $1,000 was spent in improving the church at Salem. Then, later on, the ladies of X-Prairie decided that their church needed overhauling and they went to work and spent $300 on their church. This gives us two of the best country churches I know of anywhere. These should be a source of pride to the citizens of both these communities.

We have just finished our revival work for the year, with fairly good success. I was assisted in my meeting at Soul's Chapel by Rev. Olin Ray, of Macon, who did us some very effective preaching. We had a fairly good meeting at this place. With very few people living in the community, our attendance was not very good. We had one accession to the church on profession of faith. Our next meeting was held at X-Prairie, with Rev. E. H. Cunningham doing the preaching, which was well done. The meeting continued to grow in interest till the last service. We had a very fine meeting here among the memebrship of the church. Cunningham is fine help and a hard worker if you will just give him plenty of ham to eat. My next meeting was at Salem where I had as my help Rev. T. E. Gregory, of Columbus, Miss. We had a very fine revival at this place, with 20 conversions and 16 additions on profession of faith. We had an old-fashioned revival here, with the shouts of victory. Gregory is very effective help and one of the hardest workers I have ever had.

We rejoice in these evidences of God's blessings upon us and our work, and give Him all the honor and praise. It has been our chief end and aim to hold up Jesus as the only means of salvation from sin, and the burden of the messages that all the brethren brought was to this end.

C. WESLEY BALEY, P. C.

The appeal of religion calls us to the knowledge of the constraining love of Christ. It is not the church which is at stake. That is only an instrument. It is not religion itself, for that cannot be destroyed. But it is our life and the life of this generation in which we live. Therefore, oh, how overwhelming the logic, let us hold fast the profession of our faith without wavering.—F. Q. Blanchard.

LORENZO DOW.

By Rev. Alfred Noon, Ph. D.

Many years ago, a lone wood-chopper was at work in the recesses of the forest near Montville, Conn. The monotony of his task was relieved in an unusual way. In a desolate place not far from his work, a singular character stopped his horse, dismounted, and proceeded to a stump near by. Mounting the rude pulpit, the plainly-clad stranger drew from his saddle-mags a Bible and perhaps a song book and conducted a religious service of song and prayer and sermon to an audience entirely invisible—unless the speaker had chanced to spy the workman. At the close of the service, the preacher put away his books, and announced that he would speak again at the same place one year from that day, and forthwith proceeded on his journey. The wood-chopper spread the story of the service, and at the appointed date a good congregation was awaiting the message from the strange prophet, who appeared on time and again made the Montville woods ring with his stentorian tones.

Such is the story told of Lorenzo Dow, the eccentric preacher of the earliest American Methodism. No name among the pioneer New England Methodist divines was better known than his; no name, perhaps, has been repeated oftener in the six-score years, for Methodist women in large numbers named children for him. Not a few preachers, some of them of wide fame and great usefulness, were called "Lorenzo Dow." He was never a full member of a Conference. After much discussion he was admitted on trial, and served two or three years in that capacity. When finally told that the brethren had declined to admit him "in full," he was in deep distress, but to no avail. What were the reasons for the meteoric career of Dow and why did he not find a place in the regular ministry? Such questions will persist in the mind of any one reading the annals of those early days.

Lorenzo Dow was an extremely active man. We find him by the Atlantic shore, in the hilly interior, on the mountains of New England, in the Hudson Valley, across the line in Canada. Under a singular obsession he hies his way across the ocean and takes up a voluntary but nearly resultless mission in Ireland. He was an attractive preacher. In Chester he conducted a preaching service in a home, and introduced his sermon by saying that he would give out a text that would never be forgotten. Then, taking from his capacious pocket a huge time-piece, often carried in those days, he held it up and said, "Here is the text: 'What I say unto you I say unto all—watch!'" He was very fond of the camp-meeting, and perhaps introduced it to New England. We find him in Norton, near the present East Mansfield, "where Zadock Priest died at old Father Newcomb's," on whose ground "George Pickering, with eleven of his preachers and myself, by agreement, held a camp-meeting." The content of the specimen of his sermon before me shows no brilliancy or special power; but the people thronged to hear him.

He was evidently a man of deep piety and strong sympathy. His methods may not have been wise, but his heart was in his message, and he impressed the people with his sincerity and zeal He often persistently refused compensation for his services. Yet his eccentricity was always in evidence. The story of his marriage is characteristic. At Weston lived a man named Miller, whose house was a so-called Methodist tavern. Miller had traveled a hundred miles with Dow, to his several appointments, and came one night near his home, to which he invited the preacher for the night. Miller had an adopted daughter, Peggy, who had said she would never be married unless it were to a preacher who would continue travelling. Mr. Dow, meeting Peggy, asked if the report were true, and she said it was. Thereupon, with little or no previous acquaintance, he said, "Did you think you could accept of such an object as me?" He told her later that if she were so inclined, he would, if alive, be back in about a year and a half, and if she were still single, and would allow him to travel without her twelve months out of thirteen or three years out of four, and he found no one he liked better than he did her, perhaps something further might be said. The time passed, he returned, and they were married on September 3, 1804. Peggy proved to be a fine helpmete, and they journeyed far and wide for many years.

Were the preachers in error in rejecting Lorenzo Dow as a regular preacher? Possibly sympathy for him, thus rejected, helped to enhance his popularity. Yet it is plain that Asbury could not have consented to any other procedure. Dow had a way of leaving his appointments for months. At last, when he was appointed on the Hudson, we find him straying to Canada and to Vermont, without leave, and even darting off on a self-constituted mission across the seas. Yet his memory was long cherished, and for many years his name was a household word in New England Methodism.—Zion's Herald.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Fourth Round.

Eunice ct., at Eunice, Sept. 25.
Sulphur and Vinton, at Vinton, Oct. 2.
Lafayette, Oct. 3.
Crowley, Oct. 5.
Noble ct., at Belmont, Oct. 9, a.m.
Carson ct., at Luddington, Oct. 9, p.m.
Rayne, Oct. 12.
Opelousas, Oct. 16, a.m.
Branch ct., at Church Point, Oct. 16, p.m.
Abbeville and Kaplan, at Abbeville, Oct. 19.
Indian Bayou, at Hebron, Oct. 23.
Morgan City, Oct. 26.
Patterson and Jeanerette, at Pat., Oct. 30, a.m.
Franklin, Oct. 30, p.m.
Lake Charles, Oct. 31.
Lake Arthur, Nov. 1.
Gueydan ct., at Gueydan, Nov. 3.
Merryville, Nov. 6.

C. A. BATTLE, P. E.

Alexandria Dist.—Fourth Round.

Winnfield ct., at Atlanta, Sept. 25, a.m.
Winnfield, Sept. 25, p.m.
Rochelle and Selma, at Selma (conference), Sept. 28.
Marksville, at Marksville, Oct. 2.
Provencal ct., at Provencal, Oct. 8.
Pleasant Hill, at P. H., Oct. 9.
Natchitoches, Oct. 12, p.m.
Campti ct., at Campti, Oct. 16, a.m.
Colfax and Montgomery, at Montgomery, Oct. 16, p.m.
Pineville, Oct. 19, p.m.
Elizabeth, at Elizabeth, Oct. 23, a.m.
Oakdale, Oct. 23, p.m.
Boyce, at Boyce, Oct. 26, p.m.
Alexandria, Oct. 30, a.m.
Glenmora, Oct. 30, p.m.
Columbia ct., at Columbia, Nov. 2, p.m.
Oberlin ct., at Oberlin, Nov. 6.

Preachers in charge will please see that the Trustees have their report ready on church property.

W. L. DOSS, Jr., P. E.

Shreveport Dist.—Fourth Round.

Belcher circuit, at Gilliam, Thurs., Sept. 22.
Longstreet, Fri., Sept. 23.
Grand Cane, Sun., Sept. 25, a.m.
Cedar Grove (preaching), Sun., Sept. 25, p.m.
Springhill, Tues., Sept. 27, p.m.
Cotton Valley, Wed., Sept. 28.
Gibsland, Sun., Oct. 2, a.m.
Homer, Oct. 2, p.m.
First Church, Fri., Oct. 4, p.m. (Conference.)
Coushatta, Wed., Oct. 5, p.m.
First Church, Sun., Oct. 9, a.m. (preaching.)
Doyline, Sun., Oct. 9, p.m.
Mansfield, Mon., Oct. 10, p.m.
Logansport, Wed., Oct. 12, p.m.
Sibley circuit, at Minden, Thurs., Oct. 13, 2 p.m. (Conference. At Evergreen, Sun., Oct. 23, a.m. (preaching.)
Minden, Thurs., Oct. 13, p.m.
Pelican, Sun., Oct. 16, a.m.
Haynesville, Tues., Oct. 18.
Athens, Wed., Oct. 19.
Ringgold, Fri., Oct. 21.
Arcadia, Sun., Oct. 23, p.m.
Noel Memorial, Mon., Oct. 24, p.m.
Bossier City, Tues., Oct. 25, p.m.
Plain Dealing, Wed., Oct. 26.
Castor, Fri., Oct. 28.
Bienville, Sun., Oct. 30.
Cedar Grove, Thurs., Nov. 3, p.m.
Texas Avenue, Sun., Nov. 6, a.m.

R. H. WYNN, P. E.

Baton Rouge Dist.—Fourth Round.

Gonzales, at New River, Sept. 25, a.m.
Baton Rouge, Keener Memorial, Sept. 25, 26, p.m.
Greensburg, at Days, Oct. 2, a.m.
Kentwood, at Tangipatoa, Oct. 2, p.m.
Pine Grove, at Pipkins, Oct. 9, a.m. and p.m.
Amite, Oct. 15, p.m. and 16, a.m.
Natalbany, at Wesley, Oct. 16, 3 p.m.
Springfield, at James Chapel, Oct. 19, a.m.
Denham Springs, at Denham Springs, Oct. 19, p.m.
Franklinton circuit, at Fisher, Oct. 23, a.m.
Franklinton station, Oct. 23, p.m.
Olive Branch, at ———, Oct. 30, a.m. and p.m.
St. Francisville, at ———, Nov. 6, a.m.

J. W. LEE, P. E.

Monroe-Ruston Dist.—Fourth Round.

Mer Rouge, at Mer Rouge, Sept. 23.
Eros, at Choudrant, Sept. 25.
West Monroe, at West Monroe, Sept. 25.
Gilbert, at Gilbert, Sept. 27.
Rayville, at Rayville, Sept. 29.
Oak Grove, at Oak Grove, Oct. 2.
Calhoun, at Calhoun, Oct. 4.
Bonita, at Bonita, Oct. 6.
Simmsboro, at Hilly, Oct. 8.
Tallulah, Oct. 9.
Bastrop, at Bastrop, Oct. 10.
Farmersville, at Farmersville, Oct. 12.
Chatham, at Frantum Chapel, Oct. 14.
Lake Providence, Oct 16.
Winnsboro, Oct. 18.
Waterproof, at St. Joe, Oct. 23.
Mangham, at Mangham, Oct. 26.
Sicily Island, at Sicily Island, Oct. 30.
Ruston, November 3.
Monroe, Nov. 4.

I trust that Question 15, the report of the Trustees, will be ready at each charge. Let's have a full report and everything in full.

K. W. DODSON, P. E.

FROM THE GUEYDAN-ESTHERWOOD CHARGE.

Dear Brother Carley: A word from the Gueydan-Estherwood charge. Crops are fine and the prospects of a good harvesting season and good prices are encouraging. We are happy to report that we have one fine young lady off for Mansfield, Miss Martha Amy, of Iota, La.

We recently held a splendid revival in Estherwood, La. The weather was hot, but Brother P. O. Lowrey, who did the preaching for us, was equal to the occasion. I would just like to say that Brother Lowrey did some fine work and real eloquent preaching for us, if, as some one has said, eloquence moves the folk to break away from sin. He knew when to quit, too.

Two men were reclaimed; one man, two women, and six young people were converted. The two ladies and the six young people joined the church. Also we baptized two children during the meeting. Besides this, the whole church was revived and every one was glad that God had blessed us in such a way.

As I did not report our Easter Sunday services at Gueydan, I will do so here. By the co-operation of our teachers in Gueydan, our Decision Day services resulted in the accession of eight young people to our church.

Wishing you the best of all things, I am, your brother in Christ,

A. A. BERNARD.

FROM JACKSON, LA.

Dear Brother Carley: Our beloved presiding elder, J. W. Lee, began his fourth round of quarterly conferences here on September 4, and preached both morning and evening to excellent congregations. Needless to say, both sermons were very helpful and fully appreciated. At the morning service, Holy Communion service was held, and the communicants were more numerous than usual. Six adults were baptized and six received into the church by vows. The quarterly conference was held in the afternoon, with an excellent attendance of church officers. Written reports were furnished from every department, and there will be very few places on the Baton Rouge District that will excel in attendance and spiritual atmosphere this conference.

Brother M. McLean, from Istrouma—a native of Jackson—is preaching here twice next Sunday. Brother Carley, your esteemed father was the first pastor to live in our parsonage, and you, as a little boy, ran around. Won't you visit us some day and preach for us, and renew your boyhood recollections of this hallowed ground? The same invitation and welcome is given to other preachers who knew Jackson in better days. Yours fraternally,

FRANK B. HILL.

OXFORD CAMP MEETING.

Dear Advocate: As the Oxford Camp Meeting has long since ceased to be a local affair, I feel that a short sketch of the fiftieth anniversary of this celebrated place would be of wide interest.

Six or seven States were represented in the vast crowds which gathered there August 13-19. These were the friends, converts and many of "the old guard" and erstwhile neighbors and citizens of Lafayette County who used to attend the great annual revivals in the years gone, and who, although far and wide now, still have a warm place in their dear hearts for the noted and sacred place which has been to them as Jerusalem to the affectionate old Jews. They persist in coming back home, many of them, every summer to see the faces dear to them through all the year and especially at the time of the camp meeting. There are two mighty forces in every good life, fellowship and Christian association. These two make us hang together forever, but the Spirit of Christ is the greatest cement and welder of human hearts. No power like that magnet to lift and unify and give highest social joy. Those who are strangers to that deep mysterious source of good will and love have never responded to the nobler feelings that lift men above the sordid, leaden instincts of material drudgery.

To our wise and deeply devoted Mrs. A. F. Calloway is due the praise of the interest taken this year more than to any other single individual. She early espoused the cause after last year's meeting, when it came near closing out. The tents were badly out of repair, concern for keeping it up lagging. She saw this and felt it keenly. It got possession of her heart. She rose up to agitate, by word and pen, and kept it before the people, not only of the local community, but through the press she stirred some lost chord every week and this awakening reached to people in Washington, D. C., Texas, Oklahoma, Arkansas, Louisiana, Kansas, etc. Money was forthcoming from all these places and about $500 were sent in, which was spent on concreting the springs, putting down a fine pump well, repairing and building tents, etc. The preachers' tent was entirely overhauled, and the tabernacle is being recovered now in view of a greater Camp Meeting next year. Sister Calloway still has it in hand and is determined to make it greater and better in the years to come. Those who have frequented the historic old place for fifty years would hardly recognize it.

This was the fiftieth annual camp. Brother J. W. Poston, of precious memory, founded it. He selected a lovely spot suited by nature for such an end. Brother W. A. Wilson, our Conference evangelist, did the preaching this summer. He did it well and to the delight and profit of all. He is a strong, tireless, direct, fervid gospel preacher. He hews to the line but never cuts it. His preaching is a fine sample of the rational and spiritual attractively wedded.

There were three people who had attended every camp meeting for the entire fifty years. There were nine who attended the first one held in 1871. At the service when the test was made on rising, there were about sixty who had been converted at that altar.

This meeting was by far the best in fifteen years, according to the verdict of many. The crowds were immense—the great tabernacle would not accommodate half of the people. They came from far and near and the interest was the very finest from start to finish. Not one young man or woman of all the thousands who came day or night was ever seen or known to misbehave by word, act or insinuation. Now, put it in bold type. It deserve it. That of itself is the best index to the people who live in the community and their friends who come to enjoy the meeting with them. Mr. Editor, they are a rare, refined, noble, Christian people.

In addition to the vast numbers of visitors who came back, we were blessed and not a little cheered and comforted by the presence of such noble itinerants as Revs. A. W. Langley and James Porter, who preached once each to the delight of all. Those men know where the deep channel is and keep to it. Prof. J. R. Williams, of singing fame, led the singing and well, too. The whole week was an unusual time. No one can begin to tell or know what was accomplished in those days of mighty preaching and work. Long live the old Oxford Camp Meeting!

Every tree and shrub is a witness to the mighty heritage of the past. In those days far back such men as Dr. J. J. Wheat, no doubt the greatest preacher of his church in his day, Dr. Walker, and others (I forbear to call the roll of those worthies) ministered here.

LEE M. LIPSCOMB.

"PLOW AROUND IT."

This was Lincoln's counsel as concerning obstacles. "When you can't remove an obstacle," he said, "plow around it." But evidently he was not thinking merely of getting around the obstacle. Plowing usually implies planting. Men plow in order that they may drop seeds and look for harvest. To plow around an obstacle, then, may mean to invite harvests, hardly by our hindrances. And I can but think that an obstacle has a different aspect when we look at it across a waving harvest field. Life has obstacles aplenty. And some of them are irremovable. We cannot get them up and away. They may be left when we have passed on. Meantime to plow around them, making even the opposing rock yield cooling shadow, is to bless the world, and ourselves in the bargain.—George Clarke Peck.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

Bonhommie, at Bonhommie, Sept. 25, 11 a.m.
Purvis, at Purvis, Sept. 25, 7:30 p.m.
Hattiesburg, Main St., Oct. 2, 11 a.m.
Hattiesburg, Court St., Oct. 2, 7:30 p.m.
Petal, at Petal, Oct. 9, 11 a.m.
Hattiesburg, Broad St., Oct. 9, 7:30 p.m.
Ellisville, at Hinton, Oct. 12, 11 a.m.
Oloh, at Clyde, Oct. 16, 11 a.m.
Sumrall, Oct. 16, 7:30 p.m.
Richton, at Richton, Oct. 23.
Silver Creek, at New Hebron, Oct. 30.
Mt. Olive and Magee, at Magee, Nov. 6, 11 a.m.
Seminary, at Seminary, Nov. 6, 7:30 p.m.
Prentiss, at Carson, Nov. 10, 4 p.m.
Taylorsville and Mize, at Hebron, Nov. 13, 11 a.m.
Lucedale, Nov. 16, 7:30 p.m.
Leakesville, at Pine Grove, Nov. 19, 20, 11 a.m.
New Augusta, Nov. 20, 21, 7:30 p.m.
Williamsburg, at Santee, Nov. 23, 11 a.m.
Collins, Nov. 23, 7:30 p.m.
Avera, at Grafton, Nov. 24, 7:30 p.m.
Eucutta, at Goodwater, Nov. 27, 11 a.m.
Heidelberg, Nov. 27, 7:30 p.m.

Let all the pastors of the District see to it that we have full reports from the Woman's Missionary Societies and the Boards of Trustees. Please remind the Stewards that this is the fourth quarter—the last round before the Annual Conference. Let every one do his best.

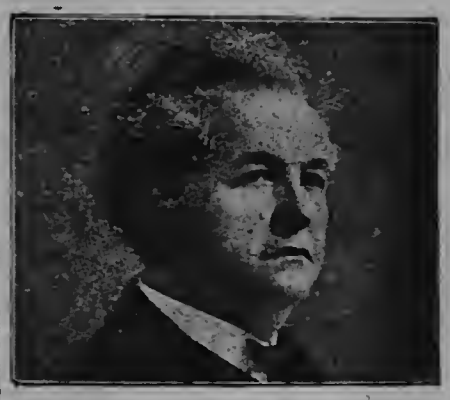
W. W. GRAVES, P. E.

Seashore Dist.—Fourth Round.

Biloxi, Main St., Sept. 25, 11 a.m.
Long Beach, Sept. 25, 7:30 p.m.
Moss Point, Oct. 2, 11 a.m.
Escatowpa, at Escotowpa, Oct. 2, 3 p.m.
Pascagaula, Oct. 2 7:30 p.m.
Americus, at Salem, Oct. 8, 9.
Van Cleave, at New Prospect, Oct. 15, 16.
Huh, at Pine Bur, Oct. 22, 23.
Columbia, Oct. 23, 7:30 p.m.
Mintorum, at Antioch, Oct. 29, 30.
Wiggins, Oct. 30, 7:30 p.m.
Saucier, Thurs., Nov. 4, 7:30 p.m.
Broakby and Band, Sat., Nov. 5, 10 a.m.
Poplarville, Nov. 5, 6.
Lumberton, Nov. 6, 7:30 p.m.
Log Town, Wed., Nov. 9, 7:30 p.m.
Carrierc, Nov. 12, 13.
Picayune, Nov. 13, 7:30 p m.
Bay St. Louis, Wed., Nov. 16, 7:30 p.m.
Ocean Springs, Nov. 20, 11 a.m.
Wesley Memorial, Nov. 20, 7:30 p.m.
Pass Christian, Wed., Nov. 23, 7:30 p.m.
Coalville, Thurs., Nov. 24, 11 a.m.
Lyman, Thurs., Nov. 24, 7:30 p.m.
Gulfport, Mon., Nov. 28, 7:30 p.m.

Let the pastors see to it that the trustees have full reports.

W. M. Sullivan, P. E.



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 29, 1921. CHAS. O. CHALMERS, Manager.

THE WORLD OUTLOOK OF METHODISM.

By Rev. J. Scott Lidgett, M.A., D.D.

An assembly of the representatives of the most numerous Protestant Church in the world ought in any case to be an event of great importance. Still more should this be so at one of the most critical epochs in the history of mankind, when vast issues are in the balance, when the world needs, above all else, great spiritual inspiration and leadership, and when the Christian Church is challenged to give that leadership by the fearless acceptance and application of the very truth by which and for which it lives. And, in addition, the numerical preponderance of Methodism is due to its position among the English-speaking peoples of the world, into whose keeping above all others Providence has, for the time being, committed the peaceful progress and well-being of mankind. Above all, Methodism, holding this position, has, from the first, been entrusted with exactly that conception of the meaning of the Gospel, the full realization of which would do more than all else to meet the manifold needs of a world which is groping and pining for the discovery of Sovereign and Universal Love. It is impossible that the Methodist Ecumenical Conference should meet without giving some indication of its World-Outlook, which will show clearly, if not conclusively, whether Methodism has or has not the spirit to fulfill its untold possibilities and to discharge its sacred trust.

A Strong Vantage Ground.

The vantage ground of Methodism is immensely strong. Its organization, diffusion, and numbers as a distinct denomination are the least part of its historic achievement. Its pervasive influence in all directions is vastly more important. Methodism was the means by which all the English-speaking churches of the eighteenth century were quickened. Under its influence, Anglicanism threw off its lethargy and became ashamed of its cold respectability, while Calvanism was transformed, and this not so much by the polemic of Wesley as by his evangelic sympathy and ardor. Even the Catholic Revival in England and beyond is directly traceable to Methodism, for Newman, the prophetic, and Manning, the organizing genius of that revival, owed the originating impulse of their religious faith to Methodist influence. The adventurous and fearless evangelism of Methodism carried vital Christianity far and wide, throughout the United States, to all parts of the British Empire, and over the mission fields of the world. It gave its witness to the experience and freedom of the Gospel in Roman Catholic countries. In doing all this, Methodism gave a great impulse, on the spiritual side, to the coming of democracy. It deepened and broadened the philanthropic temper, took a prominent part in the abolition of slavery, in the development of popular education, and in other movements for expressing high spirituality in terms of broad humanity.

To what has all this been due? There can be only one answer to this question. It has been brought about by the fact that Methodism, notwithstanding certain limitations, was led to interpret and proclaim God, not in terms of Sovereign Will, but as world-embracing and redeeming Love; and did this, not by the rejection, but by the inclusion of all those elements of the Christian faith which give the highest spiritual and the most far-reaching ethical contact to the doctrine of Love. The theology was as precise as the informing sympathy was all-pervasive. This apprehension of the Gospel of Love carried with it the four following implications. In the first place, the Divine Love sought after and gave itself for all mankind. Every man, therefore, however poor, alien, or degraded, had his inheritance in it. In the next place, all those who came to know this Love were thereby constrained to manifest its meaning and to further its purpose of universal self-bestowal. A self-centered and self-contained Christian was a contradiction in terms. Furthermore, this apprehension of God as Love came by way of a direct, soul-transforming and continuous experience. It established certitude, confidence and boundless hope at the heart of all true religion. Finally, Love, as thus revealed and imparted, became the primary and comprehensive motive of Life. The highest and yet the truly normal experience of every Christian was that of perfect Love. Herein—though this was for the time being not clearly disclosed—lay the spring of all progress, the making and safeguarding of all rights, the solution of all difficulties, and the remedy of all wrongs, for

"While the Truth of God remains,
The Goodness must endure."

Herein, then, is the distinctive witness, the permanent equipment, and the world-outlook of Methodism.

A New Order.

And what is the world-situation which the representatives of Methodism are called to consider, and with which, according to its measure, Methodism must deal? Men of every race and nation are seeking after a new order, international and political, social and economic. They are constrained to discover the guarantees of peace and security for freedom through the common pursuit of righteousness. They demand ampler self-fulfilment for the individual and a higher sense of social obligation for the community. They are inspired to seek the attainment of these ideals by hope; they are driven to them by fear. Yet they are suspicious of one another, distrustful of themselves, negligent or uncertain of God. For lack of the sovereign dynamic of Love the fulfilment of high hopes is delayed, the impulsive folly of fear spreads and grows. The old habits and methods of life, which seemed to have been cast out by the heroism of the war, are returning in full force and seeking to entrench themselves in more impregnable positions. Fresh illustrations are being given, day by day, of the poignant lament of the Prophet; "The children are come to the birth, and there is no strength to bring forth." In the absence of Love, Bolshevism sought to blast out a new road by terror. It has hopelessly and even avowedly failed. Yet what other way is open, save that of violence, now discredited, on the one hand, or of disheartened relapse into the old order, on the other? "I tell them," said a well-known English labor leader recently, speaking of the advice he had given to a meeting of poor women gathered to demand a rise of wages, "I tell them that, if they are to get anything they have got to fight for it." Thoughtful men, and, above all, religious men are everywhere asking if this be indeed the last word on the subject. For if it be so, then the very effort to seek ampler well-being and universal justice will bring about the destruction of the human race. Such a result would indeed be the negation alike of reason, of goodness and of God. Can the universe and its history be so meaningless? the life of man so self-contradictory and pitiful?

"The Energy of Love."

The fact is that the world is being led slowly and painfully to discover that, as Wordsworth said, Life "is energy of Love." It cries out for the assurance that Love "moves the sun and all the other stars." The truth of Divine, Sovereign, and Universal Love is the only foundation upon which a satisfactory world-order can be built. The manifestation and experience of this love will alone provide Society with its bond of union, the individual with the spring of life and the joy of self-giving, the reformer with the enthusiasm of patience, the plain man with the chivalrous sympathy and insight which will put him at the service of his fellow-man. In other words, the world must needs cry out for the gift of perfect love, of which Methodism had the vision, and await the more effective proclamation of the original Methodist message, "Except a man be born again he cannot see the Kingdom of God," or, it shall be added, the Kingdom of Man.

To what end then will world-wide Methodism live on, except it have such fullness of its early experience as will renew for itself and enable it to proclaim to the world its original vision of the world bathed in the light and life of the Love which is revealed in Christ Jesus, our Lord? Such a renewed vision must be purged of its original shadows and limitations, must reveal, in a larger way, how all human concerns and needs are grounded in and articulated by Divine and universal love, and must provoke to a courage and rapture of devotion and service, such as were displayed by St. Francis of Assisi. The world would be saved in its present crisis were a double portion of the spirit of early Methodism to be bestowed upon its present adherents and were its original and originating world-outlook to be renewed, and to be perfected by the broader humanity, which is within our reach at the present day. Failing such renewal and perfecting, Methodism will never fulfill its promise and will linger on as the feeble ghost of a once great spirit. Its size, should it not shrink, will remain, not as a witness to the Divine power within it, but as the sign that it suits the convenience of the average man, provided he be a sufficiently good fellow to possess a sanguine and generous temperament.

Reunion.

At this point we are brought up against one of the principal questions that will occupy the attention of the Conference, the subject of the Reunion

(Continued on Ninth Page)

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THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By Hon. C. L. Bates.

Second Paper.

I.

The organization of the Southern and Southwestern Annual Conferences into a separate, independent ecclesiastical connection and jurisdiction was an Ecclesiastical Revolution, achieved in strict conformity to constitutional principles, and in due and legal form; the General Conference of 1844 was vested with full legal and constitutional power to assent to, and did, by solemn compact and covenant, made manifest by regular parliamentary proceedings, assent to the creation and establishment of the Methodist Episcopal Church, South. (Smith vs. Swormstedet, 16 How. 288-312.) The organization of Southern Methodism as a separate and distinct ecclesiastical jurisdiction was not a secession, but was pursuant to inherent and constitutional right, supported by precedent. Although the Southern Church was born in a revolution, its legitimacy is invulnerable; and it has received the seal of God's approval in a career of usefulness, which, under its peculiar limitations, is unsurpassed in modern times.

The revolution effected no change in doctrine, nor in the principles of the itinerancy and general superintendency inherent in American Methodism; but it introduced radical changes in constitutional and administrative principles, the rights and powers of the "traveling preachers" and bishops, and the relations and attitude of the church toward civil government and party politics. By those changes, Southern Methodism disencumbered itself of political entanglements and all ambitious schemes of a worldly nature, and addressed its energies solely to the salvation of men, the advancement of Southern civilization, striving alone for the laurel wreath of evangelism and Christian culture.

II.

Any attempted examination of the constitution of the Methodist Episcopal Church, South, and the ascertainment of its intent and meaning and its application to the present-day life and activities and policies of the church, must be made and done in the light of contemporaneous history—the history of the period of its formation, 1844-1845. Any other method would be absolutely futile—the method of the sciolist and charlatan. Evidently, the eminent, learned, consecrated Christian gentlemen who led and the people who supported them in the organization of the Southern Church, and the formation of its government, examined and were conversant with the state of things as they existed at the time, and the then existing evils and mischief, and provided remedies intended for their correction and for the protection of the church against them for all time. The founders could not have intended less; they intended to provide full and adequate remedies, the first and foremost of which were separation and independence.

In the present state of feeling and sentiment, even in the South, it is an "invidious office" for any one to assume to state in the public prints the historical facts which led to the separation, the establishment of the Southern Church and the erection of its government. But, countervailing that consideration, it must be apparent to every thoughtful, observant Southern Methodist that Southern Methodism, with its distinctive characteristics, its sacred trust, its vast properties and institutions, educational and otherwise, is in peril—perhaps not imminent, but nevertheless actual and impending. The munificent contributions of the membership during the present quadrennium implies abiding faith in the official leadership of the church and permanency of the present status. "History is philosophy teaching by example." Now is a time when Southern Methodists should look each other in the face and tell the truth—the truth of history—the truth of present plans, purpose, opinions, and intentions—in so far as they affect the hope, usefulness and destiny of Southern Methodism.

III.

And the facts should be given to the membership at large—to the people of the church. For emergencies may arise when it may become the duty and the right of the people to judge of the constitutional powers of their Annual and General Conferences and of their bishops and other officers, and to construe and apply their own ecclesiastical constitution. As will be subsequently shown in this correspondence, it was by the immediate and direct sovereign power of 500,000 Southern Methodist people, affirmatively voting in the ratio of 95 to 5, that the jurisdiction of the General Conference of the Methodist Episcopal Church over the Southern and Southwestern Annual Conferences was "entirely dissolved," and those Annual Conferences "constituted a separate ecclesiastical connection." In 1844-1845, the people of the church were advised, informed, consulted and acted in respect to a great matter which lay at the foundation of their social system, and, indeed, their civilization; and their "delegates in General Convention assembled" heard and obeyed their voice, and respectfully reported to them their action.

But in the recent history of the Southern Church, there has been a pitiful decadence in respect to all these things; the history of the creation and organization of the Southern Church, the causes necessitating it, the agencies active in its consummation, and the great principles involved, seem to have entirely faded from the memory of the present generation of men and women. In the old South, the home of every gentleman in the church was a school of Christian theology; he, as a general rule, possessed an adequate and liberal knowledge of the history and polity of the church, and his advice was sought and his opinions treated with deferential respect by the clergy. Those auspicious conditions have, however, vanished; the sociological and educational changes which have come to the South during the last 30 or 40 years have been a blight, a mildew upon ecclesiastical learning and ideal church life. The great body of the laity are now consulted only in regard to finance and investment. To the young people of the church, our ecclesiastical history is terra incognita. In the great educational movement, is this subject receiving any consideration? Mr. Gladstone declared: "No people can afford to effectually break with its past."

Intelligent, consecrated, loyal, militant Southern Methodism depends to a great extent upon its historic ideals, a consciousness of its superior ecclesiastical inheritance, and the power to know, construe and apply the principles of its polity to the vital living issues of the hour.

There can be no patriotism without a knowledge of the principles, and a belief in, the superiority of one's own government; the absence of these conditions has brought to the United States hordes of anarchists, and filled the land with crime, bloodshed, treason, defiance of law. May there not be ecclesiastical anarchists? And if so what is the remedy for the distempered, diseased Christian mind? Should not the church in its own government set an example for the world? The only hope of the South is an intelligent, pious church membership, humble before God, but loyal to and proud of its ecclesiastical history and polity, and faithful to its doctrines of salvation; and the current rant about Reconstruction is a delusion and a snare. Southern Methodism, aided by other evangelical churches, builded Southern civilization, and it must be preserved and advanced by the same spiritual forces.

IV.

The causes of the revolution which blessed the South with a separate, independent, indigenous Methodism, suited to the spirit and genius of its people, in accord with their views of civil and religious liberty, and the individualism taught by Jesus (Matt. 23:8-23) are many and varied, social, political and economic, some of them hidden away in the dusty records of the past. The constitution of the Methodist Episcopal Church, South, is an evolution, unrolled out of the providence of God; a devout study of the subject must lead to this conclusion. The fact that the agencies of men have been active in the development cannot obscure the divinity of the controlling power; He maketh even the wrath of men to praise Him.

1. The personal, hierarchical government of Mr. Wesley which he had exercised over Methodism for full fifty years (Tigert's Constitutional History of American Methodism, 2d Ed. pp. 15-17), withered in the presence of the spirit of liberty which animated the American Colonies in the war for Independence and in their efforts to establish free political institutions. (ib. pp. 205, 206.)

For more than a century before the Declaration of Independence and the Christmas Conference, the colonists, many of whom had come to these shores to escape persecution and oppression, had been studying the civil, political, social and religious rights, liberties and immunities of men; their statesmen and jurists had studied and analyzed the history and nature of every government known in the record of time; they had suffered by the oppressions of the British crown and the exactions of the English Church; they knew their rights, the spirit of liberty permeated and inspired the whole people (except a small contingent of Tories), and it was impossible for an autocracy, whether civil or ecclesiastical, whether vested in one person or in many, to have gained a foothold in this country.

The Christmas Conference was cognizant of all these things; and hence the passing of Mr. Wesley and his government without a personal successor; and hence, also, it is seen that, from the beginning, the preachers carried their political opinions and convictions into their church councils and acted upon them, and so it has ever been.

2. The rejection of Mr. Wesley's governmental schemes, although a step toward ecclesiastical freedom and "soul liberty," fell far short of a just and well-balanced government, capable of securing the rights of all persons to be affected by its operation. All the powers of government, legislative, executive and judicial, were vested in the "traveling preachers," exercised by them first in "Mass General Conference," and afterwards in the "Delegated General Conference" established under the Constitution of 1808. The entire church sovereignty was vested in that body; there was no division of powers. (Smith vs. Swormstedt, supra.)

"When the legislative and executive powers are united in the same person, or in the same body of magistrates, there can be no liberty. There is no liberty, if the judiciary powers be not separated from the legislative and executive." I Spirit of Laws (Rev. Ed.) 151,152.

The General Conference did, by the constitution which it made, impose limitations upon itself, and also enacted statutes for the protection of minorities; but there was always an element in the body which contended that the Conference, being supreme, could at any time override all statutes, restrictions and limitations; and that contention finally triumphed in 1844.

3. At an early date, the delegates carried into the General Conference the conflicting political theories of Hamilton and Jefferson, the one favor-

ing a centralized government and a broad and liberal construction of the Constitution, whilst the other element were strict constructionists; and this divergence of opinion increased until it produced an "irrepressible conflict."

Doctor Tigert, in his Constitutional History, (2nd Ed.) pp. 371, 372, says:

"But this fact," a fact which he had just stated as one of the causes of estrangement, "must not blind us to an antecedent difference, which radically divided the northern and southern sections of the church on the nature of an ecclesiastical government, and particularly on the powers which the Delegated General Conference was entitled to exercise under the Constitution which had been given it. In our church, as in our nation, the division was along the line of strict construction of the powers delegated by the constitution, on the one hand, and a loose and broad interpretation of those powers, on the other. These differences in the church, instead of fading away with the lapse of time, have been accentuated at critical junctures, before, at, and since the division of Episcopal Methodism, until distinct and opposing conceptions of our church government, particularly of the powers and relations of the General Conference, the Annual Conferences, and the Episcopacy, have been crystallized in the Methodist Episcopal Church and the Methodist Episcopal Church, South."

It must be accepted as an indisputable fact that, apart from the question of slavery, there existed from the date of the adoption of the Constitution of 1808 "fundamental differences" between the northern and southern sections of the church in respect to each and every essential feature, branch and power of the government, and that those differences were the ultimate cause of the separation. In the last analysis, that is the whole case.

Nothing is more reasonable than that it should have been so. The traveling preachers, always patriotic, intelligent, and interested in public affairs, naturally carried into the church conferences their opinions respecting civil institutions, and hence arose the tendency to apply civil analogies to ecclesiastical affairs, and that tendency determined the fate of the church.

(Discussion of the events of 1844 must be deferred to another paper.)

Holly Springs, Miss.

A DELIGHTFUL VISIT TO THE WEST.

By Rev. S. H. Werlein, D.D.

I met people in Los Angeles who could scarcely find words with which satisfactorily to describe the wonders of the city and the greatness of its future. One man who had prospered there for ten years, asked: "Where in all the world can you find a city that is building a thousand new houses every month?" Another one declared: "This country is the poor man's paradise. For two hundred and fifty dollars, a man can build a shack on Uncle Sam's reserves at a rental for the ground of $15 a year, and do business in Los Angeles by day."

Cheap living in this day of profiteering prevails to a large extent, and a marvelous unanimity among the people to popularize their city and make it attractive, largely explains its rapid growth. Nature has done everything for that city. It is within twenty miles of the Pacific, which makes it a seaport, thus opening up communication with the East, as well as the West, via the Panama Canal.

People from all over the world come this way. I saw a few negroes on the streets of San Francisco, and possibly one in Los Angeles. Of course, this race has representatives in both places, but I did not happen to see them. Chinese and Japanese are in evidence.

I rode through hundreds of miles of groves and orchards. On either side of the road golden oranges, pink peaches, rosy apples, yellow apricots, purple prunes, red cherries and green olives abound. Many of the vineyard people have grown rich, and live luxuriously. Grape growers from Italy, Greece and Japan, as well as different sections of the United States, are prospering. Their wine vats are dry, but they are selling their grapes at from eighty-five to over one hundred and twenty-five dollars a ton. The purchasers of these grapes claim that, under the Volstead law, it is lawful to manufacture wine for their own consumption.

A ton of grapes will yield about 150 gallons of wine. Much wine is used by Californians, but the accursed saloon is closed, though the bootlegger is doing business.

The national convention of the W. C. T. U. was held in San Francisco while I was there—the key note being the enforcement of the Eighteenth Amendment.

Los Angeles is both a summer and winter resort. However warm the day, the night is always cool. Long Beach, twenty miles away, with its many hotels and apartment houses, is crowded with tourists. This city beside the ocean has a population of 60,000. It is not a suburban village, as is supposed, but a city with its own government and business houses, churches, schools, and so forth. The coast, for more than a hundred miles, is skirted with cities, bathing and amusement resorts. On the bluffs, within full sight of the ocean, are many residences of the rich. Oil wells are doing prosperously, and, of course, the sections devoted to the creation of moving pictures are thoroughly alive. Fairbanks, Chaplin, Mary Pickford and others of that class occupy beautiful residences in Hollywood. Some say that the city is indebted to the film makers for its magic growth.

While the theatres are said to be crowded, the churches are well attended. Our own Trinity Church, under the pastorate of Rev. Bob Shuler, musters an audience of perhaps a thousand at each service. He is popular in and out of Trinity. Big-hearted, sympathetic, fearless, mentally alert—he is doing a fine work.

Rev. C. C. Selecman, who worked here six or more years, is remembered with love by the people. Southern Methodism has a place and a work in that land of flowers and sunshine. I once questioned the wisdom of continuing our work in California. If our church was founded for the work of soul saving, it has an increasing reason for continuance and expansion in the West.

The man who gets the ear of the people in California is the church builder. It is not a question of ecclesiastical organization. That counts for little among the classes. The man in the pulpit counts for much. There are more distinct denominations, isms and cults in Los Angeles than can be found in any city in the world of 750,000.

I was the guest one day of an influential layman of Trinity Church, W. G. Wadley, father of our Mr. W. D. Wadley, wide-awake steward of First Church, Alexandria. The other guests were Brothers Shuler and wife, Selecman and wife, C. R. Gray, presiding elder, and wife, Millikan, pastor at Downey, and others.

I met Bishop Du Bose in San Francisco at the headquarters of the M. E. Church, South. He is on his job with a vim that is contagious. He thoroughly believes in the possibilities of Southern Methodism in the West. I have not at any time seen him looking better. The brethren are fond of him and believe in him. He showed me the Wesleyan Community House, Mary Elizabeth Inn and the Fitzgerald Memorial Church, all of which have been constructed since I was last in San Francisco, twelve years ago. The best way to judge of the progress of the church is to contemplate it at different intervals of time. I see decided expansion here in San Francisco since my last visit.

The Bishop is on the wing continuously. He visits the churches under his jurisdiction. I heard of him at San Jose, next at Santa Rosa, now in the San Joaquin Valley, and again in Washington and Oregon.

Our W. H. Nelson, a New Orleans product, is editing the Pacific Methodist. He has the style and sweep of a wide-awake editor. Watch Nelson!

Hubert and Percy Knickerbocker were enjoying the attractions of Los Angeles. They deem it a great resort for the summer. I heard Dr. Norris, Baptist preacher of Fort Worth, who has a Sunday school of 5000, at the Church of the Open Door—the work inaugurated by Dr. Torrey. He had an audience of perhaps 2000. Our genial evangelist, John E. Brown, began a meeting there shortly before my departure for the East.

Our well-known evangelist, D. L. Coale, lives in Los Angeles, and was conducting a meeting in Merced when I left for Louisiana.

New Orleans people will be interested to learn that T. V. Ellzey lives in Los Angeles, and is associated with Sunday school work in the capacity in which he served formerly in Louisiana.

UNDER PRESENT CONDITIONS, THE EPWORTH LEAGUE IS NECESSARY TO THE CONSERVATION OF THE METHODIST IDEA.

By James T. Bagby.

ARTICLE II.

In this article, I am to show that the Epworth League is, under present conditions, necessary to the conservation of the Methodist idea, which is: "Jesus Christ came into the world to save sinners; that all sinners may be saved by faith in Christ; that Christ died for all men alike; but that they are all saved on the condition of exercising faith in the living Christ by the regenerating grace of the Holy Spirit."

Man was designed to be the defender of the helpless, the benefactor of the poor, and the friend of the afflicted and unfortunate ones of earth; but this he will never become, in the truest sense of the word, until he is turned from death to life and from bondage to liberty. In the realm of science we demonstrate the laws and principles of things by putting our theories of them to the test of experiment, and in the realm of grace, faith acts upon evidence and finds the certainties of experience, and by faith one knows he has salvation. When a man finds faith's saving power, he will endeavor to live in that peace and harmony which become a child of God and a follower of a crucified Savior.

I suppose that no one will dispute the fact that the youths of our land are the raw material out of which the silent and imperceptible influences of church and State are to fashion this finished product. It has been found out by counting, analyzing, and classifying that conversions take place in greatest numbers from sixteen to twenty-five. All the great life choices are made in youth. The professions of life are settled in the halcyon days of youth, and those who choose in the years of mature wisdom seldom succeed. This being true, we can all join in saying, "How great is conversion," and then begin to realize the supreme importance of redeeming the lives of our young from destruction, and since the youths are the most valuable of all things we have in our national life; since they are the future statesmen, preachers, authors, teachers, fathers, and mothers of our republic, we must teach those youths how to live; not how to live in a selfish sense, but to live the unselfish life. We must teach them how to treat their bodies, how to treat their minds, how to manage their affairs, how to bring up a family, how to behave as citizens, and how to use all their faculties for the glory of God and for the greatest benefit to themselves and others.

The Epworth League, through its social, recreational, and spiritual activities, prepares young people to battle with the great problems of life. It teaches young people how to labor for the benefit of humanity. It teaches them how to be helpful to men either in wealth or poverty, in eminence or obscurity. It is ever on the alert to check any and every tendency that would cause men to be less sympathetic with the Methodist idea of life and service. It teaches that the fundamental element in religion is the proper attitude of the heart toward God and toward man; that whatever else Christianity may or may not be, it must be this, and all that a loving heart implies. It develops the idea that labor is worship; that

the man who toils daily in the fields robs the earth of nothing, and that he only gives his labor in exchange for the products obtained.

The Epworth League makes an earnest appeal for work of all kinds, whether it be on the streets, upon the farm, or in the music room. It teaches that a single dollar earned legitimately by a worthy young man is of more real value to himself and the community than many dollars given a dissipated son by an indulgent father. It teaches the youths not to be satisfied with anything less than an honest effort to do God's will and make the most out of life. It teaches regeneration and the witness of the Spirit as the indispensable foundations and the roots of religion. It teaches young people that for them to be leaders in world thought and in world actions there must be expressed in their lives the best morals and the best religious thought of the age. By their words and deeds they must show that they are in sympathy with every enterprise that seeks to do good to the bodies and souls of men.

The Epworth League fosters every branch of good work and philanthropy and shows the young people that they must be in sympathy and agreement with every form of work that makes good citizens, emphasizing the truth that the intellectual and spiritual atmosphere of one's training helps to make him a good or a bad citizen. It shows that increased information without increased goodness augments one's ability to injure society and makes him a dangerous subject in a republic like ours. It is, therefore, greatly interested in the ideas, standards, and purposes that enter into the educational foundation of the boys and girls who are to be the heroes and heroines of the future, and the philosophers, the statesmen, the philanthropists, and the great reformers and molders of the next age. Any one who has studied our lives has discovered that things are badly mixed in our natures. In our outward lives, we are colored by the mighty forces of materialism. In our hearts, we hunger and thirst after a profound idealism. But if this inward idealism is to triumph over a coarse materialism and come to have vigor, vivacity, and love, and be able to hear God's voice sounding in the midst of the church in this age, we must do so through the power of the gospel of life purity, and this can only be imparted to men through the regenerating grace of God as they accept the regenerating power of the Holy Spirit.

If our church is to measure up to its responsibility and send forth laborers into the vineyard in sufficient number to save the world from sin, it must go to the young people of the community and show them that they are meant for greater works than serving self. They are made to glorify God and serve humanity faithfully; and nothing short of this will ever satisfy an immortal soul.

To leave behind us the well-matured fruits of love, righteousness, and holiness, we must do team work. In this respect we may gain a lesson from the migratory birds. At the approach of winter, wild ducks go to seek milder climates. They assemble on a certain day and leave the country in a flock, which is generally arranged in two lines united in a point, like two sides of a triangle, a single bird leading forms the point, and the rest follow in two lines more or less extended. The duck that thus takes the lead cuts the air and facilitates the passage of those which follow, whose beaks rest on the tails of those that precede. The leader holds his commission only a certain time, and wheels from the point to the rear and rests while he is replaced by another. Similarly, we should do teamwork in such a way as to facilitate the work of others and seek through Christian cooperation to implant and develop the divine life in every heart and hasten the time when all men will recognize God as their Leader and never turn aside into crooked paths.

I resolve to devote an hour morning and evening to private prayer, no pretense, no excuse whatsoever.—John Wesley.

We must not conceive of prayer as an over-coming of God's reluctance, but as a laying hold of his highest willingness.—Archbishop Trench.

LITTLE TALKS ON CHRISTIAN EDUCATION.

By Honorable Josephus Daniels,
Former Secretary of the Navy of the United States.

The Spirit of Whitefield and Wesley.

I.

Whitefield stands out as the man of his day who had the most compelling power of persuasion. Franklin's tribute to his persuasive eloquence is the best proof of its effectiveness, for the practical printer prided himself, until he heard Whitefield, that no eloquence could change his fixed resolve. Whitefield, moved by the distressing condition of children in Georgia, determined to establish an orphanage. Franklin advised against it, and thought orphans ought rather to be brought from Georgia to a home in Philadelphia. Because Whitefield insisted upon his own plan, Franklin refused to contribute. "I happened," wrote Franklin, "soon after to attend one of his sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded I began to soften, and concluded to give the coppers. Another stroke of his oratory made me ashamed of that and determined me to give the silver, and he finished so admirably that I emptied my pocket wholly into the collection dish, gold and all.

"At this sermon there was also one of our club, who, being of my sentiments respecting the building in Georgia, and suspecting a collection might be intended, had, by precaution, emptied his pockets before he came from home. Toward the conclusion of the discourse, however, he felt a strong desire to give, and applied to a neighbor, who stood near him, to borrow some money for the purpose.

"The application was unfortunately made to the only man who was not affected by the preacher. His answer was, 'At any other time, friend Hopkinson, I would lend to thee freely; but not now, for thee seems to be out of thy right senses."

The man who gives more than he intended for the care of orphans or the education of youth, is the only wise man, for his investment will be returning vitalized dividends long after he has retired or has passed away. Some men have found that the only money they saved was the money they gave away.

Something like a quarter of a century ago a New York business man, worth millions, gave one hundred thousand dollars to Emory College, one of our Methodist institutions in Georgia. It was not a large sum for him to give out of his abundance, but it was a large sum for a Southern Methodist College in the South's lean years. Some years later the tide of business turned and George I. Seney, the generous giver, found that his entire fortune was swept away almost in a day. He had to begin life over again at the bottom. He paid a visit to the college to which he had contributed and was happy to find that the money he had invested in that institution was helping to educate ministers and missionaries and teachers and doctors. "The only thing I saved was what I gave away," he is reported to have said. If he had not made the gift when he did that sum would have gone in the crash, and he would have saved nothing.

But explain it as you will, the generous giver, wise in his business and wise in his liberality, finds that increase comes with generosity, that it does not impair his ability to extend his business. The man who denies the stewardship of his money should wrap it in a napkin and hide it in the earth. But the man who respects the fact that money is to be used for good purposes finds that it increases tenfold and an hundred-fold.

The world to-day needs a double portion of the spirit of Wesley. John Wesley was quick to found institutions, orphanages, dispensaries, and schools. His church was an institutional church from the beginning. The inspiration of Methodist thrift and Methodist liberality to-day comes from his admonitions as he interpreted them from the Word. On one occasion he was preaching a sermon on giving. He divided his text into three parts:

First: "Make all you can," and he enforced the virtue of this with logic and illustrations, and an indifferent hearer sitting in the "amen corner" cried out in good old-fashioned Methodist style, "Amen" and "Amen."

Second: "Save all you can," and he emphasized the wisdom of economy and simplicity in living to the end that a portion of all earnings might be saved. Again the brother who believed in laying by for a rainy day manifested his approval by crying out, "Amen."

Third: "Give all you can," and Mr. Wesley quoted Scripture to prove that Christian liberality was one of the duties of Christian men and women. But this time he heard no approving "Amen" from the brother, who was silenced by the appeal to a generosity he could not command. Later he said to Mr. Wesley, "You spoiled a great sermon by that thirdly, advising men to give away what they had saved." Certainly the blessing promised to the generous soul gave him no benediction and no joy.

IMPORTANT MEETING.

There was held in Capitol Street Church, Jackson, Miss., Wednesday, September 11, a meeting of all the presiding elders of the Mississippi and the North Mississippi Conferences, the Missionary Secretaries from the two Conferences, and Dr. W. B. Ricks, Associate Secretary of the Centenary, of Nashville, and Bishop W. F. McMurry, who called the meeting to discuss the work necessary to a successful finish of the Centenary in the two Conferences. Rev. B. P. Jaco was chosen Chairman of the meeting, and the writer secretary; very appropriate and helpful addresses were given by Dr. Ricks and Bishop McMurry.

The following were named as a committee on "Findings:" Rev. M. L. Burton, Rev. R. A. Tucker and Rev. P. D. Hardin.

All of the presiding elders were called upon to report for their respective districts as to the condition of the Centenary and what they thought would be the final results, and their reports showed that the "spirit of the Centenary" was good, and the people were going to pay, even though they were behind now, and they were keeping the matter before the pastors and Treasurers. It was a very encouraging meeting, productive of good results.

Rev. M. L. Burton and wife entertained all who were in attendance at a luncheon in the district parsonage, which was thoroughly enjoyed and appreciated.

The Committee on "Findings" made their report, and after some discussion the report was adopted. W. D. HAWKINS, Secretary.

Report of the Committee on Findings.

Your committee on findings submit the following recommendations:

1. We rejoice over the progress of the church, both at home and in the foreign fields; not only in material things, but in the great awakening to the evangelistic obligation and the gracious results of evangelistic effort.

2. We are profoundly impressed with the fact that we should renew our efforts in point of inspiring our people with the importance of both recognizing and practicing the scriptural doctrine of stewardship and tithing. We can most heartily recommend the literature that is being issued on the subject of tithing and stewardship, and at the same time pledge ourselves to preach and also urge our preachers to preach more frequently on this subject.

3. We feel more deeply the responsibility resting upon us as presiding elders, and feeling this responsibility as we do, we pledge ourselves to lay upon the hearts of our pastors, more than ever before, their responsibility of leadership in the collection of Centenary Pledges, and to this end to give out information from time to time on

what the Centenary is doing, and what is becoming of the money.

4. We feel that the pledges made by our people are a solemn and sacred contract, and that the integrity of our church in the redeeming of these pledges is involved as never before.

5. We would magnify the office and place of the local Centenary Treasurer in the Centenary Movement, and would urge that he attend the quarterly conferences, and be asked to make his reports. We would also suggest that where the treasurer can not look after all the delinquent pledges, he have a committee from the church to help in this work.

6. We recommend October 23 to 30, 1921 (or as soon as practicable thereafter), as Pay-up Week for Centenary Pledges.

FROM THE BOGALUSA PINES.

Dear Brother Carley: The Advocate came this morning and found me suffering with the writer's itch. I had it on my mind to write something for the paper and seized your valuable periodical fully expecting to gain an inspiration of some sort and then break forth at great length on my machine. But my enthusiasm cooled when I read that your stock of discussions about Dr. Rice's book was oversubscribed. I have not read the book, but Dr. Steel's articles have me feeling like fighting something, but I hate to go against cold steel at the sunrise of a disarmament conference and I dare not destroy rice, with millions starving in China and Russia. Dr. Meek kindly opened up my writing humor and I found myself unconsciously putting out my hand to shake with our old friend, "Unification." But I read on and ran right across that golf course that you tangled up with and decided to stop right there and begin writing, so here is what I have to say.

Chasing a little freckled golf ball with full intention to knock it every chance you get and finally put it in the hole reminds me of the way some people treat every progressive movement that comes along—knocking it for the purpose of putting it in a hole. Pardon me for moralizing. Golf is a great game if you don't weaken. It is the art of keeping after a small thing a long way and a long time and real skill is manifested when you get to the putting point. I never knew what it meant to putter around until I learned it on the golf links. You see, golf is the natural game for some people. They can chase a small thing forever and actually pick it out of one hole for the purpose of putting it into another.

The real purpose of golf is to develop a sweet disposition. It is easy for a man to smile when all goes well, but when you go into the rough four times on one course, finally light behind a bunker, get over in about four strokes, put five times to land in the hole and tally up 17 strokes when 4 was par, a fellow has to hold his temper with both hands to keep from bending every commandment and breaking at least one.

But, Carley, I am concerned about Dr. Steel and his fight on Dr. Rice's book. The Pelican Piner is doing all the playing. Thus far it seems like a case of shadow boxing. Where is the enemy? I remember being in Nevada, Mo., once when a greyhound trotted west off the public square and passed lightly along for a block. Just then a big English mastiff jumped the fence and started after the greyhound. That hound was off for speed. It was almost no time till that hound disappeared in a cloud of dust many blocks away. But the big mastiff sat down on his hunkers and lolled his tongue out and sat there. It was great running the greyhound did, but there was no dog after him. Dr. Steel has been skipping like a Nebraska jack rabbit, but there is nobody after him. Us poor boobs out here where real pines grow would never have known that Rice wrote a book had it not been for this publicity work of Dr. Steel. I'm going to read that book, sure as shootin' I am.

A man by the name of Sheridan had a melon patch when I was a boy that he guarded with a shotgun. I never wanted melons out of a patch so bad in my life as I wanted melons out of that patch—and I got them. I'm not making confessions, but I'm simply indicating that the fireworks over Dr. Rice's book has got me all stirred up and I'm going to have a melon out of that patch.

Now, honest, Carley, I did not start out to write much, but simply to satisfy a terrible itching to see something in print of my own. I'm in favor of writing once in awhile, even if there is nothing more important than a tenderfoot on a golf course to write about. Yours truly,

A. J. GEARHEARD.

Bogalusa, La.

REV. JAMES CARTER McELROY.

Rev. James Carter McElroy, son of William C. and Elizabeth McElroy, was born in Winston County, Mississippi, January 24, 1862, and passed to his reward from the Superannuate Home, Weir, Mississippi, on the morning of June 20, 1921. In 1905 he was married to Miss Ethel G. Stevens, of Montgomery County, Mississippi. To this happy union four children were born, one of whom preceded him to the great beyond some years ago.

Brother McElroy was converted and joined the church when he was a young man of twenty-seven. Soon after his conversion he was licensed to preach in the Baptist Church, and for sixteen years he preached in that church. He then joined the Methodist Church and for fourteen years he was one of her most faithful preachers and pastors. His devotion to the church and the cause of Christianity was nothing short of inspiring as he took up the work of his charge. His field of work lay among charges that were large, where church houses were poorly built and furnished, and where the comforts and luxuries were almost unknown. Brother McElroy was a called man, and gave himself exclusively to the ministry. No field of labor was too hard for this man of God, and only the Judgment Day can make known the full service of this faithful man. More than five hundred were added to the church, and thousands were sent on the way rejoicing because of what they had seen and heard.

In 1907 Brother McElroy served Mooreville and Saltillo charge as a supply. In the fall of 1907 he joined the North Mississippi Conference, at Columbus, Mississippi, and served the following charges: 1908, Smithville; 1909, Wall Hill; 1910-11-12-13, Slate Springs; 1914-15, Mashulaville; 1916-17-18, Sturgis; and, 1919-20, Chester.

He was ordained deacon in 1909 by Bishop Hoss at Okolona, Mississippi, and elder in 1911 by Bishop Wilson at Macon, Mississippi.

"Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

To his faithful wife and dear children we extend our love and sympathy, and commend them to the love and blessing of the God whom the husband and father so faithfully served.

W. L. STORMENT.

WORK DAY FOR THE ORPHANAGE.

By action of the last Annual Conference, Saturday, October 8, is "Work Day" for the Louisiana Methodist Orphanage, followed by "Harvest Day," Sunday, the 9th. We urgently request every Methodist in the State to observe these days and contribute at least the equivalent of one day's earnings for the support of our Orphanage.

This will be the only opportunity given our people to contribute to this cause. No agents or hired solicitors are sent out to collect money for our work. We depend solely on the efforts of our preachers, Sunday school superintendents, and Christian friends in each community to secure the funds necessary to maintain and carry on this work. Unless our friends rally to our cause at this particular time, suffering and curtailment of the work will be inevitable; so we look to our people and their loyal support to enable us to meet the extra heavy demands that will be required of us this winter.

We now have over 140 children under our care, and almost every day is bringing increased demands upon our strength and means, so we very earnestly appeal to our people over the entire State to make the most generous offering possible to this important work.

Looking with confidence and hope and trusting God will bless every pastoral charge in the Conference, I am, Faithfully,

ROBT W. VAUGHAN,
Supt. Louisiana Methodist Orphanage.

Ruston, La., Sept. 23, 1921.

LISTEN, MOTHERS.

From facts brought to me from many reliable sources, I am sure there is much harm coming from our young girls' going in swimming with the men. Mothers, please consider this question, for I am about convinced that more danger comes to our young people from the modern swimming than the modern dancing. Let us not neglect this warning.

A MOTHER.

AN EXHORTATION.

To the Pastors and Officials of the Seashore District.

Dear Brethren: We are now on the "home run"—what we do must be done quickly. Now please have full reports from trustees, Sunday school superintendents, Woman's Missionary Societies, for the fourth quarterly conference. Also see to it that the Centenary collections are up and ready to report. Let the stewards see that pastors are paid in full. I shall be glad to confer with any board that will pay the pastors all they promised them.

Let me urge the pastors who are responsible for the assessments on Conference work and General work, to get all of it. Let us all pray and work. God will give us victory.

We have licensed five brethren to preach this year. Hundreds have joined the church. If we will all work and pray together for the next two months, we will make the best report the district has ever made. If you have not sent the names of your educational collectors to Brother Morse, do so at once. Yours for service,

W. M. SULLIVAN.

CHRISTIAN EDUCATION MOVEMENT—PAY-UP WEEK.

By order of the Commission of the Christian Education Movement, October 30-November 6 is set apart as "PAY-UP WEEK." This is to get in the first installment of the subscription to the Christian Education cause. Our task will not be finished until this money is placed in the hands of the schools and loan fund trustees for which it was intended.

May we ask the pastors to see at once that all subscription cards that may remain in local hands be sent to the Conference office, and that all churches have at once a local collector elected by the quarterly conference? If the conference is too far off for this, let each pastor nominate to the elder a collector for each church. This information is needed in the office NOW. A few charges are delinquent.

The Conference Secretary is dependent on your help.

The North Mississippi Conference office is now located in NEW ALBANY. We have here Mr. J. G. Houston, Conference Director, who holds until next General Conference in May; Mr. D. H. Hall, Conference Lay Leader; Mr. G. L. [illegible]ios, Conference Director of Lay Speakers, and Mr. Walter Rogers, Chairman of the Conference Advisory Committee. These, together with the Conference Secretary, will constitute an Advisory Committee.

ALL matters concerning the Educational Movement and all moneys go through this New Albany office. It is heavily bonded and its books and accounts periodically audited by a special accountant.

DON'T FORGET OCTOBER 30-NOVEMBER 6—"PAY-UP WEEK."

J. H. HOLDER,
Conference Secretary.

New Albany, Miss., Sept. 22, 1921.

A JOURNEY TO THE ORIENT—ACROSS THE CONTINENT.

By Rev. Fitzgerald S. Parker, D.D.

I.

The realization of a dream of visiting our Oriental mission fields and having some fellowship with our missionaries amidst the scenes of their labors became a prospect when the Board of Missions, at its spring meeting, commissioned me to travel in the Orient and do three things. The first, as a matter of course, was to study the Epworth League and the conditions of its successful work in the East; the second, to study on the field the subject of missionary preparation; and the third was to fulfill a ministry of the gospel as occasion might offer during my travels.

Eleven years of responsibility as General Secretary and Editor, spent largely in touch with the actual working of our young people's religious society and in personal association with leaders in the home land, have not passed without an increasing and almost constant desire on my part to do something for the young people in mission lands. The late Bishop Ward said: "You may think you can do without the Epworth League in the home land, but it is indispensable on the mission fields." This is the testimony of a martyr, who, here in Japan where I am writing, laid down his life, overworked in Christ's cause; he is a faithful witness. The contribution of the Epworth League to the life of the church at home and in the promotion of missions abroad is too vital to be evaluated in statistical form and too varied to admit of easy summing up. In a financial way the Epworth League is to be credited with the opening of our Korea, our Cuba and our Congo Missions; the first the most Pentecostal, the second the most national and the third the most apostolic of our nine foreign missions. In the way of personal service the contribution of the League has been even greater; for among the younger missionaries in all the fields are many of those who look back to some mission study class in the local Chapter, some hour of vision at a summer Conference, some personal contact in an Epworth League Assembly as the occasion of the momentous decision that has resulted in their presence among the forces on the firing line.

As Chairman of the Committee on Candidates of the Board of Missions it has been my duty to join in decisions respecting the fitness of many young men and women who profess to be called of the Holy Spirit to this separate work. It is a grave matter. One may be sincere, yet mistaken. No more serious question was proposed by Wesley in directing the organization of Methodism than this: "How shall we try those who profess to be called to preach?" It may seem an impertinence for a committee to be engaged in trying those who profess to be called to the mission field; it is also a grave responsibility and an expensive error to send forth those who, sooner or later, manifest incompetency and prove that they were mistaken. I am impressed with the importance of this part of my mission.

As to the third, I do not perceive the need. I feel that I have everything to learn and little to impart to men and women who have labored and suffered and achieved as our missionaries have, and who, to begin with, were among the choice spirits and cultivated intellects of the home church. I suppose the "people of strange speech" will hear with patience improved versions of what I may have to say as the message is interpreted by linguistic genius. If I shall have fruit among these Gentiles also, it will give me great happiness.

Thus commissioned and provided with a document bearing the signature of Charles E. Hughes, Secretary of State, placing the traveler under the aegis of the Stars and Stripes, with suitcases, rather than trunks, containing what one could anticipate as needful and excluding all that might be deemed superfluous "impedimenta," I left Nashville accompanied by Dr. O. G. Nelson, returning to his work as a medical missionary in our hospital at Huchow, China. The magnificent service of the Wabash and Union Pacific to Ogden, and the Southern Pacific thence to San Francisco, made the trip across the continent restful and pleasant, save the passage across the Nevada desert, hot and uninteresting for the most part, and yet a region having possibilities that population will develop. How a State can maintain itself with a population smaller than that of the city of Nashville is a fiscal puzzle. Nevada had in 1910 something over 80,000 inhabitants, and has now above 100,000. One's satisfaction at saving expense of travel through the courtesies extended through our excellent Bureau of Transportation is somewhat diminished when a certain section is not covered by his passes and he has to take chances of securing sleeping car accommodations for that part of the way; but I had good luck and suffered nothing on account of this incident.

The most interesting feature of the many that this transcontinental way has is the great Southern Pacific bridge and causeway across Great Salt Lake. In 1831 Captain Bonneville saw high up on the cliffs of the Rocky and the Sierra Nevada Mountains marks of the level of a prehistoric lake, having its eastern shores on the Rocky Mountains and its western on the Sierras. It had a circumference of over two thousand miles, was fed by abundant rains and drained through a river that reached the Pacific through Snake River and the Columbia. As aridity increased with the passing of years, the lake receded until its outlet was high and dry, its surface nine hundred feet below its former level and its area reduced to the present dimensions. Around the north end of Great Salt Lake, climbing grades fifteen hundred feet high and traveling forty-five miles out of the way, the Southern Pacific tracks used to run until the present direct line over the level bed of the ancient lake and the waters of the present lake was constructed, including a distance of thirty miles over water, along all which one enjoys a scene of ever-changing tints and outline as the train goes full speed ahead over trestle and causeway. Numerous gulls and pelicans live on the island in the lake, but as its briny waters bear no life except a small shrimp one wonders what these marine birds live upon.

To one reared in a river town, the Sacramento valley and the city of Sacramento, where the train stops twenty minutes, bring up familiar associations. Sternwheel steamboats ply in the river, the opulent fertility is evident in the valley. It is only the fourth day out from Nashville and early morning, but one begins to feel the peculiarly invigorating atmosphere of the central Pacific coast region, and by noon we are enveloped in one of the delicious fogs that make the summer climate about San Francisco Bay as invigorating as the winters anywhere else. There is nothing else quite like it. A heavy overcoat is comfortable in mid-July, yet it is not cold. The people are hurrying along the streets, some robed in furs, some in great coats, none in summer lingerie. Palm beach is not advertised, and it is a fair guess that the clothing stores sell garments of the same weight the year round. What a boon during these times of reconstruction! The hotels of San Francisco are justly famous and the cost of entertainment is about 50 per cent below that of our Southern and about 100 per cent below that of the Eastern cities. All our missionaries stop at the "Ramona" on their way to and from the Orient; therefore Dr. Nelson and I register there, and, placing business before pleasure, we immediately seek the Chinese and the Japanese Consulates and have our passports vised; then find the Pacific Mail Steamship Company's passenger office, where we exchange a very expensive piece of paper for first-class tickets on the "Empire State," a United States Shipping Board vessel, bound for Manilla, via Hawaii, Yokohama, Kobe, Shanghai, and Hong Kong. We have also another piece of business to attend to before we shall be permitted to leave our native land: we must obtain from the United States Revenue Office a permit, and this is issued only upon presentation of a certificate that we have paid our income tax. If it is so complicated a matter to get out of the country, what must it be to get in!

One of the pleasures that I anticipated in passing through San Francisco was that of seeing my friend and some time protege of Centenary College days, the Rev. William Hamilton Nelson, now Editor of the Pacific Methodist Advocate, our Connectional organ published in the interest of the far Western Conferences. Nelson emanated from New Orleans, where he was once a member of the Moreau St. Church, now Second Church. At one time he was in charge of the Salvation Army post in Nashville, where Bishop DuBose, then General Secretary of the Epworth League, found this genius and set him in the way of becoming a Methodist minister. So the Epworth League has had a good deal to do with the production of this journalistic genius, whose writings are likely to strike you in apt quotations on the pages of many church weeklies. Of course Nelson was glad to see us and made our stay in San Francisco and thereabouts both pleasant and profitable. A call at Mary Elizabeth Inn found Miss Gatewood, the Head Resident at home, also Mrs. Townsend, the matron. This is a great philanthropy which is at least showing a way to throw around the employed girl the protection of a Christian home, in which the beautiful, free life of virtue and high ideals forestalls and neutralizes the lure of worldliness. On Bush Street, within a few doors of Mary Elizabeth Inn, is Fitzgerald Memorial Church, the successor to old Centenary. After numerous moves and periods of houselessness, at last this old congregation of Southern Methodism seems to be permanently domiciled. The building is handsome and commodious, a combination church and parsonage. Dr. Smith, our able pastor, was not at home, so we could only leave our cards. We were more successful at Wesley Hall, the settlement house operated under the Woman's Council. There every modern device for social work has been provided and an ample assembly hall for gospel services and other community meetings. Space will not admit of a fuller description of this institution, through and by which a demonstration can be made of the value of the institutional church as an evangelizing method. It seems to me that, as a general proposition, the institutional church is valuable not chiefly in bringing people under the gospel influences, but in providing for them an island of safety amidst unfavorable seas of worldliness after they have been brought to know Christ. Wesley's great institution at the foundry in Moorefields was of this character. It was a necessity for the conservation of the fruits of the great revival.

The Pacific Conference Epworth League was holding its annual assembly at Mt. Hermon, so Dr. Nelson and I went thither for a day and enjoyed some fellowship with the brethren under the big trees. This is the second session of the Assembly since the joint annual meeting with the Methodist Episcopal Epworth Leagues was the order. The division was not sought on our part, but has proved advantageous and we have a well organized and growing Conference organization. That, indeed, is the character of all our church work on the Pacific. The energetic and competent administration of Bishop DuBose has breathed encouragement into the men and wisely directed the activities of a very capable band of ministers and laymen. Over forty churches have been built within the Episcopal District without impinging upon the territory occupied by any other church. It is simply a declaration of ignorance to say that our church has no place in the work of this vast and wonderful region, in which ours was the pioneer Methodism and where we are as greatly needed as anywhere else on earth.

My letter has been prolonged without any reference to visits to the two great universities, the University of California, at Berkeley, and the Leland Stanford, Jr., University at Palo Alto, an hour's ride south from San Francisco; nor may I venture upon an account of these interesting institutions. I will say only this: that I observed a higher educational average among our own young people in this region than elsewhere within the territory of our church. Most of them have been students at one of these universities. With thousands of students filling their class rooms and dormitories and year after year going into all occupations of life, these universities are perhaps the most potent influence in forming ideals and standards. In both there is "a kindliness toward religion" and about the University of California the churches are doing some good work, our own among them, through student churches and pastors.

Karuizawa, Japan.

The Home Circle

THE SPITE WEED.

By Priscilla Leonard.

The Spite Weed sprang in a garden bed.
I'll give it room," the gardener said,
"Because I'm sure I've a perfect right
To choose and to cultivate this spite!"

So mid the flowers the Spite Weed grew;
It drank the sun, and it sucked the dew,
And the gardener smiled, "Touch it who dare!
If it spreads, why, let it—I don't care!"

Beneath the ground the roots gripped wide,
And it raised its ugly head with pride;
Its coarse, rank leaves shut out the sky,
Until all the flowers began to die.

Yet still the gardener smiled, and still
More deeply the Spite Weed rooted, till
With blooms of Hate it crowded the place,
And breathed out poison in every face.

Too late, the gardener stood aghast
And started to root it up at last.
But when it was done, from hedge to gate
Lo, the whole garden lay desolate!

—Forward.

WHERE IS HEAVEN?

One time a man stopped the evangelist, Sam P. Jones, on a village street and said: "Mr. Jones, where is heaven?"

Now, if Mr. Jones had been like some preachers or Bible teachers he would have started a discourse on what the Bible teaches about heaven, what sort of a place it is, and how to get there; but Mr. Jones was a wiser man than that. Instead he turned and raising his hand, pointed.

"Do you see that cottage over there?"

"Yes."

"The Widow So and So lives there, and she is poor. I'll tell you what to do. Go and get a basket and take it to the grocery store and fill it with good things: bread and butter and eggs and tea and sugar, and take it to that poor widow."

They parted. A few days later they met again, and the man said: "Mr. Jones, I know where heaven is."

"The kingdom of God is within you," said Jesus; and Paul added later, "The kingdom of heaven is not meat and drink, but righteousness, peace and joy with the Holy Ghost." There is a kind of religion that is seeking God and heaven afar off. Such a God and such a heaven will never be found. God is near, heaven is ever present, for heaven is God's presence. Let us seek for the joys of heaven upon the earth, where Mr. Jones told his inquirer to seek them, in the expression of the love of God toward others.

Pleasure sought for its own sake is not found. God sought in the external and distant is never realized. The vision fades if duty and love are neglected. The commandment, "Love thy neighbor as thyself," goes along with "Love thy God with all thy heart." The man found heaven upon the earth, and so may you and I; and the kind of heaven we will find the other side of the grave will be the same kind. The heaven above will be a continuation of the heaven below, only more glorious and complete.—Selected.

THE WHITE KITTEN.

She was a white kitten, and she had no tail. Otherwise she was quite ordinary and spent her time in making a reluctant grown-up cat play games with her or in chasing balls of paper or anything else that offered the chance of a frolic.

One day she got into sad trouble. Out in the field there was a hen with a family of tiny chickens, also white. Although the kitten was not really hungry, she decided to catch one of the chickens. So she crouched close to the ground, set her ears back, and moved stealthily and noiselessly through the grass toward the chickens. Not knowing the danger that was near, the chickens ran about happily, pecking at the grass.

The kitten moved nearer and nearer, and she was getting ready to spring when—something happened.

Making loud and angry clucks, the hen flew at the kitten, flapped her with her wings, jumped on her, and made peck after peck. Cyril heard the noise and, running up, rescued the kitten, which was mewing piteously, while blood came from its ear.

That night a very sick and sorry kitten slept in a basket that Cyril prepared especially as for an invalid. The older cat was not pestered to play, and a saucer of milk placed invitingly near the basket was left untouched.

Now the kitten is better, and her pecked ear is almost healed. She goes about again, but keeps at a safe distance from the hen and her brood.

Cyril, who owns the kitten, is inclined to be angry with the hen. I pointed out that the hen was right to defend the chickens just as the big fellows at school are right to defend the little chaps against bullies and others who would harm them.

"But she pecked the kitten too hard," urged Cyril, who rather likes to argue.

"Hens are not merciful," I said, "and they are specially severe with enemies that attack their chickens. Most animals are not as kind to each other as they might be. I know a certain small boy even who is not always kind to animals. One day he forgot to feed his rabbit."

But Cyril decided that the talk had better end, and he ran off to throw stones into the pond.—Christian World.

A FISH THAT CLIMBS.

There is a strange fish called the "climbing perch." It lives in far-off Asia, and is as much at home on land as in the water. In a land where streams dry up in which this fish lives, it would die if it did not go in search of another body of water, over hot, dusty ground, and over hills and valleys.

Lieutenant Daldorf, of the Danish navy, in his memoirs of 1797, mentions that he captured such a fish in the act of climbing a tree. He found it with the spiny margin of the gill-covers hooked into the cracks of the bark, and watched while it curled its tail around, thrust its pectoral fins forward, and pushed ahead. The fins are remarkably mobile and may be moved outward almost at right angles to the body, and the mere closing, if in contact with an object, is sufficient to pull an average fish half an inch.

In his "Natural History of Ceylon," Sir J Emmerson Tennent states that on one occasion he saw hundreds of these fish crawling up the bank of a dried-up pool, diverging in every direction, on reaching the top, to a distance of fifty yards, and still traveling onwards. The supposition is that they travel by night or before sunrise. One peculiarity is the large size of the vertebral column, quite out of proportion to the rest of the body. In migrating they keep their gills expanded and moistened by a curious vessel above the gills that holds water. When the fish leaves the water it carries with it enough water to moisten its gills as often as necessary to sustain life.

The eggs float loosely at the surface of the water, and hatch in two or three days. The color of this fish is a light brassy olive, with eyes of orange. Its length is up to seven inches.—Our Dumb Animals.

"TIME OUT."

To Be Sure!

Clerk (selling modern lead pencil): "Then you unscrew this cap, take out the small unused leads, put new leads in each slot, press down firmly until they meet grip of inside thread, then put in case, slide down flush with point, screw on top, and the pencil is ready to write. As simple as A B C!"—Life.

A Way Out.

A tailor with more ingenuity than education had occasion recently to order two large flatirons of the variety known as the "tailor's goose." He scratched his head in some perplexity over the proper plural form to use.

"Two tailor's gooses!" he muttered. "Two tailor's geese—that sounds worse!"

He puzzled over the question till it began to worry him, but suddenly a bright idea popped into his head. He wrote:

"Messrs.——: Please send me one tailor's goose. P.S.—Send two instead of one."—Sunday School Advocate.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, D.D., Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3 Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate is hereby called to meet in regular annual session on Thursday, October 6, at 10 o'clock a.m., at the Advocate Office, 512 Camp Street, New Orleans, La. A full attendance of the Committee is desired.

JNO. F. FOSTER, Chairman.

Franklin, La., Sept. 15, 1921.

THE EPWORTH LEAGUE AND THE CENTENARY.

While no definite amount was asked of each Epworth League as a Centenary pledge, many of the chapters made pledges during the Centenary Campaign. To date the Epworth Leagues have paid on these pledges $154,346.87. In amounts paid to the Centenary by Epworth Leagues, the following Annual Conferences have made especially good showing: North Texas $13,612.50; Virginia, $12,049.19; Baltimore, $9,168.20; South Georgia, $8,060.98; Missouri, $7,008.77; North Alabama, $6,314.61; Memphis, $6,100.00; Little Rock, $5,916; North Carolina, $5,406.60. These are the first ten Conferences in Epworth League contributions to the Centenary.

In the Epworth Leagues are the larger number of our young men and women who are to be leaders in the church of to-morrow, both those who are Life Service Volunteers and those who will be leaders in local churches. It is of vital importance that these future leaders be trained according to the Centenary ideals and the Centenary program. Line up your Epworth League with the Centenary and thus help to make the church of tomorrow a real missionary church.

CENTENARY RECORD TO SEPTEMBER 1.

The statement of the Finance Department of the Centenary Commission shows that the grand total paid on the Centenary pledges to September 1 is $11,608,892.50. This total does not include regular credits, but does include payments by Sunday schools and by Epworth Leagues. The total on individual pledges is $10,721,942.62. The one encouraging feature of this report is that August payments went beyond the amount of July payments for 1921. In 1919, July led August by a good margin. It looks, therefore, as though we are beginning to "pick up" in the Centenary payments.

Some of the interesting features of the September 1 report are: Four Conferences have paid more than forty per cent of amount pledged—Pacific, 47.8; Missouri, 43.1; Kentucky, 41.2; Baltimore, 40.3. The Conferences above thirty-five per cent are, in order named: Denver, North West Texas, Tennessee, Mississippi, Illinois, Virginia, Louisville, Western Virginia, Northwest, Southwest Missouri. Twelve other Conferences have paid thirty per cent and above while twelve Conferences are below thirty per cent.

To bring the total amount to sixty per cent now due on pledges, the church must pay $10,542,000. This appears to be a big sum, and it is, but it is not impossible to reach that goal by December 31. It is important that during September and October especially, effort be made in every church, Sunday school and Epworth League to bring up to date Centenary pledges. It is a task worthy of a great church, and by God's help we can do this. In view of financial conditions throughout the South the matter of payments of Centenary pledges has not been pressed during the past six months. With the coming of better times, we are to take up in earnest this task.

WORK DAY FOR THE ORPHANAGES.

The time is almost at hand when the church in Louisiana and Mississippi will be called upon to observe the annual Work Day and Harvest Day for the benefit of its orphanages. We feel that it is hardly necessary for us to emphasize the importance of observing these days in all our churches, because the orphanages represent a cause that is dear to the hearts of our people; but we cannot be too often reminded that these institutions are absolutely dependent upon the liberal support of their friends for the maintenance of the work they are engaged in. We are called upon to contribute to many causes, and sometimes we may feel that we have given all that we can possibly afford to give; but the cry of needy children is not going to fall upon deaf ears, and we are going to do for them all that needs to be done in providing for their temporal needs and in bringing them up in the nurture and admonition of the Lord. The income from one day's work is, after all, a small contribution to make to the welfare of those who have no fathers and mothers to support them.

PERSONAL AND OTHER NOTES.

Rev. R. V. Fulton, of Farmerville, La., reports that the outlook is for the winding up of a good year on his charge.

We appreciate very greatly the kindly expressions of Mr. Bob Myers, of Water Valley, Miss., contained in his letter renewing his subscription to the Advocate.

Rev. W. D. Bass, evangelist, of Corinth, Miss., recently began a tent meeting at Hulbert, Ark. Brother Bass states that he has met with great success in his tent meetings.

The Chaplain's Calendar, issued by Chaplain Randolph, of Fort McPherson, Ga., is a very interesting leaflet. Chaplain Randolph is a member of the North Mississippi Conference.

The Protestant churches of Clarksdale, Miss., have recently planned to take a religious census of that city—a work which, we are sure, will be very helpful to all the churches in carrying forward their work.

We are very happy to be able to state that Rev. R. H. Barr, of Foxworth, Miss., whose serious illness we mentioned last week, is very much better and the indications are that he will soon be restored to health.

Dr. Theodore Copeland writes that he is in a meeting in Marlinton, West Va., in which there were hundreds of conversions and reclamations. More than one hundred people had joined the church within the first few days of the meeting.

A severe, though not serious, illness, coming at the most inopportune time imaginable so far as the make-up of the Advocate is concerned, made it impossible for the editor to prepare his usual contributions for this week's issue of the paper.

The Gypsy Smith meeting at Canton, Miss., has attracted thousands of people during its progress, the tabernacle, with a capacity of 3,000, being filled at practically every service. Scores of people are professing conversion and are applying for church membership.

Rev. D. F. Anders, our pastor on the Ida and Hosston charge, Louisiana Conference, is meeting with encouraging success in his work. In the two meetings at Ida and Hosston, in which he was assisted by Rev. Dan Kelly, there were twenty-six additions to the church.

The matter of erecting a church building on the campus of Millsaps College, or nearby, will be presented to the two Mississippi Conferences at their approaching sessions. The presiding elders of the Conferences have approved the movement, and there is strong sentiment in favor of it.

The Sunday school of the Broad Street Methodist Church, Lake Charles, La., held its commencement exercises at 7:30 o'clock last Sunday evening. The published list of those to be promoted shows that fine work is being done in that school. Mr. A. M. Mayo is the superintendent.

The Missouri Conference has memorialized the General Conference to eliminate the word "South" from the name of the church, to require bishops to reside within the bounds of their episcopal districts and to travel during the year in the same, and to elect bishops for a stated term of years.

Despite the devastation wrought by the recent flood, in which nearly one hundred persons were drowned and the property loss amounted to millions of dollars, San Antonio, Texas, will entertain the West Texas Conference, which will convene on October 19, Bishop W. N. Ainsworth presiding.

A union tent meeting will be held in Natchez, Miss., during the month of November, under the auspices of the Federated Bible Class. The preaching will be done by Dr. Stough, of Chicago. During the summer a union service has been held on the Bluff on Sunday, the attendance being remarkably good.

The Methodist church at Tunica, Miss., has recently undergone extensive repairs and improvement. Four Sunday school rooms have been added, the choir room has been enlarged, the entire church has been painted and papered, and new light fixtures have been installed. Rev. C. A. Parks is the pastor.

Chaplain A. F. Vaughan, of the 16th Cavalry, now stationed at Fort Sam Houston (San Antonio, Tex.), has prepared an interesting pamphlet concerning the religious work of the post and other matters that will be helpful to the men in the service. Chaplain Vaughan is a member of the Louisiana Conference.

We are greatly indebted to Dr. I. W. Cooper for sending us some copies of London papers containing account of the Ecumenical Conference. The Conference came to a close on the afternoon of September 16, the final benediction being pronounced by Bishop John W. Hamilton, of the Methodist Episcopal Church.

The reception tendered the students of Millsaps College by the Capitol Street Methodist Church was a most delightful affair, as we judge from what we heard while in Jackson recently and from what we have seen in the press dispatches concerning it. Dr. Tolle and his co-workers left nothing undone to make the new students feel at home.

We have seen a recent statement to the effect that the indebtedness of the Interchurch World Movement has been reduced from $8,000,000 to $300,000.

Dr. J. R. Day, who retired as the active head of Syracuse University after twenty-eight years of active service, and was then elected chancellor emeritus, will receive an annual salary of $7,500 for life.

Sister T. S. Randle, of Yoakum, Texas, desires to express through the Advocate her gratitude to the many friends who gave her a "letter shower." She received scores of letters from all sections of Louisiana, some of them from people to whom Brother and Sister Randle ministered as children. These letters and the contributions included have greatly touched Sister Randle's heart.

The Ecumenical Conference in London adopted a resolution declaring unequivocally in favor of disarmament. These words occur in the resolution: "Sitting in the shadow of the most terrible conflict in human history, with its unparalleled wastage in human life and property, and with its inevitable aftermath of human sorrow and its burden of woe, we declare war an unmitigated curse to humanity."

Bishop W. F. McMurry spent Thursday of last week in New Orleans, leaving on Friday for Houma, La., where he dedicated the MacDonell Wesley Community House that evening. On Saturday he dedicated the church at Raceland. The bishop passed through the city Saturday night, returning to Mississippi, where he will spend several days this week dedicating churches and looking after the affairs of his episcopal district.

Hon. William Hemingway, who resigned the position of Assistant Attorney General of Mississippi to accept a law professorship in the State University, will be greatly missed in Jackson, especially by the congregation of Galloway Memorial Church, of which he has long been a prominent member. The congregation showed its appreciation of him and his wife by giving them a reception prior to their departure for Oxford.

Our church at Indian Bayou, La., will observe next Sunday as Rally and Home-Coming Day. A meeting is being held every night this week in the interest of some department of the Sunday school, an elaborate and most suggestive program being rendered. Some of the most efficient church workers, preachers and laymen, in that section of Louisiana are taking part in these services. Rev. P. O. Lowrey is the pastor of this well organized rural church.

Noel Memorial Methodist Church, Shreveport, La., observed last Sunday as "Home-Coming Sunday." Preparations were made for a great attendance at Sunday school and at the 11 o'clock service. The basement of the church has recently been completed and fitted up, and the Sunday school is now adequately provided for. This is one of the leading churches of the Louisiana Conference. Dr. W. Winans Drake is the pastor, and Rev. H. L. Johns is assistant pastor.

Rev. T. M. Brownlee, our pastor at Starkville, Miss., has announced that he will conduct a series of services during the latter part of October in which the preaching will be done by Rev. H. D. Knickerbocker, of Wichita Falls, Texas. The morning services will be held at the church, and the evening services will be held in the auditorium of the A. and M. College. Dr. Knickerbocker is one of the best known preachers of our church, and the people of Starkville will have a great privilege in the opportunity of hearing him.

On Tuesday morning of this week we received the following telegram from Rev. Waldo W. Moore: "Just closed first protracted meeting at Back Bay. Ulmer and Fayard conducted it in new church. Have forty members. Twelve baptized Sunday. This is fertile field for Methodism. Need twenty-four pews costing ten dollars each. Back Bay furnishes six, four others provided for; we ask Missionary Societies and individuals to give us fourteen more." This is a most worthy cause, and we trust those who are able to do so will soon supply the need Brother Moore points out.

BISHOP W. R. LAMBUTH DEAD.

We stop the press to insert this telegram, received from Dr. J. S. Chadwick at 3:10 o'clock Tuesday afternoon: "Bishop Lambuth died Monday, following operation in hospital in Japan. Rev. R. D. Smart, China Mission, died Friday of Asiatic cholera."

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: E. A. Gilbert, Otho, Miss., 2; Mrs. H. S. Lann, Bryceland, La., 3; Rev. A. A. Simms, Johns, Miss., 7.

NEW PROSPECT CAMP MEETING.

The New Prospect Camp Meeting will be held October 12 to 16 inclusive, with Rev. J. V. Bennett and Rev. W. M. Sullivan as the preachers.

J. H. GRICE, P. C.

Vancleave, Miss.

THE WORLD OUTLOOK OF METHODISM.

(Continued from First Page)

of Christendom. Methodism, if unvisited by the heavenly vision, will view this subject from the standpoint of a self-concerned and self-complacent denomination, with all the caution and timidity that self-interest can inspire. Yet John Wesley was not out to found or to maintain an additional denomination, even the largest upon earth. He sought, by God's grace, to revive the evangelic spirit of the Universal Church, through the agency of a consecrated and vigorous Society. His aim and his plan were shaped by the spirit of perfect, and therefore of universal, Love. He would indeed have been careless of the means, provided that the end were surely reached. The renewal of this spirit is essential if the question of Reunion is to be treated with the unselfishness, the daring, and the untiring patience it demands. If grace be vouchsafed to us, Methodism may play a noteworthy part in achieving the great ideal and in securing from it the most salutary results. For the danger of all such projects is that they may become the schemes of ecclesiastical statesmanship, rather than the expression of spiritual fellowship; that they may guarantee the forms, without inspiring the spirit of freedom; that they may enshrine the past, while sacrificing the adventurous faith that creates a yet greater future. Such projects may be either unduly vague or unduly rigid. They may be calculating rather than trustful. They may magnify the church at the expense of the Kingdom. Yet the outlook and experience of perfect Love, if they furnish the constructive and vital principles that are immanent in them, are sufficient to prevent any such disaster. Hence, to conclude, mankind has little need of a Methodism that has lost its savour; but most urgent need of a Methodism which enjoys the vision and seeks both the experience and the thorough-going application of perfect love—the true and effective witness to a waiting world that "God is Love."—The Methodist Times (London).

TEN REASONS FOR GOING TO CHURCH.

1. We like to please our friends. You have not a worthy friend who would not be pleased to have you go to church.

2. The sermon may help you Daniel Webster said: "it is a mighty poor sermon that doesn't hit me somewhere."

3. It helps us keep in touch with the Eternal Verities. There is danger that God, our loved ones, and the future world will be crowded out of our thoughts.

4. It helps to keep our ideals fresh and high and stimulates us to live up to them.

5. It encourages an institution that stands for the best things, and that cannot live without friends and supporters.

6. It helps us to see things in their right proportions. We need the comprehensive view which takes in not only dirt and dollars, but also character and eternity.

7. The reflex action of worship is as inevitable as it is ennobling. One cannot help but grow like that which he reverences, loves, and adores.

8. Its service appeals to the best sides of our natures—the music to the aesthetic, our friends to the social, the sermon to the intellectual, the worship to our oldest and deepest instincts.

9. The thought and speech on high themes, the noble hymns and dignified music are needed to offset the slang, profanity, and ragtime with which we are daily assaulted.

10. George F. Hoar says: "There is no more commanding public duty than attendance at church on Sunday. It would be impossible to maintain liberty or self-government if our churches were closed, and public worship of God is to be maintained only by attendance upon it."—H. S. Bradley, in The Congregationalist.

WHO IS A CHRISTIAN?

Who then is a Christian, according to the light which God hath vouchsafed to this people? He that, being "justified by faith, hath peace with God through our Lord Jesus Christ;" and, at the same time, is "born again," "born from above," "born of the Spirit;" inwardly changed from the image of the devil, to that "image of God wherein he was created:" he that finds the love of God shed abroad in his heart by the Holy Ghost which is given unto him; and whom this love sweetly constrains to love his neighbor, every man, as himself: he that has learned of his Lord to be meek and lowly in heart, and in every state to be content: he in whom is that whole mind, all those tempers, which were also in Christ Jesus: he that abstains from all appearance of evil, in his actions; and that offends not with his tongue: he that walks in all the commandments of God, and in all his ordinances, blameless: he that, in all his intercourse with men, does to others as he would they should do to him; and in his whole life and conversation, whether he eats or drinks, or whatsoever he doeth, doeth all to the glory of God.—John Wesley.

I WILL.

I will start anew this morning with a higher, freer creed;
I will cease to sit repining o'er my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty, and be more concerned with mine. —British Weekly.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Miss MARY M. CAULK died in the town of Pollock, La., August 3, 1921, and was buried in the Pollock cemetery. She was born in Clark County, Alabama, May 24, 1845. She was a daughter of Brother Moses and Sister Nancy Caulk, of the same County. They moved to Louisiana in 1873. She joined the M. E. Church, South, and since she was fifteen years of age had always been a devout Christian character. She had been a daily companion to her devoted brother, H. U. Caulk, who survives her, for 72 years. Neither one ever married. There is one sister, the only relative, whose name is Mrs. Carrie Robinson, who lives in Lincoln Parish, La., she had besides her brother. She was 76 years of age when death came. A friend,

JAS. H. WALKER.

RESOLUTIONS.

The following resolutions were passed by the Woman's Missionary Society, Grenada, Miss., Sept. 12, 1921:

Whereas, it has pleased our Lord and King to call to His Kingdom above one of our faithful members of the Woman's Missionary Society of Grenada church, Mrs. O. F. BLEDSOE, therefore be it resolved:

First—That we shall ever miss her and the loving service she has rendered in His name, and the long and faithful service in our Society will ever be an inspiration and pleasant memory.

Second—That the removal of such a life from our midst leaves a vacancy and a shadow that will be felt by many and will prove a serious loss to our Society.

Third—That our deepest sympathy be extended to her husband and family and that we express our hope that even so great a loss may be overruled for good by Him who "doeth all things well."

Fourth—That a copy of these resolutions be spread upon our minutes, a copy sent to the family and a copy sent to the New Orleans Christian Advocate for publication.

Signed by: Mrs. E. G. Payne, Mrs. A. W. Stokes, Mrs. W. W. Woollard, Mrs. J. H. Campbell, Committee.

IN MEMORIAM.

In the passing of Mrs. L. B. BAYNARD, Sr., the Woman's Mission Society of the First Methodist Church has suffered an irreparable loss. She was a life member of the Society, and for sixteen years was its faithful president, and until failing health prevented, was rarely ever absent from her post of duty. She was a woman of strong convictions as to right or wrong, and possessed many other sterling qualities, among which was charitableness in a marked degree. She was the personification of geniality and kindness of heart; she never spoke unkindly of any one, and it was only to those who knew her well that her many excellent qualities shone with the greatest brilliance. During her latter years of suffering and invalidism, she never uttered a word of complaint. Therefore be it resolved:

First—That we sincerely mourn the loss of one whose beautiful life so endeared her to us all, that fond memory of her will abide with us always.

Second—That while we mourn, we humbly bow in submission to the will of Him who doeth all things well, saying: "Thy will be done."

Third—That we express our heartfelt sympathy to the bereaved family, and that a copy of these resolutions be sent thereto; printed in the local daily, the Christian Advocate, and embodied as part of the minutes of the Missionary Society.

Signed: Mrs. Wm. Hill, Mrs. H. H. White, Mrs. Nettie Brown, Committee.

Alexandria, La., Sept. 15, 1921.

E. B. BLOODWORTH—AN APPRECIATION.

As the "wheels of time" roll by, God calls His children from labor to reward. The great Wesley in his last hours said: "God buries His workmen, but carries on the work," and that "The best of all is, God is with us." When God called E. B. BLOODWORTH to his reward, December 15, 1920, our country lost one of her most substantial citizens, a worthy number of the old-time Southerners that are rapidly passing.

The Bloodworth family was a pioneer family in one of the oldest communities in the State. The name has for all the years been a synonym for truth, rugged honesty and imperial manhood. E. B. Bloodworth has sustained the traditions of the family. In the community in which he lived he seemed an indispensable part. Every one, white and black, held him in highest esteem, not only in his community but in the wide circle of his acquaintance.

He was born March 15, 1852. He joined the Methodist Church at sixteen years of age. He studied medicine, but decided to settle on his farm, where he spent a quiet but very useful life. He was married late in life to Miss Nannie Seale. They lived a most devoted and happy life in their pleasant country home.

Mr. Bloodworth was a devoted churchman, superintendent of his Sunday school and a leader in all affairs religious and moral. He was respected, honored and loved. His passing is indeed the passing of "a landmark" and a most estimable gentleman. His memory will long be held dear and sacred by a host of devoted friends.

J. H. HOLDER.

Holly Springs, Miss., Aug. 1, 1921.

FROM THE PICKENS CHARGE, NORTH MISSISSPPI CONFERENCE.

Our revivals at all of our churches were good to edifying the saints, with a few to join the church. These are old, historic churches, well established. About all the folks belong to some church, and the young people join as they grow up. It would be hard to find better organized churches. The Sunday school, the missionary organizations, the financial system, and the evangelistic interests are all working well.

At Goodman, Brother W. V. Shearer, of Vaiden, did the preaching, which was very earnest and helpful, and our people enjoyed Brother Shearer socially, in which circle he is a charm.

At Pickens and Richland, we were assisted by Brother E. H. Cunningham, of Kosciusko, who is a good preacher, good revivalist and a delight socially. Under his preaching we laughed and cried, and prayed and rejoiced in the Lord. Indeed we have had three great revivals, long to be remembered.

Our people follow these good brethren with their prayers and best wishes—wishing for them to come this way again.

We hope by the hearty co-operation of these splendid people to make a good report at the Annual Conference, as is their custom.

Yours in His name,

J. H. SMITH, Pastor.

FROM RALEIGH, MISS.

Dear Brother Carley: We have finished our revival campaign. We feel it was, to a certain extent, a success. In some of the churches there was a real awakening. We had help in all of the meetings except one, where our help failed us and we had to do the preaching. Brothers Simms, Smith, McKee, and Davis are good help. Altogether there have been at least 100 reclamations and 50 conversions on the charge this year, and something like fifteen family altars erected.

We just closed the last meeting Thursday night. We had twenty accessions, 3 to the Baptist church, 17 to the Methodist. There were at least 40 or 50 who came weeping and promised to live differently. Also there were seven family altars erected. Our help couldn't come to us in that meeting so the people began to work doubly in earnest.

In all, we have been in eleven meetings this summer—five of them in other charges. The Lord was very near to us and blessed our efforts in those meetings we assisted in. There were 40 accessions and at least 150 reclamations, people who were in church but not living right; also about 25 family altars were erected.

Just let me say, also, we have had a profitable year on the charge—one church repaired, another getting ready to build and the debt on Raleigh church paid off, also some repairs on parsonage, and planning extensive repairs first of another year.

The Christian Education Movement did not take well (financially), but we put on the organization in every church and gave a chance. Brother Nobles, the charge director, spoke in every community, and his speech was as much to the point as any I heard during the campaign.

In conclusion, the finances are in fairly good shape, and Mrs. Clegg will soon be back in parsonage. The Methodists and Baptists have had the pastor's measure taken and ordered a suit of clothes to wear to Conference. We are praying for a good report at Conference, and to be sent another year where the Lord can use us most for his glory.

R. H. CLEGG, P. C.

Since we have to be our own constant companions, not only in this world, but in the next as well, nothing can make up to us for doing a thing which impairs character.—Selected.

FROM MEADVILLE, MISS.

Just a line to say things are moving along fairly well with us. Prospects are good for a good rounding out of the year. We have just closed a real good revival at Meadville, with Brother A. M. Broadfoot doing the preaching. I have never had a man who did better work than Brother Broadfoot. PAUL H. GRICE, P. C.

FROM MONTROSE, MISS.

Dear Brother Carley: On Sept. 18 we closed a fine revival meeting in Montrose, Miss. Rev. J. V. Bennett, one of our most efficient evangelists, assisted us. Around sixty or eighty professed to be saved. Weeping penitents crowded the altars, prayed clear through to a conscious salvation, and publicly confessed Christ, in the good old Methodist way. One such convert is worth more than a regiment of the modern manufactured sort. Many family altars were erected, and our church is praying and working for Christ.

W. W. HOPPER, Pastor.

FROM LAKE ARTHUR, LA.

Dear Brother Carley: We closed a great meeting here yesterday. Our revival meeting opened on the first Sunday in September, at 11 a.m. Rev. G. D. Anders did the preaching for seven days, and did it well, as he always does. Then came Brother Dan E. Kelly, evangelist, and continued until yesterday, with three sermons per day, except on last Sunday, when he preached four. Brother John Kelly came with his cornet and rendered valuable service.

There was a general awakening in the church, and about 40 offered for membership. Old Lake Arthur was stirred up as she has never been before, so everybody says. Brother Carley, I consider it a great meeting—sixteen men and twenty-five women pledged themselves to lead a prayer meeting, and this number consisted of new converts and people that have never led a prayer meeting.

The people showed their appreciation of Brother Kelly and his helpers by a unanimous invitation to come back another year and hold another meeting, and by an offering of $400.

Dan Kelly is a great preacher, and a very successful evngelist, and has more calls than he can fill. I want him again. Brother Dan Kelly's good wife and son were along and rendered much help in the meeting. We were delighted to have them.

Yours to serve,
S. D. HOWARD.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Grenada Dist.—Fourth Round.

Lexington, Sept. 30, Oct. 2, a.m.
Ebenezer circuit, at Coxburg, Oct. 1.
Pickens circuit, at Pickens, Oct. 2, 3.
Tie Plant circuit, at Bethel, Oct. 8.
Coffeeville circuit, at Gray Rock, Oct. 9, 10.
Grenada, Oct. 12.
Waterford circuit, at Chulahoma, Oct. 14.
Lamar circuit, at Early Grove, Oct. 15.
Ashland circuit, at Liberty, Oct. 16, 17.
Poplar Creek circuit, at Friendship, Oct. 22.
Sallis circuit, at McAdams, Oct. 23, a.m., Oct. 24, p.m.
Durant, Oct. 23, p.m., Oct. 24, p.m.
Winona circuit, at Columbiana, Oct. 29, 30.
Valden circuit, at Valden, Oct. 30, 31.
Duck Hill circuit, at Mars Hill, Nov. 5, 6.
Holcomb circuit, at Holcomb, Nov. 6, 7. R. A. TUCKER, P. E.

Greenwood Dist.—Fourth Round.

Black Hawk, at Emory, Oct. 1.
Colla, at Eanon, Oct. 2.
Dublin, at Mattison, Oct. 9, a.m.
Tutwiler, Oct. 9, p.m.
Drew, Oct. 10, p.m.
Ruleville, at Doddsville, Oct. 15.
Indianola, Oct. 16, a.m.
Moorehead, Oct. 16, p.m.
Sidon and Cruger, at Cruger, Oct. 19. p.m.
Tchula, Oct. 20, p.m.
Carrollton, at Valley Hill, Oct. 22.
Inverness, at Isola, Oct. 23, a.m.
Sunflower, at Sunflower, Oct. 23, p.m.
Lambert, at Lambert, Oct. 29, 30.
Schlater, Nov. 6, a.m.
Webb, at Webb, Nov. 6, p.m.
Phillipp, at Phillipp, Nov. 13, a.m.
Minter City, Nov. 13, p.m.
S. L. POPE, P. E.

Sardis Dist.—Fourth Round.

Byhalia, a.m. Oct. 2.
Olive Branch, p.m. Oct. 2.
Pleasant Hill, Oct. 8.
Coldwater, a.m. Oct. 9.
Hernando, p.m. Oct. 9.
Senatobia, p.m. Oct. 12.
Shuford, Oct. 15 and 16.
Arkabutla, Oct. 19.
Longtown, at Mastodon, Oct. 22.
Cockrum, at Hebron, Oct. 23.
Sardis Circuit, at Davis Chapel, Oct. 28.
Courtland, at Pope, Oct. 29.
Tyro, at Free Springs, Oct. 30.
Mt. Pleasant, at New Salem, Nov. 5.
Horn Lake, a.m. Nov. 6.
Crenshaw, at Sledge, p.m. Nov. 6.
Batesville, Nov. 13.

Pastors are respectfully urged to look over the quarterly conference proceedings in the Book of Discipline and see that all the reports called for are in hand. R. A. MEEK, P. E.

Aberdeen Dist.—Fourth Round.

Okolona, Oct. 2, 3.
Vardaman, at Derma, Oct. 3.
Calhoun City, at Pittsboro, Oct. 4.
Houlka, at Wesley, Oct. 6.
Prairie and Strong, at Prairie, Oct. 7.
Aberdeen, Oct. 9, 10.
Nettleton, at Carolina, Oct. 13.
Algoma, at Troy, Oct. 15, 16.
Bellefontaine, at Lebanon, Oct. 20.
Eupora and Maben, at Maben, Oct. 21.
Mathiston, at Mathiston, Oct. 22, 23.
Smithville, at Greenbrier, Oct. 25.
Tremont, at Tremont, Oct. 26.
Fulton, Oct. 27.
Woodland, at Mantee, Oct. 29, 30.
Randolph, Nov. 1.
Toccopola, Nov. 2.
Salem and Oakdale, Nov. 3.
Greenwood Springs, at Quincy, Nov. 5, 6.
Buena Vista, at Pleasant Grove, Nov. 8.
T. H. DORSEY, P. E.

Columbus Dist.—Fourth Round.

Shuqualak, at Shuqualak, Oct. 1, 2.
Brooksville, Oct. 5, p.m.
Louisville, Oct. 7, p.m.
High Point, at Center Ridge, Oct. 8, 9.
Noxapater, at Noxapater, Oct. 9, 10.
Ackerman, at Salem, Oct. 14.
Chester, at Chester, Oct. 15, 16.
High Point, preaching at High Point, Oct. 16, p.m.
Mayhew and Sessums, at Lebanon, Oct. 18.
Caledonia, at Mt. Pleasant, Oct. 20.
Cedar Bluff, at Cedar Bluff, Oct. 22, 23.
West Point, Oct. 26, p.m.
Artesia, Oct. 27.
Sturgis, at Bethel, Oct. 28.
Kosciusko ct., at Marvin's Chapel, Oct. 29.
Kosciusko station, at East Union, Oct. 30.
Longview, at Smryna, Nov. 4.
McCool, at Liberty Chapel, Nov. 5, 6.
Crawford and Shaffers, at Shaffers, Nov. 8.
Columbus, Central Church, Nov. 9.
A. T. McILWAIN, P. E.

Corinth Dist.—Fourth Round.

Wheeler ct., at Mt. Hebron, Oct. 1, 2.
Iuka ct., at Snow Down, Wed., Oct. 5.
New Albany ct., at Union Hill, Oct. 7.
Dumas ct., at New Hope, Oct. 8, 9; dedicate new church, Oct. 9, at 11 a.m.
Blue Mountain ct., at Brownfield, Oct. 9, night; Qr. Conf., Oct. 10, at 10 a.m.
Corinth ct., at Gaines Chapel, Wed., Oct. 12.
Chalybeate ct., at Falkner, Oct. 15, 16.
Ripley station, Oct. 16, night; Qr. Conf., Oct. 17, a.m.
Myrtle ct., at Union Hill, Thursday, Oct. 20.
Hickory Flat ct., at Ebenezer, Friday, Oct. 21.
Potts Camp ct., at Winborn, Oct. 22, 23.
Tishomingo ct., at West Side, Wed., Oct. 26.
Golden ct., at Belmont, Thurs., Oct. 27.
Burnsville ct., at Hebron, Oct. 29, 30.
Rienzi ct., at Bethel, Tuesday, Nov. 1.
Kossuth ct., at Kossuth, Wed., Nov. 2.
Booneville ct., at Blythe Chapel, Thursday, Nov. 3.
Silver Springs ct., at El Bethel, Nov. 5, 6.
Mooreville ct., at Mooreville, Tuesday, Nov. 8.
Mantachie ct., at Mantachie, Wednesday, Nov. 9.
Marietta ct., at Siloam, Nov. 10.

Let pastors give special attention to Questions 13 and 15. And see that written reports are made by Woman's Missionary Society and by Trustees of Church Property.

Let Stewards be faithful, and see that finances are in full.

J. B. Randolph, P. E.

Greenville Dist.—Fourth Round.

Evansville, Oct. 2, a.m.
Shelby, Oct 2, p.m.
Lyon, Oct. 9, a.m.
Friar Point, Oct. 9, p.m.
Clarksdale, Oct. 10, p.m.
Dundee, Oct. 11, a.m.
Cleveland, Oct. 12, p.m.
Boyle, Oct. 13, p.m.
Leland, Oct. 16, a.m.
Arcola, Oct. 16, p.m.
Gunnison, Oct. 18, p.m.
Beulah, Oct. 23, a.m.
Glen Allen, Oct. 23, p.m.
Rosedale, Oct. 30, a.m.
Greenville, Oct. 30, p.m.
Lake C., Nov. 6, a.m.
Tunica, Nov. 6, p.m.
Jonestown, Nov. 7,
Alligator, Nov. 8.
Shaw, Nov. 13, a.m.

Indications are that the District will meet all claims, and send the pastors to Conference with creditable reports. However, it is probable that the charge that waits to the last minute to do the work will bring up the "tail end of the District."

JAMES H. FELTS, P. E.

Sunday School

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

By Rev. R. H. B. Gladney, Sardis, Miss.

A large class at Sardis is studying Learning and Teaching, also one at Crenshaw is working on the same book. Mrs. G. D. Burt is an individual student at Lamar, studying the Pupil; Mrs. J. R. Sparkman, of Cooksville, is studying Learning and Teaching. All over the Conference our teachers are addressing themselves to the glorious work of preparing to teach religion more successfully.

It would be cheering news to hear that fifty classes were organized and started the first of October in our Sunday schools. It would be great to hear that at least fifty schools had agreed to put on the Missionary Program once a month. Of course it will require work, but the harder the task, the better people like it.

One teacher in each school with a little training would double the attendance in many instances. Mrs. J. T. Moore, of Weir, has trebled the attendance in the last three months in the school where she teaches. Her good work has spread out to a neighboring school at Salem and that school is responding to her overflow of enthusiasm. And so the good work goes on.

This is a good time to add as many to our schools as we have already. Any amount of helps for increasing the membership will be furnished on application. The Lord has given us some great revivals this year. Have all these new converts attend Sunday school and study God's Word that they may be trained for service. Where families are too far from any church to attend Sunday school, get them to take the Home Quarterly, the best periodical published by our church.

Millsaps College has a man at the head of the Department of Religious Education; so has Grenada College. From these two institutions we may expect a number of trained teachers to do some great work. We are confident that the young men in charge of these departments will hold to the whole Book and teach a full gospel. We have reason to hope for a better day in our church as the result of these two teachers.

The question of what we are going to do with teachers in our colleges who are interpreting the Bible from the naturalistic standpoint must be answered—teachers who do away with the supernatural, teachers who seem to want an expurgated edition of the Scripture. They talk about men must be allowed to think. True, they should think, but they should think through to the light. It looks as if a man with common sense could see what Darwinism, modernism, materialism, and the like will lead men to. This stuff has been thoroughly tried out and found wanting in every respect. What are we to do with these men is a question that must be answered. A man has the right to have smallpox if he wants it, but he has no right to give the disease to others. A man may have the personal privilege of tearing the Book to bits, but he has no right to eat the bread of the church and at the same time foist his opinions upon the unsuspecting youth put under his tutelage. This poor old sin-cursed world needs the whole Book taught by men made whole by the indwelling of the Holy Spirit. What are we going to do with unsound teachers in our colleges? Can we do anything? Are we to let our children come up under the regime that wrecked Germany and nearly ruined the world? Well, what are we going to do about it? The condition that prompts this question hurts me worse than anything that has happened in the history of our church.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

May I make a definite appeal to you to help the Board by observing Sunday School Day in each Sunday school, by at least an offering made?

This is a comparative statement of how the districts stand on the money sent in for Sunday School Day.

Brookhaven — 1920, $506; 1921, $189.15; number schools reporting in 1921, 18.

Hattiesburg — 1920, $216; 1921, $98.68; number schools reporting, 13.

Jackson—1920, $420; 1921, $348.47; number schools reporting, 20.

Meridian—1920, $260; 1921, $219.79; number schools reporting, 23.

Newton—1920, $218; 1921, $141.57; number schools reporting, 18.

Vicksburg — 1920, $295; 1921, $201.59; number schools reporting, 21.

Seashore—1920, $253; 1921, $122.73; number schools reporting, 14.

Totals—1920, $2,168; 1921, $1,321.98; number schools reporting in 1921, 127.

We are short $846.02 from last year; 127 schools out of 425 have observed the Day and reported.

Some very remarkable reports are coming in. The Finkbine Sunday school, Shiloh charge, has sent twice as much money to the Orphans' Home as they have spent for literature. I think this fine for them.

The Rolling Fork Sunday school shows a most remarkable increase over last year, both as to finances and membership. They have sent in more to the Orphans' Home than they have spent on their literature.

Last Sunday was spent at Bolton. We met with them in Sunday school and held an open conference for the grading of the school. They will show a fine increase this year. They will improve the work of their school and have plans by which they will be enabled to do some very effective work.

Two months till Conference! They will be busy. Don't forget the Sunday school cause. Help us get accurate reports and help us make an increase over last year in every particular.

Pray for the work and workers.

Yours in Him,

JOHN C. CHAMBERS.

FROM JEFFERSON STREET, NATCHEZ, MISS.

On last Friday evening, the 15th inst., there took place an event in which the whole city of Natchez manifested great interest — the opening concert, under the direction of Dr. J. E. W. Lord, of Meridian, testing out the new organ just completed for this church by the M. P. Moller Pipe Organ Co., of Hagerstown, Maryland. As many as six hundred were in attendance, of the very best people in the city, composed of all denominations, representing the most cultured of our citizens.

To say that this great organ met the very highest expectations of the builders and those for whom it was built, is not stating it too strongly. The program planned and rendered by Dr. Lord could hardly be improved upon by any one in any section of the country.

Dr. Lord is a master of the keys, and with the echo, the Vox Humana and chimes, he gave the audience a rare treat, some selections being especially chosen to show what was in the organ.

The fact that the inside of the building had been re-done, with three and four coats of paint, by a man that is an artist when it comes to blending colors to get the best effect, and the new system of lighting, soft white lights, rendering this the most beautiful auditorium in any city, added greatly to the pleasure of the occasion. The congregation is very proud of this achievement, and so also is the city of Natchez, as there is quite a deal of real musical talent here, and many who can and will appreciate it.

On Sunday morning, the 18th inst., the first service since the work started of installing the organ, the new lights and the re-doing of the inside, we had a most delightful service, with a large congregation. The service opened with the administration of baptism of our fine children, splendid musical program, a sermon by the pastor, and then the administration of the Sacrament of the Lord's Supper. There were so many communicants that we had to refill the cups with wine, as it gave out before they had been served. Six were received into the church by certificate.

On Oct. 16 we will celebrate the fiftieth anniversary of this building, which was built under the pastorate of Dr. W. H. Watkins, father of Dr. A. F. Watkins, grandfather of the late Rev. H. B. Watkins, of Hon. William and Hon. Vaughn Watkins, of Jackson, and Dr. McDonald Watkins, of this city, who is one of the leading practicing physicians of this city and county. Rev. Robert Selby will preach the sermon for the evening service. Rev. J. R. Jones, our presiding elder, will hold the fourth quarterly conference for this church that afternoon, which will be associated with the quarterly conference of the Washington charge, as we have adopted the plan of holding these quarterly meetings at the same time and place. After this celebration, I will give you a report of the year's work, and give something of what has been accomplished during the four years of the present pastorate.

I believe I can say that this church has never seen a better day; the spirit of harmony prevails and love rules in the hearts of the people, and the whole outlook is upward and we will finish well. We have as many as seventy-five at prayer meeting, and fifty-five at the Sunday evening devotional service of the League. That is good.

W. H. SAUNDERS.

FROM SHREVEPORT, LA.

Dear Dr. Carley: Please add me to the list of your subscribers to the New Orleans Christian Advocate. I have read the Advocate for years at home, and now that I am in the work I must have my own copy. I have just come to Shreveport after my year at Emory University, and am Brother Drake's assistant pastor at Noel Memorial Church.

Methodism in Shreveport is in the midst of a great union revival under Rev. George Tucker, one of our general evangelists. The preparatory week is over and we are just now going into the second week. Crowds have flocked to the meeting, which is being held under a big tent on Texas Avenue, several congregations being many more than 2000 people. Dr. Wynn said that the attendance last Friday night was unquestionably the greatest at a religious service ever held in Shreveport. Brother Tucker has made a fine impression on the people of Shreveport, especially the laboring classes, and a great work of grace is being prayed for and expected. We will give you a full report at the close of the meeting two weeks hence. Yours fraternally,

H. L. JOHNS.

Sept. 19, 1921.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

DELEGATES TO GENERAL CONFERENCE.

The Annual Conferences are now meeting in rapid succession, and the delegates are being elected to the General Conference, which will meet next May in Hot Springs, Ark. We learn with pleasure that three women have already been elected: Miss Bennett, the honored President of the Woman's Missionary Council, from the Kentucky Conference; Mrs. F. F. Stephens, Vice President of the Woman's Missionary Council, from Missouri Conference, and Mrs. S. H. Bowman, another member of the Council, from the Western Virginia Conference. This will be the first General Conference of the Southern Methodist Church in which women have been seated as delegates; we congratulate these Conferences, and sincerely hope that many others will follow their example.

FROM MISS BENNETT ABOUT CHANGES AT SCARRITT.

About the middle of June Dr. Ed F. Cook, who for the past two years has been the able and acceptable President of the Scarritt Bible and Training School—now the Scarritt College of Missions—was called to the position of Associate Secretary of the Board of Education. As this was a joint call from the Board of Education and the Christian Educational Commission, Dr. Cook felt compelled, by the urgency of the situation, the church having already pledged twenty million dollars for Christian Education, to accept the position.

The Scarritt Board of Control was immediately called to meet in Kansas City, July 5-6. Realizing that another President must be chosen at once and the faculty staff enlarged in other ways, a special committee with power was appointed to select a new president, and make all other faculty adjustments that were necessary. This committee is glad to report that Dr. J. L. Cuninggim has accepted the position of President, and will enter upon his duties at the coming fall session. Dr. Cuninggim, an outstanding man of the church, occupies the chair of Religious Education in the Southern Methodist University, Dallas, Tex., and for many years has been in charge of the Correspondence Course of Study for young preachers.

Dr. C. B. Duncan, a member of the Southwest Missouri Conference, and a man splendidly prepared for the position, has accepted the chair of Sociology; Miss Kate Cooper, for thirteen years one of God's chosen vessels in our Korean Mission and now on her way back to this country, has been appointed to the school for the year as practical instructor in mission service and special field work.

It will doubtless be necessary to add other members to the faculty staff from time to time, even during the present year, as the student body enrolled to date is more than sufficient to fill all available space in the building.—Council Bulletin.

Last June twenty-one Christian seniors graduated from our McTyeire School in China, well grounded in the fundamentals of the Christian life. Concerning the Bible Course in McTyeire one of the missionaries writes: "We believe that our Bible Course is unique in missionary education from the fact that it offers a fuller study of the Bible than any school that we know of. In the four years of High School the complete Bible, as a whole, is given. There is no text book on the Bible in any year. Our text is the Old Testament and the New Testament.

The Freshman class study the history of Israel from the creative records to the division of the kingdom. The Sophomore course is the Wisdom Literature, Psalms, Job, Proverbs, etc. The juniors have the Kings and Prophets of Israel from the great pre-exilic prophets to the builders of the new nation after the return. So from Genesis to Malachi the preparation for the Messiah, God's plan for His world, has been unfolded. Now the seniors have presented to them in the first term Paul's Epistles; in the second term, the Life of Christ.

It is not hard to see that the aim has been to lead the young women to the threshold of life with the last greatest impression being the divine Christ for their own lives, and in the last term the social applications of His teaching are also emphasized. This work is required and accredited, counting two units for each year. The periods of recitation are fifty minutes each, twice a week.

Three Korean women all the way from Siberia have come to our new evangelistic center, Seoul, Korea, for admission and instruction that they might qualify themselves for work among their own in Northern Asia. This is but one slight indication of the reach of this Central Plant when we once get our work in full sway.

Miss Ruth Brittain of Birmingham, Ala., missionary of the Woman's Missionary Council and teacher of Bible in Union Bible Training School in Nanking, China, did not return to China via the Pacific with the party sailing August 18. On August 6, Miss Brittain sailed via the Atlantic on the Cedric for Liverpool, England, where she will visit the Bible Training School of that country. About the last of August, with missionary friends from England, she will start for China, going by the Mediterranean, Suez Canal, Red Sea and Indian Ocean, reaching China early in October, just a little later than the party going by the Pacific.

A FINE REVIVAL AT DAVIS SPRINGS.

Dear Brother Carley: According to the testimony of the older members of our Davis Springs church, we have just closed one of the best, if not the best, revival meetings in the history of the church—covering a period of forty-four years.

Among the men and women of our church there we have a number who are living exemplary Christian lives, those who are consecrated, whose lives are a living testimony to the saving and keeping power of the Christian religion.

Now as to the meeting there. The pastor was assisted in the meeting by Rev. J. W. Cook, who has recently come to our church from the Nazarene church, and his co-laborer, Otis Spinks, who had charge of the music.

As you would expect one from the Nazarene church not only to believe but preach a high Christian experience, Brother Cook's preaching met fully this expectation; but there were those there among our members who were ready to say Amen as well as the pastor and it was not long before the power of the meeting began to be felt.

Prayer, such as Jacob had before meeting his brother Esau, such as was made by the church unto God for Peter, was not the exception, but the rule.

The great blessing which the Lord poured out on us as a result of the faithful preaching, the praying, and the songs sung in the power of the Spirit by Brother Spinks and the choir, far exceeded our expectations.

There were several services in which the demonstration of the power of the Spirit was great. They who think the Methodists have forgotten how to shout should have been there and learned anew the old lesson, for there was shouting from time to time when some young person for whom we had been praying lifted his or her face with the shine of glory lighting it up.

The last service was the crowning service of the meeting, and looked as though it was almost a literal answer to all of our prayers. The altar was filled with seekers; still there was not enough room for those who were coming, and they filed down behind one another, reaching out into the aisle, more than thirty of whom testified by giving the preacher their hand that the burden had rolled from their heart. Souls were saved in this service for whom prayer had gone up from the first service of the meeting.

At the conclusion of the last service Brother Cook asked all those who had been blessed by being reclaimed, converted, or sanctified during the meeting to rise to their feet, and more than seventy were counted.

One of the most beautiful scenes of the meeting, as beautiful as we nearly ever witnessed, was when Brother Cook asked for all the young people who were willing to offer themselves to the Lord for service in His kingdom as missionaries, preachers, or whatever he might call them to, to stand around the altar rail; and there came almost by storm fifty-seven noble young lives in response. I believe the church may still have its Pentecost if it will.

Brother Cook's preaching draws, the crowds at the night services exceeding the seating capacity of the church.

J. C. JACKSON, P. C.

"TRUTHFULNESS."

By G. W. Yeates.

In consideration of a desire to fathom the meaning of the caption of this small article, we must take the back trail of time and journey, in our imagination, all the way back to the primitive days of the creation. In order that we may fully comprehend what truth really is we must affiliate ourselves with that period of time in the which God said (Gen. 2:17) "For in the day thou eatest thereof thou shalt surely die."

This long, imaginary journey we must take in order to be in a position fully to comprehend the meaning of the word "truth." In reality we are compelled to associate ourselves away back with a period prior to the creation of this our world, at the time when man was created, and the morning stars sang together. It will be then and there that we can behold the drastic results of an untruth. When once we have associated ourselves with the far-back, primitive days of Creation, we are then in a position to look upon the inner circle of events; and are allowed to hear that arch-fiend of all truth and honesty, when he said to Mother Eve (Gen. 3:4), "Ye shall not surely die." This is our first record of an untruth.

This was Satan's first opportunity of speaking to our foreparents, and he spoke a lie! Blind Milton, in his immortal "Paradise Lost," informs us that Satan, while yet in heaven prior to his fall, had heard the Father and Son speaking of creating a world, and, for their glory and honor, placing man thereon; therefore, when Satan was cast out of heaven and by subtility and deceit had extricated himself from purgatory, his first and greatest desire was to locate the earth; and by a great effort and much seeking the eventually succeeded in his desire. But when he beheld Adam and Eve in all their primitive simplicity and happiness as they dressed and kept the garden of Eden, it was then that he was foiled in his original purport to mar their happiness, and he really regretted that in his heart he had harbored a scheme for their destruction.

But when he reflected on his own present condition, and also remembered the great heights from which he had fallen, it all only served to "stir the hell within him, for within him hell he brings, and round about him; nor from hell one step, no more than from himself, can part." And he therefore at once began to devise a scheme whereby he might successfully thwart the plans of God.

The entering into, and the seemingly becoming a talking serpent, was only a ruse of the devil by which he succeeded in attracting Eve's attention; and also to feign his innocency, whereby he hoped to cause her to believe an untruth; for our mother Eve, although in her primitive purity and simplicity, being, as she was, direct from the plastic hands of our great Creator, and being the essence of innocency and truthfulness, heeded Satan and did believe an untruth, which caused her expulsion from the Garden of Eden, and has also caused untold millions of deeds of sin and degradation. But not yet being satisfied, we again ask, "what is truth?"

It is that one immortal principle that can never be destroyed; it is that one eternal something which shall dominate the whole world, and live forever. By faith it most surely is that substance which shall exist throughout eternity.

Truth is the cornerstone of faith, hope and charity. Truth is the foundation stone of all righteous laws, order, and confidence. Without a Christian truth there is no hope of a glorious hereafter. Truth was the prime factor in the lives of David and Johnathan, also in the lives of Damon and Pythias. Christian truth is the prime factor in the life of the Protestant church of to-day. Confidence in God and man is founded on the pillar of Christian truthfulness in our fellowman.

Truthfulness is honesty. No person can be honest and at the same time untruthful.

Therefore, let every act and deed of our lives be in strict accord with Christian truthfulness.

Now in conclusion let me ask, How is it ever possible to enjoy a life of Christian truthfulness without a Christian education? And how could it be possible for us or our children to obtain a Christian education without the maintenance of Christian schools and colleges? Therefore let us strive to go over the top with our allotted $33,000,000 as designated for the maintenance of our system of Christian education. Let us pray the good Master that he will move upon the hearts of the people, that they may rest not until they have reached the goal of God in Christ Jesus. For it shall not be "by might nor by power, but by my Spirit, saith the Lord of hosts."

Mabin, Miss.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Fourth Round.

Sulphur and Vinton, at Vinton, Oct. 2.
Lafayette, Oct. 3.
Crowley, Oct. 5.
Noble ct., at Belmont, Oct. 9, a.m.
Carson ct., at Luddington, Oct. 9, p.m.
Rayne, Oct. 12.
Opelousas, Oct. 16, a.m.
Branch ct., at Church Point, Oct. 16, p.m.
Abbeville and Kaplan, at Abbeville, Oct. 19.
Indian Bayou, at Hebron, Oct. 23.
Morgan City, Oct. 26.
Patterson and Jeanerette, at Pat., Oct. 30, a.m.
Franklin, Oct. 30, p.m.
Lake Charles, Oct. 31.
Lake Arthur, Nov. 1.
Gueydan ct., at Gueydan, Nov. 3.
Merryville, Nov. 6.

C. A. BATTLE, P. E.

Alexandria Dist.—Fourth Round.

Marksville, at Marksville, Oct. 2.
Provencal ct., at Provencal, Oct. 8.
Pleasant Hill, at P. H., Oct. 9.
Natchitoches, Oct. 12, p.m.
Campti ct., at Campti, Oct. 16, a.m.
Colfax and Montgomery, at Montgomery, Oct. 16, p.m.
Pineville, Oct. 19, p.m.
Ellzabeth, at Ellzabeth, Oct. 23, a.m.
Oakdale, Oct. 23, p.m.
Boyce, at Boyce, Oct. 26, p.m.
Alexandria, Oct. 30, a.m.
Glenmora, Oct. 30, p.m.
Columbia ct., at Columbia, Nov. 2, p.m.
Oberlin ct., at Oberlin, Nov. 6.

Preachers in charge will please see that the Trustees have their report ready on church property.

W. L. DOSS, Jr., P. E.

Shreveport Dist.—Fourth Round.

Gibsland, Sun., Oct. 2, a.m.
Homer, Oct. 2, p.m.
First Church, Fri., Oct. 4, p.m. (Conference.)
Coushatta, Wed., Oct. 5, p.m.
First Church, Sun., Oct. 9, a.m. (preaching.)
Doyline, Sun., Oct. 9, p.m.
Mansfield, Mon., Oct. 10, p.m.
Logansport, Wed., Oct. 12, p.m.
Sibley circuit, at Minden, Thurs., Oct. 13, 2 p.m. (Conference. At Evergreen, Sun., Oct. 23, a.m. (preaching.)
Minden, Thurs., Oct. 13, p.m.
Pelican, Sun., Oct. 16, a.m.
Haynesville, Tues., Oct. 18.
Athens, Wed., Oct. 19.
Ringgold, Fri., Oct. 21.
Arcadia, Sun., Oct. 23, p.m.
Noel Memorial, Mon., Oct. 24, p.m.
Bossier City, Tues., Oct. 25, p.m.
Plain Dealing, Wed., Oct. 26.
Castor, Fri., Oct. 28.
Bienville, Sun., Oct. 30.
Cedar Grove, Thurs., Nov. 3, p.m.
Texas Avenue, Sun., Nov. 6, a.m.

R. H. WYNN, P. E.

Baton Rouge Dist.—Fourth Round.

Greensburg, at Days, Oct. 2, a.m.
Kentwood, at Tangipatoa, Oct. 2, p.m.
Pine Grove, at Pipkins, Oct. 9, a.m. and p.m.
Amite, Oct. 15, p.m. and 16, a.m.
Natalbany, at Wesley, Oct. 16, 3 p.m.
Springfield, at James Chapel, Oct 19, a.m.
Denham Springs, at Denham Springs, Oct. 19, p.m.
Franklinton circuit, at Fisher, Oct. 23, a.m.
Franklinton station, Oct. 23, p.m.
Olive Branch, at ———, Oct. 30, a.m. and p.m.
St. Francisville, at ———, Nov. 6, a.m.

J. W. LEE, P. E.

Monroe-Ruston Dist.—Fourth Round.

Rayville, at Rayville, Sept. 29.
Oak Grove, at Oak Grove, Oct. 2.
Calhoun, at Calhoun, Oct. 4.
Bonita, at Bonita, Oct. 6.
Simmsboro, at Hilly, Oct. 8.
Tallulah, Oct. 9.
Bastrop, at Bastrop, Oct. 10.
Farmersville, at Farmersville, Oct. 12.
Chatham, at Frantum Chapel, Oct. 14.
Lake Providence, Oct 16.
Winnsboro, Oct. 18.
Waterproof, at St. Joe, Oct. 23.
Mangham, at Mangham, Oct. 26.
Sicily Island, at Sicily Island, Oct. 30.
Ruston, November 3.
Monroe, Nov. 4.

I trust that Question 15, the report of the Trustees, will be ready at each charge. Let's have a full report and everything in full.

K. W. DODSON, P. E.

FROM LONG BEACH, MISS.

Dear Brother Carley: Very seldom we speak through your columns in a report. But we have had many things to make us rejoice, and you know it is pretty hard for a genuine Methodist to keep silent when his cup is running over.

Long Beach was made a station this year, and at first I was anxious to know why, seeing so few church people. But when I learned these high-hearted laymen and noticed the means they were putting into the work, and the time and talent, I have been able to see more plainly, for the surrounding country is well populated, and we just used the "Tin Lizzie" to find out about them, and we got the new, and some of the old folk.

We have just closed a very successful revival. Rev. James M. Smith, of Union, Miss., did the preaching. Suffice it to say, "he fired the camp." He does not compromise with sin, and on this coast surely the devil comes with the tourist, and spends his vacation, too. But the crowds grew, and on the last night of the meeting there were more people present than had been in years at the church, so I was told. There were eleven accessions, ten on profession of faith. Besides, we believe our church has seen the brighter day dawn. Brother Smith, naturally gifted in this work, has much to promise the church. Men like this are needed to give their time to evangelistic work. This makes a total of thirty accessions this year, fifteen on profession of faith.

Brother Carley, my Ford looks like new now; electric iron in the home now; our pantry still has some of the last pounding; while it is still warm, yet there is been dumped off a cord of wood and a ton of coal. Mayor C. B. Gates, Dr. W. A. Dearman, and J. W. Allen see that the preacher is cared for and are responsible for the overplus—and they are supported by the Woman's Missionary Society. We thank the people, and praise the Lord.

HUGH C. CASTLES.

FROM ARKABUTLA, MISS.

My Dear Brother Carley: I shall not detain you long, but would like to say just a few words just here. My last meeting, which makes the fifth one, closed last Tuesday night. Since the fourth week in July I have been busily engaged in revival work; this is my third year in the ministry and I am glad to say that this year has been the pearl of the three.

I must confess that our success on the Arkabutla circuit has been a little shocking. It appeals to me that the old-time religion has again won its way into the hearts of men. I have listened to the cry of more new-born souls this year than ever before.

Rev. W. L. Graves, of Sunflower City, was with us for ten days at Arkabutla, and such a revival as we had! The pioneers of this town tell me that such has never before happened. The Holy Spirit certainly did His work with us and our meeting closed with twenty-two additions to the Methodist Church and five to the Baptist Church.

During the past two months I have received seventy-two into the church, sixty-nine of them on profession of faith.

I praise God for His goodness and mercy. My dear wife and I have walked almost through the valley of the shadow of death since our dear little girl left us in June for her final reward in heaven, but, oh, just think, just a few more days and we shall join her in the mansion above! Remember us, Brother Carley, at the throne of grace.

W. O. HUNT.

TAYLORSVILLE AND MIZE CIRCUIT

Dear Mr. Editor: We have had four good revivals on my work this year, with the addition of 27 to the church.

At Tayorsville, Rev. J. L. Smith assisted the pastor and the results were, we had good preaching, church revived, and four additions to church.

At Hebron church, our presiding elder did the preaching. The fact that this was his old stamping ground for many years, forced him to do some good preaching, to prove himself out during his long stay from his old home. Everybody knows that W. W. Graves can preach. The church was spiritually revived, with one addition to the church.

At Fairmount church, Rev. H. S. Westbrook did the preaching, with the assistance of Mrs. Alex Newton and her two sons, George and Mack, to furnish the music. This church was revived and 9 added to the church. Brother Westbrook did some good preaching here.

At Mize, Rev. J. L. Smith, of Mendenhall, was with me again. Here he was at his best in the hottest days in July. He preached as he never preached before. The church was revived and 13 added to the church.

In all these meetings we were compelled to close too early on account of the planned program of the pastor and his helpers.

Brother Carley, I have moved to Jackson, Miss., on the Millsaps campus to attend college this year. Change my paper from Taylorsville to Jackson, Miss., care Millsaps College.

Yours truly,

S. W. JOHNSON.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.
(In Part)

Fernwood ct., at Fernwood, Sept. 25.
Magnolia, Sept. 25.
Tylertown ct., at Tylertown, Oct. 2, 3.
Foxworth ct., at Foxworth, Oct. 2, 3.
Adams ct., at Adams, Oct. 10, 11.
Summit ct., at Summit, Oct. 11, 12.
Crystal Springs, Oct. 16.
Gallman ct., at Gallman, Oct. 16, 17.
Topisaw ct., at Holmesville, Oct. 22, 23.
McComb, Centenary, Oct. 23, 24.
Bogue Chitto and Norfield, at Norfield, Oct. 30.
McComb, South and East, at South McComb, Oct. 30, 31.
Meadville and Bude, at Meadville, Nov. 2.
Pleasant Grove ct., at Pleasant Grove, Nov. 5, 6.
Monticello ct., at Monticello, Nov. 6, 7.

H. M. ELLIS, P. E.

Hattiesburg Dist.—Fourth Round.

Hattiesburg, Main St., Oct. 2, 11 a.m.
Hattiesburg, Court St., Oct. 2, 7:30 p.m.
Petal, at Petal, Oct. 9, 11 a.m.
Hattiesburg, Broad St., Oct. 9, 7:30 p.m.
Ellisville, at Hinton, Oct. 12, 11 a.m.
Oloh, at Clyde, Oct. 16, 11 a.m.
Sumrall, Oct. 16, 7:30 p.m.
Richton, at Richton, Oct. 23.
Silver Creek, at New Hebron, Oct. 30.
Mt. Olive and Magee, at Magee, Nov. 6, 11 a.m.
Seminary, at Seminary, Nov. 6, 7:30 p.m.
Prentiss, at Carson, Nov. 10, 4 p.m.
Taylorsville and Mize, at Hebron, Nov. 13, 11 a.m.
Lucedale, Nov. 16, 7:30 p.m.
Leakesville, at Pine Grove, Nov. 19, 20, 11 a.m.
New Augusta, Nov. 20, 21, 7:30 p.m.
Williamsburg, at Santee, Nov. 23, 11 a.m.
Collins, Nov. 23, 7:30 p.m.
Avera, at Grafton, Nov. 24, 7:30 p.m.
Eucutta, at Goodwater, Nov. 27, 11 a.m.
Heidelberg, Nov. 27, 7:30 p.m.

Let all the pastors of the District see to it that we have full reports from the Woman's Missionary Societies and the Boards of Trustees. Please remind the Stewards that this is the fourth quarter—the last round before the Annual Conference. Let every one do his best.

W. W. GRAVES, P. E.

Seashore Dist.—Fourth Round.

Moss Point, Oct. 2, 11 a.m.
Escatowpa, at Escotowpa, Oct. 2, 3 p.m.
Pascagaula, Oct. 2 7:30 p.m.
Americus, at Salem, Oct. 8, 9.
Van Cleave, at New Prospect, Oct. 15, 16.
Hub, at Pine Bur, Oct. 22, 23.
Columbia, Oct. 23, 7:30 p.m.
Mintorum, at Antioch, Oct. 29, 30.
Wiggins, Oct. 30, 7:30 p.m.
Saucier, Thurs., Nov. 4, 7:30 p.m.
Broakby and Band, Sat., Nov. 5, 10 a.m.
Poplarville, Nov. 5, 6.
Lumberton, Nov. 6, 7:30 p.m.
Log Town, Wed., Nov. 9, 7:30 p.m.
Carrierc, Nov. 12, 13.
Picayune, Nov. 13, 7:30 p m.
Bay St. Louis, Wed., Nov. 16, 7:30 p.m.
Ocean Springs, Nov. 20, 11 a.m.
Wesley Memorial, Nov. 20, 7:30 p.m.
Pass Christian, Wed., Nov. 23, 7:30 p.m.
Coalville, Thurs., Nov. 24, 11 a.m.
Lyman, Thurs., Nov. 24, 7:30 p.m.
Gulfport, Mon., Nov. 28, 7:30 p.m.

Let the pastors see to it that the trustees have full reports.

W. M. Sullivan, P. E.

Jackson Dist.—Fourth Round.

Canton, Sept. 28.
Flora, at Bentonia, Sept. 30.
Galloway Memorial, Oct. 2, 11 a.m.
Capitol Street, Oct. 2, 7 p.m.
Florence, at Sinai, Oct. 8, 9, 11 a.m.
Harrisville, at Harrisville, Oct. 9, 3 p.m. and 7:30 p.m.
Bolton, at Brownsville, Oct. 15, 16, 11 a.m.
Edwards, at Edwards, Oct. 16, 3 p.m. and 7:30 p.m.
Lake City, at Lake City, Oct. 23, 11 a.m.
Benton, at Benton, Oct. 23, 7:30 p.m. and 24, 11 a.m.
Eden, at Eden, Oct. 29, 30, 11 a.m.
Yazoo City, Oct. 30, 3 p.m. and 7:30 p.m.
Satartia, at Satartia, Nov. 3.
Lintonia, at Bethany, Nov. 4, 11 a.m.
Vaughans, at Ellison (New Hope), Nov. 6, 7.
Madison, at Madison, Nov. 12, 13, 11 a.m.
Mendenhall and D'Lo, at D'Lo, Nov. 13, 14, 7:30 p.m. and 10 a.m.
Camden, at Camden, Nov. 19, 20, 11 a.m.
Sharon, at Sharon, Nov. 20, 21, 7:30 p.m. and 10 a.m.
Monterey, Nov. 26.
Brandon, Nov. 27, 28.

Pastors will please remember to have reports from the Woman's Missionary Society, and Board of Trustees. Let the Stewards remember that this is the fourth quarter. Let us all do our best.

M. L. BURTON, P. E.

Meridian Dist.—Fourth Round.

Porterville, Sept. 24, 25.
Lauderdale, Oct. 2.
Quitman, p.m., Oct. 2.
Bucatunna, Oct. 9.
Scooba, Oct. 16.
Matherville, at Langsdale, Oct. 22, 23.
Shubuta, p.m., Oct. 23.
Moscow, at Clark's Chapel, Oct. 29, 30.
DeKalb, Oct. 30, 31.
Vimville, at Coker's Chapel, Nov. 5, 6.
Daleville, Nov. 12, 13.
Enterprise, p.m., Nov. 13, 14.
Waynesboro circuit, at Hebron, Nov. 19, 20.
Waynesboro, p.m., Nov. 20.
Pachuta, at Adam's Chapel, Nov. 26, 27.
DeSoto, Nov. 27, 28.

The District Sunday School Institute will convene at the Herbert Watkins Memorial Church on Tuesday afternoon, September 27, and continue through the next day. Let all our pastors, Sunday school superintendents and other workers attend. Send names to Rev. J. Lloyd Decell, Meridian, Miss.

PAUL D. HARDIN, P. E.

Newton Dist.—Fourth Round.

Trenton, at Independence, Sept. 24, 25.
Forest and Morton, at Morton, Sept. 25, 26.
Shiloh, at Johns, Sept. 27.
Deemer, at Hope, Oct. 1, 2.
Union, at Union, Oct. 2, 3.
Bay Springs, at Bay Springs, Oct. 8, 9.
Homewood, at Carr Church, Oct. 15, 16.
Chunky, at Chunky, Oct. 22, 23.
Carthage, at ———, Oct. 29, 30.
Harperville and Lena, at Harperville, Oct. 31.
Raleigh, at Burns, Nov. 5, 6.
Decatur and Hickory, at Decatur, Nov. 12, 13.
Walnut Grove, at Zion, Nov. 15.
Newton, at Newton, Nov. 16.
Rose Hill, at Hopewell, Nov. 17.
Montrose, at Read's Chapel, Nov. 19, 20.
Lake, at Lawrence, Nov. 23.
Laurel, First Church, Nov. 25, 7:30 p.m.
Laurel, Kingston, Nov. 26, 7:30 p.m.
Laurel, West End, Nov. 27, 7:30 p.m.

Pastors please see that there are reports from trustees and from the Woman's Missionary Societies.

J. A. MOORE, P. E.

Vicksburg Dist.—Fourth Round.

Gloster and Liberty, at Liberty, Oct. 2.
Mt. Vernon, 11 a.m., Oct. 9.
Roxie, 3:30 p.m., Oct. 9.
Fayette, 7:30 p.m., Oct. 10.
Washington, at Natchez, 2:30 p.m., Oct. 15.
Natchez, Oct. 16.
Centerville and Stevenson, at Centerville, Oct. 22, 23.
Woodville circuit, at Whites, 2:30 p.m., Oct. 23.
Woodville, 7:30 p.m., Oct. 23, 24.
Harriston, at Lorman, Oct. 29, 30.
Hermanville, 7:30 p.m., Oct. 30, 31.
Mayersville, 11 a.m., Nov. 5.
Anguilla, 11 a.m., Nov. 6.
Rolling Fork, 3 p.m., Nov. 6.
Louise and Holly Bluff, at Louise, Nov. 13.
Silver City, 7 p.m., Nov. 13.
Oak Ridge, at Crawford Street, Vicksburg, 2:30 p.m., Nov. 19.
Vicksburg, Gibson Memorial, 7 p.m., Nov. 20, 21.
Vicksburg, Crawford Street, 7 p.m., Nov. 23.
Port Gibson, 10 a.m., Nov. 24.
Nebo, at Cool Springs, Nov. 25.
Utica, 11 a.m., Nov. 26.
Rocky Springs, Nov. 27.

Please let all the pastors see that reports are on hand from the Boards of Trustees and the Woman's Missionary Societies.

Brethren, pastors and laymen, let's all work with diligence for full reports to the Annual Conference; and let the stewards remember that, as business men, success or failure rests with them. Let everybody, under God, meet the full measure of his responsibility in putting the Vicksburg District where it rightfully belongs.

J. R. JONES, P. E.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 40. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3374.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 6, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

"THY KINGDOM COME."

The prayer for the coming of the Kingdom of God upon earth is uttered more frequently, perhaps, than any other petition that falls from human lips. This is true because it is a part of the prayer the Master taught his disciples, and because it sums up all the things that men look upon as desirable in an ideal state of society. It is altogether possible, however, that we pray this prayer without faith to believe that it will be answered. We wish the Kingdom would come—we hope it will come—but in our thinking we put its coming so far off that what ought to be a very definite expectation becomes little more than a vague desire. Yet we must believe in the coming of the Kingdom of God if we believe in a God that humanity can trust and in a humanity that God can trust. God loves men, and men are capable of responding to the call of infinite love, and out of these irrefragable facts must come that blessed consummation toward which the whole creation moves. If God hated men, there could be little hope of the coming of the Kingdom.

AN EARLY FROST.

A frost on the first day of October is a little out of the ordinary in this climate, but this is the phenomenon that occurred in New Orleans on last Saturday—at least, that is the way we interpret what happened on that day. A parade of "liberty-loving Americans" had been widely announced, in which thousands and thousands of citizens who believe in beer and wine and who feel that their "personal liberty" has been infringed upon by the Volstead Act were to take part, and during which speeches were to be made by a Louisiana Senator and other widely-advertised orators. But a frost seems to have fallen upon the whole program. According to the best newspaper accounts we have been able to find, and to the reports of friends of ours who saw the parade, fifteen hundred is a liberal estimate of the number of people who took part in it. This number includes the detachment of police which was a part of the procession, and the occupants of a goodly number of automobiles. When it is remembered, however, that prizes were offered for the best decorated automobile in the parade, it is reasonable to assume that some of the cars were in it solely with the hope of winning a prize. And the speeches—we almost forgot about them! According to the newspapers, there were none. The distinguished Senator who was supposed to deliver one of his perfervid orations sent a telegram expressing his regret at being unable to be present, and the other speakers somehow or other failed to deliver their speeches. We suppose the promoters of the parade imagine that the affair was a great success, and they will probably resent the humorous headlines in one of the local newspapers over the account of the parade: "1000 Orleanians Boldly March For Beer And Wine; Banners Make Up for Lack of Oratory, and Parade Strays Off Itinerary Once When It Gets Mixed Up With Funeral Procession." For a city of some 400,000 people, a parade of not more than 1500 people looks pretty weak. It really was a frost, and on the first of October at that. From the standpoint of the lovers of beer and wine, it was probably worse than a frost—it was a hard freeze. (P. S. Our latest information, secured from a gentleman whose reliability is beyond any question, is to the effect that by actual count there were 361 people in the parade.)

A CHANCE FOR THE PUBLIC.

The public has the best chance just now that it has ever had, perhaps, to bring about such a change in the character of the moving picture industry as will make it really the means of innocent amusement and efficient instruction that it ought to be. The recent scandal in which a film star is playing the principal role has aroused a wave of moral indignation throughout the world that has in it immense possibilities—if it does not just die down. If public opinion can be brought to demand clean plays by clean players, the producers will see to it that the demand is met. It is the profit that the producers are after, and if there is no profit in maintaining moral degenerates by presenting their plays, they will very quickly eliminate them from their studios. Just last week we noticed a news item to the effect that the officials of one of the greatest film-producing companies in the world had met to consider their attitude toward the star now under such serious charges in California. It would not be at all fair, of course, to assume that there are no good men and women engaged in the production of moving pictures, but it is fair to say that the business needs more of that kind, and that it needs to get rid of those who seem to hold in contempt the simplest moral virtues.

STRAW MEN.

The world is full enough of real evils to keep all those who are sincerely interested in bringing about the establishment of righteousness busy in the work of overthrowing and demolishing them, without wasting time and energy fighting imaginary evils. One of the easiest things in the world to do is to set up a straw man and then knock him down—he was put there to be knocked down and he cannot defend himself at all. But nothing is gained by his downfall. The straw men will get along very well if we will let them alone—real issues are the things that ought to engage our attention.

AT LAST!

There is some consolation in the fact that New Orleans has at last taken steps to put a stop to the flood of vile literature that has been steadily flowing through the bookstores and newsdealers' stands for many months. We cannot speak from personal knowledge of the pernicious contents of many of these vile pamphlets, though we have had opportunity to glance through a few of them, but we are reliably informed that some of them are so far beyond the pale of decency that their publishers will not risk sending them through the mails, fearing that they will come into conflict with laws that would render them liable to fine and imprisonment. We are inclined to believe that the authorities in New Orleans have not yet suppressed all these vile publications that ought to be suppressed, but we are thankful that a beginning has at last been made. We hope that all other cities and towns in the country will likewise take action against these filthy products of degenerate minds. It may be that parents do not know that these indecent so-called magazines are being sold in practically every community in the country, and that the school children, especially the girls, are reputed to be the most eager readers of this moral filth. We suggest that parents take a look now and then at the literature being sold by a good many news-stands and drugstores—they might find some things that would shock them into action against the atrocious crime of polluting the minds of our young people that some base-hearted men are willing to commit for the sake of a few dimes.

WORRYING ABOUT THE WRONG THING.

The advice not to worry is very good advice, but mighty hard to follow. Any injunction to that effect, therefore, is so likely to go unheeded that we shall refrain altogether from giving it; instead, we merely suggest that those who do worry, usually do most of their worrying about the wrong thing. For example: the man who has a morbid fear that he will die in the poorhouse is so worried about such a lamentable end that he lives as a pauper to-day in order that he may have a crust of bread in the remote future, whereas, if he must worry, he ought to be concerned about what he will have for breakfast in the morning—or maybe for supper to-night. He is a foolish traveler along the way of life who crosses his bridges before he comes to them.

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LITTLE TALKS ON CHRISTIAN EDUCATION.

By Honorable Josephus Daniels,
Former Secretary of the Navy of the United States.

Education and Individualism.

II.

The strength and weakness of the Old South was its intense individualism. Tennyson sung — "The individual withers, but the world is more and more." It was not so "in the good old days" our fathers talked about that civilization wrote individual with a capital. It grew big men, sun-crowned, above the fog in public duty and in private thinking. Calhoun, Yancey, Lamar, Hill, Vance, Vest, Beck, Hampton, Alex Stephens, Jefferson Davis and Robert E. Lee, these were among the lighthouse men which that civilization produced and gave to the world. We shall not look upon their like again. But they lived in a generation of individualism.

The captains of industry in the Old South were also individualists. If a man had the means he would invest it and borrow from his neighbor to build a factory. Partnerships were common but the corporation into which the many invested their surplus was in its infancy, and there was little favor shown this modern lever.

Perhaps the feeling in the extreme was best illustrated by a story of Robert Toombs. On one occasion, after the Civil War, the idea became lodged in the mind of a young merchant in Washington, Ga., that a hotel ought to be built in that town, and so he obtained a charter for a corporation, opened a subscription for a stock company, and went to Mr. Toombs, the first citizen of the town, to head the subscription. "No," said Mr. Toombs, "I will have nothing to do with it. In the first place, if a hotel is needed, let some man build it, and if convinced it is a necessity, I will lend him some money. But the fact is that Washington does not need a hotel. If anybody comes whom we wish to welcome to the town, I will entertain him as my guest. Others are not wanted."

Education halted for the same reason. The teachers who trained the statesmen of the South were individualists. They built their schoolhouses with the aid of patrons, and the benefits of their instruction were confined to the limited few. As to colleges and universities in the main, they struggled with small buildings and little or no endowment. Our rich men, with a few exceptions, had not learned that investment in immortal mind brought dividends larger and longer than any other use of money.

More money has been given to education in the last twenty years by comparatively rich men of the South for education than had been given in the previous two hundred years. Why? Individualistic practice has given way to a sense of community obligation, and a new conception of the value of education and a sense of trusteeship of wealth has come to the world. Two Southern Methodists, blessed with large fortunes, have given more money, I dare say, to build and endow Christian colleges of the church than was given by all the Methodists of the South in the fifty years between 1810 and 1860, and those fifty years saw large prosperity and many rich planters in Southern Methodism.

In early Methodist circles the layman was expected not only to attend church on Sunday morning and place a few dollars in the contribution box; he was expected to be an evangel, in the home and in the church and in the community, of the gospel he professed.

What this day needs in the Methodist Church, in all the churches and in the hearts of men outside church membership, is a consciousness that money is a means of grace, and that it multiplies its usefulness a hundred-fold if it educates a youth and sends him forth equipped for life's work. With adequate facilities and adequate endowment, the colleges of the South can give equipment to its youths to win their rightful place in the race for power and influence and service to the world.

We must educate or we must see those peoples surpass us who have the vision that knowledge is power and are willing to invest their money in placing the best educational opportunities within the reach of every son and daughter of the South. What will it profit us to gain wealth and lose the ability to translate our inherited high ideals to all peoples?

THE PRESIDING ELDER.

By Rev. Geo. H. Thompson.

Dear Mr. Editor: I hope your readers will not think that I have an "ax to grind" if I write some things in behalf of the presiding elder. All that I have to ask of them and the bishop at the next session of Conference is to let me alone. If I might project a request far in the future, and one that would involve a remote probability, it would be a request that I might be allowed to close my ministerial life without further service as presiding elder. Nine years of service as such have given me a fair chance to know his life, and to cause me to feel a large sympathy for him. To speak of sympathy for the presiding elder may provoke a sudden upward glance of the eye with some, for they have thought the office one much to be desired.

There are reasons, some noble and some ignoble, why a man might desire the office. If he desires a field of large usefulness, at the cost of as heroic service as man can render, he will find that field in the presiding eldership. If he wants a place less laborious than the pastorate, or a position which will allow him to take an important part in administering Conference affairs, the office may have a lure, but certainly no reward, for him.

Brotherliness, and I hope the facts involved, require the conclusion that whoever may desire the office is moved only by noble motives, and that he is willing to pay the price for the larger service. But has he counted the cost? It costs him the interruption of his reading and study, and interference with his preparation for preaching, and becomes a strain on his habits of devotion. It deprives him of the tender touch of the pastorate, and sometimes causes him to feel that he is regarded as the soulless agent through which the business matters of the church are transacted. His methods are censured; his motives are questioned; his efficiency doubted, and he is sometimes reminded that the people think they are paying very high for what they get. He is expected to advise like a lawyer, administer like a banker, entertain like a Chesterfield, pray like a Bunyan, and preach like a prophet. He must travel in season and out of season, catch trains at midnight, and go to bed at two o'clock a. m., spend one or two days each week with his family, and throw on his wife the care and moral training of the children, including the boys who have come to feel that they are too big to obey mother. Long rides over rough roads, through the extremes of heat and cold, services conducted in uncomfortable churches with the faithful few as worshipers, quarterly conferences conducted with little preparation on the part of officials, and the final twist with I. M. Standpat, U. R. Titewad, M. E. Skinflint, and I. Blow Myhorn, who have come up to misrepresent the churches of the charge.

It is natural for every preacher to desire the confidence and affection of every other preacher and his family, but fidelity to his duties often costs the presiding elder these considerations. Let him be as brotherly as he can in making the appointment for a pastor, these appointments are not always satisfactory, and it is easier to charge the failure to the presiding elder than to any one else. I think I have noticed that when the appointment pleases, the bishop is said to have made it, but when it displeases the presiding elder did it.

In faithfulness to his position he is often required to do things concerning which his conscience is clear, but the necessity of doing which is a tormenting regret that may linger through life. It has fallen to me more than once to say to a man who had planned to spend his life in the itinerant ministry, and who was destitute of a dollar, a bed, or a shelter for his family, that the church could not use him as a preacher. It has fallen to me to be the legal agent in the expulsion of men from the ministry whose sins had found them out. For this my conscience does not condemn me, but it pains me to remember that I had to have a part in a blow that has fallen so heavy on innocent women and children. It is a part of the price I have had to pay for the larger service.

I have made regrettable appointments, appointments that I regretted to make at the time they were made, but I could not do better. Others might have made better appointments, but I could not. All presiding elders, I am sure, have made like appointments. I have never gone into a cabinet meeting feeling that I possessed a pastor or a charge, but always have felt that I was representative for the pastor and for the charge, and endeavored to represent them to the best of my ability. My judgment has been faulty, my motive and my spirit have been right. When I have remembered that my acts had much to do with the welfare of more that twenty pastors and their families, the sense of responsibility was often overwhelming. My acts might mean hunger, sickness, death, on the one hand; and hurt to the kingdom of God on the other.

I believe that every presiding elder with whom I have been associated in nine cabinets has regarded his responsibilities as I have regarded mine. Some have seemed to be more cautious than others, but there can be a danger in excessive care. I have never found an elder who seemed willing to let one of his men be afflicted. Their greatest fault is telling so much that is good, and none of the bad. No preacher need fear that one-half of his faults will be told in a cabinet meeting. If some of them could hear themselves recommended by the presiding elder, they might become impatient that they were not advanced to much better appointments in his district. This liberal representation of a pastor is usually followed by the statement that, because of certain very unusual conditions in this particular district, he can not justly provide for him.

The secrecy so necessary in making appointments seems to cultivate in some a suspicion that he is being held out of his own. When two or more presiding elders are seen during the sitting of the Conference in close discussion, the remark is often made that "some poor fellow is being made to suffer." In four-fifths of all such discussions the effort is to keep some fellow from suffering, and it is often the fellow who makes the uncharitable remark.

I fear that there is not the frankness used between the presiding elder, pastors, and church members that the vital interests involved would require. The interests of the kingdom of God, the salvation of immortal souls, and of a man and his family, require that each party know the facts involved. It is no time and place for "pussy-foot" movements. If a steward thinks that his pastor should be moved, if he is a big and brave man he will tell the pastor what he thinks, and give him the reasons for his conclusions. If the pastor is a

big man, he will appreciate the candor and courage of the steward. My convictions are strong that no presiding elder ought to withhold from a pastor information which affects the interests of himself, his family, or the pastorate he serves; and that every pastor should have religion and sense enough to profit by the information, and not stir up a row in trying to prove that the elder had been misinformed.

Now, Mr. Editor, I have much more that I would like to say on this almost threadbare question which I will give you later, if this little throw does not bring out too many hornets.

McComb, Miss.

THE FIFTH ECUMENICAL CONFERENCE.

By Rev. F. B. Hill.

Sir Robt. W. Perks, the eminent Methodist layman, writing in the British Weekly this week, says: "I am one of a very small group of British delegates to the Ecumenical Conference of 1881, Dr. Watkinson and Sir George Smith being the persons with myself whose names appear also on that of forty years ago. Few are now left of those who heard Bishop M. Simpson, of Philadelphia, the close friend of Abraham Lincoln, preach the opening sermon at Wesley's Chapel from the text—'The words that I speak unto you, they are spirit, they are life.' Of that congregation the vast majority are fallen asleep. Every one of the Ecumenical Conference has been followed by a movement towards reunion. The trend towards Christian unity and concerted action, which is manifested to-day outside Methodism in the Lambeth Conference Appeal and in the League of Nations, can be discovered in the Ecumenical Conferences from the beginning. Though the subject was excluded from formal discussion in 1881, there were many utterances which gave an impulse towards unity. Here is a brief passage from Bishop M. Simpson's sermon. 'I was walking some weeks ago' said the preacher, 'in a beautiful grove. The trees were some distance apart, and the trunks were straight and rugged. But as they ascended higher the branches came closer together, and still higher the twigs and branches interlaced and formed a canopy. I said to myself our churches resemble these trees. The trunks near the earth stand stiffly and widely apart. The more nearly towards heaven they ascend, the closer and closer they come together.' When the second Ecumenical Conference met at Washington in 1891, it was reported that Methodist union in Canada had been consummated without the loss of a single member or church. Another decade passed and the union of Australian Methodism was announced. In 1911 at Toronto we rejoiced over the union of three branches of the British Methodist family—Bible Christians, United Methodist, and New Connexion. In 1921 the cause is advancing beyond all question, to an even more majestic victory."

There are 550 ministerial and lay representatives this year. Face, color, dress and language are all showing to London nowadays how Wesley's work has spread.

I am writing this in Jackson, La., on September 22. The Methodist papers dated September 9, from which I cull this news, have arrived, which show how quickly we get news these days. This Conference has no legislative functions, but it will surely foster fellowship, collect information, and set forth high ideals. The formal opening took place in Wesley's Chapel, City Road, on Tuesday evening, September 5. The other meetings were held in the Central Hall, Westminster. The President of the Wesleyan Conference conducted the service. Fraternal greetings were received from the Archbishop of Canterbury, Lloyd George, and the Baptists of Great Britain. The opening sermon was preached by Rev. S. P. Rose, D.D., Professor of Wesleyan College, Montreal. His text was from Rev. 21:5—"He that sitteth on the throne said, Behold I make all things new." With wealth of scripture quotation and many allusions to modern literature, this heartening, profoundly suggestive scripture was expounded and enforced. It came as a revelation to many how frequently the word "new" occurs in Holy Writ, especially in the New Testament. While Despair says that for things as they are, there is no remedy, and ruin and revolution are inevitable, Christ announces regeneration leading to reformation, new life taking new forms. The ministry of our Lord which began on earth is continued by the exalted Lord. And this will be so until all things are made new by His Spirit. Reform will follow the new heart and the right spirit in the individual and in society. New doctrines must be announced which yet are all in Christ, who is the final authority. And "new skins must be found for the new wine of the Spirit." Young ministers should cultivate the scientific spirit, rather than the apologetic method. Burke's aphorism concerning the State is true of the church: "A church without the means of change is without the means of conservation." Life must be renewed at Christ, the fountain of life. The church will conquer the world by daring to be utterly unlike the world. The old world cannot be rebuilt; it must be reborn. This is a brief summary of the sermon.

On Wednesday morning, Bishop John Nuelson, D.D., presided. After devotions and appointment of certain officers, Sir Walter Essex read a message from His Majesty the King, which was received standing. Sir Robt. Perks then moved an address to President Harding. Bishop Ainsworth seconded it. The "Methodist Recorder" correspondent says: "Bishop Ainsworth has a fine voice, fine presence, and a courageous utterance; he moved the house most when he made mention of Prohibition. The house would have its clap out and the Bishop just had to stop until the clapping finished. The climax came when all stood to sing 'My country, 'tis of thee.' There were English eyes which were NOT DRY and Bishop Ainsworth twirled the handkerchief in place of a flag."

WHAT THE CONFERENCE SECRETARIES SAY.

The Department of Publicity of the Missionary Centenary is receiving some encouraging reports from Conference Missionary Secretaries touching the matter of Centenary collections and the missionary situation generally in their fields.

Rev. J. E. Crawford, Central Texas Conference, writes that group meetings were held in each district of the Conference during September, with the attendance nearly one hundred per cent. Endorsement was given to the plan to make a concerted and determined effort to collect all overdue Centenary pledges and the third installment on pledges in advance of the meeting of the Central Texas Conference. Secretary Crawford says: "There are at least four reasons why October should be a month of unusual activity in collecting Centenary subscriptions. First, because most of the pledges in our Conference were made payable in October, and the time to collect is when pledges are due. Second, cotton in Central Texas is being marketed early this year, and the time for us to move is when cotton is moving. Third, to have a good report on the Centenary at Conference. Fourth, we must make an earnest effort to get in this money that we may be able to take care of the missionary needs of our own Conference another year; if this money is not collected and sent to the Conference Treasurer our own missions will suffer the coming year."

Rev. O. S. Welch, Alabama Conference, reports that the spirit of the Centenary among preachers and people still strongly abides. The Campaign for Intercessors resulted in a great spiritual uplift; at the conclusion of the special campaign on Stewardship and Tithing, the Alabama Conference stood fourth in percentage of members enrolled; there followed the largest increase in assessments for the support of the ministry ever known in that Conference. Many of the Alabama preachers followed the Centenary plan for holding their revivals and with splendid results.

Secretary Welch says: "The time has come when we again look for a large renewal in Centenary payments. With the recent rises in price of cotton and other commodities on which we depend, the consequent passing of depression and gloom, we have every reason to believe that better times are ahead of us. We have fixed the time between October 9 and 16 as Pay-Up Week for the Alabama Conference. With the united effort of presiding elders, pastors, treasurers and committees, we confidently look for great results."

Rev. W. T. Hunnicutt, North Georgia Conference, in sending a message to the people of his own Conference, says in part: "We have passed through one test, the beginning of our great Centenary Campaign. It was not nearly so difficult as many of us thought it would be, for we were swept forward by a high tide of enthusiasm which goes with the launching of a great campaign. When enthusiasm runs high we can dare to do anything and think not of sacrifice.

"Now we have come to the time in this great campaign, the middle, when the task has grown old and enthusiasm has in a measure died down, and this is the great test. We have come to the last months of the third year of our great campaign. Can we, by making sacrifices, tide over this year? If so, we can carry our campaign to a successful and victorious consummation. We have had business reverses and will be tempted, if we have lost the vision which at the beginning was so vivid, either to think our subscriptions too much or to repudiate them altogether. The church has launched a great program both in the home and foreign field because of her faith in your pledges. We must pay. We have pledged and these pledges are just as binding as any promise. God expects us to pay. We cannot think as much of ourselves if we fail. This is the critical hour in the history of our church. We cannot afford to prove disloyal to God."

Rev. A. D. Wilcox, of the North Carolina Conference, says of the situation in his territory: "Loyalty to the Centenary is still intact. All who believed in it three years ago believe in it now. Nowhere in any quarter do I find a retreat from the advanced line of 1918. Those trenches were taken to be held. In every District Conference and in other meetings of preachers and laymen throughout this year the question has been repeatedly raised, "Are the people still loyal to the Centenary?" The answer has been without exception or variation, "Yes." The next question that has been raised, "Will they pay their pledges?" The answer has been, "They certainly intend to do it." Aside from some necessary losses through death and incidental causes, I am confident that the pledge of this Conference will be met. Even through this present summer of financial distress the Centenary money has kept constantly flowing in, and I am looking for large increases before the close of the Conference year. A Pay-Up Week has been set for October 2 to 9. Letters have gone out to all the preachers and local treasurers, and to other Centenary workers calling for an intensive campaign during this crucial week. Local cabinets have been formed in a great many churches, and Collecting Committees will be formed in most of the others for work during Pay-Up Week. Our presiding elders are intensely interested in the success of this movement. Our people are not easily stirred, and are rather slow in action, but you can count on the North Carolina Conference being there when the final roll is called."

Mr. Stephen S. Thomas, Louisiana Conference, says: "The Louisiana Conference pledged 15 per cent more than her quota. On this pledge she has paid one-third. A number of churches have paid their full three years. Many have paid more than two years. A few only have paid less than one year. Everywhere I go I find a fine feeling relative to the Centenary pledges. They will be paid wherever possible and as soon as possible. Our Centenary workers are most enthusiastic and loyal. Up to the last Annual Conference about $190,000 had been paid on pledges. Since the last Conference $56,000 has been paid, which is 53 per cent of the average of the first two years. Considering that most of our pledges are paid in the fall and winter, this is a good showing for this year. I believe Louisiana will do her full duty."

NOT THE PROPER WAY.

Dear Mr. Editor: I have just received through the mail a communication from Rev. N. H. D. Wilson, presiding elder of the Washington (North Carolina) District, in which is enclosed in pamphlet form a copy of his recently published plea for a Constitutional Convention to formulate a plan for uniting the two Episcopal Methodisms in America, along with a circular letter, and a stamped and addressed postal card (to be returned to him), upon which I am asked to vote "yes or no, or decline to express an opinion" with respect to the question of holding such a Convention. Presumably this letter, with the enclosures described, is being generally sent to the presiding elders, and possibly to the preachers, throughout Southern Methodism.

While this a free country, and, if only academic questions were involved, one could not be denied the right to send out a pamphlet and ask the brethren to express themselves concerning its contents, should one so desire; it scarcely seems in good taste, when the manifest purpose is to try to affect vast interests in which there are equities of the most sacred character, for a brother to make a special plea for a certain course of procedure and call for a vote on the question without permitting an opportunity for discussion. This is pretty much as if one were to make a speech on the floor of a conference or convention and endeavor to secure a vote before the other side could be presented by moving the previous question. It should be remembered that while the Unification issue has been under discussion for years, the proposal to hold a Joint Constitutional Convention is a new thing, and that Brother Wilson has just delivered himself at length concerning it through the columns of the General Organ and several of the Conference organs. Why not wait for discussion, pro and con, before taking a ballot?

Is it said that Brother Wilson and those working with him desire to know the sentiment of the church? If this be true, why did not these brethren ask some capable man who does not believe in assembling a Constitutional Convention (there are many such) to present the other side of the issue, and send out the two statements together, with a request that those receiving them, after reading them, indicate their preferences. This, it seems to me, would have been considerate of the momentous interests involved and fair to all.

For my part, I have never been afraid to leave the question of Unification in any form, when properly understood, to a vote of the 2,256,000 Methodists of the South. But while they usually declare that the Southern Methodist people are overwhelmingly with them, I have yet to see the first public statement from a Unificationist favoring letting any plan that may be formulated be passed upon by a vote of the entire membership of the church.

It would seem to be the plan of Brother Wilson and his coadjutors to hold a partial plebiscite, after having placed in the hands of every one called on to vote an urgent special plea for their side, with a view to gathering figures by means of which they can bring pressure to bear upon the approaching General Conference. Yet, with such a one-sided canvass going on (doubtless at considerable expense), there are Unificationists who declare that the issue is a dead one, and that any adverse discussion of it is a useless waste of words. If the issue is truly settled, why do they not try to persuade their fellow-unionists to quit wasting their time and money in a futile advocacy of it? It would seem that it is only discussion by those who believe that the Southern Methodist Church should continue to exist as an autonomous organization that is ill-timed and unnecessary. Only a few days ago a gentleman told us of a brother who had been circulating Brother Wilson's plea for Unification and a Constitutional Convention. He was anxious that it should be read, declaring it to be the finest thing that he had ever seen. A few days later my discussion of "The Unification Issue" appeared in the New Orleans Christian Advocate; and the gentleman, meeting the brother in question, asked him how he liked it. "Oh," he said, "I wish everybody would let that issue alone, and that I would not hear it mentioned again for a generation." Truly, a wonderful thing in some of its aspects is human nature.

R. A. MEEK.

Sardis, Miss.

WHITWORTH COLLEGE.

Whitworth College opened its 61st session September 21.

In spite of the fluctuating cotton situation, students came pouring in steadily. Many of them had been offered lower rates and higher credits in other colleges that sought their matriculation. That they returned to us speaks well for them and for our curriculum, which is being esteemed more and more highly by institutions of advanced standing North and South.

Almost every room is full. If there are other students who wish to apply for admission this fall or even for the spring term, it is well that they do so at their earliest opportunity, since those students gain most profit who enter at the opening of each term.

During the summer the dean and the business manager were active looking after the interests of the college while the president was abroad. The grounds were resodded with grass, all needed repairs and many improvements were made on the buildings. The new home of the president, which is the most recent addition to the college property, was put in splendid condition and furnished for his return, while the house formerly occupied by him has been fitted up for Senior Hall, and furnished by the class of 1921-22. A new grand piano will soon be added to the equipment of the Conservatory. Fernwood Cottage has been rolled back on a line with the Y-Hut, which is an improvement on the south side of the grounds.

Several valuable additions have been made to the music and literary faculty. Our voice teacher comes to us from St. Louis after a splendid career on the faculty of Mansfield College and will be quite an acquisition to the department, and to the musical and church life of the community.

The College opened in the midst of the Methodist-Presbyterian revival services which are being conducted in the Methodist church by Dr. Bitzar, pastor of the Presbyterian church at Leland, Miss. The students and faculty have attended several services and found them interesting and helpful.

Progressive steps are being taken looking to the introduction of student government in the college; and so along all lines the outlook for Whitworth is very inspiring.

No better investment can be made by parents for their sons and daughters than an education in a well-equipped religious institution of learning. It is an investment that can be kept through life, and that will stand them in good stead under the most discouraging conditions. It is the magic key that will unlock for them the physical and spiritual resources essential to their every need. It equips them for leadership in church, state, and society, and so is worth all the sacrifice made for the same.

KATE J. BIGHAM,
Department of Religious Education, Whitworth College.

"LET THE TIDE TURN BACK."

By Rev. W. G. Forsyth.

"The evil men do lives after them; the good is oft interred with their bones." This is a true saying and as sad as true. What a pity men do not laud and magnify good men and true while in the flesh, and preserve from forgetfulness their virtues after they are gone!

Running back through the records of thirty-five years of the history of the Mississippi Conference, I find the names of a large number of as noble and true men as ever graced the walks of life, yet they are forgotten and their lives of labor and sacrifice are buried in the tomb. Oh, yes, it is true their memoirs are part of the written history of the church, but they are buried away in forgotten tombs like their bodies, in forgatten and oftimes neglected graves. "Who," I asked, "lies here?" There was no stone to mark the spot; the answer came, "I am not sure, but I believe it is the grave of Rev. ——:" and my heart sank within me for I knew and loved him! In life he was noble, saintly and true—true to God, true to man, true to his Bible, and true to the doctrines of his church, dealing in no vagaries, a safe guide.

Run your eyes over the list, taken at randon from the Minutes of the seventy-sixth session of the Conference: Jas. A. Godfrey, J. A. B. Jones, A. B. Nicholson, J. W. Lambuth, W. B. Hines, B. Jones, R. Abby, H. P. Lewis, W. B. Lewis, C. G. Andrews, R. D. Norsworthy, E. H. Mounger, J. A. Ellis, W. C. Black—what period of the world's history has produced or known finer characters? Philosophy, science and art keep alive the memory of their distinctive men whom they have produced, but the church lets hers sink into oblivion. Who ever communes with the memories of John A. Ellis, J. L. Forsyth, H. D. Howell, P. A. Johnston, Chas. B. Galloway, C. A. Powell? And in a few years the names of those who have recently gone from us will be but a memory.

If we could but get back to a contemplation of these noble and saintly men, with their unquestioning faith, accepting implicity the genuineness and authenticity of the Bible in its entirety as the revealed and inspired word of God, we might hope to meet and check the onrushing tide of skepticism, quasi infidelity and outspoken godlessness. What did they care for the cries of inspiration, working hypotheses and kindred vagaries! Read Bascom's, Munsey's, and Watkins' sermons and see how free they are of modern folderol. They had too big a commission to fritter their time on such soul-paralyzing things. They were hunting men, working to convince and save men for the Kingdom of God. Oh! but we are wise in our day, and these fathers were tyros, old fogies. The Lord resurrect and resuscitate the spirit of those same old fogies and restore their voice to the world! W. E. M. Linfield, Enoch M. Marvin, Chas. B. Galloway, let us hear your voices, let us sit at your feet while you throw wide the gates of Heaven and let us see the glory of God! Bishop Keener, Bishop Parker, Bishop Hoss, swing back into the lead and rescue us from this day of waning faith, this day when all things are held lightly and the foundations of society are tottering to their utter ruin.

On one occasion, mounting the steps of the Advocate building, there rushed over me the memory of the saintly men who had sat on its tripod, and I tried to place my feet in the places worn by theirs—Keener, Parker, Galloway, Black, Boswell, —and as I did so, a prayer rose in my heart, a prayer that the things these men stood for might never be sullied or the standards they raised be lowered. And the prayer still rises, and while I pray, I thank God for its present head, whom I believe to be a worthy successor to his predecessors. In the future as in the past, there will be no uncertain sound of the trumpet editorially.

May we of the "rank and file" ever keep in mind and heart "the faith of the fathers," and so may we go forward conquering and to conquer as did they.

Day St. Louis, Miss.

SARDIS DISTRICT NOTES.

Rev. N. D. Guerry, pastor of the Shuford Circuit, has had during the year 76 additions to the church, 73 of these being on profession of faith. Shuford is the only demonstration circuit in the North Mississippi Conference. Brother Guerry is a consecrated, tireless worker, and a young minister of much promise. He has lately had with him in interesting rallies Dr. R. L. Russell and Rev. Robert Ruff, of Nashville.

Rev. M. H. Weed, who is supplying the Crowder charge, has had a notably successful year. He has received about 75 members, and the church work generally has prospered under his guiding hand. He will probably be up for admission on trial. Brother Weed was assisted in meetings at two points by Rev. B. F. Bullard, of Houlka, who rendered fine service as a revivalist.

Rev. A. C. McCorkle, of Como, has been much

in demand for evangelistic work, and has held some excellent meetings. He is in high favor in his present field, and large congregations wait upon his ministry.

Rev. L. H. Floyd, of Horn Lake, has done some telling work in that developing charge. Under his resourceful leadership the parsonage has been enlarged and improved, and the Poplar Corner Church has projected a movement to construct three Sunday school rooms.

Rev. J. B. Conner, of Longtown, has been active in revival work for some weeks. By special request, he held his own meeting at See's Chapel, and his preaching was greatly enjoyed by large congregations. Brother Conner is in his third year in his present charge, and the people seem to have a growing appreciation of him and Sister Conner.

Rev. N. G. Augustus, of Hernando, has recently been doing some great preaching on special occasions. He has a masterly discourse on the Bible, which makes a profound impression wherever it is heard. Brother Augustus was recently assisted in a helpful meeting by Rev. B. P. Jaco, of Winona, in which there were four additions.

Rev. R. O. Brown is having a highly gratifying pastorate at Senatobia. He has been preaching to fine congregations, and his flock declare that they have an expositor of the Word second to none in the Conference. He had some weeks ago an out-door meeting, conducted by Rev. J. O. Hanes, of Alabama, which attracted considerable attention. One of Brother Brown's notable achievements during the year has been the acquisition of a better parsonage.

It would be difficult to find anywhere in the itinerancy a minister who spends himself more freely in the Master's service than Rev. W. D. Bennett, of Courtland. He may always be counted upon to do the utmost possible in his field for any enterprise that the church may project. Furthermore, he is a student and a growing preacher. Brother Bennett has lately held a stirring revival at Chapel Hill church, in which he had the efficient help of Rev. W. A. Wilson, our Conference evangelist.

The veteran pastor of the district is Rev. John Ritchey, of Olive Branch, who has wrought well, and whose pulpit work yet ranks with the best. Brother Ritchey has held some of his own meetings, and has met his engagements from week to week with marked faithfulness. Distinguished both as a Confederate soldier and as a warrior for the Cross, is this well known minister. How we should like to have behind us his record, and ahead of us his prospect of a crown!

Perhaps no town in North Mississippi has felt the prevailing financial depression this year more than Charleston; but our church work there has held up surprisingly well, under the capable leadership of Rev. J. T. Lewis. All departments have made a creditable record. Gifted as a singer, pastor, preacher, and organizer, Brother Lewis is one of our best men. He is frequently called upon to conduct meetings for the brethren.

No two men in the district are doing better work than Rev. H. H. Wallace, of Pleasant Hill, and Rev. G. C. Gregory, of Mt. Pleasant. They are both efficient leaders in the pastorate, and know how to bring things to pass. They will be up for admission on trial at Amory. A wonderful school for developing men is our Methodist itinerancy.

Rev. F. H. McGee, of Tyro, will make a good report at Conference. He is carrying forward the splendid church enterprise at Free Springs, which was launched by Rev. A. M. Bennett, now of the Memphis Conference. He expects to hold his revival meeting in the new building, with Rev. T. M. Brownlee to assist him.

The Crenshaw and Sledge charge continues to make good headway under the pastoral care of Rev. J. M. Guinn. Brother Guinn is a graduate of Millsaps and Emory, and saw service over the seas during the great world war. His fine equipment and choice spirit combine to make him "a workman that needeth not to be ashamed."

Mohler, at Sardis; A. S. Raper, at Coldwater; C. T. Floyd, at Byhalia; T. H. Porter, on the Sardis Circuit, and the Oakes—father and son—at Cockrum and Oakland, have wrought energetically, and their efforts have been crowned with a goodly measure of success. It now looks as if there will be little occasion for changes in the Sardis District this fall.

The work at Batesville has moved along smoothly under the direction of Rev. E. P. Craddock, who succeeded Rev. Melville Johnson in that field. Brother Craddock has been preaching to good congregations and has done a considerable amount of pastoral work. As has been stated in the Advocate before, he has been recommended by the Corinth District Conference for admission into the traveling connection, coming from the Southern Presbyterian Church. He was formerly in the Methodist itinerancy for more than twenty years.

The Sardis District has four superannuated preachers residing within its bounds: Rev. Eugene Johnson, of Batesville; Rev. E. H. Rook, of Como, and Revs. T. H. Porter and A. W. Langley, of Oakland. These beloved brethren seem to be enjoying a reasonable degree of health and are held in high esteem in their respective communities. Rev. A. F. Moore, supernumerary, holds his membership in the Cockrum quarterly conference. He is a man of choice spirit, and it is to be hoped that he may soon be able to report for active service.

Revival fires have been blazing within the bounds of the Arkabutla Circuit since the beginning of summer. Rev. W. O. Hunt, the popular young pastor, under date of September 24, writes: "I must tell you about our great revival at Arkabutla. We had preaching three times a day: twice in the church, and once on the street. There were 22 additions, and all within reach of the meeting received a great uplift. Indeed, we now have a new town. We have received 72 into the church on the circuit this year—69 of these on profession of faith." RAMBLER.

SOME PREACHERS THAT HAVE IMPRESSED ME.

By Rev. M. B. Sharbrough.

First in this list, I would place Bishop E. M. Marvin. Magnetic, philosophical, spiritual—all in large measure—he seemed to me almost a perfect preacher. I heard him only twice, but have read and reread his published sermons—some of them many times—and they impress me as the best that American Methodism has produced. I most heartily commend them to every young preacher, not merely to be read, but studied.

For sheer greatness of intellectual movement, no man in the pulpit has impressed me as Bishop Alpheus W. Wilson. In this regard he was probably the greatest preacher of his age, and unsurpassed in any age.

Bishop John C. Keener, colossal in thought and masterly in diction, when at his best seemed almost overwhelming. Who could forget his sermon on the "Temptation of Christ;" or on "The Rich Man and Lazarus?"

Bishop Charles B. Galloway, combining majesty of bearing and utterance with almost perfect grace, and with unusual mental alertness and never-failing self-command, was indeed a master in the pulpit, as well as on the platform or in the chair.

In the pulpit W. E. M. Linfield was massive and mighty. As a delineator of character I have not heard him equaled. No one who heard him preach on Esau, or on Ananias and Sapphira, could ever forget.

Dr. H. F. Johnson seemed to me to have all of the elements of a good preacher in large measure and rare proportion. He was magnetic and impressive in personal presence. In simplicity and clearness of style, combined with depth of thought and logical force, I have not heard his superior. He was always deeply reverent and earnest in the pulpit, and dealt mainly with the fundamentals of the gospel. Withal, there was an attractiveness about him which usually gave him a large and interested hearing.

For clearness and beauty of speech combined with gentle and modest bearing, Dr. E. H. Mounger was almost a model. I heard him preach every Sunday for two years, and Dr. Johnson for one year in Brookhaven, Miss., when both were at their best, and if their stamp is not in some measure upon me, it is because I could not receive impressions from men whom I heard always with edification, admiration and delight.

Biloxi, Miss.

BUOYS IN AIR.

By Catherine Malloy Bloom.

Not long since the bird lover was privileged to enter a beautiful walled garden. Trees, vines, roses, and azaleas were there, and other fine flowers growing in profusion. Under some huge pepper trees was a delectable pool with water trickling over the rocks of its margin, making one feel that a bit of woodland had been picked up and set down in that charming city of Southern California. And the peace of a spring morning cast its spell over all. The voice of the lovely lady who welcomed us to the garden was the only sound till a faint tone as of fairy bells was heard. When the lady of the garden noticed the inquiring look on the face of the bird lover, she took her up on the steps of the house. There, hanging before a large and very shining window, were several tiny bells. Suspended from each was a long strip of paper, quite like the poems which in Japan are hung on the cherry trees when they are in bloom.

The lady of the garden said the pool invited the birds to drink and bathe, and the clear, shining window, reflecting the beauty of the garden, lured them to their death as they dashed against it in flight. So those who dwelt in the house of the lovely garden had placed these little bells, with their fluttering papers, before the window to warn them of danger. The faint ringing of the bells reminded the bird lover of buoys placed in the ocean to tell the mariners to beware.

Of course the bird lover knew what valuable little workers the birds are in a garden; but as so many flower lovers she has known seem unwilling or unable to understand it, she expressed surprise that one who had so much growing should wish to warn the little feathered folk. The lady of the garden smiled as she said: "Oh, yes, they will eat some tender plants when they first come up; but we cover them with wire netting till they grow larger. And if they do get a few of our plants, we feel they earn them, they render us such service by destroying insects and by singing their joyous songs." Then, as if he had heard her, a little white-crowned sparrow in a near-by bush burst into song.—In Our Dumb Animals.

SOWER OF SEED.

He planted an oak in his father's park
And a thought in the minds of men,
And he bade farewell to his native shore,
Which he never will see again.
Oh, merrily stream the tourist throng,
To the glow of the Southern sky;
A vision of pleasure beckons them on,
But he went there to die.

The oak will grow and its boughs will spread,
And many rejoice in its shade,
But none will visit the distant grave
Where a stranger youth is laid;
And the thought will live when the oak has died,
And quicken the minds of men,
But the name of the thinker has vanished away,
And will never be heard again.

—W. E. H. Lecky.

SOWING TARES WHILE MEN SLEEP.

By Bishop Warren A. Candler.

In the parable of the tares Jesus set forth how subtly and silently evil is propagated in the world to the damage of the good seed of the kingdom of heaven and to the injury of mankind. He said the tares were sown "while men slept." The enemy of both God and men "came and sowed the tares among the wheat and went his way."

This insidious sowing of pernicious seed is going on in the South now "while men sleep."

Most of our strongest men are absorbed in making money, or in grieving over having lost money, and multitudes of our women are exhausting themselves on frivolities and pleasures, while the evil work of sowing tares goes on among the youth of the land.

It is not sectional prejudice or sectarian animosity which leads me to say that most, if not all, of the wealthiest educational institutions of the North are infected with skepticism and socialism of the most pernicious type.

Dr. Leuba, of Bryn Mawr College, published a book a year or two ago entitled "Belief in God and Immortality," in which he gave statistics, gathered by himself by questionnaires sent to the educators concerned, which statistics were produced to show that more than half of the leading men in the faculties of these institutions, including scientists, historians, psychologists, and sociologists, have emphatically rejected all belief in a personal God and immortality. He does not charge them with this scepticism as a fault, but applauds them for their unbelief, and says that belief in God and immortality is not necessary in religion.

A little later Mr. Woodworth Clum, of the Western Reserve University, published a pamphlet, entitled "Making Socialists Out of College Students," in which he named a number of institutions and men in the North who were avowedly in this business of manufacturing socialists out of college students.

Very recently Vice-President Coolidge has published a series of articles in which he, too, named certain Northern colleges for women which he showed were engaged in the same business.

With three such witnesses testifying in the most public and unequivocal manner to these facts, all reasonable doubt is excluded concerning the evil influences and dangerous teachings which are prevalent in these Northern institutions of higher learning.

Nevertheless, thousands of Southern teachers, engaged in our common schools, high schools, and colleges, flock to these institutions for longer or shorter courses every year. Already there have begun to appear in the South the hurtful effects of it all. We are paying the money by taxation which helps to sow tares among our children and youth.

But the worst is not yet told: Many of these sceptical educations (or rather de-educators) are writing textbooks for our schools.

That noble woman, Miss Mildred Rutherford, of Athens, Ga., has done much to expose the assaults made upon the South and Southern people through school histories written by Northern authors who wrote under an unfriendly bias towards our section, and she, together with those who have cooperated with her, deserves our gratitude for what has been done in this direction.

But there is a worse danger in other textbooks from the same general source than unfair and false histories.

The South has been and is the home of the finest type of evangelical Christianity in the United States. To this fact General Grant testified years ago, and Vice-President Marshall gave a similar testimony in an address delivered at the commencement of one of our Georgia colleges more recently.

No greater calamity could befall the South than the loss of her evangelical religion. Both for the welfare of our section and the welfare of the whole nation it ought to be defended and preserved at all cost.

We might afford to have our ancestors slandered and our history misrepresented, bad as that would be; but we can not afford to have our Christianity corrupted. In recent textbooks, written by rationalists in Northern universities and published by Northern publishers, the danger of such corruption of our religion emerges.

There are lying before me now two such textbooks.

In one of them even the "table of contents" puts rationalism forward. The second epistle to the Thessalonians, the epistle to the Ephesians, both the epistles to Timothy, and the epistle to Titus are characterized in the "contents" as "pseudo-Pauline." The entire volume is filled with that braggart type of learning (so called) which announces the most debated and debatable propositions of liberalism as matters about which "all scholars are now agreed."

This book is designed as a textbook for use in public high schools in which the New Testament is taught as "a course in English." The very approach of the writer to the subject carries with it the most rationalistic assumptions.

The other book is more skillfully constructed, and conceals its rationalism more ingeniously: but upon the whole it is not less objectionable.

Now, if very many of our teachers are taught by rationalists, and then the textbooks which they use are written by their rationalistic instructors, what will be the result?

This is a question for business men to consider most seriously. Radicalism in religion always engenders radicalism in social and political life. This accounts for Woodworth Chum's exhibition of the perilous process by which certain leading institutions in the North are "making socialists out of college students" and justifies the articles of Vice-President Coolidge in which he recently warned the American people of the perils brewing in certain Northern institutions for the education of women.

The business men of the South ought to establish and endow institutions of learning in which our young men and young women can find as good opportunities for higher education as are found in any other section of our own country or in any other country. Having established, amply endowed, and adequately equipped such institutions in the South, our business men by the most careful and conscientious supervision should then see to it that the colleges and universities founded and fostered by them are kept true to evangelical Christianity and genuine Americanism. Rationalists and radicals are fond of seeking places in schools that evangelical churches and patriotic Americans have established. Like the cuckoos, they build no nests of their own, but lay their eggs in nests built by other birds and depend upon those whose nests they have invaded to hatch their eggs. They have done that sort of thing in America so often it has become proverbial.

They make much ado about what they are pleased to call "academic freedom," by which they mean the right to subvert the principles, religious and political, of the men upon whose endowments they live.

The preachers in the South, as well as the business men, need to give heed to this matter. The ground is being cut from under the churches by the propagation of rationalism in schools and textbooks. If they doubt this, let them "take a day off" to investigate the facts. The truth is accessible to any who desire to know it.

Under the shadows of certain Northern institutions evangelical Christianity is withering away, and in its place is springing up a boastful and contemptuous rationalism which characterizes every one who opposes it as an ignoramus. The same conditions will prevail over evangelical Christianity in the South very soon unless strenuous and wise opposition is made speedily. The tares are being sown with a free hand while our business men and most of our evangelical preachers sleep.

During the war we never tired of declaring that German rationalism demoralized the German nation and set the world afire. And we told the truth. But let us understand that German rationalism is abroad among us, and that it will work the same results in our country that it produced overseas. It brings forth fruit after its kind always and everywhere.

There lies before me a book bearing on the most vital phases of the salvation which Christ offers to men, and of the forty-eight authorities quoted by the author forty-two are German rationalists and the six English authors upon whom he relies are disciples and defenders of German rationalism.

Let us be fair with the Germans. Let us not censure them for teaching doctrines which made a world conflagration while we teach the same things at second-hand. And be it said that most of the rationalistic among us teach German rationalism at third-hand; for they get it from Northern rationalists who took it at second-hand from German rationalists. We may trace the movement even further back to that dissolute and degraded Frenchman, Astruo, from whom the German rationalists of a former generation received it.

Some recent books of rationalism, to three of which reference has been made, contain some things so like passages in Tom Paine's "Age of Reason," the authors should apologize to that famous infidel for their failure to give him the credit due him.

Indeed, it would astound some men to compare Paine's discredited book with some publications of the modernists and see how he anticipated so many conclusions of modern rationalists. Why should he not be canonized as a leader of thought with whom "all competent scholars now agree."

Truly, though Tom Paine's "body lies amouldering in the ground," his spirit goes marching on. Where will it haul up? Will it get into some pulpits?

Perhaps he was born too soon for his peace and honor. Certainly there is no reasonable ground for doubting that, if he were now living, he would qualify as a professor of theology in a German university or as the president of any one of several schools of theology in the United States, from which such mighty men as William Henry Green, Howard Osgood, Thomas O. Summers, and John McClintock would be excluded as "reactionaries," utterly disqualified for such learned and advanced work.

IMPORTANT NOTICE.

In an endeavor to obtain correct reports and to facilitate the work of the Statistical Secretary and his assistants I have requested the following brethren to act as auditors for their respective districts: George Fox, J. W. Booth, L. P. Moreland, R. L. Harrell, J. E. Selfe and J. M. Boykin.

These auditors are to receive the reports and correct them at the time of their receipt so that they can be presented to the Statistical Secretary in proper and correct form. Then their duties will be over.

Please examine the Annual and follow the order as printed in the statistical tables.

Only two items were allowed written last year—Orphanage and Centenary. This year no doubt Christian Education should be written. Write nothing else. All other amounts that are not indicated on the report blanks should be recorded under "Objects Not Elsewhere Reported."

The 1920 Minutes must be the basis for reporting members. If they show your charge had 500 members and your register shows 490, you must credit 10 to your removals by death, and otherwise.

I am writing this as an act of brotherly kindness toward my successor. Sincerely,

P. H. FONTAINE,
Statistical Secretary of the Louisiana Conference.
Bienville, La.

I am so busy now that if I did not spend two or three hours each day in prayer I could not get through the day.—Martin Luther.

The Home Circle

HE BEAT ME HOME.

By Strickland Gillilan.

When for a little walk we went,
On errand or on pleasure bent,
As we drew near the vine-clad gate,
My always-present walking mate
Would slip his chubby hand in mine
And, toddling on past shrub and vine,
Would turn and say, with baby wit,
"I beat 'oo home, a 'ittle bit!"

God was so good to him and me
As to permit our lives to be
Like those of two frank, boyhood chums
Together solving life's hard sums.
I, as the elder, sometimes knew
Where in his path lay bog or slough
So I might point it out in time
To save him from the fall and grime.

To-day some kind folks came and spoke
Gently to me. And then awoke
A slumbering memory of Then:
I dreamed he was a babe again;
That he before my feet had sped
To reach our door a step ahead—
Through trembling lips I whisper it,
"He beat me home—a little bit."

—Good Housekeeping.

THE CHIPPING SPARROW.

By Mrs. J. Ellington McGee.

Are you acquainted with the chipping sparrow? Of course, you have seen her many times, for she is a friendly little creature, but perhaps you have thought that she was just the common sparrow and have not paid very much attention to her.

I am afraid she would be very much offended if she knew that you had taken her for a common sparrow, for she is so dainty, elegant and amiable, not a single bit like the quarrelsome English sparrow.

The chipping sparrow is fully an inch shorter than the sparrow, which makes her quite a small bird. She has a very small head. One thing you will notice about her right away is her reddish-brown crown. The English sparrow does not have this, for the top of her head is dull gray. The back of the little chippy is brown, streaked with black. Her tails and wings are brown, while her breast is dusky gray, without any dark marks or streaks.

She is a very-plain-looking little bird, but has nice manners and lives well. The more aristocratic members of this family, the song-sparrow and the cardinal, are not ashamed to claim relationship. I would advise you to cultivate her acquaintance.

The chipping sparrows in our yard hop around on the grass, and frequently come almost to the door. They keep saying all the time, "Chip, chip, chip." They give this call softly and quickly. It sounds almost like an insect. From this call they derive their name—chipping sparrow.

They have a very pretty little song, too. It is not as elaborate as the song of some of the birds, but they cheerily sing it all day long and late in the evening. It is a high trill—just two notes. Some persons have said that it sounds like a locust, but I fail to detect the resemblance. It is very musical, and is given rapidly, but with great distinctness.

I must tell you about the nest that chippy makes. Although she is such a tiny creature, she holds a high place in birddom on account of her exquisitely built nest. I do not know of any bird that builds a prettier, neater little cradle for her young family than the sociable chippy. I have found a number of their nests this year in hedges, and a number in trees, rather high, and right out on the swaying branch. I saw one that actually had cord twisted round and round the branch, holding the nest securely in place. I can not imagine how the birdies fastened it.

During a violent windstorm one of these little nests was blown down and I had a good chance to examine it closely. It still had in it two tiny eggs that were a lovely color, greenish-blue, with tiny specks on them.

The nest was perfectly round and deep like a cup. It was made of dried grasses, put together very smoothly. You and I could not have done it so neatly. The entire inside was lined with horsehair. This is one peculiarity of the chipping sparrow's nest. It is always lined with horsehair. On this account the little bird is frequently called the hair-bird. The inside of this little nest was beautifully smooth and soft, a great credit to its builder.

The other day, as I walked through the orchard, I heard the softest, "Chip, chip." For some time I could not discover whence it came, and then I saw the tiniest head, and little black eyes like specks. It was a baby chippy. It was a perfect little creature, but so small that I could hardly realize it was alive. It kept on saying, "Chip, chip," and I got very close to it, and what do you think? It flew clear across the orchard. Just to think that such a tiny bird could fly so well.

I followed it up. It had flown to a small plum tree, and when I reached the tree, I found it had flown to its little sister. Soon I heard a loud trill behind me, and there was the mamma bird with a little grasshopper in her bill. She gave both the birds plenty to eat, dividing the grasshopper between them. Wasn't that a dainty meal? She did not seem to mind me at all.

They say that when these little birds grow up they impose on their mother and father. They hop around after them, and tease to be fed. They will droop their wings and pout until mamma finds some food for them. This is very hard for such a little mother bird. I think that when they are grown up, they should take care of themselves, don't you?—Pittsburgh Christian Advocate.

HOW SOME INSECTS WALK ON WATER.

The insects most frequently seen walking on water are the water-striders—narrow-bodied, long-legged true bugs that go sliding about the surface of ponds and small streams. In fact, a little girl who was watching them with me to-day misunderstood me and improved the name by calling them water-sliders. When moving, they slide on the front and hind legs, pushing with the middle pair. Usually only the middle and hind pairs of legs touch the water when the insect is at rest, but they dent the surface, as may be seen by looking very closely. Indirect evidence on this point may be had, if the insects are on a shallow pool with no vegetation and the sun be shining, by watching the shadows on the bottom. There may be a central shadow cast by the insect's body, but there are sure to be shadows of the dents made by the legs on the water. The shadows of these dents are each surrounded by a bright ring, due to refraction of the sun's rays as they pass through the curved surface.

Now try an experiment. Steel is much heavier, in proportion to its bulk, than an insect, and so would sink more readily. Take a small needle oiled by rubbing it on your hair and very carefully lay it lengthwise on the surface of water in a tumbler. It will bend down the surface of the water, but it will not sink. Wet a needle that is not oily and you cannot make it float.

The surface of even the cleanest water acts as though it were an elastic film, like the films of soap bubbles. Dry, not easily wet objects, pressing down on this film will bend it quite a bit before they break it. So it is with our water-striders—or sliders. Their feet, covered with a velvety pile that is not easily wet, are placed flat on the water, and the insects' weight is so little in proportion to the surface of "film" upon which the feet rest that they do not break through.

Some insects that live under the water also make use of this interesting physical fact. The larvae of mosquitoes, the all too common wrigglers or pole-dodgers, such as live in rain-barrels—are heavier than water. By dint of much effort they wriggle themselves up to the surface, and there they seem to stick by their tails. These tails are really tubes through which the insect breathes. The opening to this tube is provided with flaps and, as soon as the tip of the tube breaks the surface of the water, the flaps open out like the petals of a flower, and there floats the wriggler with its breathing apparatus open to the air. When it wishes to descend, it closes the flaps, and then, there not being enough surface spread out on the water to hold it up, the wriggler slowly sinks without any further effort on its part.—Frank E. Lutz in the Totem Board.

The religion that does not strive to gain the whole world must lose its own soul. Like a forest fire it must go on or go out.—Principal McAllster.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3 Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE DEATH OF BISHOP LAMBUTH.

The news of the death of Bishop Walter Russell Lambuth in Japan on the afternoon of September 26 came as a shock that almost stunned the church at home. While it was known to his family and to the officials of the Board of Missions that he was not at all well on his return to Japan from the meeting of the Siberia-Manchuria Mission, and that he had undergone a surgical operation which promised permanent relief, there was no thought that the end of his eminently useful life was at hand. He had seemed to possess an unusually vigorous constitution, and there was hope that he would live many years to bless the church and the world with his leadership. But it was not to be so—the Lord called him to rest in the midst of his labors.

Bishop Lambuth was the son of Rev. and Mrs. J. W. Lambuth, born in Shanghai, China, November 10, 1854. We are indebted to Dr. John S. Chadwick for the following facts of his life: Eight of his boyhood days were spent in China, two in New York, two in Mississippi, two in Tennessee, and three in Virginia; he received his education at Cumberland University, Emory and Henry College, University of Nashville, Vanderbilt University, and the Medical Department of the University of New York, where he received the degree of M. D. in 1882; Emory and Henry College conferred the B. S. and the M. A. degrees upon him in 1875, and Vanderbilt University conferred the M. A. degree upon him in 1877; the honorary degree of D.D. was conferred by Emory College and by Randolph-Macon College in 1892; he was licensed to preach in 1875, and was married to Miss Daisy Kelley in 1877; he was elected Secretary of the Board of Missions by the Board in 1892, which position he filled by election of the General Conference until he was elected bishop at Asheville, N. C., in 1910.

Bishop Lambuth's great contribution to the church was in the field of missionary leadership. The son of a missionary, born on the mission field, he seemed to live in the missionary atmosphere and to breathe the missionary spirit, and his outstanding achievements were in the realm of missionary endeavor. He was an authority upon missionary matters, and in many quarters he was looked upon as the best informed missionary leader in the world. His greatest work, perhaps, was wrought in China, Japan, and Africa.

He lies buried in Shanghai, China, where he was born and where his mother is buried. The church has lost one of its greatest men, and the world has lost the greatest missionary leader of modern times. If it were not for the fact that the Lord carries on his work even when the workmen fall, we would say that we shall never see his like again. The church will always honor the memory of so great and good a man.

AN UNSATISFACTORY LAW.

That section of the Book of Discipline that provides "that where a quarterly conference shall request and a majority of the presiding elders shall concur by ballot, the bishop may appoint a preacher to a pastoral charge for more than four consecutive years," has proved to be, we believe, wholly unsatisfactory in operation. It was adopted as a compromise between the removal of the time limit and its retention, but it is a compromise which has failed to satisfy either side to the controversy, if we may judge by expressions generally concerning it.

The chief trouble with it seems to be the embarrassing position it places both preachers and quarterly conferences in at the close of a four-year pastorate. It is inevitable that the question of passing the resolution asking for the return of the pastor for the fifth year be raised as the fourth year draws to a close, and it is almost as inevitable that there be certain embarrassing circumstances in connection with it, no matter what the outcome may be. We do not believe the situation arising from such circumstances is conducive to the best interests of the church, or to the peace of mind of the preacher. We hope the next General Conference will relieve the situation either by removing the time limit unconditionally, or by going back to the four-year limit as heretofore. We personally favor the removal of the limit altogether, leaving the appointment for the fifth and successive years to be determined by the facts in each case that may arise.

PERSONAL AND OTHER NOTES.

Rev. W. M. Williams, of Purvis, Miss., will assist Rev. H. J. Moore in a meeting at Ellisville, Miss., beginning on the fourth Sunday in this month.

Rev. E. V. Duplantis is assisting Rev. P. O. Lowrey this week in a meeting at Indian Bayou, La. The preaching will be in the French language.

Rev. J. Loyd Decell, of Meridian, Miss., will assist Dr. W. W. Drake in a meeting at Noel Memorial Church, Shreveport, La., beginning next Sunday.

Rev. Geo. H. Thompson, of McComb, Miss., was announced to assist Rev. C. C. Evans in a meeting at Hazlehurst, Miss., beginning on the first Sunday in this month.

Rev. and Mrs. A. Joe Beasley, of Laurel, Miss., are happy over the arrival in their home of a daughter, Hettie Fay, on September 29. Blessings upon the little one!

The American Bible Society has prepared an interesting program for use on Universal Bible Sunday, November 27, which will be furnished free of charge on application.

The new brick building of our Queensborough congregation, Shreveport, La., is nearing completion, Sunday school classes now assembling in it. Rev. W. A. Mangum is the pastor.

In a recent meeting at Angie, La., in which the preaching was done by Rev. J. G. Snelling, presiding elder of the New Orleans District, there were twelve additions to the church. Rev. M. N. Hildebrand is the pastor.

At the fourth quarterly conference of our church at Starkville, Miss., Rev. T. M. Brownlee, pastor, the reports were remarkably good, a news item in one of the secular papers stating that they were the best in years.

The editor greatly enjoyed a little visit to Purvis, Miss., last week, where he was the guest of Rev. and Mrs. W. M. Williams. The hospitality of that home is of the kind that gives the guest a happy memory for all time to come.

Our church at Senatobia, Miss., suffered a very great loss recently in the death of Mrs. N. A. Taylor. She was a life-long Methodist and was active in the affairs of the church. She was a sister of the late Lieut. Gov. G. D. Shands.

Rev. A. S. Lutz, Louisiana Conference Secretary of Education, honored the Advocate office with a call on Saturday of last week. He was passing through the city en route to Houma, La., where he was to speak in the interest of his cause on Sunday.

The Noel Memorial Sunday school, Shreveport, La., broke all records last Sunday in its rally day attendance, the figures showing that 502 people were present on that occasion. Mr. C. O. Beauchamp is the superintendent of this wide-awake school.

Rev. E. G. Mohler, our pastor at Sardis, Miss., has announced that he will begin a series of revival services at that place next Sunday. He will be assisted by Rev. J. H. Bell, field secretary of the North Mississippi Conference Superannuate Endowment Fund.

A note from Sister T. S. Randle, of Yoakum, Texas, asks us to request the prayers of the readers of the Advocate in behalf of her grandson, Tom, who is ill in the U. S. Marine Hospital, New Orleans. We are sure that her request will be heeded by many of our readers.

Rev. V. C. Curtis, of Greenwood, Miss., returned last week from London, where he attended the Ecumenical Conference as a delegate from the North Mississippi Conference. During his trip abroad he visited many of the most interesting places in Europe, his journeyings taking about two months.

Rev. W. W. Holmes, of Lake Charles, La., dropped in at the Advocate office for a little visit on Monday morning of this week. He was on his way to Memphis, Tenn., to attend a meeting, called by Dr. O. E. Goddard, of those who are under appointment to hold meetings in schools and colleges during the year.

The Centenary Bulletin for October carries much information that will be of interest to all subscribers to the Centenary fund and to all interested in the missionary activites of our church. One or more copies will be sent, without charge, on request to John S. Chadwick, Editor, Centenary Building, Nashville, Tenn.

The Commercial Appeal, of Memphis, Tenn., contained in its issue of September 30 a picture of the great class in the Methodist Sunday school at Drew, Miss. The enrollment of this class has been increased within a few weeks from 33 to more than 120. Rev. W. N. Duncan is pastor of the church, and Mr. B. R. Kuykendall is superintendent of the Sunday school.

Bishop W. F. McMurry has been busy during September. He has held meetings with the presiding elders of the Northwest Texas, the Louisiana, the North Mississippi and the Mississippi Conferences. He has dedicated eight churches and the Wesley House at Houma, Louisiana, and has traveled and preached almost constantly, several times preaching as often as three times a day. He dedicated the Central Church in Fort Worth, Sunday, October 2, and proceeded from there to Amarillo, Texas, where he opened the Northwest Texas Conference on October 5. The

Bishop reports satisfactory progress in revivals, church building and other interests of the church.

A building for our publishing interests is being erected at Richmond, Va., at a cost of $200,000.

Rev. Paul Rader, well known as the pastor of the Moody Church, Chicago, has resigned that position to enter foreign missionary work.

The annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America will be held in Chicago, December 14-16. The late Bishop W. R. Lambuth was chairman of this Committee.

According to an announcement in the Nashville Christian Advocate, Dr. Charles D. Bulla, for eleven years in charge of important connectional Sunday school work, has moved to the Pacific Coast and will take work in the Pacific Conference.

A news item in one of our exchanges is to the effect that Dr. Robert S. MacArthur is so incensed over the sensational preaching of his successor at Calvary Baptist Church, New York City, that he has asked that his name be stricken off the church bulletin as pastor emeritus. Dr. John Roach Straton is the present pastor.

Our church at Bay St. Louis, Miss., is making substantial progress under the pastorate of Rev. W. G. Forsyth. The church building has recently been painted, and the parsonage will be painted soon. The Sunday school and the Woman's Missionary Society are doing unusually good work. Dr. J. A. Evans is superintendent of the Sunday school.

The death of Mrs. R. E. Jones, of Crystal Springs, Miss., recently, removed one of the best known women of Mississippi from the activities of a very useful life. She was a member of the Methodist Episcopal Church, South, and was very active in its work. She leaves to mourn their loss, her husband, the venerable Dr. R. E. Jones, a son, and several daughters, to all of whom the Advocate extends sincere sympathy.

When the good people of Ruston learned that Dr. J. M. Henry, pastor of our church there, would ask for a year's rest at the approaching session of the Louisiana Conference on account of ill health, they presented him and his wife with a check, the purpose of which is expressed in the note which accompanied it: "Please accept this gift from your friends in our church, who wish you to use it to build a home for yourselves. It is given in love and appreciation of our delightful associations with you, and in the joyful anticipation that you will continue to live among us." We have no choicer people anywhere than are to be found in Ruston, and it is no wonder that their affection for their beloved pastor and his noble wife expressed itself in such substantial way. How blessed is the tie that binds the hearts and lives of people together in Christian love!

Mr. Calvin Joyner sailed from Vancouver, B. C., on September 24 for China, where he goes under appointment by the Board of Missions as engineer in charge of construction work in the Orient. Mr. Joyner is a son of Rev. and Mrs. N. E. Joyner, of Baton Rouge, La. He received his degree in engineering from Tulane University at its commencement last June. In connection with his trip to Vancouver, a very happy incident developed. He had arranged to make the journey over the railroad represented by Mr. Mark Anthony as Division Passenger Agent, but at the last moment Mr. Anthony discovered that, on account of floods in Texas on his line, there was a chance that Mr. Joyner would miss his boat at Vancouver; so he called him over the telephone at Baton Rouge, suggested making the trip over a rival road, and bought tickets and made reservations himself. This gracious courtesy was, of course, very greatly appreciated by Mr. Joyner not only personally, but also because of the attitude it shows toward the work in which he is engaged.

LIBERTY BONDS AND CHRISTIAN EDUCATION.

I am authorized by the Central Steering Committee of the Christian Education Movement to make this announcement to contributors to the Great Cause:

"To accommodate friends of the Christian Education Movement who hold United States Bonds, the privilege of paying subscriptions to the Movement in whole or in part in United States Bonds AT PAR is extended to December 31, 1921. The coupons of such Bonds must not be clipped later than the date when they are received in payment on subscriptions."

You will notice that after December 31, 1921, Bonds will be accepted only at commercial rates. So you have the opportunity now to pay your subscription in full with the Bonds that you laid away and have been drawing interest on, and at FACE value of the Bond.

DON'T FORGET that "PAY-UP-WEEK" for the Christian Education Cause comes October 29-November 6. Get your money ready for the collector.

Yours in the Cause,

J. H. HOLDER.

AN EDITOR'S CONFIDENCE.

The cat is at last out of the editor's bag, and the mystery that to many has enshrouded his office is laid bare. Writers for the press have so often invented strange reasons to explain to themselves why they are "rejected" that this statement of the real reasons will enlighten many minds. Mr. Holbrook Jackson, of To-Day (London), calls the ignorance of the way an editor should be approached "invincible." For all that, he takes heart of grace and sets out to lighten "his own burden and that of his fellows of the craft." The observance of the following rules, he thinks, "would augment the amenities between literary aspirants for the honor of print and those who have the power of pronouncing yea or nay upon what is submitted to them." They begin tamely:

"1. Typewrite your copy or handwrite it clearly.

"2. Write your name and address clearly on the back of last page of typescript or manuscript.

"3. Inclose not a loose stamp, but a stamped and addressed envelope.

"4. Don't write a letter of explanation to the editor. But if you do write—

"5. Don't tell him your stuff is good; he won't take your word.

"6. Don't tell him it is bad; bad writing needs no bush.

"7. Don't tell him that your friends like it; he doesn't care.

"8. Don't say that another editor advised you to send it along; that would make him suspicious.

"9. Don't say you want to earn money by writing; he is not out to help you, but to edit his paper and pay those who help him.

"10. Don't flatter him; editors are cynics.

"11. Don't tell him you know his old aunt; he may hate her.

"12. Don't ask his opinion; he may not have one.

"13. Don't ask why he rejects your offer; he may not know."

One added caution seemed too important to condense into a line: "Those about to try to become contributors to a particular magazine would be well advised to purchase or borrow a copy first, so as to form an opinion of what it is like. If this precaution is not taken, it is as well not to say anything about it. Above all, don't ask the editor to tell you what he wants; you are supposed to find that out for yourself."—Literary Digest.

THE PRICE OF POWER.

The great need of which Christians everywhere are conscious is that of power. Wherever a number of believers gather together for prayer, this is usually the burden of their cry.

The need is so patent and so universal as not to require any insistence or emphasis, for it is on all hands attested by fruitlessness of life and by barrenness of service.

The fact is that, despite the promises of God, the majority of his people are living lives which are so powerless and ineffective as to be a standing contradiction of the ideals and enduements of his Word. Why is this?

Obviously the cause is not to be sought in him, but in ourselves; and if we will honestly set ourselves to discover the secrets of personal powerlessness, he will not only show them to us, but will also effectually deal with them as we submit our lives to his judgment. And the importance of this attitude upon our part cannot be overestimated, for while we are bewailing our powerlessness souls are dying and we are not reaching them; the world is misconceiving Christ and we are not offering a faithful representation of him; he is expecting glory in our lives and is being disappointed.

That this state of things may be brought to an end, it is our manifest duty to learn for ourselves how to secure the fullest measure of the power of God; in other words, to know what is the price of power.—J. Stuart Holden.

GOD'S PURPOSES.

Within these narrow points of time, the rocking cradle and the deep tomb, there is not scope enough to reconcile all the divine purposes and actions and mysteries; we need more field, an ampler horizon. We shall get it by-and-by, and then we shall know how God has been dealing with us in forcing rivers out of our eyes and in making our heads a burning pain. O child of God, much praying man, wearied almost with crying at heaven's gate, proceed, persevere! The sigh of thy weakness shall be mightier far than the thunder of thy strength. While there is one dying ray of light in the sky, hold on!—Joseph Parker.

THE TEST OF CHARACTER.

There is something finer than to do right against inclination; and that is to have an inclination to do right. There is something nobler than reluctant obedience, and that is joyful obedience. The rank of virtue is not measured by its disagreeableness, but by its sweetness to the heart that loves it. The real test of character is joy. For what you rejoice in, that you love. And what you love, that you are like.—Henry Van Dyke.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. J. W. Price, Walnut Grove, Miss., 2; Rev. E. V. Duplantis, Eunice, La., 2; Rev. R. M. Evans, Buena Vista, Miss., 2.

MY GUIDE.

There is no path in this desert waste,
For the winds have swept the shifting sands;
The trail is blind where the storms have raced,
And a stranger, I, in these fearsome lands:
But I journey on with a lightsome tread;
I do not falter nor turn aside;
For I see His figure just ahead—
He knows the way I take—my Guide.

There is no path in this trackless sea.
No map is limned on the restless waves;
The ocean snares are strange to me
Where the unseen wind in its fury raves:
But it matters naught; my sails are set,
And my swift prow tosses the seas aside;
For the changeless stars are steadfast yet,
And I sail by His star-blazed trail—my Guide.

There is no way in this starless night;
There is naught but cloud in the inky skies;
The black night smothers me, left and right;
I stare with a blind man's straining eyes:
But my steps are firm, for I cannot stray;
The path to my feet seems light and wide;
For I hear His voice: "I am the Way!"
And I sing as I follow Him on—my Guide.

—Robert J. Burdette.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. VANILLA JOHNSON, nee Yancey, was born in Oklahoma, October 31, 1888, and died July 31, 1921. She was married to Mr. J. B. Johnson on July 7, 1907; they lived happily together for twelve years but sickness came and all that skilled physicians and loving hands could do brought no relief. She bore her suffering with patience and when the end came she died without a struggle. She told her loved ones not to grieve for her, for she was going home to heaven. She was happily converted about five years ago and joined the Presbyterian Church, in which she lived a faithful Christian until death. She was so kind and good to her husband and little children and her dear old parents. To know her was to love her, but God, who loved her best, called her home to live with him. She leaves a husband, two little boys, Linard and Herbert, father, mother, two sisters, and one brother to mourn their loss. She was laid to rest in Bethany Cemetery, services being held by Rev. N. J. Slaton. The grave was covered with flowers, and the soul was safe in the arms of Him who taught us to say, "Thy will be done." Her friend,

MRS. J. A. WAFER.

On August 20, 1921, the spirit of Brother EDDIE KNOX passed on to a spiritual realm, to the home our Savior has prepared for those who are faithful and sustained by an unfaltering trust. Brother Knox was born July 16, 1859, near Clinton, La. He was married July 14, 1881, to Miss Emma Hummell. To this union there were two children; one died in infancy. In October, 1883, his wife followed her child to the beyond, leaving him and little daughter to mourn their loss. In 1885 he married Miss Alice Whiteside. There is one child by this marriage, who mourns with his half-sister and mother their loss. Five sisters and one brother survive, two sisters having gone before. Brother Knox professed faith in Christ and united with the Methodist Church about two months before he died. From then until the Lord called him from the walk of this life, he rejoiced in the love of Christ. He often spoke of the great peace he had with God. Sorrowing ones, be of good cheer; it will not be long (if you are prepared) before the Master will open the crystal gate for your weary feet to enter in. It may be nearer than you think; only bear patiently your crosses, and in time you shall wear the crown prepared for the faithful.

His pastor, J. T. McVEY.

On April 23, 1921, the spirit of CHARLIE STEPHENSON took its flight from its earthly tabernacle to God who gave it. Brother Charlie was born in 1860. He united with the Methodist Church in 1881. He was a member at Oak Ridge (Mississippi Conference) when he died. The writer came in close contact with him the four years he was pastor at Oak Ridge. He was regular, as opportunity afforded, in his attendance at church. He talked to the writer often as to his own soul, and was especially interested in the spiritual welfare of a sister, who, in early life, indulged too freely in dancing. He would ask me to talk to her and pray for her. He impressed one as an innocent, harmless, and unassuming citizen of his community and member of the church. He never married. For several years he and two maiden sisters lived together, and his life was given to the comfort and happiness of these sisters. The last few months of his life he was blind. Every indication during his last illness was that he was ready for the summons. We extend sympathy to those of the family left behind, especially to his sister, Miss Lou.

J. A. WELLS.

On August 14, 1921, there passed from earth to Heaven, one of God's choicest saints, Mrs. MARTHA JANE DEMUSE MARS—"Grandma Mars," as she was familiarly called. She was born September 11, 1834, at Greensboro, N. C., moved to Neshoba County, Miss., in childhood, and was married to J. H. Mars, July 3, 1857. She was the mother of eleven children, eight of whom survive her. Those left to mourn a "mother in Israel" are Mrs. Sansing, of Newton; J. F. Mars, of Meridian; Mrs. Edgar, of Union; Mrs. (Dr.) Ross, of Hattiesburg; Mr. Geo. Mars, Mr. W. M. Mars, Mrs. W. L. Austin, and Miss Ida Sue Mars, all of Philadelphia. At the time of her home-going, her children, grandchildren and great-grandchildren numbered ninety-six—all of whom felt the blessed influence of her faithful life. Her sons and daughters are noble men and women, an honor to the church she loved.

"Grandma Mars" had been a reader of the Advocate for fifty years, and by her side during these later years of affliction were always her Bible and the New Orleans Advocate. She spent the greater part of her life at Mars Hill, which community still feels her ennobling influence. Since 1906, she lived in the home of her daughter, Mrs. H. L. Austin, where all of her children ministered to her comfort and happiness. At the old home at Mars Hill, she and her sainted husband often ministered to the needs of the Methodist preacher, and, no doubt, many reading these lines will remember the kindnesses she did for them in the name of the blessed Lord she loved. She loved to talk over those early days and spoke lovingly of God's servants, many of whom she knew personally. No doubt many of these old friends were eager to clasp her hand as she entered the heavenly land.

She left us during the revival meeting conducted by Rev. Dan Kelly. On the day before her death on Sunday, her pastor, with Brother Kelly, dined in the Austin home, and such a gracious experience as they had! "Grandma Mars'" cup ran over and she literally shouted for joy. How fitting that she left earth on Sunday, and during the meeting, an occasion which she loved and welcomed.

On Monday afternoon, at Mars Hill, her old home, the funeral rites were conducted by her pastor, Rev. J. S. Purcell, Brother Dan Kelly, Rev. J. C. Long, a life-long friend, Rev. S. N. Young, and Rev. Mr. Arnette, of the Presbyterian Church. All paid fitting tributes to her life and character. We left her body beneath a flower-covered mound, but the aroma of her fragrant life is still with us.

MRS. J. S. PURCELL.

Philadelphia, Miss., Sept. 26, 1921.

FROM BIENVILLE, LA.

Dear Brother Carley: Rev. R. W. Tucker was with us from September 5 to 14, and delivered as fine sermons as one could desire. I believe that much good was accomplished. One fine young man was baptized and received into the church.

At Strange I preached the first week and then Rev. L. M. Moreland gave us eight helpful sermons. We received six by certificate and six by vows. We have since then organized a prayer meeting. We also have a flourishing Sunday school there that has been organized this year.

At Burke Place I did all the preaching and we had a real revival. At the close of the meeting I baptized thirteen adults and received seventeen into the church. We now have a good Sunday school there.

We did not reach our quota for Christian Education, but went beyond the amount pledged for the Centenary. We have made some repairs on the churches, parsonage and parsonage yard, and have a supply of wood for the coming winter. If we move, shall we find a like provision? Let us provide for our successors. This was a dilapidated place when we came, but it will not be so when we leave.

Sincerely yours,

P. H. FONTAINE.

FROM ELLISVILLE, MISS.

Dear Brother Carley: We have just closed a very fine meeting at Moselle, in which about 45 were received into the church—37 by baptism and vows. Of this number a large per cent were young men and women. It was the most promising class that I have received into the church in a long time. We are planning to organize a League and a weekly prayer meeting to conserve and develop these young people in the work of the church.

The preaching in this meeting was done by Brother J. E. Williams, of Broad Street, Hattiesburg. He is a strong, earnest, evangelistic preacher, and did us a fine week's work. I have had no more faithful and efficient help in a meeting. Sincerely,

H. J. MOORE.

THE POWER OF PRAYER.

When Peter was in prison, the record says: "Instant and earnest prayer was made by the church of God for him." As the prayer proceeded wonderful things began to happen in the world of material things. Chains locked and secure fell off the body of the apostle, and doors fast closed opened wide, and Peter walked out of the prison in the fellowship of an angel. Prayer is an instrument whose potency is more marvelous than even the best saint imagined.—Exchange.

I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ.—David Livingstone.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Grenada Dist.—Fourth Round.

Tie Plant circuit, at Bethel, Oct. 8.
Coffeeville circuit, at Gray Rock, Oct. 9, 10.
Grenada, Oct. 12.
Waterford circuit, at Chulahoma, Oct. 14.
Lamar circuit, at Early Grove, Oct. 15.
Ashland circuit, at Liberty, Oct. 16, 17.
Poplar Creek circuit, at Friendship, Oct. 22.
Sallis circuit, at McAdams, Oct. 23, a.m., Oct. 24, p.m.
Durant, Oct. 23, p.m., Oct. 24, p.m.
Winona circuit, at Columbiana, Oct. 29, 30.
Vaiden circuit, at Vaiden, Oct. 30, 31.
Duck Hill circuit, at Mars Hill, Nov. 5, 6.
Holcomb circuit, at Holcomb, Nov. 6, 7. R. A. TUCKER, P. E.

Greenwood Dist.—Fourth Round.

Dublin, at Mattison, Oct. 9, a.m.
Tutwiler, Oct. 9, p.m.
Drew, Oct. 10, p.m.
Ruleville, at Doddsville, Oct. 15.
Indianola, Oct. 16, a.m.
Moorehead, Oct. 16, p.m.
Sidon and Cruger, at Cruger, Oct. 19. p.m.
Tchula, Oct. 20, p.m.
Carrollton, at Valley Hill, Oct. 22.
Inverness, at Isola, Oct. 23, a.m.
Sunflower, at Sunflower, Oct. 23, p.m.
Lambert, at Lambert, Oct. 29, 30.
Schlater, Nov. 6, a.m.
Webb, at Webb, Nov. 6, p.m.
Phillipp, at Phillipp, Nov. 13, a.m.
Minter City, Nov. 13, p.m.
S. L. POPE, P. E.

Sardis Dist.—Fourth Round.

Pleasant Hill, Oct. 8.
Coldwater, a.m. Oct. 9.
Hernando, p.m. Oct. 9.
Senatobia, p.m. Oct. 12.
Shuford, Oct. 15 and 16.
Arkabutla, Oct. 19.
Longtown, at Mastodon, Oct. 22.
Cockrum, at Hebron, Oct. 23.
Sardis Circuit, at Davis Chapel, Oct. 28.
Courtland, at Pope, Oct. 29.
Tyro, at Free Springs, Oct. 30.
Mt. Pleasant, at New Salem, Nov. 5.
Horn Lake, a.m. Nov. 6.
Crenshaw, at Sledge, p.m. Nov. 6.
Batesville, Nov. 13.

Pastors are respectfully urged to look over the quarterly conference proceedings in the Book of Discipline and see that all the reports called for are in hand. R. A. MEEK, P. E.

Aberdeen Dist.—Fourth Round.

Houlka, at Wesley, Oct. 6.
Prairie and Strong, at Prairie, Oct. 7.
Aberdeen, Oct. 9, 10.
Nettleton, at Carolina, Oct. 13.
Algoma, at Troy, Oct. 15, 16.
Bellefontaine, at Lebanon, Oct. 20.
Eupora and Maben, at Maben, Oct. 21.
Mathiston, at Mathiston, Oct. 22, 23.
Smithville, at Greenbrier, Oct. 25.
Tremont, at Tremont, Oct. 26.
Fulton, Oct. 27.
Woodland, at Mantee, Oct. 29, 30.
Randolph, Nov. 1.
Toccopola, Nov. 2.
Salem and Oakdale, Nov. 3.
Greenwood Springs, at Quincy, Nov. 5, 6.
Buena Vista, at Pleasant Grove, Nov. 8.
T. H. DORSEY, P. E.

Columbus Dist.—Fourth Round.

Louisville, Oct. 7, p.m.
High Point, at Center Ridge, Oct. 8, 9.
Noxapater, at Noxapater, Oct. 9, 10.
Ackerman, at Salem, Oct. 14.
Chester, at Chester, Oct. 15, 16.
High Point, preaching at High Point, Oct. 16, p.m.
Mayhew and Sessums, at Lebanon, Oct. 18.
Caledonia, at Mt. Pleasant, Oct. 20.
Cedar Bluff, at Cedar Bluff, Oct. 22, 23.
West Point, Oct. 26, p.m.
Artesia, Oct. 27.
Sturgis, at Bethel, Oct. 28.
Kosclusko ct., at Marvin's Chapel, Oct. 29.
Kosciusko station, at East Union, Oct. 30.
Longview, at Smryna, Nov. 4.
McCool, at Liberty Chapel, Nov. 5, 6.
Crawford and Shaffers, at Shaffers, Nov. 8.
Columbus, Central Church, Nov. 9.
A. T. McILWAIN, P. E.

Corinth Dist.—Fourth Round.

New Albany ct., at Union Hill, Oct. 7.
Dumas ct., at New Hope, Oct. 8, 9; dedicate new church, Oct. 9, at 11 a.m.
Blue Mountain ct., at Brownfield, Oct. 9, night; Qr. Conf., Oct. 10, at 10 a.m.
Corinth ct., at Gaines Chapel, Wed., Oct. 12.
Chalybeate ct., at Falkner, Oct. 15, 16.
Ripley station, Oct. 16, night; Qr. Conf., Oct. 17, a.m.
Myrtle ct., at Union Hill, Thursday, Oct. 20.
Hickory Flat ct., at Ebenezer, Friday, Oct. 21.
Potts Camp ct., at Winborn, Oct. 22, 23.
Tishomingo ct., at West Side, Wed., Oct. 26.
Golden ct., at Belmont, Thurs., Oct. 27.
Burnsville ct., at Hebron, Oct. 29, 30.
Rienzi ct., at Bethel, Tuesday, Nov. 1.
Kossuth ct., at Kossuth, Wed., Nov. 2.
Booneville ct., at Blythe Chapel, Thursday, Nov. 3.
Silver Springs ct., at El Bethel, Nov. 5, 6.
Mooreville ct., at Mooreville, Tuesday, Nov. 8.
Mantachie ct., at Mantachie, Wednesday, Nov. 9.
Marietta ct., at Siloam, Nov. 10.

Let pastors give special attention to Questions 13 and 15. And see that written reports are made by Woman's Missionary Society and by Trustees of Church Property.

Let Stewards be faithful, and see that finances are in full.

J. B. Randolph, P. E.

Greenville Dist.—Fourth Round.

Lyon, Oct. 9, a.m.
Friar Point, Oct. 9, p.m.
Clarksdale, Oct. 10, p.m.
Dundee, Oct. 11, a.m.
Cleveland, Oct. 12, p.m.
Boyle, Oct. 13, p.m.
Leland, Oct. 16, a.m.
Arcola, Oct. 16, p.m.
Gunnison, Oct. 18, p.m.
Beulah, Oct. 23, a.m.
Glen Allen, Oct. 23, p.m.
Rosedale, Oct. 30, a.m.
Greenville, Oct. 30, p.m.
Lake C., Nov 6, a.m.
Tunica, Nov. 6, p.m.
Jonestown, Nov. 7,
Alligator, Nov. 8.
Shaw, Nov. 13, a.m.

Indications are that the District will meet all claims, and send the pastors to Conference with creditable reports. However, it is probable that the charge that waits to the last minute to do the work will bring up the "tail end of the District."

JAMES H. FELTS, P. E.

Sunday School

NORTH MISSISSIPPI SUNDAY SCHOOL NOTES.

By Lynda Romey, Conf. Ele. Supt.

A Key Woman In Every Sunday School.

You ask, "What is a Key Woman?" "Some one who locks and unlocks the doors of church." Yes, in a way she is. At least she will open the way. She is to be a person, reliable and responsible, with the love for children that converts service in their behalf into satisfying pleasure. She will be prompt with answers to reports sent to the local schools, keeping in touch with the organization of the Sunday schools as planned to meet the needs of every school, doing this for the sake of the children who pass her way. They are passing your way, too.

In the North Mississippi Conference there are 555 Sunday schools listed, each as important in its way as the other. Wouldn't a Key Woman help to get in touch with children's work?

Worker in the Sunday school, do you ever need? Need encouragement? Need help? Need stimulus of what others are doing? Need information? Need material? Need comparison? Need inspiration? Need to give and take? All of us do. Then let's work together.

Who appoints the Key Woman of the children's work in the Sunday school? Appointed by Superintendent of the Sunday school or selected by Workers' Council. Will you have yours ready?

All in all, this Key Woman is just one of those faithful workers found in every Sunday school, a teacher, a superintendent of a department, a young person willing to take this service activity, or any other who will heed the commission, "Feed my lambs."

How will this Key Woman line up? Her name and address should be reported to the District Superintendent of Elementary or Children's Work, or, in case there is no District Superintendent, to the Conference Elementary Superintendent, Local School, Sub-District, District Conference, Sub-District Superintendent (Elementary), District Superintendent (Elementary), Conference Elementary Superintendent. All working together.

Does this mean the big Sunday school? Does this mean the little Sunday school? Does this mean the middle-sized Sunday school? A Key Woman In Every Sunday School.

The Corinth Sunday school was first to have a Key Woman. Corinth District is working toward organization and standard work, Mrs. Melville Johnson, New Albany, Miss., District Elementary Superintendent.

Sunday schools of the district, do your part.

During the month of October, definite plans will be made in the Greenwood District, Mrs. H. L. Talbert, Clarksdale, Miss., District Elementary Superintendent, and in the Greenville District, Mrs. P. C. Wall, Drew, Miss., District Elementary Superintendent. Possibly some work in other districts to be reported later.

Is there anything we can do for you?

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The New Orleans District Sunday school meeting, held in First Methodist Church, was well represented by the schools of the district. This meeting was planned by the district secretary, Jno. H. Carter, and his departmental superintendents. The meeting was designed to work out problems of the different departments and also to take up general plans for future work.

Arrangements are being made for a Standard Training School for the City of New Orleans. The committee will have something definite to report soon. It is not best to say too much just yet until plans are completed. Watch for further notice. This school will offer as many as ten courses.

The week spent in Collinston was profitable, I believe, to the Sunday school as well as to the church. We are going to expect a new Men's Bible Class as result of our efforts there.

Miss Hess has spent most of September in the Shreveport District.

Many thanks to the Sunday schools which have made an offering to Sunday School Board as their Sunday School Day offering, even if it was impossible to have the program. It shows your interest in those who are spending their life to promote this great cause of the church.

In your Conference report, be sure to report every school that has held any sessions during year. We want to know them and help them.

ALONZO EARLY,
Sunday School Field Secretary.
306-15th Street, Alexandria, La.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

September 24-26, was spent with Rev. D. P. Yeager on the Matherville charge. We visited Matherville, Langsdale, Salem, and Poplar Springs. We enjoyed the visit very much and think it was a profitable service.

Each community agreed to help to bring about a better observance of the Sabbath laws. Three of the schools agreed to put in the Cradle Roll, two agreed to put in graded literature for the Beginners, and two promised to observe Mission Sunday. One school agreed to a Tithing Campaign.

Brother Yeager has finished building one church and has repaired and enlarged another this year. He is in high favor with his people and is doing a good solid work. May his days be long and filled with success!

September 27-28 was the District Institute with the Herbert Watkins Memorial, Meridian. Rev. R. H. B. Gladney, of Sardis, Miss., was the visiting speaker and he surely did do us noble work. I feel that his visit will be a blessing for days to come. The program was well carried out. Several of the speakers were absent, but we had a good time and the Lord blessed us. The Institute went on record in favor of a Standard Training School for the district, which I trust will materialize.

The following were elected as the officers for the coming year: Secretary, Mr. E. R. Lowery, Meridian; Elementary Superintendent, Mrs. C. M. Martain, Meridian; Young Peoples—Adult W. B. C., Mr. R. C. Weems, Shubuta; Intermediate—Senior W. B. C., Miss Madge Stewart, Meridian; Missions, Hon. S. M. Graham, Meridian; Teacher-Training, Rev. M. L. White, DeKalb.

Some are sending in their Sunday school offerings. I trust that this will be our best year in spite of everything along this line. It is not so much the amount of money as it is that we are anxious for all our schools to get the habit. Pray for the work and workers.

Yours in Him,
JOHN C. CHAMBERS.

A WIDE-AWAKE SUNDAY SCHOOL.

Dear Brother Carley: Noel Memorial smashed all past Rally Day services in the history of the growing church to-day, in recording an attendance of 502. The goal set for the occasion was 500. The Satterly Young Peoples' Class recorded an attendance of 93, the largest in the history of that class organization.

During the past two Sundays the attendance of the school has increased from 347 to 502. The splendid development of the Noel Memorial Sunday school since the launching of this fall's campaign activities is the talk of the Sunday school workers in North Louisiana. The membership goal of the school during the campaign is 700.

Improvements made in enlarging the class facilities of the school recently give ample room for marked development in all department.

Noel Memorial Sunday school believes in advertising; the quarter page "ad" in the local papers in Saturday editions is producing results that make other Sunday schools awake from their slumbers and get busy.

The activity at Noel school is arousing numerous schools in North Louisiana to launch similar campaigns for development.

C. O. BEAUCHAMP,
Supt.

FROM FLORA, MISS.

Dear Brother Carley: We were very much delighted to have with us on Tuesday night, September 27, Bishop W. F. McMurry to preach for us and dedicate our new church for us. We also had with us our P. E., Rev. M. L. Burton, of Jackson, Miss., and L. E. Alford, our pastor at Yazoo City, Miss. The Bishop gave us a great sermon and every one present enjoyed it very much. His visit in our midst was a treat indeed—we appreciated it very much, and we trust it will be convenient for him to come again soon. J. H. FOREMAN.

Ye that are workers, and count it the soul's worst disgrace to feel life passing in idleness and uselessness, take courage. Deeds never die.—Selected.

Goethe's words to Eckerman: "If you have any faith, give me a share in it; if you have only doubts, keep them to yourself. I have enough of my own."

REVIVALS ON THE FARMERVILLE CHARGE.

On July 12, we began at Desaird, with Rev. D. C. Barr to do the preaching, and continued until the 17th. The few people who attended these services were greatly helped and quickened in their spiritual lives. There were some conversions but no additions.

Then, on the night of the seventeenth, the writer went on to Marion, preaching until Wednesday evening, when Brother Barr again came to our rescue and the meeting grew in interest until there were more people than could be seated at every night service, notwithstanding the weather was as hot as it ever gets, in this section. Brother Barr preached with great power, and there was great good accomplished, and five were added to the church. The meeting closed on July 24.

Then, on August 22, we began at Farmerville with Rev. H. Wade Cudd to do the preaching. He had increasing congregations until the close, August 28, with very gratifying results. Four were added to the church.

On September 14, we began an arbor meeting on our church ground in the Greenville neighborhood with Rev. L. W. Smart, of the Chatham charge. Brother Smart is a fine preacher. He gave the people great messages from time to time. The meeting closed on the night of the 21st with these results: Several conversions and reclamations, seven added to the church, a prayer meeting established, and a new church building planned with something like $200 subscribed. R. V. FULTON, P. C.

FROM OKOLONA, MISS.

The evangelistic campaign conducted at Okolona, Miss., by the Greer-Glover evangelistic party closed on September 20, with 43 additions to the Methodist Church; and a number indicated a desire to unite with the Baptist and Presbyterian churches.

The meeting was sponsored by the Methodist Church, but the interest and co-operation of the other churches of the town helped materially to insure success. The first week, the meeting was held in the Methodist church, but the large crowds and hot weather forced the officials of the church to build an out-door tabernacle, which was much more comfortable; the large attendance continued throughout.

Rev. Norris Greer, who did the preaching, has left a deep impression upon the people of the town for his clear, simple, yet powerful presentation of the gospel. Rev. J. W. Glover won all by his gospel solos and song leadership. It is with greatest pleasure that we can say they have helped Okolona and greatly blessed all who came to hear this splendid team of evangelistic workers.

GEORGE E. WILLIAMS, P. C.

KOSSUTH CIRCUIT.

Dear Brother Carley: In many respects we have had a successful year's work. The officials and membership of the three churches are appreciative, and they manifest an encouraging spirit of co-operation. Our district leader, Rev. J. B. Randolph, has been an inspiration on the charge with his genial spirit and good preaching. I felt lost with only three appointments, but soon found out about Mills Chapel, an afternoon point, and accepted an invitation to preach each month at Carpenter schoolhouse, where, with the aid of Brother W. D. Hale, of Kossuth, we organized a Sunday school, which is proving a blessing to the community, which is thickly settled. I also accepted an invitation to preach in the afternoon at Union Church (Baptist) once a month. At request of the membership, we conducted our own revival meetings. The Lord graciously blessed our labors in strengthening the spiritual life of the membership, with a number of conversions and thirty-four accessions, twenty-nine of which were by profession of faith.

Since beginning of present session of Alcorn A. H. S., our Epworth League has assumed new life and the Wednesday night prayer meeting has been well attended. I have reason to believe the finances will come up all right by our fourth quarterly conference here November 2, or surely by time of Annual Conference.

I love the Lord and His work and my ambition is to reflect His spirit more in my life.

CHARLEY E. DOWNER, Pastor.

REVIVALS ON BOGALUSA CIRCUIT.

Successful revivals have been held this month, on the Bogalusa circuit, at the following points:

The pastor was assisted at Sun by Rev. W. H. Giles, of Sildell, who did the preaching. The meeting was well attended, and the church greatly blessed.

At Bush and Angie, Rev. J. G. Snelling, the presiding elder, did the preaching, and much good was done. There was one accession, and several reclamations at Bush, and twelve additions at Angie. The meeting was one of the best ever held there.

Brother J. E. Selfe, of New Orleans, had charge of the singing at Angie, and was highly commended for his good work. M. N. HILDEBRAND, Pastor.

September 29, 1920.

Many kinds of people doing their work are as essential to a healthy church as many kinds of organs functioning properly are to a healthy body. —Selected.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 6321 Freret St., telephone, Walnut 1554; office, 327 Carondelet St., telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence St., telephone, Hemlock 2461.

Rev. C. D. Atkinson, Parker Memorial, residence, 734 Nashville Ave., telephone, Uptown 447.

Rev. W. C. Childress, Sup't City Missions; residence, 315 Washington Ave., telephone, Uptown 495.

Rev. W. L. Duren, Rayne Memorial; residence, 1421 Constantinople St., telephone, Uptown 1188.

Rev. J. D. Harper, McDonoghville, La.

Rev. R. H. Harper, First Church; residence, 5830 Prytania St., telephone, Uptown 329.

Rev. H. N. Harrison, Fellcity; residence, 1818 Chestnut St., telephone, Jackson 1753.

Rev. W. D. Kleinschmidt, Louisiana Avenue; residence, 1110 La. Ave., telephone, Uptown 2805.

Rev. G. V. Romano, Italian preacher; residence, 1319 N. Rampart St., telephone, Hemlock 468.

Rev. Jno. T. Sawyer, superannuate; residence, 1232 St. Mary St., telephone, Jackson 1404.

Rev. J. E. Selfe, Epworth; residence, 439 S. Scott St.

Rev. Ellis Smith, Carrollton Avenue; residence, 1125 Fern St., telephone, Walnut 1238.

Stephen S. Thomas, Conference Centenary Secretary-Treasurer; residence, 1432 Fern st., telephone, Walnut 2899-W; office, 327 Carondelet st., telephone Main 5688.

FROM GIBBSLAND CHARGE.

Dear Dr. Carley: I hereby hand you for the Advocate a short report of the work of my charge.

We have held revival meetings at all of the churches in my charge, all of which were right good meetings. There were nineteen additions on profession of faith, and some by certificate. The preaching was done by the following named brethren: Gibbsland Church, my brother, Rev. E. C. Cargill, of Italy, Texas; Bryceland Church, Rev. R. W. Tucker; Bear Creek, Rev. W. E. Hudnall; Oak Grove Church, Rev. A. L. Harper. The preaching of each of these brethren was very satisfactory to each congregation, and this pastor most especially appreciates their services. I wish to state that Mr. and Mrs. Carlton, of Fort Worth, Texas, were in charge of the choir at Bear Creek Church during the meeting, and rendered very efficient service.

I'm rounding out my fourth year on the charge, and hope to have a good report for Conference. Whatever degree of success may have attended my labors these four years, I give God the praise, and press on to greater things.

I'm looking forward to our Conference with much joy and solicitude that it may be a great Conference indeed.

Yours in His service,

E. L. CARGILL.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Fourth Round.

(Preaching)

McDonoghville, 7:30 p.m., Sept. 11.
Carrollton Ave., 11 a.m., Sept. 18.
Louisiana Ave., 7:30 p.m., Sept. 18.
Angie, 11 a.m., Sept. 25.
Slidell, 7:30 p.m., Sept. 25.
Columbia, Miss., for Memorial Home, 11 a.m., 7:30 p.m., Oct. 2.
Rayne Memorial, 11 a.m., Oct. 9.
First Church, 7:30 p.m., Oct. 9.
Covington, 11 a.m., Oct. 16.
Second Church, 7:30 p.m., Oct. 16.
Bogalusa sta., 11 a.m., Oct. 23.
Algiers, 7:30 p.m., October 23.
Plaquemine, 11 a.m., Oct. 30.
Donaldsonville, 7:30 p.m., Oct. 30.
Parker Memorial, 11 a.m., Nov. 6.
Epworth, 7:30 p.m., Nov. 6.

(Quarterly Conferences)

Second Church, 7:30 p.m., Oct. 5.
Algiers, 7:30 p.m., Oct. 6.
McDonoghville, 7:30 p.m., October 12.
Slidell, 7:30 p.m., Oct. 13.
Mandeville and Poitevents Mills, visit., Oct. 14.
Pearl River, 4:30 p.m., Oct. 15.
Covington, 2 p.m., Oct. 16.
Felicity, 7:30 p.m., Oct. 19.
Bogalusa sta., 7:30 p.m., Oct. 21.
Bogalusa ct. (at Angie), 11 a.m., Oct. 22.
Carrollton Ave., 7:30 p.m., Oct. 24.
Rayne Memorial, 7:30 p.m., Oct. 25.
First Church, 7:30 p.m., Oct. 26.
Plaquemine, 7:30 p.m., Oct. 28.
Donaldsonville, 7:30 p.m., Oct. 30.
Louisiana Ave., 7:30 p.m., Nov. 1.
Parker Memorial, 7:30 p.m., Nov. 2.
Epworth, 7:30 p.m., Nov. 3.
St. Mark's, 7:30 p.m., Nov. 4.

J. G. SNELLING, P. E.

Lake Charles Dist.—Fourth Round.

Noble ct., at Belmont, Oct. 9, a.m.
Carson ct., at Luddington, Oct. 9, p.m.
Rayne, Oct. 12.
Opelousas, Oct. 16, a.m.
Branch ct., at Church Point, Oct. 16, p.m.
Abbeville and Kaplan, at Abbeville, Oct. 19.
Indian Bayou, at Hebron, Oct. 23.
Morgan City, Oct. 26.
Patterson and Jeanerette, at Pat., Oct. 30, a.m.
Franklin, Oct. 30, p.m.
Lake Charles, Oct. 31.
Lake Arthur, Nov. 1.
Gueydan ct., at Gueydan, Nov. 3.
Merryville, Nov. 6.

C. A. BATTLE, P. E.

Alexandria Dist.—Fourth Round.

Pleasant Hill, at P. H., Oct. 9.
Natchitoches, Oct. 12, p.m.
Campti ct., at Campti, Oct. 16, a.m.
Colfax and Montgomery, at Montgomery, Oct. 16, p.m.
Pineville, Oct. 19, p.m.
Elizabeth, at Elizabeth, Oct. 23, a.m.
Oakdale, Oct. 23, p.m.
Boyce, at Boyce, Oct. 26, p.m.
Alexandria, Oct. 30, a.m.
Glenmora, Oct. 30, p.m.
Columbia ct., at Columbia, Nov. 2, p.m.
Oberlin ct., at Oberlin, Nov. 6.

Preachers in charge will please see that the Trustees have their report ready on church property.

W. L. DOSS, Jr., P. E.

Shreveport Dist.—Fourth Round.

First Church, Sun., Oct. 9, a.m. (preaching.)
Doyline, Sun., Oct. 9, p.m.
Mansfield, Mon., Oct. 10, p.m.
Logansport, Wed., Oct. 12, p.m.
Sibley circuit, at Minden, Thurs., Oct. 13, 2 p.m. (Conference. At Evergreen, Sun., Oct. 23, a.m. (preaching.)
Minden, Thurs., Oct. 13, p.m.
Pelican, Sun., Oct. 16, a.m.
Haynesville, Tues., Oct. 18.
Athens, Wed., Oct. 19.
Ringgold, Fri., Oct. 21.
Arcadia, Sun., Oct. 23, p.m.
Noel Memorial, Mon., Oct. 24, p.m.
Bossier City, Tues., Oct. 25, p.m.
Plain Dealing, Wed., Oct. 26.
Castor, Fri., Oct. 28.
Bienville, Sun., Oct. 30.
Cedar Grove, Thurs., Nov. 3, p.m.
Texas Avenue, Sun., Nov. 6, a.m.

R. H. WYNN, P. E.

Baton Rouge Dist.—Fourth Round.

Pine Grove, at Pipkins, Oct. 9, a.m. and p.m.
Amite, Oct. 15, p.m. and 16, a.m.
Natalbany, at Wesley, Oct. 16, 3 p.m.
Springfield, at James Chapel, Oct. 19, a.m.
Denham Springs, at Denham Springs, Oct. 19, p.m.
Franklinton circuit, at Fisher, Oct. 23, a.m.
Franklinton station, Oct. 23, p.m.
Olive Branch, at ———, Oct. 30, a.m. and p.m.
St. Francisville, at ———, Nov. 6, a.m.

J. W. LEE, P. E.

Monroe-Ruston Dist.—Fourth Round.

Tallulah, Oct. 9.
Bastrop, at Bastrop, Oct. 10.
Farmersville, at Farmersville, Oct. 12.
Chatham, at Frantum Chapel, Oct. 14
Lake Providence, Oct 16.
Waterproof, at St. Joe, Oct. 16.
Winnsboro, Oct. 18.
Mangham, at Mangham, Oct. 26.
Sicily Island, at Sicily Island, Oct. 30
Ruston, November 3.
Monroe, Nov. 4.

I trust that Question 15, the report of the Trustees, will be ready at each charge. Let's have a full report and everything in full.

K. W. DODSON, P. E.

FROM THE NEBO CIRCUIT.

Dear Brother Carley: As my revivals are all over, I thought that it would not be amiss to write up a report of the Nebo charge.

My first meeting was held at Nebo, beginning July 17, with Dr. Rolfe Hunt, President of Port Gibson Female College, doing the preaching. It is useless for me to comment on the quality of the sermons preached by Dr. Hunt, for all who have ever heard him know that the preaching was well done. The visible results of this meeting were three accessions by profession of faith and the membership greatly revived.

Our next meeting was held at Greendale. We began August 7, with Brother C. P. Jones, from Fayette, Miss., doing the preaching. We had a gracious revival at this point. The visible results of this meeting were 9 added to the church by vows and 5 by certificate, a reorganization of the Sunday school, and a mid-week prayer meeting organized.

Our next meeting was held at Cool Springs, with W. D. Simpson. Again we were blessed with the blessing of the Lord and a good revival was the result of our humble efforts. There were five accessions by profession of faith, and the members greatly revived.

Our next meeting was held at Oak Grove, beginning the fourth Sunday in August, with Brother C. A. Schultz, from Anguilla, as our helper. Here the Lord gave us the best revival on the entire work, judging from the after effects. Our work at this appointment was in a backsliden condition; the men or the fathers had never attended church here even when our beloved presiding elder came to hold our quarterly conferences. But they all came out on Sunday to hear the new preacher. Brother Schultz gave us two great sermons and the Holy Spirit honored the Word and the most of them came back Monday, Tuesday, and Wednesday in spite of the rain. The visible results of this meeting were seven accessions by faith, the Sunday school reorganized, also a prayer meeting organized. I was with them last Saturday night and there were 52 present, and, notwithstanding the meeting was conducted by one of the home boys, not a whisper was heard from the young people. Some one told me that this young man had expressed himself as favorable to the call of the ministry. I shall do what I can to encourage him and to keep him busy for the Lord.

We have two consolidated schools near my work, one in Jefferson County near Nebo church, and one in Franklin County, six or seven miles below Greendale. I had the honor of being at the opening at the one at Nebo and taking part in the exercises. I also have the privilege of opening for them once a week, which privilege I shall accept.

Brethren, pray for us; there is much to be done in this part of the country.

Your brother,
C. H. HERRING.

Perth, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Tylertown ct., at Tylertown, Oct. 2, 3.
Foxworth ct., at Foxworth, Oct. 2, 3.
Adams ct. at Adams, Oct. 8, 9.
Summit ct., at Summit, Oct. 9, 10.
Meadville and Bude, at Meadville, Oct. 12.
Crystal Springs, Oct. 16, 17.
Gallman ct., at Gallman, Oct. 16, 17.
Topisaw ct., at Holmesville, Oct. 22, 23
McComb, Centenary, Oct. 23, 24.
Bogue Chitto and Norfield, at Norfield, Oct. 30.
McComb, S. & E., at S. McComb. Oct. 30, 31.
Pleasant Grove ct., at Pleasant Grove. Nov. 5, 6.
Monticello ct., at Monticello. Nov. 6, 7.
McCalls ct., at McCalls, Nov. 12.
Bayou Pierre ct., at Pleasant Valley. Nov. 13.
Wesson ct., at Wesson, Nov. 13, 14.
Barlow ct., at Blue Hill, Nov. 19, 20.
Hazlehurst, Nov. 20, 21.
Scotland ct., at Bethel, Nov. 23.
Brookhaven, Nov. 27.

H. M. ELLIS, P. E.

Hattiesburg Dist.—Fourth Round.

Petal, at Petal, Oct. 9, 11 a.m.
Hattiesburg, Broad St., Oct. 9, 7:30 p.m.
Ellisville, at Hinton, Oct. 12, 11 a.m.
Oloh, at Clyde, Oct. 16, 11 a.m.
Sumrall, Oct. 16, 7:30 p.m.
Richton, at Richton, Oct. 23.
Silver Creek, at New Hebron, Oct. 30.
Mt. Olive and Magee, at Magee, Nov. 6, 11 a.m.
Seminary, at Seminary, Nov. 6, 7:30 p.m.
Prentiss, at Carson, Nov. 10, 4 p.m.
Taylorsville and Mize, at Hebron, Nov. 13, 11 a.m.
Lucedale, Nov. 16, 7:30 p.m.
Leakesville, at Pine Grove, Nov. 19, 20, 11 a.m.
New Augusta, Nov. 20, 21, 7:30 p.m.
Williamsburg, at Santee, Nov. 23, 11 a.m.
Collins, Nov. 23, 7:30 p.m.
Avera, at Grafton, Nov. 24, 7:30 p.m.
Eucutta, at Goodwater, Nov. 27, 11 a.m.
Heidelberg, Nov. 27, 7:30 p.m.

Let all the pastors of the District see to it that we have full reports from the Woman's Missionary Societies and the Boards of Trustees. Please remind the Stewards that this is the fourth quarter—the last round before the Annual Conference. Let every one do his best.

W. W. GRAVES, P. E.

Seashore Dist.—Fourth Round.

Van Cleave, at New Prospect, Oct. 15, 16.
Hub, at Pine Bur, Oct. 22, 23.
Columbia, Oct. 23, 7:30 p.m.
Mintorum, at Antioch, Oct. 29, 30.
Wiggins, Oct. 30, 7:30 p.m.
Saucier, Thurs., Nov. 4, 7:30 p.m.
Broakby and Band, Sat., Nov. 5, 10 a.m.
Poplarville, Nov. 5, 6.
Lumberton, Nov. 6, 7:30 p.m.
Log Town, Wed., Nov. 9, 7:30 p.m.
Carriere, Nov. 12, 13.
Picayune, Nov. 13, 7:30 p.m.
Bay St. Louis, Wed., Nov. 16, 7:30 p.m.
Ocean Springs, Nov. 20, 11 a.m.
Wesley Memorial, Nov. 20, 7:30 p.m.
Pass Christian, Wed., Nov. 23, 7:30 p.m.
Coalville, Thurs., Nov. 24, 11 a.m.
Lyman, Thurs., Nov. 24, 7:30 p.m.
Gulfport, Mon., Nov. 28, 7:30 p.m.

Let the pastors see to it that the trustees have full reports.

W. M. Sullivan, P. E.

Jackson Dist.—Fourth Round.

Harrisville, at Harrisville, Oct. 9, 3 p.m. and 7:30 p.m.
Bolton, at Brownsville, Oct. 15, 16, 11 a.m.
Edwards, at Edwards, Oct. 16, 3 p.m. and 7:30 p.m.
Lake City, at Lake City, Oct. 23, 11 a.m.
Benton, at Benton, Oct. 23, 7:30 p.m. and 24, 11 a.m.
Eden, at Eden, Oct. 29, 30, 11 a.m.
Yazoo City, Oct. 30, 3 p.m. and 7:30 p.m.
Satartia, at Satartia, Nov. 3.
Lintonia, at Bethany, Nov. 4, 11 a.m.
Vaughans, at Ellison (New Hope), Nov. 6, 7.
Madison, at Madison, Nov. 12, 13, 11 a.m.
Mendenhall and D'Lo, at D'Lo, Nov. 13, 14, 7:30 p.m. and 10 a.m.
Camden, at Camden, Nov. 19, 20, 11 a.m.
Sharon, at Sharon, Nov. 20, 21, 7:30 p.m. and 10 a.m.
Monterey, Nov. 26.
Brandon, Nov. 27, 28.

Pastors will please remember to have reports from the Woman's Missionary Society, and Board of Trustees. Let the Stewards remember that this is the fourth quarter. Let us all do our best.

M. L. BURTON, P. E.

Meridian Dist.—Fourth Round.

Scooba, Oct. 16.
Matherville, at Langsdale, Oct. 22, 23.
Shubuta, p.m., Oct. 23.
Moscow, at Clark's Chapel, Oct. 29, 30.
DeKalb, Oct. 30, 31.
Vimville, at Coker's Chapel, Nov. 5, 6.
Daleville, Nov. 12, 13.
Enterprise, p.m., Nov. 13, 14.
Waynesboro circuit, at Hebron, Nov. 19, 20.
Waynesboro, p.m., Nov. 20.
Pachuta, at Adam's Chapel, Nov. 26, 27.
DeSoto, Nov. 27, 28.

The District Sunday School Institute will convene at the Herbert Watkins Memorial Church on Tuesday afternoon, September 27, and continue through the next day. Let all our pastors, Sunday school superintendents and other workers attend. Send names to Rev. J. Lloyd Decell, Meridian, Miss.

PAUL D. HARDIN, P. E.

Newton Dist.—Fourth Round.

Bay Springs, at Bay Springs, Oct. 8, 9.
Homewood, at Carr Church, Oct. 15, 16.
Chunky, at Chunky, Oct. 22, 23.
Carthage, at ———, Oct. 29, 30.
Harperville and Lena, at Harperville, Oct. 31.
Raleigh, at Burns, Nov. 5, 6.
Decatur and Hickory, at Decatur, Nov. 12, 13.
Walnut Grove, at Zion, Nov. 15.
Newton, at Newton, Nov. 16.
Rose Hill, at Hopewell, Nov. 17.
Montrose, at Read's Chapel, Nov. 19, 20.
Lake, at Lawrence, Nov. 23.
Laurel, First Church, Nov. 25, 7:30 p.m.
Laurel, Kingston, Nov. 26, 7:30 p.m.
Laurel, West End, Nov. 27, 7:30 p.m.

Pastors please see that there are reports from trustees and from the Woman's Missionary Societies.

J. A. MOORE, P. E.

Vicksburg Dist.—Fourth Round.

Mt. Vernon, 11 a.m., Oct. 9.
Roxie, 3:30 p.m., Oct. 9.
Fayette, 7:30 p.m., Oct. 10.
Washington, at Natchez, 2:30 p.m., Oct. 15.
Natchez, Oct. 16.
Centerville and Stevenson, at Centerville, Oct. 22, 23.
Woodville circuit, at Whites, 2:30 p.m., Oct. 23.
Woodville, 7:30 p.m., Oct. 23, 24.
Harriston, at Lorman, Oct. 29, 30.
Hermanville, 7:30 p.m., Oct. 30, 31.
Mayersville, 11 a.m., Nov. 5.
Anguilla, 11 a.m., Nov. 6.
Rolling Fork, 3 p.m., Nov. 6.
Louise and Holly Bluff, at Louise, Nov. 13.
Silver City, 7 p.m., Nov. 13.
Oak Ridge, at Crawford Street, Vicksburg, 2:30 p.m., Nov. 19.
Vicksburg, Gibson Memorial, 7 p.m., Nov. 20, 21.
Vicksburg, Crawford Street, 7 p.m., Nov. 23.
Port Gibson, 10 a.m., Nov. 24.
Nebo, at Cool Springs, Nov. 25.
Utica, 11 a.m., Nov. 26.
Rocky Springs, Nov. 27.

Please let all the pastors see that reports are on hand from the Boards of Trustees and the Woman's Missionary Societies.

Brethren, pastors and laymen, let's all work with diligence for full reports to the Annual Conference; and let the stewards remember that, as business men, success or failure rests with them. Let everybody, under God, meet the full measure of his responsibility in putting the Vicksburg District where it rightfully belongs.

J. R. JONES, P. E.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 41. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3375.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 13, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A MODERN MIRACLE.

We commend to those who profess to find difficulty in accepting as authentic the records of miracles in other days, a perusal of the daily newspapers for undisputed accounts of marvelous things that are happening to-day. For example: "When Mrs. S. Thornton, of Purcell, Okla., awoke on a Santa Fe train near here last night, she missed her four-year-old daughter. The child could not be found on the train. Section hands found the little girl asleep under a bridge this morning. She had suffered only a broken ankle and a few minor bruises, although the train was running fifty miles an hour." The thoughtless will say that it was "good luck;" the mother, we dare say, thanks God for his providence. We may not always know the why of miracles, but we can accept the fact without question, for they are happening every day.

MODERN BUSINESS.

A recent investigation of the dairying business in New Orleans shows, according to the chief food inspector for the Department of Health, that the people of this city pay about $1000 a day for water sold in the guise of milk. At first blush, we are tempted to apply the harshest terms we can think of to those who are so utterly lost to every sentiment of decency in business as to be willing to adulterate the milk that little children have to drink, in order that they may gain a few pennies by the fraud; but when we remember that most of these dairymen are probably ignorant men and women whose opportunities in life have been very limited; and when we remember that some of the men who stand high in business and social circles have been accused of the baldest kind of profiteering in large business transactions and yet have maintained their respectability; and when we remember that right here in New Orleans some of the great breweries, owned by supposedly reputable capitalists, were detected in a flagrant violation of the law and were allowed to compromise their cases, so it was reported, by the payment of large fines; and when we remember that at least one of these breweries has since been charged with even a more flagrant violation of a court injunction (about which the newspapers have become strangely silent)—when we remember all these things and others like them, we are disposed to refrain from characterizing these adulterators of milk as they deserve to be characterized, and pour out our wrath upon a people who will still hold in honor those who have made a fortune by dishonesty while they hurl execrations at the humbler ones who fraudulently acquire a few paltry dollars. We thank God that there are many honest men in business; but if we may judge at all by the signs around us, not very much can be said in favor of the system of ethics of modern business.

WHY A PIG IS A PIG.

Somebody has made the remark that if a pig had any sense, he would not be a pig. While in a general way that statement may be true, we are inclined to believe that there would be enough exceptions to it to furnish ground for a pretty good argument to the contrary. Certain it is that some pigs would choose to remain pigs even if they had as much sense as Aristotle. It is so much the nature of a pig to grunt, root around in the rubbish, and wallow in the mire that endowment with the superlative gifts of intellect would not be sufficient to turn the pig that was a pig at heart into anything else. It is an old story that a donkey is still a donkey, although he is covered with the skin of the king of beasts, and it is impossible for him to conceal for very long his identity—his bray will betray him. It is likewise true that some men can never acquire enough sense to make them other than what they really are—merely animals in human form. That is no reason, however, why we should tear down our schools, burn up our books, and send our teachers out to become hewers of wood and drawers of water. In spite of the fact that some men suffer ossification of the cerebral tissues at a very early age, others learn as long as they live. It would not be so bad to be a pig if there were no necessity of remaining a pig.

QUITE SO.

The election of William Howard Taft, Chief Justice of the United States Supreme Court, as president of the Unitarian General Conference at its recent meeting in Detroit, may give a kind of prestige to Unitarianism that will make it attractive to some people; but we do not imagine that the Unitarian Church will be any more likely to meet the religious needs of people who are hungering and thirsting after righteousness. We confess we hardly know what the Unitarians are driving at in their religious activities since we have read the remarks attributed to the Rev. William M. Taylor at the session of the Conference just closed. Among other things, he said: "Men and women everywhere are crying for deliverance from the stress and strain of analytic differentiation, specialization and particularization and the demand for technical efficiency which are resulting in fragmentariness of thinking, frigidity of emotion, emasculation of will, detachment of affections, split in consciousness, irritation of temperament, multiplicity of personality, inward conflict between motives, strife among peoples and war between nations; or from the humdrum and monotony of repetition which lead on to a sense of inferiority, somnambulism, illusion, delusion, hallucination and insanity of body and mind; else to apathy towards reality resulting in stagnation and death." Without having any very clear idea of what he is talking about, we venture to say, "Quite so, quite so." We do not expect, however, to hear of the transmogrification of vast multitudes of men and women who are "crying for deliverance from the stress and strain of analytic differentiation," etc., by the elucidation of such transcendental theories concerning the sociological tendencies and appetences of the human race

THE PROBLEM OF UNEMPLOYMENT.

Sad as it may seem, it is a fact nevertheless that thousands of men in this country are unable to secure employment and are unable, therefore, to earn a livelihood. Various conferences, from municipal to national, have been called to deal with the situation, and doubtless some valuable suggestions will grow out of these gatherings. In our opinion, however, the problem will not be solved until the laborers themselves show that they are willing to work when work is available. As a last resort, a strike may be an allowable means of securing justice, but when labor unions make use of the strike to enforce demands that are beyond reason they create a problem that nobody but themselves can settle.

KEEP WHAT IS WORTH HAVING.

An amusing story is going the rounds of the Georgia officer who went to Colorado for a prisoner, started back with him, but went to sleep in his seat on the train and allowed him to escape. But there is more than humor in the story—it is brimful of tragedy. Many a man has gone a long way on the journey of life, has gained the things that brought him self-satisfaction and the respect and confidence of his fellow-men, and then, in an unguarded moment, has lost all that his life has been spent for. It is one thing to get—and another one altogether to hold. Some who succeed at the one, fall miserably at the other.

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A JOURNEY TO THE ORIENT.

By Rev. Fitzgerald S. Parker, D.D.

Across the Pacific.

II.

It seems to me that I have been accustomed to the phrase, "All was bustle and confusion" as a description of conditions attending embarkation for a trans-oceanic voyage. Nothing could have been less true as the Pacific Mail steamer, "Empire State," lay at pier 46, within a half hour of her departure for Hong Kong via Honolulu, Yokohama, Kobe, Shanghai and Manila. On the contrary, all was order and system. The great derricks were lifting the last packages of freight and the last sacks of mail; trunks and bags were being wheeled over the gangways; a polite revenue officer stood at the passengers' gangway and demanded your permit to sail, which had to be delivered before you were permitted on board; the tug stood by ready to tow the great steamer out of the dock, and at twelve-thirty, Saturday, July 30, the hawsers were slipped and silently, without a vibration, the great ship floated out into the Bay and began her maiden voyage, maiden, save that she had steamed from Baltimore through the Panama Canal. The "Empire State" is five hundred and thirty-five feet long, of seventy-two feet beam, fifty feet deep, with a displacement of twenty-one thousand tons, burns oil and has twin turbines developing twelve thousand horse power. The passenger accommodations are sumptuous and the service unexceptionable. The officers measure up to the best traditions of the sea and were at pains to assure the passengers every comfort and every social and recreational opportunity possible. The deck crew and the cabin and dining room servants are Chinese, who are so competent and alert to serve that one is compelled to admire the remarkable people whom they represent. They do not speak much English, but they don't seem to need to, as they understand intuitively what you want and are quick to supply it. Just as we were about to cast off I saw a lady talking excitedly about a hat box that she had lost, and a Chinese cabin boy said, "I find." I do not know how his quest resulted, but he spoke with conviction that did not admit of the possibility of failure.

Dr. Nelson and I were assigned to seats at the table presided over by Dr. A. W. Rickey, of San Francisco, the ship's surgeon, whose courtesy and interest failed not for one moment during the entire voyage. Eating seems to bulk large on an ocean voyage. For one who wants it, there is early coffee and toast; then breakfast at eight; fruit passed on deck and in the salons at 10; bouillon at 11; dinner at 1; tea, which is the event of the afternoon, at 4; dinner at 6:30, and supper served in the salons at 10. Of this last I partook but once, when it was a special Chinese meal served as a treat by the dining room force, eaten to the accompaniment of Chinese music and with chopsticks. The ship is not apparently under the Volstead Act, although it would seem that anything flying the American flag is under American law, but no wine was served at regular meals and there was scarcely any of it drunk. American ideals of temperance have evidently permeated American society and within a decade or two wrought a revolution in the attitude of the average American toward the practice of drinking. Smokers found ample and aesthetic accommodations in the smoking salon and on the decks, but were forbidden the use of their weed in the dining room—a pity that the rudeness of smoking in restaurants and other public places has to be forbidden for the protection of those to whom it is a nuisance, particularly ladies. But I am told that the practice of smoking cigarettes is becoming alarmingly prevalent among women. Perhaps so. In the company of passengers there was one lady who was frequently seen with a cigarette between her lips, smoking it with all the inspirational art of the habitue and with a somewhat obtrusive air—the only one of her sex in the company so addicted.

Within a few days life on shipboard became organized. On Sunday following sailing, Dr. John N. Mills, of Washington City, conducted public service and delivered an address on Foreign Missions and International Relations. Dr. Mills is a Presbyterian minister who, on account of health, gave up the pastorate some years ago and has devoted himself to travel and the study of missions at his own expense and at home to the advocacy of the cause. The following Sunday the service fell to me, and the last Sunday we were together Dr. A. A. Fulton, a veteran missionary of the Presbyterian Board, residing and working at Canton, held the service and delivered an illuminating lecture on China. Deck sports of various kinds were organized, including many things from shuffle board to artistic diving in the swimming pool that had been erected on one of the rear hatches. Moving pictures had been provided and on several evenings were shown under the direction of the ever courteous chief steward, Mr. James Sager. That the first one was composed of scenes from the relief work of the Catholic War Work Council was due to the fact that Mr. Sager is a devout member of the Catholic Church. Catholic prayer books lay on the seats for the use of worshipers during the Sunday services, but were not opened save by the curious. I wished for one of Dr. Clark's picture lectures of the Methodist Centenary or the Educational Campaign, but had not been forethoughtful enough to bring it. Saturday night, a day and a night out from Yokohama, was given the Captain's complimentary dinner, at which everybody had been requested to appear in fancy costume. A few sobersides, including this correspondent, did not heed the request, not even appearing in full dress, as did some others who shunned the mask and the fancy dress—and that for obvious reasons. Why diners should rise from time to time in couples during the meal and embrace each other and awkwardly step about between the tables to the rhythm of the music I could not see. As a dance on deck under beautiful lights and amidst handsome decorations was immediately to follow, one would have supposed that they could have waited; but no, such is the impetuosity of youth and the lure of music and the intimacy of the dance as it is now practiced that patience is not accounted a virtue. Or was it to create the semblance of a cabaret? I hope not. I do not think the modern dance, at least in the extreme forms in which it is usually practiced, is decent. And while I am indulging in a little prudery, may I say that a one-piece bathing suit without hose, sleeveless and legless, in which the ladies contested for the swimming prizes and which has become the fashion at the beaches out West, is not decent? At best it destroys the beautiful modesty of women and coarsens the ideals of men. That is what I think, though in the minority I fear.

Despite the flies in the ointment, the social life on ship was very pleasant and for the most part profitable. There were several missionaries and others interested in missions in the company; merchants and diplomats and travelers and teachers, a high average company. I wonder whether I might take your time to mention a few of the acquaintances I made? It is possible that they might interest your readers, not of course as if they could be personally present, but as reflected in my interest. Mr. and Mrs. J. M. Speers, of New York City, were on a tour of the Orient, intending to return to America by way of the Suez Canal and Europe. Mr. Speers is a member of the Board of Missions of the Northern Presbyterian Church, and has been for some years, until recently, Treasurer of the Student Volunteer Movement. I had known him only by name as I was accustomed to make small annual contribution to the Movement payable to his order. He was one of the strong supporters of the Interchurch World Movement and seems sincerely to sorrow over the collapse of that great attempt to unite Protestant Christians of all denominations in a program of world evangelization. Incidentally, he is the President of McCutchcon & Co., of New York, in order to pay expenses and perpetuate the traditions of that old and honorable linen house. Mr. and Mrs. Speers have three sons on the mission field and one in the ministry at home. Dr. Charles H. Lindley, of New York, is a most interesting man. He is the son of a celebrated missionary to South Africa, contemporary of Livingstone and Moffat; was a soldier in the Colonial army during the Boer war and has practiced medicine with distinction. His reminiscences and mature views upon many subjects are very informing. Mr. John Hays Hammond, an engineer and capitalist, had been an international question during the Boer war on account of some relation to the Jamieson raid, in which he was implicated, for which the Transvaal government condemned him to death. A prompt note from the Department of State under Grover Cleveland, informing the President of the Transvaal that any harm done Mr. Hammond would be considered a cause of war, changed the decision of Kruger. Mrs. Hammond is a native of Vicksburg, Miss., and was therefore specially interesting to me. These names may be of little interest to your readers, but I assure you they stand in my mind for interesting personalities.

On the afternoon of Thursday, the fifth day out, we were in sight of Molokai, one of the Sandwich Islands, as they were called before the Annexation, and a little later on the left—port, as they would say aboard ship—rose the cliffs and mountains of Oahu, the largest of the group of islands, upon the south side of which are the city and harbor of Honolulu. Launches put out from the quays bearing pilot, revenue and quarantine officers, who came on board, but as it was past 6:30 in the evening, according to quarantine regulations, our good ship lay at anchor outside the breakwater all night, much to the disappointment of several passengers who had invitations by radio to dine ashore. Sight-seeing was the order immediately after breakfast the following morning, facilities for which were available in the shape of automobiles with shouting drivers lining the curbing just outside the dock warehouses. The party of five, of which Dr. Nelson and I were members, secured the service of a chauffer who proved to be a first-class guide. Over the perfect macadam roads and up the easy grades we sped to a high point known as the Pali, where the road rounds the shoulder of a mountain and looks down over a sheer drop of fourteen hundred feet to a scene of luxuriant beauty that makes good every promise from the days of our school geographies to the present. So realistic are the pictures by which our conceptions of Hawaii have been formed that the scenery seemed almost familiar. But nothing can adequately describe the wealth of flora and the inexhaustible variety that one sees in these volcanic isles. Upon the face of the mountain where the road turns is a bronze tablet commemorating a battle as the result of which the dynasty that reigned at the time of annexation was established upon the throne. The gentle conquerors threw their enemies over the cliff to the depths below. It is probable that in their precipitate way down they had opportunity to consider the advantage of that mode of exit in comparison with being eaten by their triumphant enemies.

The beach, Diamond Point, where there are heavy guns that fire by scientific calculation from positions out of sight; the military post; the magnificent hotels, the outrigger canoes and the

swarm of Hawaiian boys who remained beside the ship for an hour diving for pennies, and seeming never to miss one; the motley foreign population and the other interesting things that we glanced at as we passed, must be reserved for more careful inspection and ampler space for recording. It is good that our country has extended her outposts into the mid-Pacific in these southern latitudes as well as into touch with Asia in the north Pacific; nor can one venture to say when the fruits of Dewey's victory in Manila Bay may not become of immense importance in the politics of the Pacific. Conversing with several Filipinos on the ship concerning the aspirations of the Philippines for independence, I asked: "Do you not fear that some other great power, say Japan, would annex your country?" The invariable reply was, "But we want independence with the protection of the United States." It seems to me that, while the largest possible measure of local self-government should be accorded the Philippines, America cannot demit her duty to herself, the Pacific powers and the Islands themselves by giving them national independence.

On Wednesday, August 10, we crossed the international date line and eliminated that day from our calendars. We had been gaining on the sun in his westward flight at the rate of half an hour a day; so that in thinking of the dear ones in Nashville I had forcibly to add about five hours to visualize their occupations. When I lunched I could think of them as enjoying the evening meal; but now suddenly we lost what we had gained and enough beside to make up a day. Well, I hope to be back that way early next winter and then to pick up the lost day. Not thus can it be with a day misspent.

At 7 o'clock in the morning of the fourteenth day out the mountains of Japan became visible, though Fujiyama was entirely hidden by dense clouds, thus depriving the voyagers of one of the wonderful sights that the ocean approach to Japan affords. A little later the forts that frown at the entrance to the Inland Sea appeared, and the beautiful Bay of Yokohama became visible. Already we had seen a great ship under steam going east, the first since leaving Honolulu, but now numerous fishing boats skimmed the waves under a stiff breeze, and when we entered the bay one could begin to realize that he was in the Orient by the sampans and other unfamiliar craft that without number went hither and thither. The harbor was almost crowded, as large as it is, with great steamships, and to the north could be seen the huge derricks of a shipbuilding plant, perhaps in which some great battleship is being built to keep the peace. But the general aspect of this city of over 400,000 as seen from the port is not greatly different from what an American waterfront of the same extent would seem. Great buildings of European or American architecture rise in every direction, the docks and warehouses are such as we are accustomed to, and the revenue and health officers who board the ship and inspect passengers and vise passports are of average courtesy and efficiency.

Although I did not know it, my voyage was ended at Yokohama. I was booked for Kobe, a day's steaming down the Inland Sea, where I expected to meet a number of our missionaries and later, at near-by Arima, attend the annual meeting of the mission. But while I was leaning leisurely upon the rail watching the great ship slowly narrow the distance between her and the dock, having bidden good-bye to fellow passengers who were to debark here, I recognized Dr. Hager, who was waving to me from the dock and who informed me that a number of the missionaries were at Karuizawa and that I was to get off and go with him. I made no delay in getting packed and ready to leave the ship, although to do so occasioned a real sense of sadness, so soon had the great machine with its ensemble of officers and passengers acquired something of homelikeness.

Karuizawa, Japan, August 26, 1921.

St. Augustine: "A whole Bible for my staff, a whole Christ for my salvation, a whole church for my fellowship, and a whole world for my parish."

LITTLE TALKS ON CHRISTIAN EDUCATION.

By Honorable Josephus Daniels,
Former Secretary of the Navy of the United States.

The Near College or the Far.

III.

There is the ever-present discussion as to whether it is wisest for young men and young women to receive their educational training in their own environments or to go away from home to pursue their studies in a section where they come in contact with new faces and new associations and different points of view. It is a never-ending debate, which reaches no conclusive verdict.

If I were to hazard counsel to those whose means permitted free choice it would be: Obtain your collegiate education in your own State or locality, enjoy the comradeship of classmates with whom you will probably be associated during your whole life, become imbued during your college days with the spirit and traditions and aspirations of your own people, and get your first degree from an institution that holds the principles with which you were reared in your own home.

This gives grip upon eternal things, deepens roots that prevent separation from early teaching, and gives robust stamina and faith and attachment to a civilization of which you by blood and training are a part.

Travel ever so far and the influences of early life abide. Moreover, is there not a peculiar debt due by an educated man to give of his best to his own people and his own country? And then after the college degree has been won, if the money is available, every student ought to specialize in some institution in another environment. Perhaps instruction abroad, as a Rhodes scholar, or matriculate in some old and distinguished European institution, would give a world view-point and provide advantage in scientific research. But education abroad is not recommended to any under-graduate.

The nearer home he can find the required advantages and the learned teachers, the better for him in his college days. There is a flavor for students in such surroundings and a deepening of early convictions which no other institution affords.

We may accept it as true and wise that the best is none too good for our sons and daughters. When I say the best is none too good, I do not mean the biggest. There is power and inspiration in our big universities, but I sometimes think that the smaller colleges with great teachers are better for most students. President Garfield expressed a sound truth when he said that the best college was Mark Hopkins on one end of a log and the student on the other. No substitute has been found for a learned and inspiring teacher.

Some years ago there lived in North Carolina a truly great teacher, Braxton Craven, the founder of a strong Methodist institution, Trinity College, now one of the best furnished colleges in the whole South. It was then a struggling college, located in the country, where economy, simplicity, and hard study made a Trinity which turned out leaders in church and State. Both of North Carolina's senators to-day were educated in that college.

It was said facetiously of President Craven that he did two things in his intercourse with a matriculate: made him believe that Dr. Craven was the biggest man in the world, and made him believe that he, the particular student, was the next biggest, and might even distance Dr. Craven if he would follow the doctor's advice. However that may be, he had the divine faculty of drawing out all that was in a student, exciting his ambition and leading him into the paths of knowledge and leadership.

The day was, early in our history, when it was regarded necessary to send our sons to Europe to be educated. Later we thought for finishing touches they ought to go to Germany. We learned in 1914, those of us who had not learned it sooner, that education tainted with materialism was bought at too great a price. President Roosevelt uttered a profound truth when he declared that to educate the mind without educating the morals resulted in making the man so trained a menace—that truth cannot be too often emphasized.

Mr. Thomas Jefferson, whose long residence abroad gave him the authority to speak, even in the days when the United States had only a few strong institutions of learning, advised against sending American youths to European universities. He further declared that the American men of most learning, of most eloquence, most beloved by their countrymen and most trusted and promoted by them, are those who have been educated among them, and whose manners, morals and habits are perfectly homogeneous with those of country. Our church colleges are sending out a continuous stream of these men every day.

REV. R. T. NOLEN.

The spirit of Rev. R. T. Nolen left this world, June 1, 1921, at High Point, Miss. He would have been seventy years of age on July 5, 1921. He was twice married, first to Miss Jennie Atkinson, of Carrollton, Miss. To this union were born four children—two sons and two daughters. After the death of his first wife, he married Miss Mary E.

THE LATE REV. R. T. NOLEN.

Hester, of Acona, Miss. To this union were born six children—five sons and one daughter.

Brother Nolen served as a supply for twenty-one years in the North Mississippi and the Mississippi Conferences, and was true and faithful to his duty to his God and church. He was a gifted local preacher of the old type. He was a good preacher and an untiring worker. He was of a cheerful, happy disposition. His pastoral visitations were very helpful.

Brother Nolen was one of the first preachers I heard preach, and his life and ministry have been a great help to me; so it is with a spirit of love and gratitude that I pen a few words to his memory. Brother Nolen reared a fine family, which always speaks of a successful Christian life. I am sure that all the members of both the Mississippi Conferences appreciate the life and work of our brother and pray God's blessing upon his family. J. S. PURCELL.

Philadelphia, Miss.

It is the knowledge of the Holy Scriptures, and that alone, which can make men wise unto salvation.—W. H. Heterington.

BISHOP LAMBUTH, THE MAN.

By Rev. Carroll Varner.

Among the many who will pay tribute to the memory of this remarkable man I covet the privilege of offering a bit of praise. Not having been either a presiding elder or a "big preacher," it has never been my lot to know intimately any of our bishops, but fortunate circumstances have brought me on several different occasions into close touch with Bishop Lambuth and permitted me to get at least a glimpse of the man as he was. And we of Mississippi should take a peculiar pride in him since he had the blood of this good State in his veins.

The simplicity and earnestness of the man were, I suppose, the first characteristics to be noted in him. This was very evident to any one who heard him during his term as Missionary Secretary of our church, and, by the way, he was eminently successful in that office and performed its duties without at any time having about him a host of assistants, or departmental secretaries! But I was convinced of his simplicity and humility when I had the great good fortune to go to the World's Missionary Conference at Edinburgh, Scotland, on the same ship with him. We were ten days at sea and during that time I got to see much of him and to talk with him at will, and among the entire number on board there was no one more simple in his manner and unaffected than was he. When not busy with his books and papers, he seemed delighted to enter into conversation with us, or take part in any of our games, or join us in our walks about the deck; in short, he made himself one of us and there was nothing whatever in his manner to indicate that he was conscious of his importance or prestige. From day to day he asked the five or six Southern Methodists on board to meet with him in his room for a season of prayer in behalf of the church and the great cause of missions.

A few summers after this, while I was attending a Bible school in New York, I discovered that he was in the city preparatory to sailing for the Orient; I at once phoned to his hotel and asked him if I might call for a few minutes after supper. I hadn't been with him but a few minutes before he had impressed me again with this same simplicity, earnestness, and humility. Fearing lest I should bore him, I rose to leave after a very short visit, but he would not hear to it; if my duties did not call me he would be glad if I would remain awhile longer as it was a real pleasure to him! You could readily tell from the looks of his rooms that he was quite busy, but instead of being annoyed I was conferring a favor upon him by calling!

His honors rested lightly upon him; he bore them humbly. Just previous to the journey referred to above, two very great honors had been conferred upon him. He had only a few days before been elected to the highest honor within the church, that of bishop; while not a great while before that he had been made a Fellow of the Royal Geographical Society of London—a distinction few Americans have ever received. Reference was made to them one day in conversation with him and he seemed actually embarrassed by it: he deeply appreciated the honors, but seemed far more concerned to prove himself worthy of the great trust his fellow-men had placed in him. The fact that he had been made a bishop never caused him to relax in the least from his arduous labors so as to enjoy more fully the honors and authority connected therewith. In fact he seemed somewhat out of place in the episcopacy; he didn't have time to use that office as some have; he was more like an Apostle going hither and thither over the heathen world seeking to establish the kingdom of God.

He was an indefatigable worker and traveller, and because of the intensiveness and extensiveness of his labors he was recognized far beyond the borders of his own church and his own land. No other proof of this need be had than by his being made a F. R. G. S. years ago, but not only so, for in the annual councils held in New York City of the Missionary Secretaries of all the denominations, it has been stated upon good authority that he, with Dr. Barton, of Boston, ranked as the leading authority on the different foreign fields. And in the journey to Edinburgh it was interesting to note the deference accorded him by some of the most distinguished churchmen of the American continent, while from two of the leading pulpits of New York City I heard reference made to him on two consecutive Sundays.

Like Livingstone, and Carey, and Judson, it was his lot to open up new fields of labor and to plant the banner of the Cross on new soil at the cost of hard labor, innumerable hardships, and many perils. I do not know that W. R. Lambuth was a great preacher, and I've heard a little criticism of some of his theological views, but he bore the marks of a great man and rendered a service to his church and the heathen world equalled by few, if any, in his generation. It will be a long, long time before we shall see his like again.

West Point, Miss.

THE OLD TESTAMENT IN THE LIFE OF TO-DAY.

By Bishop H. C. Morrison.

(By the special request of Bishop Morrison, this article is reproduced from the Nashville Advocate of September 2.—Editor.)

The above is the title of a book recently published by Rev. John A. Rice, of Southern Methodist University, in Dallas, Tex. We wish to say that Dr. Rice and I are friends, and I write with no other feeling than that of friendship.

When the book was issued the publisher sent us a copy with the request that "we read it and then give him our impressions." We read the book closely and thoughtfully and then wrote the publisher very frankly that "we believed the book would do more harm than good."

It is literally honeycombed with doubtful expressions, such as: "It is supposed," "It seems," "It is probable," and so forth. The book has more than three hundred pages, and as many as five or six of these doubtful terms can be found on a single page. Those expressions will raise doubts in the minds of the ordinary reader. He will conclude that if so much of the old Book is doubtful, then it may be all questionable; and he will be led to doubt the entire revelation.

He makes Jonah a poetic, rather than a historic, character. He says: "That the great fish was at once ready to swallow Jonah may be passed; but that Jonah should have remained in the fish for three days and three nights and should have prayed a beautiful psalm of thanksgiving inside exceeds the limits of credibility."

He further says: "The book is a prose poem and, like all poetry, is vague." However, the Master refers to this as a historic event and illustrates his own death and resurrection by it. "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Again the author refers to "Kent" and uses Kent's "dissections" in a number of parallels. Now we all know that "Kent's Historical Bible" is filled with agnostic rot from cover to cover.

The great Dr. Parker, of England, said: "I care little as to who wrote the Bible. If we had the manuscripts, perhaps we could not read them. If the Bible is inspired, let it prove its inspiration by inspiring its readers. The Bible knows me as no other book knows me and affects me as no other does."

Has it ever failed to inspire its readers just as it is, the plain, simple Word of God? Its voice is: "I say unto thee, Arise." It has uplifted men and nations everywhere. It lifts nations from shame and superstition to the highest civilization, and it raises men from debauchery to high Christian character and usefulness. In the uplifting work it has never failed.

Then why raise doubts? Why question its simple statements when they are "so plain" that "the wayfaring man, though a fool, may not err therein?" Why not follow the example of men of world-wide reputation? Punshon, Spurgeon, and Dr. Parker preached the old Book as it is and lived and died by its simple statements.

The old Book doesn't talk in doubtful terms. Its language is We know. "I know that my Redeemer liveth." "We know that we have passed from death unto life." "We know that if this earthly house of our tabernacle were dissolved, we have a building of God, eternal in the heavens."

Darwinism, with its immense absurdities, is back of much of the "new theology." The effort is to eliminate God from the Scriptures. And when this is done, there is nothing left.

A great and wise man said: "God is the solution of every problem. Ask how the sea was separated while Israel passed over dry-shod and the Egyptians perished. I answer, God was there. Ask how Israel made the forty years' journey through the wilderness without so much as a sutler's cart in the way of supplies. I answer, God was there."

If Dr. Rice will only admit God fully in the case of Jonah, he will find the problem solved. And no feature in the case will rise to the point of "incredibility."

"Men do not gather grapes from thorns nor figs from thistles." The church has been gathering gospel grapes and gospel figs for thousands of years. Millions have already been saved, and millions more are on the heavenward march, while multitudes daily "sweep through the gates into the eternal city." It is a late hour now to begin to raise doubts on any part of the old Book, after the work it has done. Rather, let the gospel be preached as Christ commanded, with his guarantee that "he that believeth shall be saved; and he that believeth not shall be damned."

Leesburg, Fla.

RURAL PASTORS' TRAINING SCHOOL.

Dear Brother Carley: Perhaps some of the fellows would like to hear something about the Rural Pastors' Training School, which was held at Lake Junaluska in June.

My wife and I were among the number who were fortunate enough to attend. Much has been written about the inspiring quality of the scenery of this beauty spot of our church, but when we saw it we felt it far surpassed all descriptions.

We were given a foretaste of the Lake by our trip up the French Broad River. If we had not gotten a place on the rear platform of the train, I suspect I would have done like my friend, A. R. Beasley, and gotten a crick in my neck looking out the window.

I cannot pass on without saying that I feel no more fitting spot could have been chosen by our church as a place where God's people can go and seek to know Him better, to learn His will, and to take counsel together for the advancement of the Kingdom.

By the time the train reached Lake Junaluska there was a large number of men and women aboard, all bound for the school to take part as students or instructors. Eleven States had contributed 120 of their most progressive rural pastors. While the types naturally varied widely, there was a common purpose, to learn to serve, that stamped them all.

The North Mississippi bunch got together in the Cherokee Inn—fifteen of us. Thanks to our Mission Board, we had the largest representation of any Conference. The next morning the classes met promptly at 8 o'clock, and we settled down for ten days' good, hard study. Our only regret was, we could not take every subject offered. Our greatest difficulty was in deciding which ones we could afford not to take, for we discovered that what the school was offering was just what we were looking for, the things we had been needing, though perhaps unconscious of the need until this time.

The instruction was of the most practical kind, designed to help us to solve our every-day problems. Besides this, it gave us a vision of broader fields of service than the ones we had up to this time been laboring in. It opened to us all the needs of our people, not only spiritual but mental, material, and social as well. We were inspired to

attempt to meet these needs even as the Master when he walked among men, for Christ is the same Christ to-day as yesterday, and, no doubt, is seeking through us to bring to the multitudes the knowledge necessary to the more abundant life.

As to our faculty, it would have been difficult in any field of knowledge to have chosen a body of men who are more thoroughly masters of their subjects, men of achievement, of great faith and of love. The best men of four denominations had been brought together, and not only was there perfect harmony in their teaching, but they dwelt together in peace and unity, exemplifying the doctrine of brotherly love. The spirit of their lives and teaching was the spirit of our gospel, "Service."

Perhaps the spirit of the whole school is best expressed by the title of one of our books for study, namely, "The Rural Church Serving the Community."

It seems to me the worth and importance of these training schools can hardly be expressed, for they offer the training which the rural pastor can get nowhere else. This training we must have if we would cultivate and develop the home fields, upon which we are depending to furnish the recruits for the ministry and mission fields, and a large part of the munitions of war.

That this cultivation and development is needed, no preacher who has ever served a rural charge will deny. But the task has been larger than any one man. In fact, the rural problem has been so big that most country folks try to solve it by moving to town. Most of us have done the same thing whenever we could get the elder to give us a station. So the country has been left to its fate, and the fires lit by the past generation of circuit riders have burned lower and lower, and the churches they helped to build are in many places actually rotting down for lack of repair.

When Asbury came to this country to direct the forces of Methodism, he found a very similar condition. The country was being neglected by the church. With characteristic foresight and energy he set about to remedy this state of affairs. Had it not been for Asbury's redirecting the attention and energy of our preachers to the rural sections, there is no telling what the present state of our church would be. Certainly it would not occupy its present high place.

We have leaders to-day who foresee what will be the result of the policy we have been pursuing with regard to the country for the past few decades. Back in the neglected districts Mormonism and other isms are taking root, and ministering to the passions and prejudice of the people. So not only are the springs being dried up by neglect, but they are being poisoned at their source. Since the figures show that most of our preachers and missionaries and city church members as well have come from the country, these conditions do not promise well for the continued health of our church.

But I feel that once the attention of our church is directed to the rural problem, and all her mighty force brought to bear upon it, it will be the pleasure of God to use us for its solution. He has let the Methodist Church lead in many other things, and I covet for her the honor and distinction of being the first to work out the solution on a large and practical scale. In my judgment, the plans which have already been prepared, if put into effect, would bring about a great change. Adjustments will have to be made, and details worked out, but now it is a question of putting into practice present plans.

Seeing what is the need and what the end to be accomplished, this effort of our church deserves the heartiest sympathy and support of every one who is concerned with its future welfare. It is the only plan that our leaders know that promises in the long run to furnish our rural churches with pastors who are well enough supported and equipped to meet the needs of the country community.

Mistakes may be made in the beginning, as nearly always happens in any new project, but I believe the idea of developing the country community is according to the mind of Christ, and if we will follow his guidance success is sure. But since the success of the Kingdom of God has always been dependent upon prepared men, I feel every one who is interested should begin definite study at once. Books bearing upon the subject can be secured through our Mission Board.

When we get together at Conference we ought to request Brother Ruff and Dr. Russell to bring us a Rural Pastors' Training School to Millsaps, where more of those interested would be able to attend.

N. D. GUERRY.

Shuford, Miss.

WHAT IS IT I HEAR?

By Payton A. Sowell.

I am sure I am not a carper. I hope I am not rash. I endeavor to see that the scales balance. For life and faith are serious entities. I have been given one mouth, two eyes, and two ears. I know it is not easy, even with two eyes and two ears, to keep my one mouth out of that to which it should be closed. And many times I magine those who hear the sounds from my mouth, and that my own sense of right controls, think my mouth ought to be "shut" by this time!

Ancestrally and personally, I have been a Methodist over a hundred years. This is a long time. If it seemed the conscientious thing to do—that is to be something else—I am too blinded or dimmed of vision by age to find my way into another fold, and to attempt to walk in unaccustomed fields.

Contentment and the best adjustment seem the "better wisdom."

But one, while he has hearing, cannot fail to detect the change of hymns and tunes that form parts of the spiritual refreshments.

I hear it said that it is becoming to the intelligence of our age and time that no interpretation or acceptance of the holy Scriptures be received that does not admit that the ages have been full of "old folk" lore, and "otherwise forgotten" local stories—identified with some perished little town or narrow valley. That is, to be able to get a "holy Scripture," there must have first been "an old memory," an "old legend"—something, however local or however crude.

My mind has been bothered as I have heard such. I have wondered, if the "authors" or "originators" of these "crude" "neighborhood" stories were mentally and spiritually strong enough, and no one else was, to "create" these things out of which and by which finally some "inspired prophet" of the "only great God" could produce a "divine revelation." Why it was this "great God" did not use these "original geniuses" to be His inspired prophets, rather than wait and choose men who were competent only to be "conservators"—"copyists"—of men and people who could have honestly signed their names to "original" documents: and not have been in danger of being accused of "plagiarism." I do not say there are not those who understand this anomalous situation. But I say I cannot. Among the things I hear, these are suggested—even ardently, scholastically urged on my credence.

I hear that Abraham was mistaken when he became the center of the story in which it is said: "God did tempt Abraham: and said to him: Abraham, * * * take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering, upon one of the mountains which I will tell thee of."

After Abraham had gone to the limit of obedience, and his eyes swam with tears, and his hand was lifted, another part of the scene occurs: "And the angel of the Lord called unto him out of heaven, and said, Abraham: and he said here am I. And, he said, Lay not thy hand upon the lad * * *." "And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns."

Scholarly men tell me I must hear them as they tell me—that in this "old," though beautiful story, woven so deftly into the "holy Scriptures," I am to understand Abraham was mistaken about hearing God tell him to offer Isaac. I have wondered why they do not tell me Abraham was mistaken about hearing the Angel speaking from Heaven, saying to him, "Lay not thy hand upon the lad." How could he hear an Angel "Speaking from heaven" any more certainly than God? How came the "ram caught in the thicket by the horns?" The servant was left at the foot of the mountain.

In my old age, I am hearing such.

There was a time when I heard from every pulpit: "Jesus Christ tasted death for every man." Since I am getting "thick of hearing" because of the passing of threescore and ten years, I hear: "Jesus did not die so much for sinners, as he died for a great program! "The church," I seem to hear them say to me, "is not so much set to save individuals, as it is organized to carry out a great Program." This "Program" is involved in Education, Industry and Society. I am hearing this.

I once was accustomed to hear that St. Paul, on the Damascus road, heard and saw that which made him cry out: 'What wilt thou have me to do?' The old story I was once accustomed to hear related how the "scales fell from his eyes." And after he looked back at the state from which he had been delivered, in describing it he said: "O, wretched man that I am, who shall deliver me from this body of death?"

He certainly, in a moral sense, was dreadfully circumstanced, as his mouth and nostrils were bound to those of this loathsome body.

And we used to think Paul was a great sinner. In fact, somewhere we read, "Jesus Christ came to save sinners, of whom I am chief."

But, I hear now, Paul's great sin, and really his only sinfulness lay in the fact he was unwilling to "carry out Christ's great Program."

I once believed, and was settled in the conviction, that "personal salvation," or "personal religion," or "individual relationship to God" was of the highest moment. But, as I shuffle to the end of a pew and get seated, I hear this new word: "We have overworked this matter of personal salvation. What we need is to join in the carrying out of a great Program." Away back yonder I used to hear some very dear old people, to me, sing something like this:—

"Sweet fields beyond the swelling flood
Stand dressed in living green."

And in my young and simple heart, I resolved, by God's grace, I would reach that fair land.

Strange it sounds to me, but now when I am old and know I am not far from the crossing, I am hearing: "If going to heaven is what you want, —why not go to China or India to start? There are scores of people there who are good enough, and are going to heaven." Oh, how it breaks my heart for Methodists, the children of Wesley, to advise the yearning spirit of bereavement and age to go away from the church in a Christian land, to get company from untaught heathen, to start on the last lap of the journey for heaven!

Maybe some one says: "That is what the old gentleman gets, for having to hear 'back-woods illiterates of Tennessee.'"

Strange as it may appear, he hears this from college trained men: and most ardent advocates for the millions for Christian education. The "old-timers," like Bunyan's man, rejoice as they look away, across the River that has no bridge, unto the city—on the far-away hills.

IN THIS NIGHT.

"O friends, I pray you to-night,
Keep not your touches for my dead, cold brow;
The way is lonely, let me feel them now.
Think gently of me, I am travel-worn:
My faltering feet are pierced with many a thorn.
When dreamless rest is mine, I shall not need
The tenderness for which I long to-night."

—Author Unknown.

A CALL TO PRAYER AND CONSECRATION.

To All Who Love Our Lord Jesus Christ:

The coming Conference on Limitation of Armament brings to all Christian people a priceless opportunity. To all good citizens indeed, and to all lovers of humanity, it is a time of challenge and of hope, but supremely so to those who have seen in Jesus Christ a revelation of love and brotherhood as the true way of life. To bear convincing witness everywhere to this faith is our privilege and our duty in the present crisis.

With harrowing memories of more than ten million men who laid down their lives in the awful holocaust from which we have just emerged, of the countless homes hearing burdens of anguish and suffering, of the desolation and pestilence that have sprung from the war and still ravage whole peoples, and, most of all, of the aftermath of bitterness, suspicion and hate which pervades all lands, let us insist far more vigorously than we have ever done before, that war is an unmitigated curse to humanity and a denial of the Christian Gospel. Let us declare plainly that in every war the Son of Man is put to shame anew and that every battlefield is a Calvary on which Christ is crucified afresh.

Let us not shrink from proclaiming unequivocally that war is not a necessity, that the pacific settlement of every international question is possible, that a warless world can really be achieved. Our witness must be unmistakable that force is not the final arbiter among the nations, but that justice, reason and good-will can control their life as well as the life of individual men. To continue to point to the mailed fist as our ultimate reliance and to carry on a program of mutual distrust and fear, is to undermine the very foundation of our Christian faith.

Let there be throughout the church a fire of holy indignation not only against war but also against the mad competition in armaments which has nourished suspicion, ill-will and fear, and from which wars have always sprung and always will. Let us not allow the reduction of armaments to be regarded as an economic issue alone. The question is at heart a moral and religious one. Let us repeat from one end of the nation to the other the discerning words of our Government's official invitation to the Conference: The rivalries of armaments are not only without economic justification, but are a constant menace to the peace of the world.

Let us pray unceasingly that the Spirit of God may guide our leaders assembled at the conference of the nations, that unselfish motives and wise counsels may prevail. Let us give ourselves unstintedly to cultivating a Christian public opinion so strong that it will make possible the richest results from their deliberations. We cannot be satisfied with a mild curtailment of our military expenditure. Nothing less than a far-reaching reduction in armaments on sea and land can suffice. It is not for us to dictate the specific plans by which the longed-for goal may be achieved, but insist we must, with all the passion of our souls, that rational and pacific methods must now be found for the settlement of international disputes.

With a more poignant realization than we have ever had before of the terrible consequences of national selfishness, let us humbly confess our own share of sin in participating in the race of armaments, in seeking our own advantage regardless of neighbors, in adding to the world's burden of suspicion and distrust. Let us, as a people, open wide our hearts to the divine spirit of love and brotherhood revealed to us in its fullness by Jesus Christ. Let us dedicate ourselves anew to building in this war-ridden earth the City of God foretold by the mouth of prophets since the world began.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

AN OPEN LETTER.

The Anti-Saloon League of America has requested the State League superintendents to issue an urgent call to all the pastors in all the States, including all denominations, to make the last Sunday in October, which is the World's Temperance Sunday, a special day, "Not-over Day," on which the pastors of the States are requested to present to their congregations in a sermon the fact that prohibition is yet an unfinished job, that we have not yet gone over the top.

There is no time for lovers of church, Sunday school, home, happiness and prosperity to sleep. The slogan should be, "Up, and doing." For the prohibition forces to disband or even relax in their activities would be a suicidal policy, and prove prohibitionists unworthy of their profession and the great work entrusted to their leadership. No army can afford to disband, or even decrease its strength, when the enemy is strengthening its lines. The voice of the ministers of the land should ring out in clarion tones, calling our people to the colors. A great revival of prohibition sentiment is much needed at this moment, and the preachers must lead as they have always done. Much more labor will be needed, and Christian people must spur up, or all we have achieved will be in jeopardy. There is real danger of losing the fruits of a hard-earned victory.

In support of the importance of a special effort at this time to re-enlist the sympathies and activities of the Christian people of our State, the following facts are mentioned. The liquor forces have never allowed their organizations to disband, or even to relax, but are constantly strengthening them. They have large sums of money subject to use for nullifying all prohibition laws, even the Federal Constitution. They have never been quite so determined in their fight as now, because they have never been so desperate. They are fighting with their back to the wall.

Their desperation, viciousness and lawlessness have never been so manifest as at present. This is shown in their daring attacks upon the Eighteenth Amendment, the Volstead law, and in fact, all laws which cross their path. Their specious arguments are seen on every hand. They assert that the Eighteenth Amendment and all laws supporting it are encroachments upon personal liberty. Even our own senior senator indulged in so-called arguments unworthy his acknowledged intelligence, when making a plea for beer as a medicine. He said, so the newspaper reports run, that womanhood during the state of gestation, childbirth and convalescence demanded beer as a stimulant and vitalizer. In this view he clashes with general science and especially with the American Medical Association, which at its 1917 meeting passed the following significant resolutions by unanimous vote, and has since several times restated and emphasized the same position:

"Whereas, we believe that the use of alcohol is detrimental to the human economy; and, whereas, its use in therapeutics as a tonic or stimulant or food has no scientific value; therefore, be it resolved, That the American Medical Association is opposed to the use of alcohal as a beverage; and that use of alcohol as a therapeutic agent should be further discouraged." This is THE Medical Association of the United States and has a membership of over one hundred thousand.

Spurred on by the diabolical liquor interests, some of the States are considering the matter of softening their laws. Foreign countries are joining the whiskey forces in an effort to weaken our laws. In fact, some of them are doing all they can to utterly break down laws and Constitution.

In the broadest altruistic sense we clearly see that the prohibition fight is not finished. The world outside of the United States is literally floating in rum to-day. The United States can never be as dry as it ought to be while other nations are soaking wet. The gates of temperance and prohibition fields are wide open, inviting us to enter. Our first and urgent work is to enforce our prohibition laws at home, and then to enter other fields of the world.

Now, brethren, as your watchman on the prohibition walls, I point out the dangers and call you to arms. Let's do our full duty. It would be a tragedy for us to allow, through our indifference and inactivity, the nullification, or even modification, of our splendid prohibition laws, either State or national. Will you not let me hear from you?

Truly,

T. J. BAILEY,
Superintendent Anti-Saloon League.
Jackson, Miss.

CONFERENCE SUGGESTIONS.

Dear Brother Carley: We are coming near to the session of our Annual Conference and I have some things on my mind that I would propose for consideration. I shall talk briefly and to the point.

The Annual.

Our Conference Minutes reach us about the first of March and are therefore nothing more than a nice little book to file away and look over once in awhile. It should be on the table of every pastor within a week after Conference adjourns. This can be done. Let the contract for the publishing of the Minutes to a publishing house at the site of the Conference. Each day when the minutes are read and approved or corrected, let the copy go directly to the printer. The secretary can in that way correct the proof on the Minutes before he leaves the session. The statistical report can go to the printer the minute it is adopted. Advertisements, except those of our colleges, orphanage and publishing house, can be eliminated. To ask a merchant in Shreveport to advertise in the Annual is another way of begging. His ad is not worth the paper it is written on to him. Let us publish our Annual because we must have it and enter it as a legitimate expense. It should carry a complete calendar of all Conference dates, such as Advocate Week, Work Day, and so on.

By doing as suggested, we could have handed to every member of the Conference each morning a proof sheet of the proceedings of the Conference the day before, with copies of all reports. Thus we could proceed intelligently from day to day.

Reports.

Every year the Statistical Secretary is delayed because of both late reports and improperly prepared reports. Let the presiding elders be responsible for auditing the report of each pastor in his district and let the Statistical Secretary look to the elders only for all reports. The elders know better how to audit the report of a pastor than does the Statistical Secretary or any other minister of the Conference. By this means the statistical work can proceed without interruption from the first day and be completed at an early hour during the Conference.

These two suggestions leave me content to await their reception. I would not raise an issue about the advertising feature of our Conference Annual. But I cannot see why a bank in Lake Charles or Shreveport should use an Annual as an advertising medium when its circulation is almost wholly outside the territory from whence comes the bank's business. And when it comes to advertising cough syrup and salve, let the almanacs have the right-of-way. When the great Methodist Church has to traipse around to vendors of patent medicine in order to obtain funds to pay for its Annual, then it has no need to complain if that Annual remains unpublished until March or November.

A. J. GEARHEARD.
Bogalusa, La.

GUIDE ME.

Give me grace, dear Lord, to be
One with Thee in service sweet;
Dearer may it be to me,
Still to wait and watch for Thee.

With Thy hand enfolding mine,
In the day or in the night.
Let me hear Thy voice Divine:
Lead me through the dark to light.

So as days and years go by,
May Thy will be done in me;
Hear me when to Thee I cry;
Guide me, keep me close to Thee.

—Susie L. Spencer.

The Home Circle

PETER THE POLITE.

On the day that Peter Oliver was six years old his big brother William was going to drive up to Kipton for farm supplies, and the family decided that Peter should go with him. Kipton was twenty-five miles away, and as Peter had never been there he jumped for joy.

It was a bright spring morning, and they started very early.

"Now hold on tight, Peter," his mother called from the door.

"Yes'm," Peter answered.

"And mind William."

"Yes'm." The horses were pawing and eager to go.

"And be polite," mother said, as she waved her hand.

"Yes'm," said Peter, and the wagon went rumbling off.

All the way to town Peter was thinking about one thing: he fully expected to buy a watch; in fact, he had gone so far as to tell his younger brother, Thomas, that he would be allowed to wear the watch for ten minutes when the travelers returned.

Still he thought he had better make perfectly sure. "William," he said, looking at the big, bright quarter in his hand, "twenty-five will buy a watch all right, won't it?"

Now, William's mind was on fertilizer, and he thought that "twenty-five" meant twenty-five dollars. So he said, "Of course it will," and went on whistling under his breath.

That settled it; Peter leaned back in his seat quite satisfied and clutched the coin closer than ever. There were a great many people passing on foot and in vehicles, and Peter, remembering his promise, bowed pleasantly to each one. Most of them were friends and neighbors, and they looked pleased to see Peter Oliver going to Kipton for the first time.

As the wagon drew nearer to town, however, more and more people passed, and a great many of them seemed to be strangers. But Peter kept on bowing courteously; he wondered why William had stopped bowing. He wondered, too, why some of the people looked at him curiously, and why very few of them returned his greeting. He had no way of knowing that town customs differ from country customs, and that he was not supposed to speak to every one now. He went right on bowing and smiling, just as he had done on the country road.

"Sleepy, Peter?" asked William, presently.

"No, siree!" said Peter.

"Thought you seemed to be nid-nodding," replied William.

"I wasn't either!" Peter said indignantly. "Me nid-nodding!" What could William be thinking of?

Fifteen minutes later Peter was marching down Main Street in Kipton by himself, with his hands in his pockets. He had promised William that he would not turn a corner. "There'll be plenty to see on one street," William had said.

Peter knew well enough what he wanted to see. He walked slowly, keeping a sharp lookout for a window with watches in it. As he went along he wished with all his heart that there were not so many people in Kipton. It was hard to have good manners and at the same time to attend to the important business of buying a watch. But Peter was faithful; every time he caught a passer's eye he bowed. He did not stop even when a rough little boy called out rudely, "Hey, there, rubber-neck!"

At one crossing an old gentleman on crutches passed him. Peter nodded pleasantly; and the old gentleman, after halting just a minute, hobbled on with a surprised expression under his bushy eyebrows.

Peter decided that the jewelers' windows must be on the other side; so he crossed the street and started back toward the place where he had left William. "Maybe there are not so many folks on this side," he said to himself. But there were, and they did not seem any more polite than the people on the other side. All at once Peter came to a window full of watches. He turned his back on the crowd and stood very still for a long while, staring at the beautiful things with all his eyes. While he was trying to make his choice among them he heard a tap-tap behind him, and there was the lame old gentleman again. Peter looked up and bowed to him courteously.

The crutches stopped. "I don't believe I remember your name, exactly," said the stranger.

"No, sir," said Peter politely. "You don't remember it at all. You never heard it." Then he told his name and what he was busy about. All the while they talked, Peter was managing somehow to bow to all the passers-by.

The stranger watched Peter narrowly with his keen, bright eyes. "You seem to know nearly every one in Kipton," he said.

"Oh, no, sir!" was Peter's answer. "I don't know any one here at all. I was never here before in my life. Will you excuse me a moment, sir, while I go in and buy that watch with the dog's-head fob?"

Again the old man looked surprised. "How do you know you can buy it?" he said.

For answer Peter held up the bright quarter. Then he stepped briskly into the store. Three minutes later he came out looking very red. His face was sober, but he held his chin well up. The lame old gentleman was waiting.

"He says I made a big mistake about the price of watches. He says"—Peter's voice shook a little, and he blinked so hard that he entirely missed bowing to three ladies in succession. "I think my brother must be looking for me," he said suddenly. "Good-by, sir." He gave his new friend a handshake. Then he walked off with his head still high, bowing right and left. The old man, after watching him out of sight, turned and went into the store himself.

Peter was glad when the long, dismal drive came to an end late that evening. To be sure, it was hard to face Thomas, who had sat up two hours past bedtime waiting to wear the watch ten minutes.

"I didn't get it," whispered Peter hoarsely and hurried to bed in silence. He felt tired and very stiff.

"William," said Mrs. Oliver the next day, "what in the world did you let that child do yesterday in Kipton? His neck is so stiff this morning that he can't turn his head."

"I didn't let him do anything," answered William. "There was something the matter with his head all the way up there. He never kept it still a minute."

When the mail was brought in at noon, some one called out that there was a package for Peter. Poor Peter was sitting in a rocking-chair by the window with a hot mustard plaster on the back of his neck, trying not to mind the pain. The only way he could look to right or to left was by rolling his eyes. He rolled them now at the package.

It was addressed delightfully to Peter Oliver, Esq., and when Peter had torn off the wrapping a little square white box tumbled out. On the back of the box was written, "For Peter the Polite." Inside, ticking away for dear life, lay a bright silver watch with a dog's-head fob.

Peter forgot his mustard plaster. He rose from the rocking-chair and gave three leaps into the air and three cheers.

"But who sent it? And what does that funny name mean?" asked the family in chorus.

Peter was too excited to remember anything. He compared the watch with the mantel clock; then he slipped it into his pocket. "Does any one want to know what time it is?" he asked.

And to this day the Oliver family often puzzle over the question where the watch came from, and why it came, and what can be the meaning of that peculiar name, Peter the Polite.—Nancy Byrd Turner, in The Youth's Companion.

TWO DAYS.

By Alix Thorn.

Late to breakfast, late to school
  Linger over play,
Frowning at each little task—
  What a long, long day!

Early up to greet the sun,
  Singing glad and gay,
Helping mother cheerfully—
  What a short, short day!

Peppery Female—Why weren't you in the army?
He (with one arm)—For the same reason, ma'am, that you weren't in the Beauty Chorus—physical disability.—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor

CHAS. C. CHALMERS, Manager.

PUBLISHING COMMITTEE.

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. J. T. Legget.

Mississippi Conference—Rev. J. W. Inmon, D.D., Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Pelts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which the subscription is paid. It is the best receipt as a written receipt. When renewal is made, if the date is not moved forward after lapse of four weeks, notify us and we will make it right.

Communications intended for the Editor should be directed to him at 1011 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it, otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to collect manuscripts.

Editorial

MEETING OF PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate met in annual session in the offices of the Advocate on Thursday, October 7, at ten a. m., Rev. J. F. Foster in the chair. The following members were present, representing the several Conferences: J. T. Leggett and J. R. Jones, of the Mississippi Conference; J. W. Dorman, J. H. Pelts, and T. H. Lipscomb, of the North Mississippi Conference; J. F. Foster of the Louisiana Conference. A telegram of sympathy was sent to Dr. J. M. Henry, who was reported very critically ill.

The report of the Business Manager, Mr. C. C. Chalmers, revealed the fact that the Advocate is approaching the most serious financial crisis that it has ever faced, and that its very existence is imperiled by the high cost of production and an alarming decrease in the number of subscribers during the past year. Mr. Chalmers pleaded very earnestly that a special representative be sent to each Conference this fall and that the pastors and laymen be urged to commit themselves to the securing during the coming winter of a fair quota of subscribers from every church and charge within our patronizing territory. In fact, it was recognized by all that the only hope for the continued life of our Conference organ is a large increase in subscriptions at the earliest possible moment. J. F. Foster, J. H. Pelts, and J. T. Legget were appointed to present the matter to their respective Conferences, and a special hour was requested given them.

That there might be no doubt in any mind as to the position of the Advocate on questions of vital interest now before the church, the following resolutions were unanimously adopted:

Whereas questions of speculative Biblical Criticism, affecting the inspiration, authority, and historical veracity of the Holy Scriptures as a divine revelation, are now agitating the church; and

Whereas, speculative evolutionary theories as to the origin and history of man, contradictory to the Biblical record and destructive of the whole Christian plan of Redemption are now widely prevalent;

Be it Resolved, by the Publishing Committee, Editor, and Manager of the New Orleans Christian Advocate, in annual session assembled, that we stand squarely for the integrity of the Holy Scriptures as a divine revelation, and the doctrines derived therefrom, concerning man's origin, sin, redemption, and destiny, as taught by Methodism and the orthodox Christian church throughout its entire history; and that we vigorously oppose "all erroneous and strange doctrines contrary to God's Word," and that we anew dedicate our Christian Advocate to its responsible mission of establishing the church in the faith once for all delivered to the saints.

Resolved, second, that we call upon our preachers and laymen to rally as never before to the support of the Advocate, as their representative organ, set for the propagation and defense of the Gospel.

The importance and necessity of meeting in full the assessments assumed by the Conferences last fall for the relief of the Advocate was recognized, that unevenness already incurred may be met, and it was urged that all presiding elders and pastors co-operate heartily in meeting these obligations. With this done, and a vigorous campaign for new subscribers inaugurated in every Conference, district and charge, it was recognized that the Advocate can weather the financial storm; but such a determined campaign continued until the results are obtained is a sine qua non to the continued life of the Advocate. Three thousand new subscribers will save the day.

The Publishing Committee, Editor, and Manager feel confident that when these conditions are known by our preachers and laymen they will rally courageously to the support of their Conference organ, that it may continue its long and honorable career of service to the church.

THOS. H. LIPSCOMB, Secretary.

THE RESOLUTIONS OF THE PUBLISHING COMMITTEE.

In connection with the resolutions passed by the Publishing Committee at its meeting last week, it is only fair to say that the resolutions are not to be construed as a criticism, expressed or implied, of any editorial expression of opinion in connection with any question that has been discussed in the Advocate. That they are not to be so construed was specifically and definitely stated by the Committee in adopting the resolutions.

DEATH OF DR. J. M. HENRY.

A telegram from Rev. Robt. W. Vaughan, of Ruston, La., dated October 10, announced to the Advocate the sad news of the death of Dr. J. M. Henry early that morning. We had known that Dr. Henry was in a precarious state of health, and, in a way, we were prepared to hear that the end had come; but the actual shock of the sad event seems not to have been lessened by previous knowledge of his condition. It is hard for us to realize that this great, strong man is with us no more.

Dr. Henry was, without question, one of the most prominent and influential members of the Louisiana Conference. For many years he has been recognized as one of its leaders, and the Conference has delighted to do him honor in all possible ways. As pastor, presiding elder, member of Conference Boards, president of the Legal Conference, delegate to the General Conference, member of Connectional Boards, and in many other capacities he displayed a clearness of vision, a soundness of judgment, and an executive ability that gave his opinions great weight and assured large success in whatever undertaking enlisted his support.

Dr. Henry was big of body, big of mind, and big of soul—there was nothing little or mean about him. His character was transparently pure, and his brotherliness won the affection of those who knew him, as his ability commanded their respect. The meeting of the Annual Conference early next month will be a sad occasion because he will not be there. He was admitted into full connection in the Louisiana Conference in 1892, and from that time until his passing he gave himself unreservedly to the work of the ministry. At the time of his death he was pastor of our church at Ruston.

At the time of going to press, we had received no details concerning the funeral services. We are sure that an adequate memoir will be furnished the Advocate for publication in due time. The whole church will sympathize tenderly with his devoted wife and children in their sorrow and pray that they may have all the consolations of abounding grace.

PERSONAL AND OTHER NOTES.

The fall meeting of the College of Bishops will be held at Richmond, Va., on October 17.

Rev. R. F. Harrell, our pastor at Waterproof, La., was in the city this week, and paid the Advocate office an appreciated call.

The centenary of the birth of Sir George Williams, founder of the Young Men's Christian Association, was celebrated on October 11.

Rev. V. L. Swope, one of our general evangelists, was scheduled to begin a meeting at Boyle, Miss., on last Sunday, the meeting to continue two weeks. Rev. C. A. Norrington is the pastor.

Mr. E. B. Chappell, Jr., has been appointed editor of the new periodicals to be issued by the Sunday School Board—"The Haversack" for boys, and "The Torchbearer" for girls.

Dr. W. Winans Drake is being assisted in a meeting at Noel Memorial Church, Shreveport, La., this week by Rev. J. Lloyd Decell, of Herber Watkins Memorial Church, Meridian, Miss.

Rev. Briscoe Carter, D.D., sailed from Liverpool for Philadelphia on October 5. In a personal note to the editor he says he has had a great time in Europe—but he will be glad to be back in "God's country."

All the Protestant churches of Tupelo City, Miss., united in a service on Sunday evening, October 2, to do honor to Rev. Albert Martin, who has completed a term of twenty-five years as pastor of Trinity Episcopal Church of that city.

Sister T. S. Randle, of Yoakum, Texas, who requested prayer for her grandson through last week's Advocate, writes that he is greatly improved. Sister Randle expects to move to Louisiana soon, making West Monroe her home.

Rev. R. M. Papasan, of the Salem and Gainsle charge, North Mississippi Conference, is closing out a good year's work. He reports 41 accessions on profession of faith during the year, with good Sunday schools and prayer meetings on the charge.

A note from Rev. A. W. O'Bryant, our pastor at Richton, Miss., informs us that he has just closed a great meeting at Blodgett, Miss., in which there were 31 accessions to the church. A Woman's Missionary Society will be organized at that point soon.

The cornerstone of our new church in Algiers will be laid next Sunday afternoon at 1:30 o'clock. Rev. C. C. Wier, the pastor, has invited all the Methodists of New Orleans to attend, and the occasion will be a memorable one in local church history.

Rev. F. B. Ormond, of Hattiesburg, Miss., field representative of the Memorial Home in the Mississippi Conference, was a caller at the Advocate office on Tuesday morning of this week. He is meeting with encouraging success in the work in which he is engaged.

A mass meeting in the interest of the Gypsy Smith meeting to be held next January will assemble in the First Presbyterian Church, this city, on next Sunday evening at 8 o'clock. The usual evening services of the churches will be omitted, in order that all may attend this mass meeting.

The Noel Memorial Sunday school, Shreveport, La., made an offering of more than $300 for the Orphanage at Ruston last Sunday. The attendance on that day was 486. This Sunday school has entered an attendance contest with the Texas Avenue and Queensborough schools combined.

New Orleans has two pastors who have served

their present charges more than four years, and whose official boards have requested their return. Rev. J. A. Alford's return for the seventh year has been asked at Second Church, and Rev. C. C. Wier's return for the sixth year has been asked at Algiers.

Mr. R. H. Nestler and Miss Beulah Dunn, active members of our Epworth Church, this city, were married on the morning of October 1, the pastor, Rev. J. E. Selfe, officiating. They went by boat to New York on their bridal tour. The Advocate extends all good wishes to this fine young couple.

Since the last report from Whitworth College, the number matriculated has reached two hundred and fifty. Among the additions have been several boarders. While a few vacancies remain in the dormitories, the largely increased attendance of local students over last session has more than compensated for such loss.

Rev. N. E. Alford, of Holmesville, Miss., one of our most useful local preachers, paid the Advocate office an appreciated call on Monday of this week, in company with his son, Rev. J. A. Alford, pastor of Second Church. Brother Alford has been a subscriber to the Advocate for more than fifty years.

The Orleans-Jefferson Sunday School Association will hold a "Brass Tacks" School of Methods at the First Methodist Church, this city, October 24-28. In addition to experienced local workers, the school will have the pleasure of hearing Dr. Wm. A. Brown, of Chicago, and Rev. Chas. L. Debow, of Dallas.

Rev. Chas. D. McGehee, formerly of Mississippi, but lately pastor of the Methodist church at Frederickstown, Mo., was appointed at the recent session of his Conference to Haven Street Methodist Church, St. Louis. This church has a membership of about 700, and its progress during the past two years has been phenomenal. Brother McGehee sends his love to his friends in these parts.

In the record of the Sunday school contributions to the Centenary fund, the Florida Conference has first place, with a total payment to October 1 of 83 cents per member. The Louisiana Conference is twenty-second, with a payment of 41 cents per member; the Mississippi Conference is twenty-eighth, with a payment of 35 cents per member; the North Mississippi Conference is thirty-fourth, with a payment of 28 cents per member.

Mr. A. M. Mayo has been superintendent of the Methodist Sunday school at Lake Charles, La., for twenty-nine years. By keeping in close touch with the latest methods in Sunday school work he has succeeded in doing that which many fail to do—keeping out of the ruts. The total enrollment of the school is 847; the total attendance for the year ending September 30, was 18,346; the total offering for the year was $1480.90.

The following was in a recent number of the bulletin of the First Methodist Church, Laurel, Miss., Rev. O. S. Lewis, pastor: "The pastor highly recommends two helpful religious papers for all the members. They are the New Orleans Christian Advocate, $2 per year, and the Nashville Christian Advocate, $2.50 per year—fine reading in both for old and young. Be a loyal, intelligent Methodist by taking and reading one or both."

Rev. W. G. Forsyth, of Bay St. Louis, Miss., requests us to call attention to the following typographical errors in his article, "Let The Tide Turn Back," which appeared in last week's Advocate: In the second paragraph, second sentence, "forgotten tombs" should be "forgotten tomes;" in the second paragraph, second sentence, "cries of inspiration" should be "theories of inspiration." We regret the occurrence of these errors, though they appeared in the copy furnished us.

Chaplain John A. Randolph, of Fort McPherson, Ga., has conducted funeral services over the bodies of more than six hundred soldiers who died during the war. The Atlanta Georgian of September 30 had a fine picture of Chaplain Randolph, with an account of his work, and the American of October 2 features an interview with him concerning the meaning of death and the real philosophy of life. The Chaplain has the rank of lieutenant-colonel, and is the second-oldest chaplain in point of service in the U. S. army. He served in the trenches in France, and was decorated by the French Government.

THE LATE REV. J. M. HENRY, D.D.

PAY-UP WEEK, NORTH MISSISSIPPI.

Let me call attention to all North Mississippi Methodists that PAY-UP WEEK for the CHRISTIAN EDUCATION MOVEMENT is from October 30 to November 6. It was set at this time for several reasons. The principal reason was that almost all the subscriptions fall due November 1, and so, from a standpoint of business, an account should be collected when due. It is unfortunate that this comes just before Conference. If it had been deferred until later it would have to be postponed until the latter part of the winter. Conference, Christmas holidays, the Centenary Pay-Up Week, the first week in January, would all have precedence. Please get this matter before your people. Announce it from the pulpit, put it in the county papers, and, if necessary, send out notification to the subscribers. Get your collectors ready and insist on diligent work.

Let me suggest that since the financial conditions are much improved there will be many who did not subscribe in the spring that will do so now, and some will increase the subscription made during the canvass. So, while the canvass is being made for funds during Pay-Up Week, an effort should be made to increase the subscription to the fund.

Remember that I am yours to command in every way to make this great movement a success.

J. H. HOLDER.

New Albany, Miss., Oct. 7.

"PAY-UP WEEK" FOR EDUCATION, MISSISSIPPI CONFERENCE.

"Pay-Up Week" for the Mississippi Conference will be from November 1 to November 7. I wish all preachers would make announcement at all their churches, and notify all collectors. Statements will be sent out from this office to each collector, giving names and amounts due at this time. Let us make this the banner collection. U. S. Bonds will be taken at par value provided the coupons have not been clipped, up to the 31st of December. It is very important that we collect as much money as we can this fall. Our schools are in need. We cannot afford to neglect these splendid institutions, which prepare our boys and girls for future work in our church. Let all preachers who have not sent in collectors' names do so at once so we can send them receipt books and a list of subscribers that are due.

J. M. MORSE, Sec'y-Treas.

A WRONG METHOD.

By Rev. C. A. Battle.

Rev. N. H. D. Wilson, of Washington, N. C., has written a little pamphlet entitled, "Honorable Union or a Separate Existence of Strife." In this pamphlet he favors the calling of the General Convention of Northern and Southern Methodisms proposed by the Northern General Conference in 1920, to consider the unification issue. Brother Wilson has sent this pamphlet together with a return-addressed and stamped postal card to me, and I presume to all the presiding elders of Southern Methodism, asking for a straw vote on the calling of the convention.

I strongly feel that such a method of procedure is a serious mistake. This is evidently a plan to commit the church, or at least a part of it, to a scheme before both sides have been presented to those asked to vote. His pamphlet is an argument for the convention. He uses all the reasons he can muster—and some of them will not stand the logical test—for the calling of the convention. He makes no presentation of the other side whatever. On this one-sided presentation I am asked to vote on a question.

Brother Wilson may say that his pamphlet was sent to the presiding elders, and not to the actual members of the next General Conference. But even then his method should not be contenanced; for if a majority of those to whom he sent the pamphlet and the card reply in the affirmative, he doubtless will make a tremendous noise about the church wanting the convention called. With only his side of the case presented and the vote resulting in the affirmative would not be a fair test of those who vote for the convention. Of course, after brethren commit themselves they do not care to reverse their vote. Once committed they will desire to remain on that side of the question. Such a tremendous issue as this should be dealt with thoughtfully and fairly. There should be no effort to stampede the denomination into a thing which might prove disastrous. The writer thinks that a discussion of the question of the calling of the general convention in the church press is in order; but he certainly does oppose any effort to bring about a decision one way or the other before the matter is carefully considered by the General Conference.

A general convention, such as the Northern Methodists have proposed, the writer feels, would be unwise. The Northern General Conference echoed the sentiment of its church when it treated with the utmost coolness the plan of unification transmitted by the Joint Commission. The Church, North, will not at this time be willing to suffer any retrenchment in regard to favors shown the Negro element; neither will it now agree to any Regional Conference scheme where the minority will be protected in its peculiar social condition.

Lake Charles, La.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. J. W. Thompson, Lucedale, Miss., 7; Rev. P. F. Luter, Ripley, Miss., 12; Rev. J. W. Dorman, Louisville, Miss., 12; W. C. Gatewood, Norris, Miss., 2.

Politeness has been compared to an air-cushion, which although there is apparently nothing in it, eases jolts wonderfully.—G. L. Carey.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On the evening of September 23, 1921, the death angel bore the spirit of Mrs. GERTIE LAMB LATHAM to that world that shall never end. She gave her heart and service to the Master at the age of fourteen years and became a member of the Methodist Church at Lebanon, and passed away with a perfect assurance of a home in heaven. This strangely reminds us that as soon as we begin to live, that moment we begin to die, and the youngest as well as the oldest must pay the debt. I have no doubt but that she now dwells among the angels in glory. She is survived by her husband, a mother, two brothers, three sisters, and a host of relatives and friends. Her father, two brothers, and one sister preceded her to the Better Land. She was twenty-seven years, six months and four days old. Funeral services were held at Lebanon, conducted by Rev. W. C. Mattox, her pastor, assisted by Rev. V. J. Bell, interment following in the Lebanon cemetery. Her neice,

TOT LAMB.

Eupora, Miss.

Brother NEWTON HUDSON, whose parents were of Kentucky and Missouri, has left these shores of labor. He lived near Nugent, Miss., all his life. Born May 1, 1859, he died July 23, 1921. Although sixty-two years of age, his life was full of labor, help, and encouragement for his church, home, friends and many. He joined St. John's Church—now Nugent—in 1881 under Brother Gillespie, has been a faithful member all along, a steward for about twenty years, and a Sunday school superintendent part of the time. He was a gentleman, and not a word was he known to speak unjust or hurtful to or about his neighbor. Let us sympathize with his family and relatives, and pray God's blessings on them. At his funeral was a large gathering, at Finley graveyard, besides three ministers of our church. Quite a number of colored people were there, who were impressed because he had befriended them in need. We mourn and greatly miss Brother Newton Hudson. Many times he was the chief supporter of his church when other helpers failed. May many be blessed because of him. His pastor,

E. J. RUTLEDGE.

Lyman, Miss.

LYMAN R. REEVES was born October 1, 1849, and died September 15, 1921. In 1873 he was married to Miss Elizabeth Dickinson. To this union were born three daughters and two sons. At the age of 14 years he was converted and joined the M. E. Church, South, and for 59 years worshiped at her altars and served at her tables. About 20 years ago he organized a Sunday school at Lyman, serving in it as superintendent until the day of his death. The little church here is a monument to his loyalty and devotion. More than $800 of his own money was spent in this church enterprise, besides other valuable service. His name belongs among those of the pioneers of Methodism in Mississippi. Funeral services were conducted in the church which he built, loved, and worshiped in for twenty years. After an impressive service conducted by Brothers Rutledge, Sullivan, Ulmer and the writer, we took his body to the cemetery and laid it to rest until the day when the dead in Christ shall come forth. Two sons, two daughters, twelve grandchildren, three great-grandchildren and a host of friends mourn his going. May we all emulate his life. He was my friend and brother.

G. W. McLAIN.

G. A. HALL was born in Franklin County, Miss., on August 17, 1853. He was married to Miss Lucinda Eliot, January 12, 1875. From this happy union were born six children, five boys and one girl. One baby boy went to the glory land in infancy. Four boys and one girl still live and mourn his death. This good man took his departure on September 9, 1921. He was a strong, honest, sincere man, full of faith and the Holy Ghost. Those who knew him were attached to him by the most enduring ties of friendship and respect. Living, his friends loved him, and when he died there was not a soul who did not mourn the loss of this good man. He joined the Baptist Church in early life, but later became a member of the M. E. Church, South. For 32 years he served as a faithful steward, an obedient servant of the Lord. His pastor,

J. S. RUTLEDGE.

RESOLUTIONS.

Whereas it has so pleased God to take from our midst one of our most faithful and beloved members, Mrs. VERNA McINTOSH LEWIS, let it be resolved:

That we, as a church, Sunday school, and Missionary Society, mourn our loss, and that while her place can not be filled, let us look to Christ in this moment of sadness and pray God's greatest blessings to rest on and abide with her distressed husband, mother, two sisters, and brother, and especially may the little one left without a mother be ever watched over by the Guardian Angel.

A MEMBER.

RESOLUTIONS BY SUNDAY SCHOOL AT LYMAN, MISS.

Whereas God has called to his rest our loved superintendent, Mr. LYMAN REEVES, be it resolved by this school, That we offer these few thoughts as a slight acknowledgment of our appreciation. For more than twenty years, longer than most of us have lived, he has been the active head of this school. Careful and thoughtful in his study and teaching of the Scriptures, he was also attentive to little conveniences in his care of the building where we meet. Ever cheerful in the face of many difficulties, his time, money and strength were given unstintedly for the benefit of this Sabbath school.

"And let the favor of the Lord our God be upon us and establish thou the work of our hands upon us, yea, the work of our hands, establish thou it." Ps. 90:17.

H. E. BUTCHER,
H. F. WIATT,
Mrs. A. A. CAPPS.

WHAT SHALL WE DO WITH THE CHURCH PAPERS?

By Robert B. Eleazer,
Editor Missionary Voice.

If the Missouri brother who is advocating in the Nashville Advocate a consolidation of the many connectional and Conference papers, is looking for "a deafening howl" from all the members of the church's editorial fraternity, as he says, he is destined to disappointment. Here at least is one of the number who is ready to give the plan the heartiest approval and support.

I have repeatedly made exactly the same suggestion to editors, connectional men and others. Some weeks ago I was sent a questionnaire by Dr. C. D. Harris, the President of the Southern Methodist Editorial Association, asking the question, "If you were the General Conference what would you do with the church papers?" I immediately replied, "I would consolidate them all in one great weekly, big enough and well-enough edited to represent fairly every interest and section of the church."

The plan has many advantages. At present every paper is the competitor of every other, and the average Methodist family probably takes only one. That one of necessity gives priority, if not exclusive attention, to its own special subject, or to the affairs of its own area. The subscriber, therefore, gets no well-rounded view of the church's many interests. A general organ representing them all would unquestionably develop a much better-informed and more efficient membership.

Such an arrangement would be welcomed by our membership for the further reason that it would simplify the demands now made upon their loyalty and support. At present they are urged to subscribe for the Nashville Advocate, the Conference organ, the Missionary Voice, the Epworth Era, the School Standard, and what not, and sometimes made to feel that they are not good Methodists unless they take them all. The advantage from their standpoint of a single church paper would be obvious.

The pastor, too, would find the change a vast relief. As it is, he is expected to push the circulation of a half-dozen different periodicals, which is a difficult, if not impossible, task. How much easier and more effective would be his efforts in behalf of one great, inclusive church weekly, the equal of any in the world!

Indeed, given such a paper, we might seriously undertake to put it into every Southern Methodist home—through individual subscriptions, as far as possible, and after that by budgeting and subsidies.

I am thoroughly convinced (speaking personally and unofficially, of course), that the plan is feasible and that it would work to the best interests of the whole church. While I should deeply regret to relinquish my own delightful task as editor of the Voice, I am one hundred per cent for it.

Nashville, Tennessee.

SUMMER REVIVAL CAMPAIGN IN THE RURAL DISTRICTS.

My office is now anxiously waiting reports from the presiding elders as to the revival campaign in the rural districts during the summer. The office has furnished every rural pastor with a postal card ready to be filled out and mailed to the presiding elders. We shall be grateful to the rural pastors if they will now fill out these cards and mail them to their presiding elders. We shall appreciate prompt action on the part of the presiding elder in sending in his report to the Conference campaign director. (Let no one forget that we have a Conference campaign director in each Annual Conference.) Then we shall be happy to have the campaign director compile the reports from all the districts and send the summary to our office as soon as possible. If each pastor will make a report at once to his presiding elder, if each elder will send his report promptly to his Conference campaign director, and if each Conference campaign director will send his Conference report promptly to my office, we shall be able soon to give the church at large accurate reports as to the summer revivals. If some do not report, the reports will be defective and some districts and some Conferences will be done an injustice in the reports which go out from our office.

We have had many gracious revivals during the summer, perhaps the best in our history. Unofficial reports are favorable. But we want the exact facts as indicated in our prepared blanks. If all parties concerned will take this request seriously and act upon it, we shall be able to give the whole church the information it desires concerning our summer revivals.

O. E. GODDARD.

September 26, 1921.

OUR WORK IN BELGIUM.

Dr. W. B. Beauchamp, now in Europe, gives a most encouraging report concerning the progress of our work in the several European fields. In a letter just received, he says concerning our enterprises in Belgium.

"The school in Brussels is a real success. The first year one hundred and twenty-five enrolled—for the coming term the school is now full and applicants are being daily turned down. We need greatly enlargement. The very best people in Belgium are interested in this school for girls in Brussels. The orphanage at Brussels is steadily growing and here we have a fine opportunity for training workers. The Christian Clinic, which we own with other Protestant commissions of Belgium, can be made a great factor in Christian work.

"The Central Building is becoming more and more a center of varied Christian activities. The Sunday morning service is a most interesting occasion. Missionaries of all the Boards going and coming through Belgium will be there at service; visitors to the city, and many of the residents who are American or English. This service is also invaluable to our own workers, as well as to others who are here in the Y. W. C. A. or other American organizations. The esprit de corps in our Belgian workers is very fine. The representatives of other Protestant denominations have offices in our Central Building and thus we are presenting a united program in our plans for making Belgium Protestant.

"The opportunity for our mission is real and immediate—in Belgium we cannot expect certain results over night, but if American Protestantism is to perform its full duty in this generation it must carry on an offensive program in Europe. The fact that this plan has become notable following the war is greatly agitating the Romanist Church. All of their papers in Europe are taking note and warning their people against the Protestant invasion of Europe. The opportunity for Protestantism in Europe is now—our church must do her part with a ringing evangelistic message."

Education without religion is education without God, and therefore education without the blessing of God.—M. H. Seymour.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Grenada Dist.—Fourth Round.

Lamar circuit, at Early Grove, Oct. 15
Ashland circuit, at Liberty, Oct. 16, 17.
Poplar Creek circuit, at Friendship, Oct. 22.
Sallis circuit, at McAdams, Oct. 23, a.m., Oct. 24, p.m.
Durant, Oct. 25, p.m., Oct. 24, p.m.
Winona circuit, at Columbiana, Oct. 29, 30.
Vaiden circuit, at Valden, Oct. 30, 31
Duck Hill circuit, at Mars Hill, Nov 5, 6.
Holcomb circuit, at Holcomb, Nov. 6, 7.

R. A. TUCKER, P. E.

Greenwood Dist.—Fourth Round.

Moorehead, Oct. 16, p.m.
Sidon and Cruger, at Cruger, Oct. 19. p.m.
Tchula, Oct. 20, p.m.
Carrollton, at Valley Hill, Oct. 22.
Inverness, at Isola, Oct. 23, a.m.
Sunflower, at Sunflower, Oct. 23, p.m.
Lambert, at Lambert, Oct. 29, 30.
Schlater, Nov. 6, a.m.
Webb, at Webb, Nov. 6, p.m.
Phillipp, at Phillipp, Nov. 13, a.m.
Minter City, Nov. 12, p.m.

S. L. POPE, P. E.

Sardis Dist.—Fourth Round.

Shuford, Oct. 15 and 16.
Arkabutla, Oct. 19.
Longtown, at Mastodon, Oct. 22.
Cockrum, at Hebron, Oct. 23.
Sardis Circuit, at Davis Chapel, Oct 28.
Courtland, at Pope, Oct. 29.
Tyro, at Free Springs, Oct. 30.
Mt. Pleasant, at New Salem, Nov. 5.
Horn Lake, a m. Nov. 6.
Crenshaw, at Sledge, p.m. Nov. 6.
Batesville, Nov. 13.

Pastors are respectfully urged to look over the quarterly conference proceedings in the Book of Discipline and see that all the reports called for are in hand.

R. A. MEEK, P. E.

Aberdeen Dist.—Fourth Round.

Algoma, at Troy, Oct. 15, 16.
Bellefontaine, at Lebanon, Oct. 20.
Eupora and Maben, at Maben, Oct. 21.
Mathiston, at Mathiston, Oct. 22, 23.
Smithville, at Greenbrier, Oct. 25.
Tremont, at Tremont, Oct. 26.
Fulton, Oct. 27.
Woodland, at Mantee, Oct. 29, 30.
Randolph, Nov. 1.
Toccopola, Nov. 2.
Salem and Oakdale, Nov. 3.
Greenwood Springs, at Quincy, Nov. 5, 6.
Buena Vista, at Pleasant Grove, Nov. 8.

T. H. DORSEY, P. E.

Columbus Dist.—Fourth Round.

High Point, preaching at High Point, Oct. 16, p.m.
Mayhew and Sessums, at Lebanon, Oct. 18.
Caledonia, at Mt. Pleasant, Oct. 20.
Cedar Bluff, at Cedar Bluff, Oct. 22, 23.
West Point, Oct. 26, p.m.
Artesia, Oct. 27.
Sturgis, at Bethel, Oct. 28.
Kosciusko ct., at Marvin's Chapel, Oct. 29.
Kosclusko station, at East Union, Oct. 30.
Longview, at Smryna, Nov. 4.
McCool, at Liberty Chapel, Nov. 5, 6.
Crawford and Shaffers, at Shaffers, Nov. 8.
Columbus, Central Church, Nov. 9.

A. T. McILWAIN, P. E.

Corinth Dist.—Fourth Round.

Chalybeato ct., at Falkner, Oct. 15, 16.
Ripley station, Oct. 16, night; Qr. Conf., Oct. 17, a.m.
Myrtle ct., at Union Hill, Thursday, Oct. 20.
Hickory Flat ct., at Ebenezer, Friday, Oct. 21.
Potts Camp ct., at Winborn, Oct. 22, 23.
Tishomingo ct., at West Side, Wed., Oct. 26.
Golden ct., at Belmont, Thurs., Oct. 27.
Burnsville ct., at Hebron, Oct. 29, 30.
Rienzi ct., at Bethel, Tuesday, Nov. 1.
Kossuth ct., at Kossuth, Wed., Nov. 2.
Booneville ct., at Blythe Chapel, Thursday, Nov. 3.
Silver Springs ct., at El Bethel, Nov. 5, 6.
Mooreville ct., at Mooreville, Tuesday, Nov. 8.
Mantachie ct., at Mantachie, Wednesday, Nov. 9.
Marietta ct., at Siloam, Nov. 10.

Let pastors give special attention to Questions 13 and 15. And see that written reports are made by Woman's Missionary Society and by Trustees of Church Property.

Let Stewards be faithful, and see that finances are in full.

J. B. Randolph, P. E.

Greenville Dist.—Fourth Round.

Leland, Oct. 16, a.m.
Arcola, Oct. 16, p.m.
Gunnison, Oct. 18, p.m.
Beulah, Oct. 23, a.m.
Glen Allen, Oct. 23, p.m.
Rosedale, Oct. 30, a.m.
Greenville, Oct. 30, p.m.
Lake C., Nov. 6, a.m.
Tunica, Nov. 6, p.m.
Jonestown, Nov. 7,
Alligator, Nov. 8.
Shaw, Nov. 13, a.m.

Indications are that the District will meet all claims, and send the pastors to Conference with creditable reports. However, it is probable that the charge that waits to the last minute to do the work will bring up the "tail end of the District."

JAMES H. FELTS, P. E.

Sunday School

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

By Rev. R. H. B. Gladney, Sardis, Miss.

The date for the Standard Training School for parents, teachers, preachers and other teachers of religious education will be June 1-7, 1922, at Grenada, Miss. I hear some have already engaged rooms for that occasion. The 27th and 28th of last month I went over to Meridian to help my neighbor, John Chambers, in a district institute. Methodism in this city has some commodious buildings. The preachers and other Sunday school workers are alert and are preparing to go forward and take their share of the city for the Methodist Church. Surely our church has a wonderful opportunity to mass her forces and put the consciousness of God in the hearts of thousands of people.

I had the privilege of hearing Gypsy Smith, Jr., preach in the great meeting at Canton. His name draws some people. He is Scriptural, direct, clear-cut, and deeply in earnest in his preaching. There is no doubt but that great good has been accomplished by his preaching in that section of the State.

Vaiden is one of the places recently visited. A class of young people in teacher training was partially organized under the leadership of Miss Quejette Snodgrass. Brother Shearer and his good wife are giving themselves completely to the people of this charge. They are sowing in tears but the harvest will surely come some day.

Moorhead is prospering under the guidance of Brother Wroten. The church is crowded at the hours of Sunday school and preaching. We organized a class of fifteen to study The Pupil. We need to hold a Standard Training School at this point, alongside the Agricultural High School, so we may reach the future leaders of the church. The chief obstacle in the way of such a school is a lack of room—the same trouble when Jesus had to be born in a manger.

Sunflower is handicapped for lack of room to accommodate their growing school. White people are moving into this section to work the rich lands. Many of them do not attend the revival meetings, much less the regular services of the church. We have got to reach these people, or they will wreck what little civilization we have left.

The church at Drew is doing more kinds of good work than any I know. All departments are well organized, graded, and officered. A training class of twenty-two is well under way with Brother Duncan leading. A story hour is held every Sunday afternoon in charge of Mrs. Duncan with eighty children in attendance. Brother Duncan and his people are pressing the battle on every front. We thank God and take courage.

Do not forget it, men, we must have a place where we can hold a training school for our leaders in the Greenwood District.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Sunday, the 2d, was spent on the Seventh Avenue and the Hawkins Memorial charges.

I visited Oak Grove Sunday morning. We had a good service there. A Cradle Roll was provided for. They agreed to put on an enrollment campaign, and to observe Missionary Sunday.

In the afternoon we visited Fewells Survey Sunday school. Brother Davis has just organized this Sunday school and gotten it started. They are putting in a Cradle Roll, trying to have accurate records and agreed to support the Orphans' Home.

We were at Seventh Avenue that night. Had a good crowd. Brother Vickers is in high favor with his people and is doing a splendid work. He has worked well and faithfully.

Brother Davis has organized a church at Fewells Survey also and I think that his efforts there will bring much to the church and mean much to that community. I am glad to see the work spreading.

Just a short time till Conference. I trust that you will not forget the Sunday School Board and its work, with your other efforts.

We are desiring to help you in any way we can.

Plan for a Teacher Training Class. We will supply the teacher if you will furnish the pupils.

Pray for the work and the workers.

JOHN C. CHAMBERS,
Field Secretary.

REPORT OF MISSISSIPPI CONFERENCE SUNDAY SCHOOL BOARD TREASURER, ENDING OCTOBER 1, 1921.

Brookhaven District.

Norfield	$ 9.79
Crystal Springs	15.93
Kokomo	10.00
Sandy Hook	5.00
Bethesda (Gallman Church)	5.00
McComb, Centenary	35.56
Hawkins Chapel	1.40
Pleasant Grove	5.00
Bethel	5.50
Brookhaven (First Church)	12.80
Fernwood	25.45
Knoxo	2.00
Hopewell	8.65
Hazlehurst	16.32
S. and E. McComb	15.60
Meadville	10.00
Tilton	2.00
Osyka	3.15
Total for District	$188.15

Hattiesburg District.

Collins	$ 10.00
Moselle	8.25
Goodwater	8.25
New Hope	5.88
Petal	6.00
Lucedale	8.00
Purvis	3:44
Ellisville	5.68
Eucutta	6.44
Boyles Chapel	5.17
Broad St., Hattiesburg	8.00
Heidelberg	9.00
Mt. Olive	5.25
Sandford	5.00
Total for District	$104.36

Jackson District.

Brandon	$ 15.00
Forest Grove	1.50
Edwards	12.85
Andrews Chapel	8.20
Braxton	5.00
Capitol Street	100.00
Madison	12.00
Mendenhall	8.00
Terry	2.86
Forest Hill	3.00
Pelahatchie	7.30
Canton	3.12
Flora	6.00
Galloway Memorial	74.00
Rankin Street	3.20
Ridgland	3.65
Sharon	10.00
Byram	4.01
Yazoo City	38.75
Total for District	$343.44

Meridian District

Bucatunna	$ 8.00
Bethel	6.35
Enterprise	5.00
DeSoto	15.00
Pachuta	9.75
Wahalak	2.00
Poplar Springs	6.30
State Line	4.50
Meridian, Central	40.88
Fifth Street	11.80
7th Avenue (all schools)	32.00
Shubuta	7.78
Daleville	4.12
Pleasant Ridge	3.00
Stonewall	7.51
Lauderdale	8.50
Scooba	5.50
Salem	3.10
Theadville	12.50
Langsdale	20.10
East End	11.80
Poplar Springs	7.50
Quitman	15.00
Waynesboro	5.17
Total for District	$253.16

Newton District.

Forest	$ 16.00
Morton	8.12
Gasque Chapel	2.60
Laurel (First Church)	25.00
West End	3.75
Philadelphia	12.00
Rose Hill	5.83
Johns	10.80
Puckett	3.00
Sebastopol	4.00
Homewood	2.75
New Chapel	2.06
Kingston	8.00
Montrose	5.21
Raleigh	2.56
Finkbine	15.00
Shiloh	12.54
Polkville	2.15
Decatur	5.00
Union	8.40
Total for District	$154.77

Seashore District.

Harleston	$ 3.75
Brooklyn	8.00
Bay St. Louis	11.40
Moss Point	15.85
Big Ridge	3.10
Poplarville	9.00
Wiggins	10.00
Maxie	2.00
Stillmore	11.05
Columbia	21.90
Ocean Springs	6.00
Pascagoula	5.11
McHenry	10.25
Escatawpa	5.26
Total for District	$122.67

Vicksburg District.

Sunflower Chapel	$ 2.65
Gloster	14.00
Hermanville	7.00
Tillman	7.00
Mt. Olive	5.55
Nebo	11.20
Rolling Fork	11.40
Carpenter	6.15
Gibson Memorial	16.00
Woodville	12.50
Fayette	18.00
Liberty	9.30
Patterson	3.50
Holly Bluff	9.40
Natchez	25.00
Oak Ridge	11.00
Greendale	8.40
Vicksburg (Crawford Street)	20.00
Washington	4.70
Perth	8.40
Total for District	$211.15

I have tried to be accurate. If you discover a mistake, please let me know so that it may be corrected.

Yours in the work,
GARNER M. LESTER
Jackson, Miss. Treasurer.

Recipe For Gray Hair

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.—Adv.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE.

Executive Meeting of Conference Officers.

The Executive Committee of the Woman's Missionary Conference met at First Church, New Orleans, September 20, to formulate plans for the fall work.

The reports of the officers showed that there had been an increase of more than 700 members in all departments during the second quarter. Mission Study and Bible Study showed an increase, as well as that of Supplies.

The Treasurer's report showed that not quite half of the pledges had been paid. We hope that the remaining two quarters will bring in the pledge in full, as we are so anxious to reach our goal.

The resignation of Mrs. Shaw, District Secretary of French Mission, was sent in, as she had moved out of the district. Mrs. G. W. Hatch was elected in her place. Mrs. Jno. A. Pharr, of Berwick, and Mrs. R. T. Moore, of Shreveport, were appointed on the committee with the corresponding secretary, Mrs. S. A. Montgomery, to visit the Council Institutions.

A committee on By-Laws, which is composed of the President, Corresponding Secretary and Recording Secretary, with two members at large, was completed by the appointment of Mrs. Beach Carre and Mrs. Jno. Parker, of New Orleans.

A circular letter will be sent out by the Corresponding Secretary, Mrs. S. A. Montgomery to each auxiliary and District Secretary, giving the plans worked out by the Committee.

The Letter.

Dear Co-Worker: At the executive meeting of the Conference officers held in New Orleans on September 20, it was decided that the Corresponding Secretary should send out a circular letter to the District Secretaries and Auxiliaries suggesting plans of work for the fall and urging an enthusiastic response to committee reports adopted at the annual meeting in Baton Rouge and published in the Conference Minutes. We are entering upon the last quarter of the year and to reach our goal some hard work will have to be accomplished.

Young People's Department.

The Superintendent of the Young People's Work reported that there had been a larger increase in finances, but in the number of auxiliaries and members a standstill. She says: "As Superintendent of Young People let us strive to reach our goal. There are three points I want to lay special stress upon, and if each Superintendent will endeavor to use her influence, much good can be accomplished.

"1. Organize New Societies. Do you not know of some church near that is without a Young People's organization?

"2. Conservation of Weak Societies. Try to visit a weak society and encourage and help them. If your society is the weak one, give more of your time and prayer in an endeavor to overcome the weak points.

"3. Improvement of Good Societies There is always room for improvement in every Society. Possibly it is the prayer life that is the weak point. Without prayer we cannot reap a rich harvest."

Adult Auxiliaries.

These three lines of work are suggested for the Adult as well as Young People's Organizations. The auxiliaries can aid the District Secretaries in this way and double the fruits of their labors.

Mission Study.

October has been designated as Mission Study Month, when classes shall be organized in Mission and Bible Study. The Conference Superintendent of Mission Study, Mrs. Cunningham says: "Please include in your message this personal word to my superintendents of Mission Study throughout the Conference.

"The theme for the year in our Department is the unfinished task of the churches. The task in the auxiliary is unfinished and you leave off an important branch of your missionary work when you neglect the Mission and Bible Study classes. We want to make October the time for finishing our task and rounding out the year's work as planned.

"At our Annual Meeting in De Ridder next February or March, I will have a pennant for every auxiliary in the State and on that pennant will be placed gold and silver stars. The gold star will represent the number of Bible classes you have had this year and the silver star, the number of Mission Study classes. Now go to work, Superintendents. Order your books (listed on the Information page of the Conference Minutes), organize your whole auxiliary in one large class or several smaller ones and report to me so that I can make your pennant and give you credit for work done. Now please be much in prayer for His guidance. Do not let your delegate go to De Ridder with a heart-ache because she has no gold or silver star on her pennant. Let us 'push towards the mark of higher and better service for the remainder of the year.'" Write Mrs. Cunningham for any information desired. Let every auxiliary observe the week of prayer in November.

Children's Work and Social Service.

The Superintendents of Children's Work and of Social Service were not present at the meeting, but we bespeak for them earnest co-operation in their respective departments.

Financial Work.

The treasurer, Mrs. Carver, reported that less than half of the Conference Pledge had been paid during the first and second quarters and urges full returns by "Harvest Day" in December. She will send you a special message along that line.

Auxiliaries, measure yourselves by the "Standard of Excellence" on page 92 of the Conference Minutes and see where you stand and then turn to page 5 and say we'll help to reach that "Goal." If you need help and information, write to your District Secretary. Invite her to visit your auxiliary. The Conference Secretary is always willing and anxious to help you in any way she can.

Get your reports in promptly by the first of October in order that you may be included in the third quarter's report. Then get immediately to work on the fourth quarter that there may not be a grand rush at the end of the year with a possibility of coming up short.

The District Secretaries are counting on you, the Conference is counting on the district, the Council is counting on the Conference and the Mission field is counting on the Council. God is counting on us all.

Yours in the work,
MRS. S. A. MONTGOMERY.

To Auxiliary Corresponding Secretaries.

You are doubtless aware of the fact that the last session of the Council put the responsibility for promoting family worship in the local congregation in the hands of the corresponding secretary.

I count it a privilege to have you as a fellow worker in establishing a program of worship and religious education in the homes of our people.

Allow me to make the following suggestions in which Mrs. Lipscomb heartily concurs:

1. Confer with your pastor as to what has already been done to enroll members in the Family Worship League.

2. Tell him the plan of the Woman's Missionary Society to have family worship in every home in which there is a member of the Woman's Missionary Society and offer hearty co-operation in any plans he may have in mind.

3. Under any circumstances that may arise, see to it that every member of your local society, who has not already done so, enrolls in the Family Worship League by signing a card, and seeing that the cards are sent to Rev. P. L. Cobb, 160 Fourth Avenue, North.

4. On receipt of the cards we will send to each signer a copy of "Keep the Home Fires Burning" with the program of worship for the second half of the current year.

5. A list of all those who sign cards should be kept as a part of the record of the work of your society and the number reported to your Conference Corresponding Secretary.

6. Frequent meetings of the members of the Family Worship League should be held for helpful conference. An opportunity should be afforded for discussion and giving experiences at the regular meetings of the Society.

Family Worship is the first step in the program of religious education in the home, the church and the school that will develop an efficient force for the evangelization of the world. It is glorious to have even the least part in this great enterprise.

Praying God's richest blessings on you and your work and with best wishes. Yours sincerely,

P. L. COBB,
In North Mississippi Bulletin.

Give expression to the best that is in you. Your fears, your doubts, your hours of weakness are no gifts for your friends. Did you ever find that worry helped the situation for yourself, or the voice of anxiety and doubt made your fellow-worker stronger?—East and West.

FROM THE SATARTIA CHARGE.

Dear Brother Carley: Please allow me space to tell the brethren how we are getting along over here on Yazoo River. The river is low in the banks as it always is at this season of the year and the breeze from over it is cool and refreshing. I tell you, Brother Editor, it is appreciated during this hot weather.

We have closed all of our revival meetings for the year. Our meeting at Wesley Chapel began on the third Sunday in July and was conducted by Rev. M. K. Miller, who did able preaching and gave some of his special solos, which were enjoyed to the fullest. The church was very much revived, but no additions.

We began our meeting at Mt. Olivet on the fourth Sunday in July. Rev. B. W. Lewis did the preaching and much good was accomplished. We had an old-time revival. Upon several occasions the membership met at the altar to be baptized with the Holy Spirit. We had a great revival. Twenty-nine joined the church.

The first Sunday in August found us at Satartia, where Rev. B. F. Lewis expounded the gospel. I feel that I have spent that much time in a theological seminary. We had several old-time altar services in which the Spirit of God made himself felt. There were no members, but the church has been greatly helped by his deep preaching.

I have three school appointments in the afternoon and these people prevailed on their pastor to hold a few days' meeting. We began at Shackelford and had two additions to the church. From there to Carter, and such crowds you never saw at a schoolhouse meeting. There were two or more housefuls. We preached here from Monday night till Sunday night and at the close of the service we received into the church twenty-five members, most of them grown-up people, nineteen of whom were on profession of faith. I have never been in a greater meeting.

We closed our round at Fears School, and the Lord wonderfully blessed us there. We received seven on profession of faith. In all of my schoolhouse meetings I received into the church thirty-four. The young preacher, not very old in the cause of the Kingdom, feels that the Lord might bless his efforts even in a revival meeting. I immersed three candidates for baptism during these meetings.

Brethren, pray that the Lord may continue to use me in his Kingdom. Amen! B. H. WILLIAMS, P. C.

FROM THE DENHAM SPRINGS CHARGE.

Dear Brother Carley: I trust that you will find space for a few lines from here, as this is my fourth year with this work and we have had a pleasant stay, this being the best year of the four for the spiritual part of the church.

Our first revival was held by Brother J. W. Booth, of Keener Memorial Church—a good meeting with 13 accessions to the church.

In the second, I was assisted a few days by Brother A. J. Coburn, of Ponchatoula, and in the third meeting by J. L. Frazier, of Springfield. There were six accessions to the church. In the next one, I was assisted by Brother Booth, who held the first, with 11 accessions; then by B. D. Watson, of Baker, with 10 accessions; then with J. L. Cady, of St. Francisville, with 3 accessions. We have received forty-odd into the churches. Our Sunday schools are very good; and prayer meetings are more interesting.

This is the end of my fourth quadrennium since I joined the Conference.

J. S. RUTLEDGE.

"I MUST TAKE THE MESSAGE."

This is the way the Christian Mexicans in Texas feel about it. A letter from Rev. F. S. Onderdonk, the Superintendent of the Texas Mexican Mission, writes:

"I have just visited our Mexican work in Houston, Texas. Most of the year we have had no pastor for that church, and yet the faithful people have kept the work going right along. There are two exhorters who do all the work of a pastor. When one is in charge of the regular week-night meetings, the other is holding services in some nearby suburb or ward of the city. Through the activity of these faithful people, twenty souls have been received into the church on profession of faith during the year and the prospect is that every cent of their three hundred dollar assessment will be paid.

"I was in Rio Grande City last week, where we have had had no pastor for some months, but the church work goes on just the same. The same is true in Carrizo Springs. Wherever we have a Mexican Christian, we have the nucleus of a congregation. He carries the church with him. Scores of these people have received the Gospel in this country and are returning to their native land bearing the message to their people. It is beautiful to hear them say: 'Yes, I must return to my country some day and take the Message.'"

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Fourth Round.

(Preaching)

Covington, 11 a.m., Oct. 16.
Second Church, 7:30 p.m., Oct. 16.
Bogalusa sta., 11 a.m., Oct. 23.
Algiers, 7:30 p.m., October 23.
Plaquemine, 11 a.m., Oct. 30.
Donaldsonville, 7:30 p.m., Oct. 30.
Parker Memorial, 11 a.m., Nov. 6.
Epworth, 7:30 p.m., Nov. 6.

(Quarterly Conferences)

Slidell, 7:30 p.m., Oct. 13.
Mandeville and Poitevents Mills, visit. Oct. 14.
Pearl River, 4:30 p.m., Oct. 15.
Covington, 2 p.m., Oct. 16.
Felicity, 7:30 p.m., Oct. 19.
Bogalusa sta., 7:30 p.m., Oct. 21.
Bogalusa ct. (at Angie), 11 a.m., Oct. 22.
Carrollton Ave., 7:30 p.m., Oct. 24.
Rayne Memorial, 7:30 p.m., Oct. 25.
First Church, 7:30 p.m., Oct. 26.
Plaquemine, 7:30 p.m., Oct. 28.
Donaldsonville, 7:30 p.m., Oct. 30.
Louisiana Ave., 7:30 p.m., Nov. 1.
Parker Memorial, 7:30 p.m., Nov. 2.
Epworth, 7:30 p.m., Nov. 3.
St. Mark's, 7:30 p.m., Nov. 4.

J. G. SNELLING, P. E.

Lake Charles Dist.—Fourth Round.

Opelousas, Oct. 16, a.m.
Branch ct., at Church Point, Oct. 16, p.m.
Abbeville and Kaplan, at Abbeville, Oct. 19.
Indian Bayou, at Hebron, Oct. 23.
Morgan City, Oct. 26.
Patterson and Jeanerette, at Pat., Oct. 30, a.m.
Franklin, Oct. 30, p.m.
Lake Charles, Oct. 31.
Lake Arthur, Nov. 1.
Gueydan ct., at Gueydan, Nov. 3.
Merryville, Nov. 6.

C. A. BATTLE, P. E.

Alexandria Dist.—Fourth Round.

Campti ct., at Campti, Oct. 16, a.m.
Colfax and Montgomery, at Montgomery, Oct. 16, p.m.
Pineville, Oct. 19, p.m.
Elizabeth, at Elizabeth, Oct. 23, a.m.
Oakdale, Oct. 23, p.m.
Boyce, at Boyce, Oct. 26, p.m.
Alexandria, Oct. 30, a.m.
Glenmora, Oct. 30, p.m.
Columbia ct., at Columbia, Nov. 2, p.m.
Oberlin ct., at Oberlin, Nov. 6.

Preachers in charge will please see that the Trustees have their report ready on church property.

W. L. DOSS, Jr., P. E.

Shreveport Dist.—Fourth Round.

Pelican, Sun., Oct. 16, a.m.
Haynesville, Tues., Oct. 18.
Athens, Wed., Oct. 19.
Ringgold, Fri., Oct. 21.
Arcadia, Sun., Oct. 23, p.m.
Noel Memorial, Mon., Oct. 24, p.m.
Bossier City, Tues., Oct. 25, p.m.
Plain Dealing, Wed., Oct. 26.
Castor, Fri., Oct. 28.
Bienville, Sun., Oct. 30.
Cedar Grove, Thurs., Nov. 3, p.m.
Texas Avenue, Sun., Nov. 6, a.m.

R. H. WYNN, P. E.

Baton Rouge Dist.—Fourth Round.

Amite, Oct. 15, p.m. and 16, a.m.
Natalbany, at Wesley, Oct. 16, 3 p.m.
Springfield, at James Chapel, Oct. 19, a.m.
Denham Springs, at Denham Springs, Oct. 19, p.m.
Franklinton circuit, at Fisher, Oct. 23, a.m.
Franklinton station, Oct. 23, p.m.
Olive Branch, at ———, Oct. 30, a.m. and p.m.
St. Francisville, at ———, Nov. 6, a.m.

J. W. LEE, P. E.

Monroe-Ruston Dist.—Fourth Round.

Lake Providence, Oct 16.
Waterproof, at St. Joe, Oct. 16.
Winnsboro, Oct. 18.
Mangham, at Mangham, Oct. 26.
Sicily Island, at Sicily Island, Oct. 30.
Ruston, November 3.
Monroe, Nov. 4.

I trust that Question 15, the report of the Trustees, will be ready at each charge. Let's have a full report and everything in full.

K. W. DODSON, P. E.

BURIED IN BUSINESS.

We wonder how many men there are who are buried in their office, or store, or farm? "Born a man, died a grocer," ran the old epitaph upon the moss-grown stone; and it may have been startlingly true. They tell us a thorn is an aborted leaf; and some business successes may be but aborted humanity. Christianity has no quarrel with honest business. It never abuses a man for being a success. But it insists in season and out of season, that the man is more than his business, and that the sons of God cannot afford to forget their high calling nor to allow themselves to be buried in any business, no matter how lucrative nor how important it may be. We must keep our souls alive. The man who becomes oblivious to the calls of a wider humanity, and who understands nothing but the story of his own business, has really died to God's great world, i. e., to all of it outside his own office. The home, the State, the church of God, have all a claim upon men, and only by obeying their righteous demands can a man reach his highest level; but if he does listen, if he does keep alive to the great world outside his own business, he will at least avoid making that business his grave.—Christian Guardian.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Crystal Springs, Oct. 16, 17.
Gallman ct., at Gallman, Oct. 16, 17.
Topisaw ct., at Holmesville, Oct. 22, 23
McComb, Centenary, Oct. 23, 24.
Bogue Chitto and Norfield, at Norfield, Oct. 30.
McComb, S. & E., at S. McComb, Oct. 30, 31.
Pleasant Grove ct., at Pleasant Grove, Nov. 5, 6.
Monticello ct., at Monticello, Nov. 6, 7.
McCalls ct., at McCalls, Nov. 12.
Bayou Pierre ct., at Pleasant Valley. Nov. 13.
Wesson ct., at Wesson, Nov. 13, 14.
Barlow ct., at Blue Hill, Nov. 19, 20.
Hazlehurst, Nov. 20, 21.
Scotland ct., at Bethel, Nov. 23.
Brookhaven, Nov. 27.

H. M. ELLIS, P. E.

Hattiesburg Dist.—Fourth Round.

Oloh, at Clyde, Oct. 16, 11 a.m.
Sumrall, Oct. 16, 7:30 p.m.
Richton, at Richton, Oct. 23.
Silver Creek, at New Hebron, Oct. 30.
Mt. Olive and Magee, at Magee, Nov. 6, 11 a.m.
Seminary, at Seminary, Nov. 6, 7:30 p.m.
Prentiss, at Carson, Nov. 10, 4 p.m.
Taylorsville and Mize, at Hebron, Nov. 13, 11 a.m.
Lucedale, Nov. 16, 7:30 p.m.
Leakesville, at Pine Grove, Nov. 19, 20, 11 a.m.
New Augusta, Nov. 20, 21, 7:30 p.m.
Williamsburg, at Santee, Nov. 23, 11 a.m.
Collins, Nov. 23, 7:30 p.m.
Avera, at Grafton, Nov. 24, 7:30 p.m.
Eucutta, at Goodwater, Nov. 27, 11 a.m.
Heidelberg, Nov. 27, 7:30 p.m.

Let all the pastors of the District see to it that we have full reports from the Woman's Missionary Societies and the Boards of Trustees. Please remind the Stewards that this is the fourth quarter—the last round before the Annual Conference. Let every one do his best.

W. W. GRAVES, P. E.

Seashore Dist.—Fourth Round.

Van Cleave, at New Prospect, Oct. 15, 16.
Hub, at Pine Bur, Oct. 22, 23.
Columbia, Oct. 23, 7:30 p.m.
Mintorum, at Antioch, Oct. 29, 30.
Wiggins, Oct. 30, 7:30 p.m.
Saucier, Thurs., Nov. 4, 7:30 p.m.
Broakby and Band, Sat., Nov. 5, 10 a.m.
Poplarville, Nov. 5, 6.
Lumberton, Nov. 6, 7:30 p.m.
Log Town, Wed., Nov. 9, 7:30 p.m.
Carriere, Nov. 12, 13.
Picayune, Nov. 13, 7:30 p.m.
Bay St. Louis, Wed., Nov. 16, 7:30 p.m.
Ocean Springs, Nov. 20, 11 a.m.
Wesley Memorial, Nov. 20, 7:30 p.m.
Pass Christian, Wed., Nov. 23, 7:30 p.m.
Coalville, Thurs., Nov. 24, 11 a.m.
Lyman, Thurs., Nov. 24, 7:30 p.m.
Gulfport, Mon., Nov. 28, 7:30 p.m.

Let the pastors see to it that the trustees have full reports.

W. M. Sullivan, P. E.

Jackson Dist.—Fourth Round.

Bolton, at Brownsville, Oct. 15, 16, 11 a.m.
Edwards, at Edwards, Oct. 16, 3 p.m. and 7:30 p.m.
Lake City, at Lake City, Oct. 23, 11 a.m.
Benton, at Benton, Oct. 23, 7:30 p.m. and 24, 11 a.m.
Eden, at Eden, Oct. 29, 30, 11 a.m.
Yazoo City, Oct. 30, 3 p.m. and 7:30 p.m.
Satartia, at Satartia, Nov. 3.
Lintonia, at Bethany, Nov. 4, 11 a.m.
Vaughans, at Ellison (New Hope), Nov. 6, 7.
Madison, at Madison, Nov. 12, 13, 11 a.m.
Mendenhall and D'Lo, at D'Lo, Nov. 13, 14, 7:30 p.m. and 10 a.m.
Camden, at Camden, Nov. 19, 20, 11 a.m.
Sharon, at Sharon, Nov. 20, 21, 7:30 p.m. and 10 a.m.
Monterey, Nov. 26.
Brandon, Nov. 27, 28.

Pastors will please remember to have reports from the Woman's Missionary Society, and Board of Trustees. Let the Stewards remember that this is the fourth quarter. Let us all do our best.

M. L. BURTON, P. E.

Meridian Dist.—Fourth Round.

Scooba, Oct. 16.
Matherville, at Langsdale, Oct. 22, 23.
Shubuta, p.m., Oct. 23.
Moscow, at Clark's Chapel, Oct. 29, 30.
DeKalb, Oct. 30, 31.
Vimville, at Coker's Chapel, Nov. 5, 6.
Daleville, Nov. 12, 13.
Enterprise, p.m., Nov. 13, 14.
Waynesboro circuit, at Hebron, Nov. 19, 20.
Waynesboro, p.m., Nov. 20.
Pachuta, at Adam's Chapel, Nov. 26, 27.
DeSoto, Nov. 27, 28.

The District Sunday School Institute will convene at the Herbert Watkins Memorial Church on Tuesday afternoon, September 27, and continue through the next day. Let all our pastors, Sunday school superintendents and other workers attend. Send names to Rev. J. Lloyd Decell, Meridian, Miss.

PAUL D. HARDIN, P. E.

Newton Dist.—Fourth Round.

Homewood, at Carr Church, Oct. 15, 16.
Chunky, at Chunky, Oct. 22, 23.
Carthage, at ———, Oct. 29, 30.
Harperville and Lena, at Harperville. Oct. 31.
Raleigh, at Burns, Nov. 5, 6.
Decatur and Hickory, at Decatur. Nov. 12, 13.
Walnut Grove, at Zion, Nov. 15.
Newton, at Newton, Nov. 16.
Rose Hill, at Hopewell, Nov. 17.
Montrose, at Read's Chapel, Nov. 19, 20.
Lake, at Lawrence, Nov. 23.
Laurel, First Church, Nov. 25, 7:30 p.m.
Laurel, Kingston, Nov. 26, 7:30 p.m.
Laurel, West End, Nov. 27, 7:30 p.m.

Pastors please see that there are reports from trustees and from the Woman's Missionary Societies.

J. A. MOORE, P. E.

Vicksburg Dist.—Fourth Round.

Washington, at Natchez, 2:30 p.m., Oct. 15.
Natchez, Oct. 16.
Centerville and Stevenson, at Centerville, Oct. 22, 23.
Woodville circuit, at Whites, 2:30 p.m., Oct. 23.
Woodville, 7:30 p.m., Oct. 23, 24.
Harriston, at Lorman, Oct. 29, 30.
Hermanville, 7:30 p.m., Oct. 30, 31.
Mayersville, 11 a.m., Nov. 5.
Anguilla, 11 a.m., Nov. 6.
Rolling Fork, 3 p.m., Nov. 6.
Louise and Holly Bluff, at Louise, Nov. 13.
Silver City, 7 p.m., Nov. 13.
Oak Ridge, at Crawford Street, Vicksburg, 2:30 p.m., Nov. 19.
Vicksburg, Gibson Memorial, 7 p.m., Nov. 20, 21.
Vicksburg, Crawford Street, 7 p.m., Nov. 23.
Port Gibson, 10 a.m., Nov. 24.
Nebo, at Cool Springs, Nov. 25.
Utica, 11 a.m., Nov. 26.
Rocky Springs, Nov. 27.

Please let all the pastors see that reports are on hand from the Boards of Trustees and the Woman's Missionary Societies.

Brethren, pastors and laymen, let's all work with diligence for full reports to the Annual Conference; and let the stewards remember that, as business men, success or failure rests with them. Let everybody, under God, meet the full measure of his responsibility in putting the Vicksburg District where it rightfully belongs.

J. R. JONES, P. E.

NEW ORLEANS
CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 20, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A SMALL MATTER.

Some years ago the Argentine ant was introduced into New Orleans; just exactly how, nobody seems to know. This ant is an insignificant little thing, and in the beginning of its history in this country it attracted practically no attention. But it began to multiply with prodigious rapidity, and now it is a pest that sorely tries the patience of practically every householder in the city, and its ravages result in the loss of vast sums of money every year. A recent investigator declares that the people of New Orleans spend between $200,000 and $300,000 annually for poison in the attempt to eradicate the pest—with very poor results. An expert of the Bureau of Entomology now asserts that it will take an expenditure of $25,000 in a lump sum to destroy the pest. This is a problem that we are not especially concerned about here except as it furnishes an illustration of how little sins almost unconsciously grow into enemies that ruin the life and wreck the soul, and of how difficult it is to leave off evil habits after they have become established by long use. The best time to get rid of the Argentine ant was when it first appeared—but nobody thought it would ever do any harm.

GOOD PREACHING.

We believe it can be said without fear of successful contradiction that people generally to-day are anxious to hear good preaching. It is a noteworthy fact that the men who have acquired the reputation of being really good preachers are always able to command a hearing in city or in country; and if they live up to their reputation, they can hold their congregations from service to service and from Sunday to Sunday. The official boards of churches are beginning to suggest that their great need is for men who can preach. Good pastors, good organizers, "good mixers" are still in demand, but the good preacher is coming again to be given first place in plans for strengthening the church and developing the religious life of the community. People know pretty well, too, what good preaching is, and they know the process by which it is made possible—and they never expect very much of the lazy man or the gadabout. The preacher who has so many things to do that he cannot find time to prepare for his pulpit ministrations is—to use a commonplace illustration—like the man who goes fishing without any bait. The most critical congregation will not judge too harshly if the preacher does not deliver two great discourses every Sunday, but even the most loyal saints grow weary of a steady diet of platitudes. The preacher's greatest opportunity to-day is in the pulpit.

THE CHALLENGE OF JESUS.

Myriad cries are coming to us, and myriad cross-currents are sweeping over us, urging us hither and thither. Some of these cries we turn a deaf ear to, and some of these cross-currents we heed not at all; but it cannot be so with the call that comes to us from the Christ and with the flood of holy influences that roll upon us from the Cross. The challenge of Jesus comes to us straight as a beam of light and clear as a bugle call. We disregard it at our peril. Jesus challenges our admiration by the heroism of his life; he challenges

The Late Bishop W. R. Lambuth.

our faith by the nobility and power of his ministry; he challenges our love by the infinite tenderness of his own love for us; he challenges our whole-hearted service by the greatness and urgency of his work in the world. By every token we should rise above our narrowness and selfishness and ascend the height whereon he stands, and catch the magnificent vision over which his eye sweeps, and breathe in that indomitable spirit of optimism and courage that characterizes him, and throw ourselves unreservedly into the work of the propagation of his kingdom. And then, though we have to fight hard, we shall win the victory, and though we be cast down, we shall establish his kingdom, and though we suffer, we shall reign with him, for we shall see the fulfilment of his words, "And I, if I be lifted up from the earth, will draw all men unto myself."

GLASS HOUSES.

We have previously had occasion to express the opinion that the Ku Klux Klan is an organization that is not at all needed in our present-day civilization, the very fact that it is a secret organization making it at least inexpedient that it should undertake to exercise any controlling influence upon the normal activities of a community; nevertheless, we are at a loss to understand why the Knights of Columbus, a secret organization of the Roman Catholic Church, which has, itself, been charged with holding views that make it inimical to the largest liberty of action of the individual in political matters, should be so greatly concerned, as we judge it is from news items in the secular press, about the legal investigation and suppression of the Klan. It is an old saying that those who live in glass houses should not throw stones.

THE GOSPEL OF A FAIR CHANCE.

Whatever else the story of Judas may teach, it certainly proves that Christianity believes in the gospel of a fair chance. This man who had it in his heart to betray his Master was chosen by that one to be one of his intimate companions; he was the recipient of all the privileges that were given the other apostles; he had the same opportunity to learn the way of life and to adjust himself to its requirements that they had; he was given special honor in that he was made the treasurer of the company. He failed—but he had a fair chance.

WHAT CHRISTIANITY IS WORTH.

In this day when so many solutions are being proposed for the problems of the world and so many remedies suggested for its ills, many of which professedly leave the Christian religion out of account, it might be well for those who are disposed to try these schemes, plans, and programs, to pause long enough to ask the simple question, "What is Christianity worth anyway?" and seek to find its answer before they turn aside from the only force that has yet demonstrated its ability to bring order out of chaos. And that they may not be put to overmuch toil in finding that answer, let them imagine, if they can, what the world to-day would be if God had not sent his Son into it to save those who might believe in him and if millions of people had not exercised the faith that made them "new creatures in Christ Jesus." The world is bad enough, we grant; but Christianity is the only thing that has made it fit to live in at all. And we have an invincible faith that the Kingdom of God is coming upon earth.

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THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By Hon. C. L. Bates.

Third Paper.

I.

The disruptive proceedings of the General Conference of 1844 arose upon the construction and application of what is sometimes called the "Compromise Law of 1816." to (1) Mr. Harding's appeal from a judgment of the Baltimore Conference, suspending him as a traveling preacher and annulling his ordination as an elder, and (2) an original proceeding commenced in the General Conference against Bishop James O. Andrew to depose him and degrade him from his episcopal office in the church.

In the first case, the General Conference sat as an appellate judicial tribunal, admitted the appeal and assumed jurisdiction of the cause, heard and disposed of it upon the record transmitted to it by the Baltimore Conference, affirming the judgment from which the appeal was prosecuted.

In the second case, the General Conference sat as a parliamentary body, proceeding according to its ordinary rules, acting through committees, reports and resolutions of the body, deciding all questions and issues by a plurality vote; the case did not present a single aspect of a judicial trial.

II.

The "Compromise Law of 1816" was the crystallization of a law of the church which had existed in some form since 1785 in respect to that certain "Civil Institution" fastened upon the country by the British Crown in Colonial times, and which was a source of discord among the preachers from the Christmas Conference; and the statute of 1816 was an "adjustment of the whole subject * * * as a virtual, though informal, contract of mutual concession and forbearance, between the North and South known and existing as distinct parties, in relation to the vexed question" of the "Civil Institution." It was a legislative act of the General Conference; and it was more than that: "It partakes of the nature of a grave compact, and is invested with all the sacredness and sanctions of a solemn treaty, binding respectively the well-known parties to its terms and stipulations."

The statute was very brief and simple. It enacted, in substance, that no one acquiring and retaining an interest in the prescribed "Civil Institution" should "be eligible to any official station in the church," with a provisional exception of all persons residing in a State whose laws did not permit a legal divestiture of such interest; and that in such manner as to give full effect to the policy of the statute.

The validity and binding force of the statute had been reaffirmed by the General Conference at its sessions in 1836 and 1840; and indeed it had been accepted by both parties as a covenant and compact from which neither could recede; it was regarded as fundamental, and as constituting the "bond of union," peace and amity of all American Methodism.

III.

In both the cases above referred to, the facts were uncontroverted; and those facts are of record to-day, and may be inspected and read by any person who may desire to do it. And under the record facts the accused in both cases were within the provisional exception of the statute, and were innocent of violating it beyond all reasonable doubt. And yet they were both condemned by the General Conference of 1844; three-quarters of a century have passed, and no reparation has been made. The violation of the statute, the breach of the covenant, the repudiation of the compact, were manifest and flagrant.

IV.

The procedure adopted by the General Conference against Bishop Andrew was what is known in English parliamentary procedure as a "Bill of Attainder," and which is defined to be a "legislative act, which inflicts punishment without a judicial trial."

In such cases "the legislative body, in addition to its legitimate functions, exercises the powers and office of judge; it assumes judicial magistracy; it pronounces upon the guilt of the party, without any of the forms and safeguards of trial; it determines the sufficiency of the proof produced, whether conformable to the rules of evidence or otherwise; and it fixes the degree of punishment in accordance with its own notions of the enormity of the offense." (Cummings vs. Missouri, 3 Wall. 227.)

The above definition is an exact and precise definition of what happened to Bishop Andrew: there was no indictment or other written accusation charging him with a violation of any law of the church, or informing him of the nature and cause of the accusation against him.

The preamble of the report presented on May 21, which was made the basis of the prosecution, recited in the most general way that the Bishop had "become connected with" the proscribed "Civil Institution," by "marriage and otherwise"; but it did not charge a violation of the "Compromise Law of 1816."

It is a fundamental rule of criminal pleading that an indictment upon a statute, charging a statuory offense, must fully, directly, and expressly, without any uncertainty or ambiguity, set forth all the elements necessary to constitute the offense intended to be punished; and if the statute contain any proviso or exception descriptive of the offense, the indictment must, by apt words, negative the exception.

No valid indictment or accusation could have been drawn under the Compromise Law except in conformity to the rule above stated; anything less would not have charged an offense, nor formed an issue upon which a trial could have been had, nor have informed the accused of the nature and cause of the accusation against him and against which he was required to defend himself.

But the rule of pleading was wholly disregarded in Bishop Andrew's case; not only was there a failure to negative the exception, but not a single element or ingredient of the offense created by the statute was alleged, and the preamble, considered as an indictment or written accusation, was an absolute nullity, and the judgment rendered on it was null and void.

The written statement of Bishop Andrew, which was accepted as true and on motion incorporated in the preamble as a part thereof, brought him clearly within the exception of the statute; no other proof was adduced, and the facts as stated by the accused were uncontroverted throughout the proceeding. There was no issue of fact in the case. The only question before the Conference was, whether the Bishop was upon his own statement guilty of a violation of the "Compromise Law."

The preamble was followed by a resolution, denouncing a penalty against the Bishop, written into the record before conviction; and that penalty, though dexterously defined, was ecclesiastical death—a capital execution.

The facts as stated by the accused himself being incontestable, and, indeed, accepted by the General Conference as indubitably true, the conclusion is inescapable that the destruction of Bishop Andrew was predetermined; and a careful examination of the record of the General Conference at that session can leave no doubt that the numerous memorials in respect to the proscribed "Civil Institution," presented during the early days of the session, and the active interest in Mr. Harding's appeal, were subsidiary to that end.

McTyeire, in his History of Methodism, page 621, discussing Mr. Harding's appeal, declared:

"The reader of the journal, which is spread out with unusual fullness at this point, cannot fail to see that the chief interest in this case lay in its bearing upon another, of wider import, and that it was debated and decided with the latter constantly in view."

The rejection of the conciliatory measure suggested by the bishops, and especially when considered in the light of subsequent developments demonstrates beyond all controversy that the judgment deposing Bishop Andrew from the episcopal office was determined upon before the trial was commenced. (Tigert's Constitutional History of American Methodism, 2d Ed. 443-446.)

V.

It is plain, clear and manifest from the official record in Bishop Andrew's case that the majority party of the delegates in the General Conference of 1844 did not believe that he had violated the "Compromise Law" of the church; that he was not charged with a violation of, nor tried for, nor convicted of a violation of that law; and that he was not deposed and degraded from his episcopal office for a violation of that law.

By inserting and incorporating, upon motion of Mr. Drake, of Mississippi, the exculpatory statement of the bishop into the famous preamble, the General Conference found, affirmatively, as a fact that he had not violated the "Compromise Law." That finding was a solemn judgment of the Conference, as much so as any other ruling or judgment made and entered in the cause. It is a rule of parliamentary law that the recital of facts in a preamble, when that preamble has been accepted and adopted, is thereby established as true and becomes the deliberate judgment of the parliamentary body.

The only finding of fact the General Conference ever made in the case was that: "Bishop Andrew has become connected with slavery as stated in his communication." That is the record made in the case by the General Conference. That finding was, in both fact and law, a verdict that the accused was not guilty, and a solemn adjudication of his innocence, to the full extent of the competency of the General Conference to make any adjudication in the cause.

The incontrovertible fact from the record is that the proceedings against Bishop Andrew were not based upon any supposition, theory or allegation that he had violated any law of the church. The record in the case shows that the majority who were pressing the prosecution were gentlemen of high standing, great learning and ability, fully conversant with ecclesiastical law, and that they had availed themselves of the aid of eminent legal counsel. Mr. Hamline, who was facile princeps in the prosecution, was manifestly learned in the English parliamentary proceedings in "Bills of Attainder," with the adroitness to conceal the real character of the remedy he was pursuing against Bishop Andrew. The writer knows of no great trial, whether ecclesiastical, or a common law jury trial, or by impeachment, or other extraordinary remedy, which was conducted with more dexterity, skill and ability, than the prosecution of Bishop Andrew. Mr. Hamline was rewarded with a bishopric.

VI.

What, then, were theory and principle of Government, law and judicial administration and procedure, which constituted the basis of the prosecution of Bishop Andrew? In the light of the record, the answer is not difficult.

The whole proceeding, from beginning to end, was based upon the openly avowed claim and contention that the General Conference, sitting as a legislative body, was vested with the transcen-

dent power to depose and degrade the Bishop from his episcopal office, by legislative enactment, although he had violated no law of the church, and had lived a pious and blameless life as a man and an officer of the church.

The leadership of the prosecution alleged and insisted upon a principle and rule of action which they defined as the "universal supremacy of the General Conference, legislative, judicial and executive," unrestrained by and superior to the constitution and laws of the church, and requiring the authority of no law to effectuate its will against any "traveling preacher" or bishop, who may have, from any cause, become obnoxious to a majority of the Conference. (McTyeire's History of Methodism, 631; Tigert's Constitutional History of American Methodism, 2d Ed., 375.)

Bishop Andrew was deposed by a legislative resolution, directed against him individually by name, and not by judicial sentence convicting him of any offense.

That the proceeding against him, as here contended is, to all intents and purposes, both substance and in form, properly classified as a "Bill of Attainder," as employed in the British House of Commons, by the Plantagenets, the Tudors and other monarchs in their aggressions against the rights of their subjects, cannot be denied.

In respect to that procedure, it is said, in substance by an English law writer: Bills of Attainder and bills of pains and penalties are instances of the transcendent power of the legislature to punish offenses otherwise than according to pre-ordained law, by a discretionary severity in lieu of an invariable standard. They furnish an instance of the legislature quitting its proper province, and suspending the judicial functions; and that, in order to punish the trangression of laws which they have neglected to propound. In punishing criminals by bill, the king, lords and commons are accusers and judges, charging, convicting and condemning uno flatu. (Dwarris on Statutes, 2d Ed., 254.)

So odious was the remedy, and so inconsistent with free political institutions, that it was inhibited by the Federal Constitution. (U. S. Const. Art 1, sections 9 and 10; Ex parte Garland, 4 Wall 333; Cummings v. Missouri, 3 Wall. 277.)

This "extra-judicial" proceeding, as the Southern delegates called it, against Bishop Andrew, was the chief immediate cause of the separation, and one of the great mischiefs to be remedied by the establishment of a separate connection, and the adoption of a constitution and the erection of a church government free from such evils. Southern Methodists, by the act of separation, declared that they could not and would not live under a General Conference claiming "Universal Supremacy."

Holly Springs, Miss.

(To be continued)

SOUTHERN METHODISM IN THE WEST.

By Rev. S. H. C. Burgin, D. D.

I have just returned from a five weeks' trip of inspection and investigation through the West in the interest of the Board of Church Extension, which has assisted so largely in building our churches there. I traveled about 7500 miles through the States of Colorado, New Mexico, Arizona, California, Oregon, Washington and Montana. Although not a stranger to that vast section, having been pastor in Butte, Montana, twenty years ago, the development which has taken place in the past few years was surprising. Towns and cities have grown as if by magic and vast areas of land have been brought under cultivation, while on every hand are evidences of material prosperity.

At Colorado Springs I faced a great congregation and found the pastor, Dr. R. E. Dickenson, in high favor. He has done a noble work there and is planning wisely for an adequate plant and a great future. In company with Dr. L. E. Todd I visited the Woodmen's Sanitarium, and was impressed that Southern Methodism would do well to have such an institution in that wonderful climate. At Walsenburg the Denver Conference was in session, Bishop Murrah presiding with his usual grace and courtesy. Reports of the pastors reflected a year of marked progress. New churches are being enterprised and a healthful increase in membership was recorded. This is a heroic and optimistic group of preachers who are bringing things to pass despite obstacles. I was impressed with the number and personnel of young men in that Conference.

Arizona, by every token, is our territory, and our work there is moving forward under the direction of Dr. J. E. Harrison, who is in charge of the Phoenix District, and Rev. W. J. Sims, presiding elder of the Safford District. Phoenix is one of the most beautiful little cities of 40,000 people I have seen anywhere. It is in the famous Salt River Valley, which is under irrigation, the water coming from the Roosevelt Dam, and the soil is wonderfully productive. Our old Central Church property in Phoenix has been sold and a valuable new site secured and a building to cost about $125,000 complete is under way. Rev. Cecil Aker is the successful pastor. We have several other churches in that city and vicinity in operation, while others are being enterprised by the able presiding elder throughout that section. A splendid new church has just been erected at Prescott, the old Territorial Capital, by the assistance of war work funds and the Board of Church Extension, and the work prospers there. I understand that a valuable site for a new church has been acquired right at the gate of the State University at Tucson through the efforts of Presiding Elder Sims and Bishop Du Bose. Our work in Arizona has made marked progress during the past year and we have a splendid future there if taken care of now.

At Los Angeles I preached to a great congregation in Trinity Church and found Bob Shuler in high favor, and preaching to great crowds. At Long Beach, Rev. R. P. Howell is now building a Sunday school plant to cost about $25,000, and when this has been completed they intend to build a $50,000 auditorium. A new church has been built at Selma by the indefatigable H. G. Wills. At Downey and Merced the brethren are preparing to build suitable plants, while at Petaluma, located about fifty miles north of San Francisco, the old church is being rebuilt at a cost of $14,000.

San Francisco has always been a difficult field for evangelical Christianity. Our Fitzgerald Memorial Church is a splendid modern structure and the pastor, Rev. Jos. A. Smith, has a plan for a forward movement, which, if inaugurated, I believe will bring increased returns. This church is located in the close-in apartment district, and its progress is only through great difficulties. Within a block is located the Mary Elizabeth Home for Girls, a gift of Mrs. L. H. Glide, and under the direction of Miss Jackson and her assistants, it is doing a great work. Our Wesley House is well located for the future, and our church there, under the direction of Rev. L. P. Shearer, is making a valuable contribution in the face of great difficulties. Rev. A. T. O'Rear, at Pioneer Memorial Church, Oakland, has had a successful year and the outlook there is good. The three chapels built under the direction of Bishop Du Bose in the Alameda and Berkeley District are well located and should eventually yield good returns. The Bishop is abundant in labors and plans, and he works with an enthusiasm that is contagious.

The writer is under special obligations to Dr. W. H. Nelson, the talented editor of the Pacific Advocate, for many courtesies. He is doing faithful and telling work as editor of that paper. We had royal fellowship together.

At Portland the Northwest Conference was in session, with Bishop Du Bose presiding. I had the privilege of addressing the Conference in the morning and preaching at night. Optimism prevailed among the brethren and the reports indicated a net increase of sixteen per cent in membership during the year with several new churches under construction or consideration. That is a wonderful country in its present day greatness and future possibilities, and our brethren there have both vision and courage.

On my return I visited Butte, Montana, preached to our congregation there, looked over the situation, and reached Windsor, Missouri, for the opening day of the Southwest Missouri Conference, where I had the privilege of speaking to the congregation the opening night and also the following morning. This is the Conference in which I was licensed, ordained and admitted, and it is very near to my heart. My fellowship there was delightful, and I know of no nobler company of men anywhere than the preachers and laymen of the Southwest Missouri Conference.

On my return to the office at Louisville I found the usual large number of communications from the brethren over the field and paused there three or four days before leaving for the Louisville Conference and engagements in Washington and Baltimore, after which a swing around the Connection attending the Annual Conference sessions.

As a result of this Western trip I wish to make these observations: First, as a denomination we are at home in the West, Southwest and Northwest, in the territory occupied by us. Many of the pioneers and most influential early settlers of that country were from the South and were Southern Methodists, and they are still going there.

Second, the field is so large and in many places unoccupied that we are needed there as a denomination, there being opportunity for all evangelical denominations. A very small percentage of the Protestant population in the West is identified in the way of actual membership with any church. In the providence of God, we are there as a denomination; we have made a great contribution to that section, and, by the grace of God, propose to remain there.

Third, our pastors in the South, as a matter of conscience, should notify our pastors in the West when their members remove there, that they may be saved to our church and cause.

Louisville, Ky.

LITTLE TALKS ON CHRISTIAN EDUCATION.

By Honorable Josephus Daniels.
Former Secretary of the Navy of the United States.

The Privilege of Women.

IV.

It is a popular pastime for those who have little wealth to prepare elaborate plans whereby rich men may invest their accumulations. "If I had a million," is a favorite play. In most cases those who think they know better what to do with money than the possessor of wealth, would be as unsuccessful in its use as they have been unsuccessful in amassing a fortune. The leaders of the church believe when its membership, and others, see the field ready for the harvest, men who have both wealth and vision will make the investment which is essential for going forward with their educational institutions.

The message to Southern Methodists to-day is: Foreign mission fields and home fields are undermanned for lack of trained men and women to carry the gospel to those who sit in darkness. History teaches us that most Christian workers are trained in Christian institutions, and to-day there is not a college in America, supported by the church, which is not overcrowded. Most of them are compelled to turn away aspiring youths because they lack dormitories, class rooms, and teachers. The call upon all men and women of means is to provide these facilities without delay.

And may I emphasize women? This is woman's age, and much of the wealth of the South is in the hands of women. What of their duty to their sisters who are growing up with slight educational advantages? Have not those endowed with wealth,

small or large, been "called to the kingdom for such a time as this?"

The first woman to receive a full college degree in America was Miss Catherine Brewer, who graduated in 1840 from the Georgia Female College, now Wesleyan College, a Methodist institution, which early saw woman's rightful and large place in the life of the world. This first Southern woman graduate was the mother of Admiral Benson, who held the highest position as naval officer and did a great work in operating the ships of the American navy in the world war. He recognizes the training of this good mother. Are not his many distinctions and decorations due largely to her training in an institution that was a pioneer in the larger culture of Southern women? All honor to the Methodists of the South in the prewar days who established that institution. Is it very creditable to the Methodists who succeed them that for the lack of large contributions women's colleges have struggled and failed to render the service so sorely needed?

The longing for immortality is fixed in the human heart. Do we not agree that the only way by which men and women may live after death in the hearts of their fellows is by their deeds? Indeed, the big duty for a woman who has means is to follow her heart's prompting to make life broader and easier for her sisters. How can she do this so well as by opening new doors and larger doors to the girls who are looking eagerly and earnestly for the privilege of an education to fit them to carry the gospel abroad, to brighten the home, to be efficient in business?

I know a young woman in Washington City, earning her living as a government clerk, preparing herself after office hours to become a missionary. She must wait years to go to her field because she lacked the funds for early preparation. Scholarships and fellowships in church training schools should invite such young women to embrace the opportunities and be able to go in the strength of youth to the great work in distant lands which beckons them. Without the endowment of our schools how can this be accomplished?

If I could send one message to the women of the South, and particularly to Methodist women blessed with money, which means opportunity, it would be: Make a systematic study of the facilities for the education of your young sisters in your community and State and section. That would be all. If they will, with woman's insight and woman's grasp, learn the true conditions and envisage the great needs and their own privilege—if this is done the women with more money than they really need will alone contribute the money necessary to equip and endow the colleges for women which are looking for the facilities for extending their usefulness to the Christian Education Movement.

IN MEMORIAM—DR. J. M. HENRY.

By Rev. Franklin N. Parker, D.D.

It is about thirty years ago since I first met J. M. Henry. He came to Louisiana to enter the itinerant service fresh from Vanderbilt University. I think his first appointment was as supply on the Lafourche Mission. He very soon found his place among the young men in the Conference. I was especially drawn to him and became intimate with him after he was appointed to the Carrollton Avenue Church in New Orleans. He was often in my home and we met often in many associations. When the news of his death came it was with the shock of a loss of one near and dear. I had long since formed high estimate of his ability as a man and minister, but the knowledge of his loss makes his full character and ability stand out in a clearer light.

Brother Henry was a man of deep personal piety. He gave himself to God in all the strength of a man of profound convictions. He entered the ministry with a sense of obligation I have rarely seen equaled. I shall never forget the way in which he told me of the decision he made to enter the ministry. It was characteristic of the man. Modesty and determination were marked traits in his character. His humility was unobtrusive, but every one who knew him felt its presence. But his convictions were strong. His courage was boundless. He possessed in an unusal degree this combination of strong conviction and deep humility. You always knew where to find him.

He was naturally reserved, not given to speaking about his spiritual life in a public way. When the time to bear witness came, he would do it quietly and simply. But he would talk of the deep things of God with deep interest in the more intimate circles of friends. He knew God and was a man of prayer.

He had a capacity for friendship which bound him by hooks of steel to those who became intimate with him. His open sincerity and deep interest in life made him take hold. He formed strong friendships in the charges served by him. In many places in Louisiana there will be friends who feel a personal sorrow in his going.

From the beginning he identified himself with the State of his adoption. Coming from South Carolina, his native State, after he had grown to man's estate, he deliberately decided to make his home with us, and he became one of us utterly. He came seeking a place to do good and found a field of service and a home which he learned to love as if born there.

Dr. Henry was a man of wide and exact information. He kept up with the world's work. He often surprised me by the unusual extent of his interest in remote countries and strange peoples. You could depend upon the accuracy of his statements, and his insight into public affairs. He was well read in the literature of theology and had clear and positive doctrinal convictions. His preaching was positive, informing and evangelical. He excelled as an administrator. I was with him in the cabinet for a number of years. He was wise in suggestion, often finding a way out of a difficult situation, and he was eminently fair in representing men. He did his best to deal justly and helpfully with the men whom he represented. He made as few mistakes as any man I saw in his administrative work. He tried to do the right thing.

I feel that the Conference has lost an able man. At the general boards of the church where he served he made a strong impression. He has fought a good fight and kept the faith. I feel that a great gap has come into my own life. I have written these words as a personal tribute to a true friend and faithful fellow-worker. May God grant that we all may be found faithful unto death.

A SUPERANNUATE HEARS GYPSY SMITH, JR.

By Rev. T. W. Adams.

What a wonderful privilege it is to enjoy a great meeting, where souls are saved and the Kingdom of God is enlarged! I have enjoyed that privilege lately. I went to Canton and heard Gypsy Smith, Jr., preach seven times. It was a wonderful occasion, and Gypsy Smith is a wonderful preacher.

It did my heart good to hear such plain, uncompromising preaching. There was nothing rough or sensational in his preaching. He said nothing to bring a blush of shame to the cheek of any refined woman. Even in his most vitriolic arraignment of sin, he never used a word to shock any one. His language was perfectly free from vulgarisms and profanity. In this matter he was in striking contrast to many evangelists I have heard. He used the word "hell" possibly a half-dozen times in the seven sermons I heard him preach.

The congregations were immense. On his last Sunday at 3 o'clock in the afternoon he preached on "The Christian Warfare" to the Negroes. There were about 2000 present. It was a great service. His congregations of whites averaged about 3000 people. All churches in Canton, Madison County, and surrounding country were represented. It was wonderful to see Jews, Catholics, Methodists, Presbyterians, Episcopalians and Baptists, all worshiping together. It was a glorious sight. They all seemed to be in a tender and prayerful mood. One could almost feel that the millennium had come.

I was reared in Madison County. I have known the country for nearly seventy years, but I have never seen anything like that there before. If one went into a bank, he found them talking religion; if one went into a store, he found them talking religion; if one went into a lawyer's or a doctor's office, the subject was religion. It was religion and the meeting that was talked everywhere one went. The whole atmosphere seemed surcharged with the influence of the Spirit. It was certainly good to be there, Henry. I stayed until the meeting closed. I don't know how much longer I would have stayed if the meeting had continued.

Gypsy Smith, Jr., is not a man of striking personal appearance. He is 40 years of age; is about 5 feet, 7 inches tall, and weighs about 160 pounds; he is clean shaven, and rather full in face; he is rapid in physical movement and speech. He has a wonderful vocabulary, and a retentive memory. He never lacks for the right word. His descriptive powers are unequaled in my knowledge of preachers. He has one noticeable defect in speech—his lips or tongue or jaws do not function easily and well. I could never decide what was the matter. For instance, when he wanted to say "first," he would say "fust." That impediment showed frequently in his preaching.

The Scriptures are his working tools, and he used his tools skillfully and effectively. He was mighty in the Scriptures. He showed plainly that he had never been tainted in the least with German rationalism. He has no patience with or respect for the "higher critics." He would have made paeans ring all through Sam Steel's heart. My, how he did preach the Bible just as "she is writ." It takes the preaching of the unmutilated Scriptures to bring sinners to the foot of the Cross, with their confessions, to have the blood of Jesus Christ to cleanse them from all sin. No expurgated and rationalized Bible saves anybody, for the reason that it can not do it.

While Smith is not sensational in his preaching, he is at times powerfully dramatic. Occasionally he would put both hands to his mouth, forming a megaphone. When he did that he always uttered truths of tremendous import that rang in the ears and pulled mightily on the heartstrings of his hearers. He reminded me in that of the "Verily, verily!" of the Man who "spake as never man spake." The "verily!" of the Savior was always followed by something that every one needed to hear. If one lost Smith's megaphone utterances, he lost the best parts of his sermons. They were pregnant with meaning and wonderfully stirring in soulfulness.

There was nothing objectionable in his mannerisms. I am sure that no preacher who heard him will ever try to imitate him. Should they try to imitate him, it will be in his passionate zeal for winning souls, and they will be better for that. Soul-winning seemed his consuming passion—he was obsessed with it.

His one inconsistency was that he begged his hearers not to allow their emotions to move them to act, but to let their will dominate everything and decide their attitudes towards God and salvation. In spite of this, his appeals were decidedly emotional. If he had turned loose on his congregations with stirring appeals after the old Methodist fashion, I am sure he would have had many bright and happy conversions, and many would have shouted God's praise. The old way of getting religion has never been improved on. The mourners' bench, and agonizing intercessions, prayer, and crying over sins, and pleadings for pardon are mighty helpful ways to get religion. Let everybody say, "Amen!"

I believe anybody can get religion sitting on a bench, but I am sure that they are more apt to get it kneeling at an altar with saintly men and women, giving them prayerfully God's promises and praying with and for them. That is the way I got religion, and I believe it is the best way for anybody to get it. Don't let any of us attach undue importance to the will. Thank God that we were endowed with a will. However glo-

rious this endowment is, do not let us think that all we have to do to be saved is to will to be saved, and it is done. No; by no means, No! To will to be saved is to will to do what God fixes as the condition to be saved. We can never be saved unless the will says "yes" to God's terms. But the will may say "yes" a thousand times, but if there is no active obedience to God's commands there is no salvation. Repentance, confession, faith and prayer are emotional exercises. They are emotionalism in its flower. There can not be any heartfelt religion that is not emotional. Some clear thinking is needed here. But of one thing let us beware—never stop "willing" and obeying God until in joy of heart we can say, "I know I am saved." The assurance of salvation is what we all need.

After the great meeting they have had at Canton I am sure that that section of country will never be the same it has been for the last half a century. In my early boyhood Madison County was the greatest county in the State. It was great in riches of a material kind; it was great in its educational refinement; it was great in its religious character, and in its church leadership.

Sharon Female College and Madison College were for many years the greatest schools in Mississippi. Dr. Thornton, Rev. H. H. Montgomery, Rev. Green Rogers, Prof. Gard, Rev. J. M. Pugh and Rev. D. M. Wiggins lived there. They were our great conference leaders. Bishop Galloway, G. H. Galloway, J. F. Campbell and the writer were the last to come into the Conference from Madison County. May the Lord call some to preach from the great meeting held by Gypsy Smith, Jr.!

Brookhaven, Miss.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

The church has suffered a serious loss in the death of Bishop Lambuth. He might appropriately have been called the "Foreign Minister" of Methodism. He was perhaps the best equipped man among us for the work in other lands. He not only had a personal acquaintance with it, but he had, as no other man that I know has, a missionary temperament. He was a real cosmopolitan. As I talked with him the last time I met him, I thought to myself, if I did not know him, I could not tell from his talk whether he was an American or a European, an Asiatic or an African; he seemed to be at home anywhere on the face of the earth. He and I were at Emory and Henry College together, and even there his ruling passion for exploration was strong. I doubt if there is a cave in Southwestern Virginia he had not been in. More than once I have met him as he returned from some of these exploring trips, when he was covered with mud from heel to head which he had got while crawling through some cavern. He had a saintly type of character, and while not an orator, his noble personality never failed to deeply impress an audience. I hope to meet him in heaven; but if he ranges up there as he did down here, it will be difficult to run up with him. He is the very sort of a man St. Paul would select as his companion.

One of the pleasant things in my work now is the privilege of getting in touch with our country work, and the work in the smaller towns—places that the big men, like editors and connectional officers and bishops never pay any attention to. I spent two weeks recently preaching for Brother George, the fine young man who is our pastor on the Gilbert Circuit. While there I was guest in the home of Dr. W. A. Mecum in Wisner, where I held the meeting. I have never been in a sweeter Christian home. The environment at Wisner is not ideal for making a Christian home. It is a village with only a few hundred people, and, perhaps, a score of negroes to every one white person, for it is located in the Mississippi river bottom. But Mrs. Mecum, like the mother of Moses, did not intend that an unfavorable environment should send her two boys to the bad, and she made her home a force in the community. Under great discouragements, she persevered, and by her devotion to the church and her fidelity to her home, she has reared two noble boys, still in school, but with fine characters, and giving promise of making men who will be a blessing to the land. I make mention of this beautiful home because so many people who have similar environments, plead them as an excuse for failing to serve God. What this good woman and her husband have done, can be done anywhere. Such homes are the bed-rock of our civilization.

After several days spent very pleasantly in Baldwyn, Miss., where I gave a number of lectures and enjoyed the good fellowship of some mighty clever people, I spent several days in my native town of Grenada, Miss. I gave four messages there on the Bible in the Presbyterian Church, which was kindly opened to me by the pastor, Rev. J. R. Cunningham, and his officers. Dr. Countiss, President of Grenada College, gave me the privilege of speaking to his girls, and of getting a glimpse of the fine new building in which he is now doing his work. The Methodists of North Mississippi have reason to be proud of this imposing structure. It begins to look like we intend to do business in earnest. Grenada has grown more beautiful in recent years, and with its pretty homes and well kept lawns and abundance of flowers and shrubbery, it vies with our most attractive towns. Few colleges have such a treasure of trees as the noble oaks on the campus of Grenada College.

But everywhere I have been I have found some things that call for serious consideration by our leaders, if we have any, which I am sometimes tempted to doubt. The Baptists are sweeping the country with their Calvinistic doctrine of once in grace always in grace and their premillennialism; and the Holy Rollers are literally running the Methodists out of some sections. A circuit near Grenada where Methodism has been a blessing for seventy years, has been abandoned to the Folly Rollers. We have actually withdrawn from the work. The Presbyterians have gone into the abandoned territory and started a church and the Methodists who have too much sense to take the rolling route to glory have joined them. But what do you suppose Asbury and McKendree would think of such a proceeding! And that is in the territory of a Mac, too.

Now let me tell you editors something: If the General Conference don't elect some bishops who will visualize the home needs as well as the needs over-sea, we are going to suffer irreparable damage. The idea of McMurry letting the Holy Rollers run away with his the game! I would not have believed it of Mac, but it is so. Another thing: You editors get in behind these young preachers, and get some "punch" in them. They are running in ruts. The very genius of Methodism is adaptation to changing conditions. Over yonder in Tennessee, in a section of country where Methodism has been at work for fifty years, living on missionary money eked out in starvation driblets, and doing nothing to lift and improve the people, a Presbyterian missionary has built a $10,000 brick church, and revolutionized the whole community. Our preachers run in the old ruts; he started new lines. He found nearly a hundred men within the radius of a few miles who could not read; he got them in a night school. He found the road leading to his church was almost impassable; he rallied the neighborhood and built a good road. He found the people were ignorant of how to live; he had a man to come and teach them improved methods of farming; and now they are prosperous. And so on. Now the old fogy bishop who condemns such methods is a superannuated man, and ought to go to the Home for the Incurables.

Can't you get the young preachers to study? There is where the trouble is. We are lacking in efficient men, men of culture and initiative. I told Bishop Galloway once, after he had held a Conference, and made some appointments I did not approve: "If I could not do better than that, I would resign." He replied: "No you would not. You would do just what I did. But you would find out that we have a great deal of Post Oak timber." Post Oak timber is solid enough, but it is stumpy, and does not take a high polish. I am afraid we have a false ideal of the ministry. The Texas Christian Advocate recently had a fine article from W. C. Everett on "The Passing of the Prince Albert Coat." I knew that Everett knows everything in the line of books, but it was refreshing to find that right under the shadow of S. M. U. there is a man who dares to suggest that the plan of mixing can be carried too far, and that a preacher ought to be a recognizable character in the community. I thought I was superannuated on account of my age, and have been laying the matter on the almanac and the undiscerning Pelican Elders; but I am inclined to revise my opinion. I was superannuated because I don't wear white shoes, and a wrist watch, and preach in a shirt-waist, and march in a Shriner's parade wearing yellow breeches with green stripes, and purple stockings, and a red cap. The man who did that was promoted, while I was "retired." I thank the Lord I was brought up under a different regime. Methodism, as a spiritual power, springs from serious study and deep consecration, and not from catering to worldly fashions. Wake up the young preachers, and punch up the bishops to set them the example. And tell Mac he had better resign if he can't keep the Holy Rollers from running away with whole circuits at a time. If he once gets after them, they will need to roll mighty fast; the trouble is to get him on the trail.

Mansfield, La.

TO THE PASTORS AND CENTENARY TREASURERS, MISSISSIPPI CONFERENCE.

You have by this time received my letter with reference to collecting all that is due on the Centenary Pledges for the **three years** (or 60 per cent of the whole) by October 27 (the one hundred and fiftieth anniversary of the landing of Bishop Asbury in America), and I hope you are doing your best to get **your church** up to 100 per cent for the three years by that time; but if for any reason you do not finish by then, continue to work until you have collected as much as possible. If any want to pay for the entire five years, allow them to do so (remember that we still accept Liberty Bonds at face value). Be prompt in making your reports.

Some of the churches have already reported in full for the **three years.** "Old Crystal Springs," on the Gallman charge, has reported **each subscriber paid in full for the three years,** being the first to make such a report.

I will have Charts at the Annual Conference this year, showing the standing of each church on Centenary payments. I hope your church will make a creditable showing. Pledgers should be called upon in person for their payment.

Be sure that your final report reaches me not later than November 15, in order that I may have time to include it in the Chart.

Yours for Service,
W. D. HAWKINS,
Conference Centenary Treasurer.

TELEGRAM.

A telegram at our Conference at Brookhaven brought the information that the Mississippi Conference was in the seventh place in Centenary Collections. In January, we went to fifth place and held this through February; in March we went to seventh place; in April to eighth place, and have tenaciously held this until September, and the report brings the glad information that we are in seventh place—having nosed out Tennessee. Now, let's have a good, strong, pull together, and go to the "Top!" Yours for Service,

W. D. HAWKINS,
Conference Centenary Treasurer

We may resolve to keep a cheerful countenance. A serene face helps to make a serene soul. Look cheerful, no matter how you feel. Look steadily on the bright side of life.—George Hodges.

BROTHER RANKIN AND THE HERETICS.

By Dr. W. W. Pinson,
General Secretary, Board of Mission.

In view of the fact that Mr. C. W. Rankin is actively circulating charges of heresy against sundry missionaries in China; a few facts should be re-stated in the interest of truth and fair play.

1. Mr. Rankin does not represent the church or the Board of Missions. He is acting, as he frankly asserts, solely on his own responsibility.

2. In this whole matter he has acted throughout in utter disregard for the expressed will of his co-workers in China, of the Board of Missions, the Secretaries and the Bishop in charge. Without authorization and against positive and repeated protest, he left his work and came to America to embark upon this heresy propaganda.

3. In spite of these exhibitions of insubordination, he was given the privilege of occupying almost an entire session of the Board in an attack on the theological beliefs of a number of his fellow missionaries who, with a single exception, were not present to speak in their own behalf. The proceeding was challenged as against all law and precedent, since the Board was not a court of jurisdiction, and there were established processes where such matters could be properly adjudicated and where accused and accuser could be brought face to face. Nevertheless, Mr. Rankin was voted a hearing.

4. The statement of Mr. Rankin failed to produce a favorable impression for lack of coherence and because the testimony, based largely on hearsay, was inconclusive and much of it irrelevant. Let any one read the names of those present and judge whether or not they would treat indifferently serious evidence of grave heterodoxy and express that indifference in a unanimous vote. I am persuaded that a reading of the pamphlet being circulated by Mr. Rankin will reveal to a fair-minded reader the reason why such a body of men and women could not accept his conclusions.

5. It need not be said that the severing of Mr. Rankin's relation to the Board of Missions was not because of his theological position, but because, by his insubordination he had made it impossible for the Board longer to use him.

6. Mr. Rankin's indictment is not alone against missionaries who have proved their devotion to the Kingdom and through years of toil and testing have witnessed to their fidelity to Christ with fine courage and admirable self-sacrifice, but his sweeping implications reach beyond the mission body. He, in effect, charges Bishop Lambuth with complicity in the crime of heterodoxy and official negligence in dealing with it. The good Bishop is no longer here to speak for himself, but he left us this record: "I desire to affirm that I do not know of a missionary in our China Mission, rumors and hearsay to the contrary notwithstanding, who does not believe in the inspiration of the Scriptures, the divinity of Christ, His incarnation, death and resurrection, and in the personality and witness of the Holy Spirit. There is not one who has not a vital faith, an experience of pardoned sin and of acceptance with God through Jesus Christ." Set the views of these two men side by side. The one of them an earnest, zealous, intense individual who speaks with no other responsibility than that imposed by his own opinions and convictions—the other with almost half a century of self-sacrificing service to his credit and under the solemn responsibility imposed by his ordination vows to "drive away all erroneous and strange doctrine." Let those who can, believe that Mr. Rankin has a keener appreciation of divine truth and is more jealous for the Kingdom than was Bishop Lambuth.

7. Theological opinions are not trivial matters, whether in China or America. But the more serious they are, the more need for patience, tolerance, and a dignified and orderly procedure in dealing with them. Mob law is no more respectable nor effective in combatting heresy than in combatting crime. It will be a sad hour for Methodism when men and women of unquestioned devotion and spotless character can be arraigned, tried and convicted, unheard, in the court of one man's opinion and the verdict be approved even by silence.

8. It is a noticeable coincidence that at the moment when Mr. Rankin was en route to America, some of the very men he was coming to accuse were engaged in leading one of the most remarkable revivals in the history of our work there, and that in the identical institution which he had singled out as a hotbed of heresy. Likewise letters that have arrived from Bishop Lambuth since his going away, like messages from beyond, breathe a spirit of hope and of triumph at the signs that "the Spirit of God is moving upon the people." It will require stronger proof than we have yet had that the men who have made this possible are dangerous heretics. When the long-desired revival is beginning to stir across the earth, it would be a tragedy to fall upon each other with theological bludgeons. Rather, we should unite to pray and work for a deep, divine, world-wide revival of religion. Nothing will do so much to clarify our thinking, vitalize our faith and drive away all hurtful heresy. I for one have scant hope in anything else.

THE STORY OF MR. ISHIDO.

By Bishop Walter R. Lambuth.

(This is one of the way last articles written by Bishop Lambuth. It was received by the Board of Missions just a few days before the cablegram announcing his death arrived.—Editor.)

Our party had not been in the city of Vladivostok, Siberia an hour before we received a call from Mr. G. Ishido, a well-to-do Japanese merchant. Having never met him, I was uncertain as to his errand, but he at once enlightened us by saying that he was a Christian and hearing that we were missionaries coming to preach the Gospel of Jesus Christ, he at once repaired to our hotel to pay his respects and give us a cordial welcome.

Through a Korean gentleman who spoke Japanese, and who had a prominent place in the Bank of Chosen, we learned the following story, which was supplemented here and there by Mr. Ishido himself, in order to fill out the details. Some eight years ago, a Christian woman by the name of Mrs. Wade, much disturbed because of the weakened faith of the few Japanese church members in the city, arranged for a meeting of three of the men, and told them what was on her heart. She rebuked them for their unfaithful lives, appealed to them for a renewal of their vows and loyalty to Jesus Christ and urged that the three or four at least should meet regularly in a little service for Bible study, prayer, and the strengthening of their faith. The narration reminded one of Barbara Heck and Captain Webb in the early days of Methodism in New York City.

The earnestness of this good woman deeply impressed the three men and especially Mr. Ishido. The meeting was held and continued from week to week until Mr. Ishido's conscience was so deeply stirred that he refunded a large indebtedness which he had made in another city some time before. This was done to the astonishment of his creditors, for they had given him up as a hopeless case. One man remarked upon receiving several hundred dollars that he had never expected to get it. It was as good as picked up and instead of using it himself, he donated it to a school.

At the expiration of about four years, Mr. Ishido was in his office one day in Vladivostok, with his brother and a clerk. An unknown assailant entered the office, shot his brother and the clerk dead, and then wheeling round aimed at him and shot him through the jaw. The murderer fled and left him weltering in his own blood, which was pouring out through a severed artery. Believing that his end had come, and there being no witnesses he rolled over on his face, dipped his index finger in the crimson tide that was pouring forth and wrote the word "GOD" in Chinese on the floor and after it the sentence, "I have been killed by a Russian." He then fainted and only came to consciousness in the hospital ward. For a month he hung between life and death. During the next few months, he was in a hospital in Japan to which he had been transported, and recovery still continued uncertain until the end of that period. With restored health he came back to Vladivostok, reopened his office, and announced to his friends, that having been snatched from the jaws of death, he would henceforth live for God and humanity.

He began by starting a little Sunday school. He searched for Japanese children and brought them in. He visited every Japanese Christian whom he could hear of, hoping thereby to strengthen their faith. He furnished an upper room above his office with a platform, pulpit, benches and New Testament and hymnals. There for four years, he has been carrying on religious services with a little group of twenty members, made up of representatives of various denominations. During our visit, he sent an urgent invitation to call at his office. We did so, partly out of respect and partly because when we failed to secure funds from the bank, he let us have $300, and offered more if we needed it, and this without any guarantee of return.

The object of his invitation came out in a few minutes after our arrival. He was anxious that we should repair to the upper room and hold a little service. It was a business hour, but he had sent for several Christians who lived near by. After a cup of tea served by his wife, I had a few verses read from the 15th chapter of John, and added a short talk concerning fruit-bearing in the Master's name and friendship through the Master's presence. This was followed by an earnest prayer by Mr. Ishido himself, after a prayer in English and in Korean, so that in this little circle of the friends of Jesus the great Father of us all was spoken to in three different languages. How blessed it is that he understands us all!

With the prayer, I thought the service ended. But Mr. Ishido arose and said, "I have a few words to add. It was a Christian woman of my own nation, Mrs. Wade, who first called us to repentance and to renewed faith in Jesus Christ. She, under God, was the spring or fountain of this church. I have faith, but I want more faith. I want faith that will remove mountains. My friend, Mr. Ishii of Okayama, Japan, who supported his orphanage by prayer, taught me what faith was. My missionary teacher, Mr. Petty, gave me an example of faith in his life. He has gone to his reward. This good woman, Mrs. Wade, who reminded us of our lack of faith, helped us to realize our need. My friends, my one request for this church is, Pray for us that we may have more faith in God."

WANTON DESTRUCTION.

Down on the water-front Hugh Brady sits and watches the gulls of the Willamette, curving their white wings in the graceful foray that begs for bread and peanuts. Many years ago, says Hugh, he brought one down with a piece of driftwood—a broken-winged, fluttering sea bird that never again would coast above the harbor and meet the ships. A lounging Indian, witness to the thoughtless cruelty, turned upon the slayer and gave him grave reproof. "Why do you kill that bird?" he asked. "His life is his own. Can you eat him now? An Indian would not kill in this manner."

The indictment of vain and cruel slaughter is a heavy one. The roseate spoonbill and the egret died because they were beautiful—because man admired them. The buffalo vanished from the plains for no other reason than that his hide brought a few dimes to the hunters. Upon bird and beast the plague of human cruelty, of disregard for the right of life, has levied terrible toll. It is true that man is carnivorous of appetite and that natural law bids him prey upon the lower animals for his own sustenance and industrial designs. But nowhere in printed word or in conscience is there a text that upholds him in wanton destruction.—Portland Oregonian.

The Home Circle

TRADING NUTS.

"Oh, my! where'd you get those hickory nuts?" Jessie exclaimed as she stood on the gate and looked admiringly over at the pail of nuts which the black-eyed little girl on the sidewalk was holding up for inspection. "Aren't they splendid!"

The black eyes twinkled, but their owner said nothing.

"I think hickory nuts are the very best nuts there are," Jessie continued; "tell me where you get them, Eva."

But Eva only laughed again, and shook her head. Setting her pail down, she suddenly began whirling around until her faded red dress stood out like the petals of a hollyhock, and Jessie was almost dizzy from watching her. Then stopping as abruptly as she had begun, Eva asked calmly: "Want to buy 'em? You better; good hickory nuts are awful scarce this year."

But Jessie hadn't any money.

"Well, got anything you want to trade for 'em? Hurry up, time's precious—I'm going, going, gone!"

"Oh, wait a minute," and Jessie dashed into the house. "Mamma, may I trade some chestnuts for hickory nuts?" and she danced first on one foot and then on the other in her eagerness. "She got such splendid ones—Eva Stryker, I mean, a whole pailful," she added, in response to her mother's puzzled look.

Mamma thought a moment, then said yes—she really did not know of any reason why she shouldn't, except that she was rather dubious about Eva, who was a newcomer in the neighborhood. So in a very short time Jessie was back at the gate, holding up a red tin pail of glossy brown nuts.

But Eva's interest seemed to languish, and she gave only a careless glance at the nuts. "Those are awful pretty," she said, with a wave of her hand toward great masses of yellow chrysanthemums which had bravely withstood the frosts. "What are they? My, don't they look just like sunshine?"

After Jessie had brought her back to the subject with an impatient "Are you going to trade, or not?" Eva nodded assent. The transfer was soon made, and Jessie hurried into the house to show mamma the beautiful nuts.

"And now I'm going out to crack some on the big stone," and dancing backward, Jessie gleefully disappeared from the room.

But it was a sober little Jessie that, five minutes later, walked slowly to her mother's side. "I don't know what's the matter with them, mamma, they're just as bitter."

"Bitter? Well, that is queer," mamma said, and then she tasted one. "Why, I haven't seen any for years," and a peculiar look stole over her face.

"What, mamma? What did you say?" and Jessie stared in amazement. For they had had a whole basketful the year before that Uncle Amos sent them.

"These aren't real hickory nuts, Jessie, they're what we used to call pignuts when I was a little girl. Of course they're not good to eat, but I used to like to play with them. I don't believe I've seen any since," and she took some in her hand and turned them over. "I wonder where she got them," she continued, musingly.

Jessie's face always grew tender at any mention of that long-ago childhood. She laid her flushed cheek against her mother's.

And then mother's wandering thoughts came back. "I'm so sorry for your disappointment, Jessie dear. It was very wrong in Eva, if she knew what they were, and I'm sorry about her, too, for I'm afraid she cannot be a very good child."

Jessie lifted her head. "She's worse than that if she knew they weren't good nuts," she said indignantly. "I think she's a stealing, mean girl, and I just hate her."

"Why, Jessie!" was all that mamma said.

"Well, I do, mamma, she's a thief, and I'll never speak to her again. And I'll never try to get her to go to Sunday school again, either, she's so bad."

"Isn't that all the more reason that she ought to go, Jessie?"

But Jessie sat silent, with hands folded in her lap, looking into the smoldering grate fire.

Presently her mother said: "Jessie, we know very little about Eva. We don't even know whether she has any one to teach her about being good. And I think she hasn't any mother. Can't you try to make allowance for her, and not even feel unkindly toward her?"

A subdued little voice answered, after a long pause: "I'll try, mamma, but I don't know whether I can or not. It's so hard."

"You know where you can get help, dear."

There was nothing more seen of Eva that day, and the next morning Jessie started for school, carrying a bunch of beautiful yellow chrysanthemums from her own little garden.

"For Miss Allison, dear?" her mother had asked as she watched her wrapping moist paper about the stems.

"No, mamma, they're for Eva Stryker. She thought they were so pretty the other day," was the low answer; and then, as a soft kiss fell upon her upturned forehead, "I don't feel mad at her a single bit now."

Jessie was just turning the last corner when she saw a little girl whose swinging walk and shabby red dress told who she was. Jessie quickened her steps and soon caught up with her.

"I brought these for you, Eva," and the flowers were thrust upon an unwilling brown fist. "They're out of my garden." Then, to relieve the situation: "Isn't it a beautiful morning. Mamma says the air is just like a tonic, that it's full of ozone."

But the comment on weather conditions fell unnoticed, as Eva's stoutly shod feet came to a sudden standstill. Peering under Jessie's "Shaker" bonnet, she exclaimed: "My, but you're good, Jessie Loring! You're just like that good-for-evil kind teacher talked about."

Heedless of Jessie's quick interruption or "Oh, no, no!" Eva went on: "That was a mean trick I played on you, but I never thought about it till you seemed so crazy about the nuts—honest I didn't—and then I thought it'd be such a good joke. But it doesn't seem a bit like a joke now. And I haven't touched one of your chestnuts; my aunt said I'd catch it if I did. But anyway," she added, "I wasn't going to."

And then, as a troop of children came dashing up the walk she caught Jessie by the sleeve and whispered: "I'm awful sorry I did it. I'll go to Sunday school if you want me to, Jessie."—Harry Winton Davis, in The Congregationalist.

THE AUCTION.

Good health was put up at auction. "What am I offered," cried the auctioneer, "for this fine parcel of good health, warranted to last for threescore years and ten?"

"I offer all these pills and drugs," cried a woman with a hamper of bottles and boxes.

The auctioneer shook his head impatiently. "Who bids more?" he asked.

"I offer money," shouted a portly banker. "I bid a million dollars in gold,'" and he pointed to a bank van which he had brought with him.

The auctioneer shook his head still more vigorously. "Who bids more?" he cried.

A quiet young fellow stood near, and said in a firm voice, "I bid intelligence and painstaking."

"Going—going—and gone to the last bidder!" the auctioneer shouted. "And may you, young man, make a good use of your good bargain."—Aesop Jones in C. E. World.

The great secret of the tender heart lies in the fellowship of Jesus Christ. It is the continual wonder about Jesus, that He was so strong and yet so tender-hearted. No authority could make Him quail; no array of power could ever daunt Him; and yet a bruised reed He would never break, and smoking flax He would not quench. He was tender not because He knew so little; He was tender because He knew so much. All that was hidden from duller eyes He saw—all that men had to bear and battle through. Their helplessness, their crying in the night, their inarticulate appeal to Heaven—all this was ever audible to Jesus, and kept His heart as tender as a child's.—G. H. Morrison.

Certain it is, that the best passport to society a young man can have, next to clean character, is the possession of fine manners.—M. A. Livermore.

Manners easily and rapidly mature into morals —Horace Mann.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, D.D., Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE CHALLENGE OF THE CITY.

It is high time for the Protestant Church to realize that the modern city is the greatest challenge that confronts it in its claim to possess a gospel that can transform individual lives and revolutionize society. The progress of Christianity in heathen lands is one of the miracles of the age. Our religion has demonstrated its power to prevail when brought into conflict with all systems of heathen religion; but there are those who are ready to maintain that it is practically a failure in the congested centers of population in Christian lands. Sometimes the challenge is so bold that almost our only defense is to say, as some one said years ago, that Christianity has not yet been tried in our cities. There are many devout Christians, of course, in this city and in all cities, and in that sense it cannot be said that Christianity is untried, but we are almost ready to say that it is true in its institutional forms. We would not undertake to speak from personal knowledge of any other city, but it would be pretty hard to deny that challenge so far as New Orleans is concerned.

Our own church has not followed a very aggressive policy in its operations in New Orleans. Her connectional authorities have never seemed to realize that this city is practically missionary territory; because it has a large population they have seemed to think that it should measure up in every way to cities that are almost solidly, or at least predominantly, Protestant. A glance at the statistics would show that our entire membership in this city of practically 400,000 people is only about 3500. A little study of the situation would show that very few of our ten churches are really self-supporting, though only a few of them get any assistance from missionary funds. We believe the quality of Methodism in New Orleans is as good as that in any other part of the connection, but it is too weak numerically and financially to enterprise any great forward movement through its own resources, and no adequate help from connectional sources seems to be available. The investment of a large sum of money in an institution below Canal Street is well and good for the only kind of work that can be done in that section: but if Methodism ever really impresses itself upon New Orleans, it will have to start above Canal Street.

Notwithstanding the fact that New Orleans has the largest population of any city in the South, and notwithstanding the fact that it is tremendously influential in a business, political, and social way throughout the South, it has been without resident episcopal supervision for any length of time since the days of the lamented Bishop Keener. It has enjoyed efficient episcopal administration, but it has not had the benefit of the leadership that can come only from an intimate knowledge growing out of residence. All in all, New Orleans is a very delightful place in which to live, too.

Every great city has its own problems, of course, as well as those common to all of them, and these must be dealt with according to the best information obtainable. In a general way, however, there would seem to be two things that are indispensable in meeting the challenge the city offers the church to-day—a constructive program, and a continuity of policy. We believe the church can do the work whenever it gets on the job.

GYPSY SMITH TO BE IN NEW ORLEANS.

During next January, Gypsy Smith, the world-renowned evangelist, will conduct an evangelistic campaign in New Orleans under the auspices of the Protestant churches of the city. The preliminary arrangements have already been completed and the campaign has now entered the stage of preparation to have everything in readiness when the great preacher himself arrives.

One item of the preparation for this campaign is the erection of a tabernacle that will have adequate seating capacity for the accommodation of those who will probably want to attend the meetings. A fund of $28,000 has been guaranteed by interested laymen of the city to take care of all these preliminary expenses, and the popular interest is such as to make it evident that a real effort is going to be made to reach the unchurched masses of this city with the gospel of salvation.

We are heartily in favor of this campaign, and we earnestly hope that the readers of the Advocate will join with the Christian people of New Orleans in the prayer that there may come a religious awakening to the city that will be an incontrovertible demonstration of the power of the gospel to save, even to the uttermost. The churches themselves expect to receive a great blessing from the campaign, but they are earnestly desirous that its influence reach far beyond the limited circle of church membership, and they crave that sympathetic interest on the part of Christian people everywhere that will mean a mighty volume of prayer for the salvation of multitudes of sinners in this great city.

CENTENARY PAYMENTS TO OCTOBER 1.

To October 1, payments on Centenary pledges by individuals, Sunday schools and Epworth Leagues totaled $11,765,312.06. This does not take into account "credits" estimated at the beginning of the Centenary campaign. It is a good showing—especially when we take into account former standards of giving and the unusual conditions in the business world. The three best months of the year are ahead and there is reason for the faith that when the returns from these months are in, 1921 will make a record equal to that of 1920.

But to do our utmost we need to face the facts in the case. There is due on Centenary pledges $10,386,186.94, this amount being needed to bring payments to the sixty per cent standard. It is no easy task the church has, but we have not been called to do the easy task. The church is here to do the task that demands real sacrifice, and present conditions give us the best chance until now to prove that we have right to bear the name of our Lord.

In per cent of pledge paid the following Conferences, with their percentages, hold the first ten places: Pacific, 48.3; Missouri, 44.1; Kentucky, 41.8; Baltimore, 40.5; Denver, 40.4; Northwest Texas, 39.4; Mississippi, 38.3; Tennessee, 38.2; Illinois, 38.0; Virginia, 37.2. In total amount paid the first ten Conferences have rank as follows: Virginia, North Carolina, North Georgia, Tennessee, South Georgia, Baltimore, Western North Carolina, South Carolina, Holston, North Alabama.

The total amount paid by the Louisiana Conference to October 1, this including payments by Sunday schools and Epworth Leagues, is $257,769.38; the total for the Mississippi Conference is $267,961.59; the total for the North Mississippi Conference is $247,231.21. The Louisiana Conference is now due $229,177.62; the Mississippi Conference, $151,155.41; the North Mississippi, $260,231.79. A large part of this deficit should be cleared by November 1.

PERSONAL AND OTHER NOTES.

Rev. W. B. Baker writes that the year's work is closing well at Verona, Miss.

Our Second Church of this city, of which Rev. J. A. Alford is pastor, has recently bought a parsonage.

Dr. W. M. Ramsay, the distinguished scholar, will begin a course of lectures at Emory University this week.

Announcement has been made that Dr. John A. Rice has resigned his position in Southern Methodist University, Dallas, Texas.

Rev. Ira B. Robertson, that noble veteran of the Mississippi Conference, is visiting his daughter and her family in New Orleans.

Rev. E. S. Lewis, our pastor at Greenville, Miss., recently assisted his brother, Rev. T. W. Lewis, in a fine meeting at Memphis, Tenn.

"We are progressing nicely on the Trenton circuit—the outlook is very encouraging," writes Rev. G. L. McNeece, of Morton, Miss.

Dr. Battle Malone has been elected chief of staff at the Methodist Hospital, Memphis, Tenn. It is thought that the hospital will open its doors by November 1.

Mr. W. H. Underwood, of Watson, La., began taking the Advocate when he joined the church about thirty years ago, and he has never been without it since that time.

A fine revival meeting has just come to a close at Merryville, La., Rev. B. H. Sheppard, pastor. There were fifty-three accessions to the church, forty adults being baptized.

We are greatly indebted to Dr. I. W. Cooper and Dr. Briscoe Carter for various newspapers and clippings they sent us while they were in London attending the sessions of the Ecumenical Conference.

Rev. J. H. Grice is winding up a four years' pastorate on the Vancleave charge, Mississippi Conference, where he has wrought well. His people have expressed a desire to have him returned for the fifth year.

A note from a member of the Harriston charge, Mississippi Conference, states that the work is moving along nicely under the leadership of Rev. T. M. Ainsworth. The Sunday schools are doing especially good work.

The Southern Co-operative League for Education and Social Service will hold its annual convention at Chattanooga, Tenn., November 6-9. Dr. Philander P. Claxton is president of the organization, and Mr. J. E. McCulloch is secretary.

We have heard it stated that Dr. S. H. Werlein, pastor of our First Church at Alexandria, La., has been transferred to the Los Angeles Conference, and that his probable appointment will be the presiding eldership of the Los Angeles District.

"Southern Methodist" is the name of a new periodical of which the first number is just from the press. It is published by The Southern Methodist League, at Memphis, Tenn., and Dr. R. A. Meek is editor. It begins as a monthly, but the hope is that it will soon appear as a weekly.

According to the Alabama Christian Advocate, President Harding will attend the exercises inducting Dr. Guy Snavely into the presidency of Birmingham-Southern College on October 26, and will deliver an address in connection therewith. The College will confer the degree of LL.D. upon President Harding.

A district teacher-training class has been organized in the New Orleans District under the direction of the District Sunday School Association, of which Mr. J. H. Carter is president. Miss Cora Perkins is superintendent of the Teacher-training Department. The class began with an enrollment of twenty-five.

A very delightful occasion was the "Old Folks' Service" at Parker Memorial Church, this city, last Sunday morning. The sermon was preached by Rev. J. D. Harper, the oldest active member, in years of service, of the Louisiana Conference. The large congregation greatly enjoyed the fine message of the preacher.

The fourth quarterly conference of Keener Memorial Church, Baton Rouge, La., passed resolutions very highly commendatory of the pastor, Rev. J. W. Booth, who is completing his fourth year's service in that charge—the first pastor who has served it for a quadrennium. This church has made splendid progress during the pastorate of Brother Booth.

A note from Rev. C. E. Fike, our pastor at De Ridder, La., requests us to change the address of his Advocate to Paducah, Texas, as he has been transferred to the Northwest Texas Conference, a higher altitude being necessary for his health. Brother Fike has done a fine work at De Ridder, the membership of the church having doubled during the past two years.

The Methodist Preachers' Meeting last Monday morning was a most delightful gathering. Rev. A. J. Gearheard, of Bogalusa, and Rev. W. H. Giles, of Slidell, were visitors. The reports were optimistic. After the business session was over, an appetizing luncheon of sandwiches, cakes, coffee, and fruit, was served by Mrs. J. G. Snelling, assisted by Mrs. H. T. Carley and Miss Nettles.

The sympathy of his brethren will go out to Rev. W. C. Childress, superintendent of missions in New Orleans, whose brother passed away in Texas a few days ago, and whose mother was critically ill at the same time. Our latest information is to the effect that the condition of his mother is greatly improved, and Brother Childress expects to be back at his work within a few days.

The corner-stone of the Algiers Methodist Church was laid with appropriate ceremonies on last Sunday afternoon, the service being conducted by Rev. J. G. Snelling, presiding elder of the New Orleans District. The Methodism of the city was well represented in the assembly by preachers and laymen. The pastor, Rev. C. C. Wier, has done a fine work in this important charge.

Our church at Moorhead, Miss., recently suffered a great loss in the death of Mrs. A. M. Pond. She was active in the work of the church, being teacher of a large class of young men in the Sunday school. The funeral service was largely attended and was conducted by her pastor, Rev. J. D. Wroten, assisted, according to press dispatches, by Rev. W. M. Campbell, Rev. J. T. McCafferty, and Rev. S. H. Caffey.

The following, from the St. Louis Christian Advocate, will be of interest to the many friends of Brother Thomas in Louisiana: "Rev. W. E. Thomas, for some years past engaged in missionary work in New Orleans, was transferred from the Louisiana to the St. Louis Conference and appointed Conference evangelist. He writes that he can be reached by mail in care of Rev. H. H. Johnson, 409 Security Building, St. Louis."

Rev. J. V. Bennett, Mississippi Conference evangelist, paid the Advocate office an appreciated call on Monday of this week. He was returning from the New Prospect Camp Ground, where a fine meeting was brought to a close on the preceding day, the preaching being done by Brother Bennett and Rev. W. M. Sullivan, presiding elder of the Seashore District. Brother Bennett was on his way to Poplarville, Miss., to assist Dr. C. M. Chapman in a meeting.

Under date of October 12 we received the following sad news from Rev. Standifer Raper, our pastor at Coldwater, Miss.: "Last Friday morning, Mrs. Mary Elizabeth Featherstun, a great woman of our church, passed to her eternal reward. She had equipped for life some of our choicest ministers and professional men. In her death our church has sustained a great loss." The Advocate extends sincere sympathy to those who have been bereaved by the death of this saintly woman.

This distressing telegram was received by the Advocate on Monday afternoon of this week: "Rev. D. C. Foust, pastor at Hickory Flat, died last night. Funeral services there this afternoon. He preached yesterday." The telegram was signed by Rev. J. B. Randolph and was sent from Blue Mountain, Miss. Our deepest sympathy goes out to those who are in sorrow by the sudden taking away of this faithful servant of the church. We trust a suitable memoir will be furnished for publication in due time.

Last Sunday was a great day for our church at Franklinton, La., Rev. L. W. Cain, pastor. The laymen were in charge of the exercises and they provided a fine program. Judge Carter, lay leader, presided and delivered a great address on the subject, "The Church a Necessity." Hon. M. W. Otto dealt with the subject of "Finances," and Professor Covington spoke of "Our Achievements." Other laymen also made fine addresses. Six new members were received into the church, making 71 this year. Indications are that all assessments will be paid in full by this fine congregation.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. A. J. Boyles, Hattiesburg, Miss., 7; J. N. Humphrey, Dumas, Miss., 2; Rev. G. L. McNeece, Morton, Miss., 2; Rev. Standifer Raper, Coldwater, Miss., 5; Rev. O. S. Lewis, Laurel, Miss., 3; Rev. T. B. Winstead, Carthage, Miss., 2; Rev. G. A. Morgan, Jonesboro, La., 2; Mrs. J. H. Settoon, Flora, Miss., 2.

CHRISTIAN EDUCATION MOVEMENT—PAY-UP-WEEK.

Please do not forget that October 30-November 6 is Pay-Up Week in the North Mississippi Conference in the Christian Education Movement.

Brother pastor, get your collector to select a committee of good helpers, if your charge is too much for one man. Call together these helpers and divide the names of subscribers among them as your judgment dictates. Announce from the pulpit and get before your folks in any other way possible the fact that they will be called on for their Educational Subscription. November 1 is Tuesday. Try to see every subscriber that day. It takes just one day to see all of them. There will be some who will ask for time. Secure a definite promise from them as to when they can pay. That will save time and trouble. Use the Pay-Up-Week blue blank that will be sent every collector for making report to the Conference office. Remember that ALL reports and money go to your Conference office, not the General office at Nashville.

Wishing you great success, I am,

Yours in the work,

J. H. HOLDER,

Conference Secretray-Treasurer.

SAFETY SIGNALS.

By Rev. S. J. Davies.

As a nation we are reaping the whirlwind of lawlessness. Never before, in all the history of these United States, was there such a huge wave of crime. Bank robbing, highway hold-ups, burgiary, embezlement, murder, violence against person and property, disregard for the ordinary decencies and amenities of life—all these and more are so frequent as to cause but little wonder or comment. May we not seek the cause of all these crimes and try to find a check or remedy for the evil? I think the current literature of the age is largely responsible. Magazines and newspapers, whose circulation is counted by millions, contain articles and stories that ignore or caricature virtue, decency, and honesty. The novel of the Victorian age, which exalted morals, is supplanted by writings which deal altogether with the animal and material. Why men with the gift of writing prefer to deal with things that are sordid, selfish and low, instead of those graces and virtues which enlarge and beautify life and character, is a puzzle to me. Unhappy and unblessed indeed is a generation with such prophets and teachers. I recently read one of these "best sellers." If the people of the Middle West as a class are such a set of unhealthy animals as this author portrays, God pity them. I am glad I don't live in the atmosphere of such inhumanity. But think this book a slander and misrepresentation. We will let it go at that and hope for better things.

Another cause for crime is the desire to have and to hold, or better, to have and to spend, without regard to the means for obtaining. Short cuts in making money are too often short cuts to jail. No man should possess anything of value without honest effort put forth, either toil of head, hand, or heart, as value given. Honesty is not only the basis, but the permeating power, the indispensable factor in all trade. And in the larger sense we are all traders in some sort. To spend and be spent—service and sacrifice—here is where true heroism lies. A thief steals more than money—he robs life of its fairest jewels, honesty and peace.

"Pay your preacher!" You never have paid him, you never will pay him, you never can pay him. He is dealing with the infinite, the endless, the immortal. Heaven's exchange really has no bank on earth. The few paltry dollars you dole out for the kingdom of God on earth are so small, so very exceeding small, when measured or compared with heavenly values. He does not suit you—the preacher—because he does not agree with you, and sometimes tells you frankly and kindly. You do not need another preacher, you need a vision. A stagnant pond turns no waterwheel, but a mountain stream will grind corn, and it makes all the mountain slope sing with the music of its running.

"But I don't like him—he dresses too well and his family lives better than mine." Not on your money, though, and I am quite sure your fault finding did not buy his baby a shirt nor his wife a skirt. "But I am in debt." No doubt of it. You ought to be. You have no deposit in heaven's bank, so don't be surprised that every draft made comes back marked N. F. And if you have any money in this world's bank or elsewhere and do not meet your obligations as every decent, fair-minded, Christian should do, then for honesty's sake quit whining and snuffing about it. Fair play is the true guerdon of a gentleman in the sight of God and man.

Grand Cane, La.

GO TO CHURCH.

A song will be sung that you ought to hear. It will awaken memories in your soul that will make you a better man. A message from God's Word will be read that you need. It may give you light on some life problem that will be to you an untold blessing. A prayer may be offered that will lift up your soul until it comes in touch with the Most High. Man, you do not realize what you miss by absenting yourself from the house of God.—Methodist Reporter.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

At her home, ten miles south of Clinton, La., Mrs. LOUISA MILDRED DREHER passed into the great life beyond. She was born April 2, 1845, in East Feliciana Parish. Her family was a pioneer family in that section. She married Thomas D. Lipscomb, March 31, 1870. He went into the "glory world" nearly nineteen years before she did. Three years ago she had the influenza and never entirely recovered. The last ten months of her life she spent in bed and suffered intensely, but she bore her agony with heroic Christian fortitude; no murmur or complaint crossed her patient, sweet lips; no frown of dissatisfaction shadowed her time-seamed, noble Christian face. Heavy, bitter storms had swept around her during a long life, but not for one moment did they ever shake her faith or love for her Savior Jesus Christ. "Blessed are the pure in heart for they shall see God." She had passed through the long, hard school of life; her heart and purpose were always pure; God needed her for some great, noble work in the world beyond, so He called her home. She was buried in the family cemetery at her home below Clinton. Rev. W. J. Newsom, her pastor, officiating. She is survived by four sons: H. C. and Rev. T. D. Lipscomb, of East Feliciana Parish; W. P. Lipscomb, of New Orleans; J. H. Lipscomb, of Bogalusa, and one daughter, Mrs. W. E. Parker, of New Orleans; two sisters, Mrs. M. J. Kelly, of East Feliciana, and Miss Sarah E. Dreher, of New Orleans. They and many other relatives grieve because she is gone, but they know that she is with loved ones who have long been housed in one of those beautiful mansions prepared for them by their Savior. "For the pure in heart shall see God."

A FRIEND.

Mrs. S. J. DODDS MOORE was born in Madison County, Tennessee, October 17, 1840, and came to Mississippi at the age of 10 years. She departed this life August 27, 1921. She was married to R. L. Moore, September 7, 1858. Her husband preceded her to the home beyond 22 years and 22 days. She leaves four children, 12 grandchildren, and 15 great-grandchildren, 2 sisters and 4 brothers to mourn their loss. She joined the Methodist Church early in life and lived a true Christian. Her life was one of service to the Lord and mankind. She had said when she could no longer help some one she was ready to go; she was especially fond of ministering to the needs of the sick. She read and knew the Scriptures. She had definite ideas as to what they teach. Mrs. Moore was a fond, devoted and considerate wife and mother. Her home life was in keeping with the high standards of the religion she professed. She instructed her children daily in the ways of the Lord. To her loved ones we extend our love and sympathy and commend them to the love and blessing of the God whom she so faithfully served. Funeral services were conducted by the writer, assisted by his brother, Rev. G. A. Baker. Her body was laid to rest in the Pleasant Grove cemetery.

W. B. BAKER.

Verona, Miss.

FROM PARIS, MISS.

Dear Brother Carley: I hereby hand you for the Advocate a short report of the work of my charge. We have held revival meetings at all the churches in my charge, all of which were good.

Our first meeting was held at Paris. Rev. D. H. Crowson of Water Valley, doing the preaching. It is useless for me to comment on the quality of the sermons preached by Brother Crowson, for all who have ever heard him know that the preaching was well done. The visible results of this meeting were four additions to the church and the membership greatly revived.

Our next meeting was held at Mt. Liberty, the writer doing the preaching; and say, Carley, if you had been there, you would have thought that the Methodists could still shout.

Our next meeting was held at Pine Valley. The membership at this place seemed to be greatly revived.

Our next meeting was held at Salem, Rev. W. D. Wood, of Duck Hill, doing the preaching. Brother Wood gave us some great sermons, and the Holy Spirit honored the Word.

I am encouraged over the spiritual condition of the Paris charge. I feel that this has been the best year of my life. Sometimes I almost feel like shouting, "Glory."

G. W. RUSSELL, P. C.

Paris, Miss.

FROM OAKDALE, LA.

Dear Brother Carley: We are ready for Annual Conference. Our Conference collections have been subscribed (and they will be paid, because I know the subscribers). The presiding elder has been paid up in full already, the pastor's salary has been paid every month, and the treasurer is only waiting for the end of the month to come to pay the last check. We have made an addition to the church that cost $500.

Last, but not least, I have had the privilege of receiving into the church at the regular services 35 members during the year, and 18 of these on profession of faith. WE ARE IN FINE SHAPE.

Hoping to see you in Alexandria, I am, Cordially yours,

J. LAMBUTH EVANS.

MEETING AT VARNADO, LA.

A successful six days' meeting was held recently at Varnado, on the Bogalusa circuit, in which the pastor was assisted by Rev. A. J. Gearheard, of Bogalusa. Brother Gearheard did some splendid preaching, and the earnest efforts put forth resulted in four conversions, and a number of renewals.

Mr. I. K. Bean and wife, and Mrs. A. J. Gearheard, were visitors during the meeting, and assisted materially in the singing.

We praise Him who is great, and "greatly to be praised."

M. N. HILDEBRAND,

October 10, 1921. Pastor.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Fourth Round.

(Preaching)

Bogalusa sta., 11 a.m., Oct. 23.
Algiers, 7:30 p.m., October 23.
Plaquemine, 11 a.m., Oct. 30.
Donaldsonville, 7:30 p.m., Oct. 30.
Parker Memorial, 11 a.m., Nov. 6.
Epworth, 7:30 p.m., Nov. 6.

(Quarterly Conferences)

Bogalusa ct. (at Angie), 11 a.m., Oct. 22.
Carrollton Ave., 7:30 p.m., Oct. 24.
Rayne Memorial, 7:30 p.m., Oct. 25.
First Church, 7:30 p.m., Oct. 26.
Plaquemine, 7:30 p.m., Oct. 28.
Donaldsonville, 7:30 p.m., Oct. 30.
Louisiana Ave., 7:30 p.m., Nov. 1.
Parker Memorial, 7:30 p.m., Nov. 2.
Epworth, 7:30 p.m., Nov. 3.
St. Mark's, 7:30 p.m., Nov. 4.

J. G. SNELLING, P. E.

Lake Charles Dist.—Fourth Round.

Indian Bayou, at Hebron, Oct. 23.
Morgan City, Oct. 26.
Patterson and Jeanerette, at Pat., Oct. 30, a.m.
Franklin, Oct. 30, p.m.
Lake Charles, Oct. 31.
Lake Arthur, Nov. 1.
Gueydan ct., at Gueydan, Nov. 3.
Merryville, Nov. 6.

C. A. BATTLE, P. E.

Alexandria Dist.—Fourth Round.

Elizabeth, at Elizabeth, Oct. 23, a.m.
Oakdale, Oct. 23, p.m.
Boyce, at Boyce, Oct. 26, p.m.
Alexandria, Oct. 30, a.m.
Glenmora, Oct. 30, p.m.
Columbia ct., at Columbia, Nov. 2, p.m.
Oberlin ct., at Oberlin, Nov. 6.

Preachers in charge will please see that the Trustees have their report ready on church property.

W. L. DOSS, Jr., P. E.

Shreveport Dist.—Fourth Round.

Ringgold, Fri., Oct. 21.
Arcadia, Sun., Oct. 23, p.m.
Noel Memorial, Mon., Oct. 24, p.m.
Bossier City, Tues., Oct. 25, p.m.
Plain Dealing, Wed., Oct. 26.
Castor, Fri., Oct. 28.
Bienville, Sun., Oct. 30.
Cedar Grove, Thurs., Nov. 3, p.m.
Texas Avenue, Sun., Nov. 6, a.m.

R. H. WYNN, P. E.

Baton Rouge Dist.—Fourth Round.

Franklinton circuit, at Fisher, Oct. 23, a.m.
Franklinton station, Oct. 23, p.m.
Olive Branch, at ———, Oct. 30, a.m. and p.m.
St. Francisville, at ———, Nov. 6, a.m.

J. W. LEE, P. E.

Monroe-Ruston Dist.—Fourth Round.

Mangham, at Mangham, Oct. 26.
Sicily Island, at Sicily Island, Oct. 30.
Ruston, November 3.
Monroe, Nov. 4.

I trust that Question 15, the report of the Trustees, will be ready at each charge. Let's have a full report and everything in full.

K. W. DODSON, P. E.

FROM GLENMORA, LA.

Dear Dr. Carley: We are coming to the close of our fifth year's work on the Glenmora charge.

When we came here, Glenmora and McNary formed the charge, with half time each; and for the first two years we also preached at Melder one Sunday afternoon in each month; but the last three years we have given full time to Glenmora, and in that time the salary has been raised fifty per cent, now paying $1800 per year.

The church here was $800 in debt when we came to it; had only a few seats, no fans or adequate room for the Sunday school. We paid that debt, put in five ceiling fans, seated the church, and this year built a nine-room annex for the Sunday school. In addition to these improvements on the church building, we have also built a new seven-room parsonage, which is very comfortable in its arrangements.

We did not subscribe our Centenary quota in full, but this charge is in the front rank of those paying their subscriptions. Owing to local conditions we did not do much for the Education Movement.

The Sunday school has made marked improvement during these years, as has also the women's work. Our church membership has grown from 92 to 258. We have had good revival meetings through these years, but none more satisfactory or fruitful than those held this year. Rev. W. E. Thomas was with us at McNary the last of July and the first week in August. The services were enjoyed by attentive congregations and resulted in 12 accessions and the organization of a Sunday school, which is now having an attendance of more than 100 each Sabbath.

Rev. A. J. Gearheard, of Bogalusa, came to us on Tuesday after the second Sunday in August and stayed through the fourth Sunday. Overflow congregations attended these services. All the available space was used in the main auditorium and the annex, and yet people had to stand in the side aisles and used their automobiles and other seats about the windows of the church.

The singing was splendid and was led by Rev. Clarence Ridge, of Dallas, Texas. We had 33 accessions during this meeting and 67 altogether this year.

Our years here have been full of labor; but by the grace of God and the co-operation of the people, the labor has been pleasant and fruitful.

Cordially yours.

W. W. PERRY, P. C.

A REPORT FROM LELAND, MISS.

Dear Brother Carley: I will give you a report of recent work for Conference. It is known far and near that the great Delta has suffered the greatest financial crash in its history, and most charges have felt the terrible pressure and none possibly worse than Leland station. So Sunday morning we had a conference with the Board of Stewards. I said, "Brethren, now is the time to do the work," and we selected two men to assist our finance chairman, Brother James Whitehurst, Brothers Willenman and Beard. Monday morning they got busy. They collected about seven hundred dollars Monday, and Tuesday morning they sent the P. E. his last check for the year and handed me a check for $615.63, the largest check ever paid to this preacher at one time. The whole of the salary and most of the collections will be collected and paid in this week. This gives us inspiration and appreciation in the closing weeks before Conference.

W. M. YOUNG, P. E

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Grenada Dist.—Fourth Round.

Poplar Creek circuit, at Friendship, Oct. 22.
Sallis circuit, at McAdams, Oct. 23, a.m., Oct. 24, p.m.
Durant, Oct. 23, p.m., Oct. 24, p.m.
Winona circuit, at Columbiana, Oct. 29, 30.
Vaiden circuit, at Vaiden, Oct. 30, 31.
Duck Hill circuit, at Mars Hill, Nov. 5, 6.
Holcomb circuit, at Holcomb, Nov. 6, 7.

R. A. TUCKER, P. E.

Greenwood Dist.—Fourth Round.

Tchula, Oct. 20, p.m.
Carrollton, at Valley Hill, Oct. 22.
Inverness, at Isola, Oct. 23, a.m.
Sunflower, at Sunflower, Oct. 23, p.m.
Lambert, at Lambert, Oct. 29, 30.
Schlater, Nov. 6, a.m.
Webb, at Webb, Nov. 6, p.m.
Phillipp, at Phillipp, Nov. 13, a.m.
Minter City, Nov. 13, p.m.

S. L. POPE, P. E.

Sardis Dist.—Fourth Round.

Longtown, at Mastodon, Oct. 22.
Cockrum, at Hebron, Oct. 23.
Sardis Circuit, at Davis Chapel, Oct. 28.
Courtland, at Pope, Oct. 29.
Tyro, at Free Springs, Oct. 30.
Mt. Pleasant, at New Salem, Nov. 5.
Horn Lake, a.m. Nov. 6.
Crenshaw, at Sledge, p.m. Nov. 6.
Batesville, Nov. 13.

Pastors are respectfully urged to look over the quarterly conference proceedings in the Book of Discipline and see that all the reports called for are in hand.

R. A. MEEK, P. E.

Aberdeen Dist.—Fourth Round.

Bellefontaine, at Lebanon, Oct. 20.
Eupora and Maben, at Maben, Oct. 21.
Mathiston, at Mathiston, Oct. 22, 23.
Smithville, at Greenbrier, Oct. 25.
Tremont, at Tremont, Oct. 26.
Fulton, Oct. 27.
Woodland, at Mantee, Oct. 29, 30.
Randolph, Nov. 1.
Toccopola, Nov. 2.
Salem and Oakdale, Nov. 3.
Greenwood Springs, at Quincy, Nov. 5, 6.
Buena Vista, at Pleasant Grove, Nov. 8.

T. H. DORSEY, P. E.

Columbus Dist.—Fourth Round.

Caledonia, at Mt. Pleasant, Oct. 20.
Cedar Bluff, at Cedar Bluff, Oct. 22, 23.
West Point, Oct. 26, p.m.
Artesia, Oct. 27.
Sturgis, at Bethel, Oct. 28.
Kosciusko ct., at Marvin's Chapel, Oct. 29.
Kosciusko station, at East Union, Oct. 30.
Longview, at Smryna, Nov. 4.
McCool, at Liberty Chapel, Nov. 5, 6.
Crawford and Shaffers, at Shaffers, Nov. 8.
Columbus, Central Church, Nov. 9.

A. T. McILWAIN, P. E.

Corinth Dist.—Fourth Round.

Myrtle ct., at Union Hill, Thursday, Oct. 20.
Hickory Flat ct., at Ebenezer, Friday, Oct. 21.
Potts Camp ct., at Winborn, Oct. 22, 23.
Tishomingo ct., at West Side, Wed., Oct. 26.
Golden ct., at Belmont, Thurs., Oct. 27.
Burnsville ct., at Hebron, Oct. 29, 30.
Rienzi ct., at Bethel, Tuesday, Nov. 1.
Kossuth ct., at Kossuth, Wed., Nov. 2.
Booneville ct., at Blythe Chapel, Thursday, Nov. 3.
Silver Springs ct., at El Bethel, Nov. 5, 6.
Mooreville ct., at Mooreville, Tuesday, Nov. 8.
Mantachie ct., at Mantachie, Wednesday, Nov. 9.
Marietta ct., at Siloam, Nov. 10.

Let pastors give special attention to Questions 13 and 15. And see that written reports are made by Woman's Missionary Society and by Trustees of Church Property.

Let Stewards be faithful, and see that finances are in full.

J. B. Randolph, P. E.

Greenville Dist.—Fourth Round.

Beulah, Oct. 23, a.m.
Glen Allen, Oct. 23, p.m.
Rosedale, Oct. 30, a.m.
Greenville, Oct. 30, p.m.
Lake C., Nov. 6, a.m.
Tunica, Nov. 6, p.m.
Jonestown, Nov. 7,
Alligator, Nov. 8.
Shaw, Nov. 13, a.m.

Indications are that the District will meet all claims, and send the pastors to Conference with creditable reports. However, it is probable that the charge that waits to the last minute to do the work will bring up the "tail end of the District."

JAMES H. FELTS, P. E.

Sunday School

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

By Rev. R. H. B. Gladney, Sardis, Miss.

Here are some facts worth committing and quoting:

"Spiritual illiteracy is the forerunner of moral bankruptcy and national decay."

"No child should be damned to illiteracy hecause he chanced to he horn in one of the waste places of the nation."

"A religious education should he the heritage of every child. Spiritual illiteracy is the greatest peril of organized society."

"The saddest page in the history of the Christian church is that which records the spiritual neglect of childhood in the home."

"Two out of every three children under 25 years of age attend no religious school."

Types of Home Failures.

It is one of the tragic facts that the ultimate failure of the child may he in no wise the fault of the child, hut wholly the fault of the home. Note this list of home failures:

Parental misunderstanding of the child, fault-finding, lack of affection or failure to express it, lack of confidential relation with children, quarreling in the home, separation of parents, loss of parent hy death, street playing and loafing.

In the past we have not had a very definite policy in the Sunday school. Some superintendents still think when the house is full of people they have a good Sunday school. They may and they may not. We have taught some Bihle truths that have heen of great value to a few people. In the Sunday school of to-day we promise to give some of the principles of religious education and some day the church will take the time to give a complete religious education. Our three-fold purpose is to give a definite and conscious knowledge of God, as large and complete knowledge as the child can receive. This is evangelizing. In the second place, the Sunday school should train every individual to worship God —not the few who are willing to gather around the organ to sing a few songs. Songs, prayers, reading God's Word, hringing in offerings, testifying, etc., are means of expressing our devotion to the God we know. These different mediums of worship must he adapted to the understanding of the worshipers. As is often stated, we must have lessons, prayers, and songs that meet the needs of each group. Observe next Sunday morning how few in your Sunday school take intelligent, helpful part in the worship. One reason is the songs, prayers do not express the feelings toward God of the non-worshipers. One may have a perfectly arranged program, hut if that indefinite something we call atmosphere is lacking, we only go through the form and miss the power, the heart, the life of worship. No one has a religious education until he habitually and easily worships God.

Out of a knowledge of God and the habitual worship of God the soul desires to render service. This natural impulse must he cultivated and directed. We must remember that no truth is taught until that truth brings a change in conduct. If parents mean to give their children religious education, and if the Sunday school teachers are to help the parents in this all-important task, they must know the child they propose to instruct. There is a difference in the play-life of a child four years old and one six years old. It requires a knowledge of these children to present God to them successfully.

FROM ACONA, MISS.

Dear Advocate: As I have not given you anything from Acona in quite a while, I will ask for a little space in your columns. We will have some report to make at Conference which is not far distant. We have received 8 into the church and haptized seven infants. We hope to make a good financial report when we give an account of our work. We have the distinction of heing the only rural station in the Conference. There can he no finer country church found in Mississippi.

We have a fine class of young people, and they are organized into a fine working League, with fifty-one members. We have one of the hest Woman's Missionary Societies it has ever heen my privilege to he associated with. We also have a good Juvenile Missionary Society. We have an enrollment of ahout seventy-five on our Sunday school register, a decided growth since last Conference. Our prayer meeting has grown from last year. All of these organizations have heen instituted since last Conference except one—the Missionary Society.

In addition to the work done on my own charge, I have assisted in four revival meetings, two with my good, genial friend, W. S. Selman, of the Black Hawk work, a week each at Emory and Bowling Green. These are fine people, and we had some results at both of these points. From Bowling Green I went on the first Sunday in September to dear old Palestine, a good and loyal church, composed of many of God's elect, with whom I spent three former years in one of my happiest pastorates. I spent eight days here without any "fellow lahorer:" the good pastor, Rev. E. Blizzard, could not he with us on account of having to look after the duties of County Superintendent of Education. He was there on the first day and preached a fine sermon on "Christian Love." Here we had quite a number of family altars established, haptized two infants, and one fine young woman, Miss Flossie Davis, volunteered for mission work, and expects to give herself to the Board as a teacher in our mission fields. We organized a good Woman's Society here.

From there I went to another church beloved, where I spent three years of a most harmonious and delightful pastorate—Foster Chapel, of pleasant memory. I found this fine people very much discouraged. They had not had a service this year. Weeds were growing up around the doorsteps. It made me very sad to find these good people in this condition. Some deep sorrows have come to some of them since I was pastor there, hut I thank God I found many of them trusting in Him. I spent four days here trying to comfort and encourage these dear friends. I haptized and took one fine young man into the church—Samuel Dexter. I have him on my prayer list for Social Service in our Lord's Kingdom. Will the Advocate join me in this prayer?

For the privilege of doing this work in His Kingdom I am profoundly grateful to the great Head of the church; and to our own hody, with whom I am called as co-lahorer.

Acona, Miss. J. A. POE.

THE SHREVEPORT REVIVAL.

Revival services conducted hy Rev. George Tucker, of Jackson, Tenn., and Mr. Chas. Wiatt, musical director, with all the Methodist churches of Shreveport co-operating, hegan September 11 and closed October 2.

The meeting had not gone far hefore great crowds of people hegan to attend, and on the first Friday night of the campaign the tent, which held ahout two thousand people, was overflowed. Great congregations continued to the end of the meeting.

The first week was spent in preparation—sin was denounced in the holdest and strongest terms possihle; noon-day meetings were held in the railroad shops and many cottage prayer meetings were held throughout the city. On one afternoon as many as thirteen prayer meetings were held. The first invitation given proved that the preparation had heen thoroughly made, for as many as fifty came forward, and every call thereafter filled the altar with people who sought pardon for their sins. The altar service, which often lasted an hour or longer, resulted in the conversion and reclamation of scores of people. As in the Wesley revivals, men and women prayed through to a consciousness of their acceptance of God. One very happy sight to us of mature years was the conversion, personal work and testimony of the young people.

As to the results, hecause of the large crowds, it was difficult, almost impossihle, to secure the exact number of conversions and reclamations.

In our judgment there were ahout three hundred who professed conversion or reclamation. Along with these, hundreds of Christians were strengthened in their faith and a dozen or more ministers who attended the meeting were quickened in their zeal for the salvation of souls. Some who are old-residents of Shreveport spoke of the revival as the greatest that has ever occurred in the city. Be that as it may, we know it to he a fact that people of nearly every denomination of Shreveport are speaking of the occasion as a great, sweeping revival.

The meeting itself speaks for the greatness of the evangelist and his singer, hut a few facts may be added. Brother Tucker is a living monument to the power of God to save to the uttermost. His experience in sin did not fall short of that of Jerry McCauley's. For he lived for six years in the dives of Chicago and for eighteen years he was an employee of the Illinois Central Railroad, coming in contact with all classes of men. Six years ago he was converted at Jackson, Tenn., in one of Bert Culpepper's meetings and shortly thereafter was called to preach. January 1, 1919, he was made a General Evangelist for industrial centers hy the Mission Board of the Southern Methodist Church. Since then he has held great meetings in many of our large cities of the South, and has seen thousands of souls converted under his ministry. He is truly a great evangelist. R. S. WALTON,

Pastor of the Texas Ave. Methodist Church, Shreveport, La.

It is a great honor to a person or nation to be the conservers and preservers of the truths of God.—T. Hall.

A man is not a Christian hecause he is socially loving and kind any more than a person is a good son hecause he loves his hrother and sister, leaving out his father and mother.—H. W. Beecher.

If I want my neighhor to love me, it is not hy merely expressing the wish for it that I shall gain his affection, hut by embracing every opportunity for the exercise of benevolent feelings toward him.—R. Allen.

MOTION PICTURE INVESTIGATION

By Miss Pauline Suddath,
Assistant Elementary Supt., General Sunday School Board.

Recently there was a resolution introduced into the United States Senate by Senator Myers, asking for a Federal Investigation of the Motion Picture Industry. This resolution is founded upon the following facts—supported statements:

1. That the Motion Picture interests have entered politics with avowed intention of placing their uncontrolled publicity business and political power in support of any candidate, from Alderman to President, who favors a free screen.

2. That the Motion Picture trade is in the strangle grasp of a few men who are violating the Sherman Anti-Trust and Fair Trade laws.

3. The moral influence of motion pictures has grown steadily worse, and all previous investigations have failed to correct the evil.

Supporting this third statement, this remarkable fact is given: that no producer in America has ever been punished by court or jail sentence for producing an immoral picture, and nine-tenths of all the pictures shown in the world are of American production and are reported by reliable authority to be demoralizing life at home and in foreign countries.

Senator Myers' Senate Resolution 142 is as follows:

"Resolved, That the Judiciary Committee of the Senate or a sub-committee thereof be empowered and directed to conduct, with the assistance of the Department of Justice and the Department of Commerce, an investigation into political activities of the Motion Picture industry in all of its branches throughout the United States, together with such other of its activities as might involve violation of the anti-trust or other laws or improper relations with State Boards of Censorship.

"Resolved, further, That the Judiciary Committee, or a sub-committee thereof conducting such investigation, be empowered to subpoena witnesses for such investigation and to compel the production of books and papers and to employ a stenographer and print the proceedings of such investigation and that the expense thereof be allowed and paid out of the contingent fund of the Senate.

"Be it further resolved, That the Committee is directed to recommend such remedial action and legislation as it may deem wise in the premises for the Federal Government to undertake."

The above resolution is another effort to secure clean movies; and not only that, but to preserve inviolate the freedom of our representative government which is threatened when four or five motion picture kings seek to control State and National Government for purely selfish business purposes.

JUNALUSKA COMMISSIONERS MEET.

A joint meeting of the commissioners of the Southern Assembly and the Organization Committee in charge of the Movement to present Lake Junaluska to the next General Conference, was held in Chattanooga on October 4, for the purpose of perfecting the plans for turning the Assembly over to the church. Bishop James Atkins is the Chairman of the Southern Assembly Commission and Mr. W. A. Brock of Chattanooga is Chairman of the Organization Committee.

Many representative laymen of the church were present at this meeting, including Bishops Atkins and Cannon; Mr. W. H. Stockham, of Birmingham; B. J. Sloan, of Waynesville; E. L. Brown, of Nashville; J. D. Stentz, of Lake Junaluska; W. A. Brock, of Chattanooga; S. J. High, of Tupelo, Mississippi; John R. Pepper, of Memphis, and A. C. Marts, of Nashville.

The commissioners re-elected Bishop Atkins as their Chairman and named Mr. John R. Pepper as President of the Southern Assembly. As Chairman of the Commission Bishop Atkins continues to be the ranking officer in charge of all the work connected with the Assembly.

This joint meeting planned for a large presentation committee which will have charge of raising the funds necessary to deliver Lake Junaluska to the church free from debt and with all improvements made. This committee will consist of about two representatives from each Conference east of the Mississippi River.

It is significant that the idea of the Southern Assembly was born in a similar meeting of laymen held in Chattanooga several years ago. It seems very fitting therefore that the movement to bring these plans to final completion for delivering a great and self-supporting institution to the absolute control of the church, should also find its center in the same city.—Bulletin.

TRUTH MAKES FREE.

Then said Jesus, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free—John 8:31, 32.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

MISSISSIPPI CONFERENCE.

Executive Meeting, Mississippi Conference.

The Woman's Missionary Conference of Mississippi held an important executive meeting in Galloway Memorial Church, Jackson, Miss., Tuesday, September 13, 1921, with twelve officers and district secretaries present.

President, Mrs. B. F. Lewis, opened the meeting with devotional service, which consisted of Scripture lesson from James and prayers by Mrs. Cottrell, Mrs. Alford and Mrs. Lewis. Secretary read a letter from Miss Pauline Randall, of Songdo, Korea, telling of wonderful work of Bible Woman, Mary Powell.

Reports from officers and district secretaries showed the Conference going forward along all lines of work. District meetings were held in every district and several all-day meetings were helpful.

The Young People's Summer Conference held in Vicksburg was a success. At this conference a resolution was passed that next year the Young People of Mississippi try to hold a joint conference in Biloxi, Miss., with the Louisiana and Alabama Young People.

During the three quarters twelve new Adult, four Young People, seven Juniors and one Baby Division were organized. Three new "Volunteers for Life Service" were reported.

The Meridian Wesley House was reported in need of funds. All auxiliaries were urged to pay promised pledges at once.

Comparing the number of charges in the Conference with the number of Woman's Missionary Societies, the Conference was found well organized.

The goal for the fourth quarter is: "A Woman's Missionary Society in Every Charge and Every Society on the Roll of Honor." To make our Conference a 100 per cent Conference we must

First—Put on an extensive campaign for new auxiliaries.

Second—Report all Mission and Bible Study Classes to Mrs. Steele.

Third—Pray for more volunteers.

Fourth—Send Pledges to Wesley Houses.

Fifth—Observe the Week of Prayer.

Meeting closed with prayer by Mrs. McCleskey.

Miss BESSIE KEARNEY.
Superintendent of Publicity.

LOUISIANA CONFERENCE.

Dedication of the MacDonell Wesley Community House.

The dedication of the MacDonell Wesley Community House in Houma, La., was an event long anticipated as one that would mark a distinct stage in the development of the work among the French. It was all that was expected and even more. In spite of a heavy rain earlier in the afternoon, which prevented many from coming, a large crowd had assembled even before 5 o'clock, the appointed hour for the service.

No Methodist bishop had ever before been in this sections, so the presence with us of Bishop McMurry was an inspiration and a blessing. Several of the Conference officers of the Woman's Missionary Society were also present and had a share in adding dignity and beauty to the service. They were Mrs. S. A. Montgomery, Secretary, Mrs. C. C. Carver, Treasurer, and Mrs. H. L. Baker, Superintendent of Supplies. It was also our good fortune to have with us nearly all of the preachers of the district and their contribution to the music on the program was greatly appreciated by the audience.

Rev. Martin Hebert, presiding elder of the Houma District, presided, and Dr. G. L. Tucker, of the Episcopal Church, and Rev. H. N. Blackburn, of the Presbyterian Church, took part on the program in Scripture reading and prayer.

After the service of song, Scripture lesson, prayer and special music, the Bishop was introduced and the Home presented to him by the Conference officers. The Bishop's address, though brief, stirred the hearts of all, especially in his beautiful tribute to Mrs. MacDonell, for whom the Home is named. We felt that truly it was worth while to "seek first the kingdom of God and His righteousness" as she had done.

After a solo by Rev. A. J. Martin, there were short addresses by Mrs. Montgomery and Mrs. Carver, showing the relationship of the auxiliary and the individual member to the great world-wide work of the Woman's Missionary Council.

The program would have been incomplete without some part being taken by Rev. Robert Martin, the pioneer leader of Methodism in this section. His prayer was a song of gladness and the French hymn which followed was also an expression of joy.

After the service supper was served under the great oaks and a brief social period followed. Then the crowd assembled at the Mission Hall to hear the Bishop preach. The subject chosen was, the Lord's prayer, and never again will that mathchless prayer be "vain repetition" to those who heard the earnest exhortation.

The Wesley House was honored by having the Bishop, the Conference officers and some of the preachers as guests for the night; and the following morning many of the people went with Bishop McMurry to Raceland to attend the dedication of the church there.

E. K. HOOPER.

SPECIAL DAY OF PRAYER FOR THE CHURCHES, NOVEMBER 6.

The following resolution was passed unanimously by the Administrative Committee of the Federal Council of Churches at its last meeting on September 9:

"Resolved, That the Administrative Committee of the Federal Churches in America suggest that Sunday, November 6, be observed by the churches as widely as possible throughout the country as a day for special prayer, self-examination and supplication for God's blessing upon the International Conference on Limitation of Armaments."

It is asked that churches be opened everywhere for personal prayer throughout the week of the Conference and that appropriate services be held on Armistice Day at the hour when the Conference convenes.

It is opportune that this day set for prayer and the beginning of the Conference fall within the Week of Prayer for the Woman's Missionary Council. Let the women of the Missionary Societies assist to the utmost of their opportunity in securing the observance of this day of prayer by bringing the matter to the attention of the pastors where no plan is being made for it and by giving a wide publicity to it throughout their communities. Furthermore, let the deliberations of the Conference be remembered daily as the groups of women meet together for prayer.

Mrs. B. W. LIPSCOMB.
Home Base Secretary.

UNITED STATES APPROPRIATIONS, 1921.

Past wars	$2,838,118,400—	68%
Future wars	855,956,963—	20%
All Non-military..	481,744,726—	12%
	$4,175,820,989—	100%

This Is Your Concern.

Wage-earners, Home-makers, Teachers, Students, Farmers, Tradesmen, Men and women in all professions, the burden of any failure in the Disarmament Conference will fall first and most heavily upon you.

What You Can Do.

1. Write the President and your representatives in the Disarmament Conference.

(a) Ask that the Conference be opened with a proposal to all nations to stop building warships at once and that it take steps toward disarmament.

(b) Ask that open sessions of the Conference be held so that all people may see and hear and judge.

2. Ask at least five others to do the same.

3. Arrange for some form of public expression on this matter in your community.

These are the Men to whom to Write:

President Harding, The White House, Washington, D. C.

Charles E. Hughes, Secretary of State, Washington, D. C.

Senator Hobey C. Lodge, Senate Office Bldg., Washington, D. C.

Senator Oscar W. Underwood, Senate Office Bldg., Washington, D. C.

Hon. Elihu Root, State Department, Washington, D. C.

Other Practical Things To Do:

1. List speakers and get them to work.

2. Co-operate with other groups in plans for making disarmament the theme for Armistice Day.

3. Make your church work.

4. Place the disarmament exhibits —Price $1. Order from Disarmament Education Committee, 629 G. Street, Washington, D. C.

5. Place Disarmament Posters on auto windshields.

6. Wear "Work for Disarmament"

(Continued on Last Page)

LETTER FROM LELAND, MISS.

Dear Brother Cariey: The Advocate is a great paper, but few people wiil pay the high price for a paper. I hope we shaii be abie to give it to ail our peopie; we need the New Orleans Advocate in every Methodist home.

I have been holding a few meetings. In Juiy, I assisted Brother J. W. Raper at Kilmichael. We had a splendid meeting. I preached to more men and women at Kilmichael that had been members of the church more than fifty years, than ever before in any meeting. Brother Raper is doing real constructive work at Kiimichael.

In September I went to Burnsviile to assist R. C. Nanny in a meeting. Though awfui hot, we had a very unusual meeting, a great revival in the church. Toward last of the week the pastor said, "We have two infants we want you to baptize;" and since Burnsviiie had been such a stronghold of immersionists, the pastor suggested I give a talk on the reasons for infant baptism. So I announced the hour and invited the pubiic; and at the appointed time the house was fiiled, the talk was made and the caii given, and seven little fellows were brought forward, one Baptist mother with her three littie fellows for baptism, and she came into our church. Then next morning they brought two more littie chiidren for baptism. We had several to join from the Baptist Church and others said they were coming—ail this on their own initiative.

I have just closed a good meeting here in our church at Leland. We had Brother George, of Hoiiandaie, to do the preaching through last week and our people enjoyed his work with us. His preaching was Biblicai and expository and spiritual. We had 10 accessions.

In the early spring we finished remodeling the parsonage, at a cost of $4,000. We have a beauty, and a parsonage of unusual convenience. We are preparing now for Conference, at Amory, where we have one of the prettiest and most modern buildings in North Mississippi, built under my administration.

I go on the second Sunday to assist Brother W. C. Gaiceran in a meeting at indianola, where I closed one of my best pastorates of four years 14 years ago.

We hope to see you at Amory at Conference. W. M. YOUNG.

Woman's Missionary Society.

(Continued from Page 14)

buttons. Price $25.90 per thousand, parcel post prepaid. Order of Mrs. C. D. Karr, 822 DeGraw Avenue, Newark, New Jersey.

7. See that every auditorium in each city and town is occupied by some organization for any sort of a disarmament program they wish.

8. Distribute literature as widely as possible.

9. Above all, write letters to the President, Secretary Hughes and your Senators. "A stamp properly used will hold in the hands of the people the ruling power."—Henry Ford.

Senator La Follette's Prophecy.

"When all the organized churches of the country, when the organized labor of the country, when the agricultural interests of the country, when the great mass of the people of the United States bring their influence to bear upon Washington, I am inclined to think that there will not be any question in the minds of the gentlemen as to whether they are holding a disarmament conference, instead of a conference, as Mr. Secretary Hughes has suggested, to limit armaments. A world movement will culminate here before this disarmament conference arrives at any conclusion. The people of the world, if necessary, will be on their knees in prayer that this conference shall be fruitful of the purpose which was back of the resolution which was introduced here by the distinguished Senator from Idaho (Mr. Borah). It is not to be twisted and given another meaning."

REQUIREMENTS FOR A STANDARD RURAL CHURCH AS SET FORTH BY THE DEPARTMENT OF HOME MISSIONS.

I. Pastor.

1. Church has a resident pastor living within the bounds of this community.

2. Pastor devotes at least three-fourths of his time to the work of the community.

II. Parish.

3. Church works systematically to extend its parish to the limits of the community.

4. Church works systematically to serve all occupational classes in the community and all racial elements which do not have their own Protestant churches.

III. Physical Equipment.

5. A church building providing an auditorium with a seating capacity approximately equal to the maximum attendance at a regular service, and equipped with a piano or organ.

6. Provision for social and recreational purposes, with movable chairs and a stage, sufficient to accommodate the largest crowds which are in the habit of assembling.

7. Separate rooms or curtained spaces for Sunday school classes or departments.

8. Stereopticon or motion-picture machine.

9. A well-equipped kitchen.

10. An up-to-date parsonage.

11. Adequate sanitary toilets on the church property.

12. Hitching places for horses and parking spaces for automobiles.

13. All property kept in good repair and in sightly condition.

IV. Religious Education.

14. Sunday school maintained throughout the year.

15. Sunday school enrollment at least equal to church membership.

16. Definite and regular attempt made to bring pupils into the church, and the offering of specific instruction in preparation therefor.

17. Provision for Teachers' Training Classes and Workers' Council.

18. Definite provision for training of leaders for church and community work.

V. Finance.

19. The church budget, including both local expenses and benevolences, adopted annually.

20. Every-member canvass made annually on the basis of the local and benevolent budget adopted; all church members and adherents to be canvassed; envelope system used.

21. The budget for benevolences at least 25 per cent as large as the regular current expense budget.

22. The pastor receiving a total salary of at least $1,200 a year and home, with an annual increase up to at least $1,800 and house within five years.

VI. Program.

23. A definite program of work adopted annually, including (in addition to points mentioned above):

24. A definite assumption of responsibility with respect to some part of the program by at least 25 per cent of the active members.

25. Public worship every Sunday.

26. Systematic evangelism aimed to reach the entire community and every class in the community.

27. Thorough co-operation with all denominational boards and agencies.

28. Community service, including a continuous and cumulative study of social, moral, and economical forces of the community and a definite program of community co-operation, led or participated in by the church.

29. Co-operation with the other churches of the community.

30. Definite organized activities for the various age and sex groups in the congregation and community.

31. A systematic and cumulative survey of the parish with a view to determining the church relationships and religious needs of EVERY family, and such mapping of the parish as will show the relationships of each family to the church.

All well-organized enterprises work by standards. Certain goals are set, certain credits given. If business is stimulated by a well-defined program, why not the church also?

After some experience with rural churches, we are setting forth these requirements for what the Department of Home Missions calls "A Standard Rural Church." We are viewing it only from the standpoint of this Department.

The widespread interest in rural life, the continued call of rural pastors for help in making their churches more efficient, are our reasons for sending this program down to the rural churches. It is our earnest hope that many of them will, in a few years, reach every goal set forth.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Topisaw ct., at Holmesville, Oct. 22, 23
McComb, Centenary, Oct. 23, 24.
Bogue Chitto and Norfield, at Norfield, Oct. 30.
McComb, S. & E., at S. McComb, Oct. 30, 31.
Pleasant Grove ct., at Pleasant Grove, Nov. 5, 6.
Monticello ct., at Monticello, Nov. 6, 7.
McCalls ct., at McCalls, Nov. 12.
Bayou Pierre ct., at Pleasant Valley, Nov. 13.
Wesson ct., at Wesson, Nov. 13, 14.
Barlow ct., at Blue Hill, Nov. 19, 20.
Hazlehurst, Nov. 20, 21.
Scotland ct., at Bethel, Nov. 23.
Brookhaven, Nov. 27.

H. M. ELLIS, P. E.

Hattiesburg Dist.—Fourth Round.

Richton, at Richton, Oct. 23.
Silver Creek, at New Hebron, Oct. 30.
Mt. Olive and Magee, at Magee, Nov. 6, 11 a.m.
Seminary, at Seminary, Nov. 6, 7:30 p.m.
Prentiss, at Carson, Nov. 10, 4 p.m.
Taylorsville and Mize, at Hebron, Nov. 13, 11 a.m.
Lucedale, Nov. 16, 7:30 p.m.
Leakesville, at Pine Grove, Nov. 19, 20, 11 a.m.
New Augusta, Nov. 20, 21, 7:30 p.m.
Williamsburg, at Santee, Nov. 23, 11 a.m.
Collins, Nov. 23, 7:30 p.m.
Avera, at Grafton, Nov. 24, 7:30 p.m.
Eucutta, at Goodwater, Nov. 27, 11 a.m.
Heidelberg, Nov. 27, 7:30 p.m.

Let all the pastors of the District see to it that we have full reports from the Woman's Missionary Societies and the Boards of Trustees. Please remind the Stewards that this is the fourth quarter—the last round before the Annual Conference. Let every one do his best.

W. W. GRAVES, P. E.

Newton Dist.—Fourth Round.

Chunky, at Chunky, Oct. 22, 23.
Carthage, at ———, Oct. 29, 30.
Harperville and Lena, at Harperville, Oct. 31.
Raleigh, at Burns, Nov. 5, 6.
Decatur and Hickory, at Decatur, Nov. 12, 13.
Walnut Grove, at Zion, Nov. 15.
Newton, at Newton, Nov. 16.
Rose Hill, at Hopewell, Nov. 17.
Montrose, at Read's Chapel, Nov. 19, 20.
Lake, at Lawrence, Nov. 23.
Laurel, First Church, Nov. 25, 7:30 p.m.
Laurel, Kingston, Nov. 26, 7:30 p.m.
Laurel, West End, Nov. 27, 7:30 p.m.

Pastors please see that there are reports from trustees and from the Woman's Missionary Societies.

J. A. MOORE, P. E.

Vicksburg Dist.—Fourth Round.

Centerville and Stevenson, at Centerville, Oct. 22, 23.
Woodville circuit, at Whites, 2:30 p.m., Oct. 23.
Woodville, 7:30 p.m., Oct. 23, 24.
Harriston, at Lorman, Oct. 29, 30.
Hermanville, 7:30 p.m., Oct. 30, 31.
Mayersville, 11 a.m., Nov. 5.
Anguilla, 11 a.m., Nov. 6.
Rolling Fork, 3 p.m., Nov. 6.
Louise and Holly Bluff, at Louise, Nov. 13.
Silver City, 7 p.m., Nov. 13.
Oak Ridge, at Crawford Street, Vicksburg, 2:30 p.m., Nov. 19.
Vicksburg, Gibson Memorial, 7 p.m., Nov. 20, 21.
Vicksburg, Crawford Street, 7 p.m., Nov. 23.
Port Gibson, 10 a.m., Nov. 24.
Nebo, at Cool Springs, Nov. 25.
Utica, 11 a.m., Nov. 26.
Rocky Springs, Nov. 27.

Please let all the pastors see that reports are on hand from the Boards of Trustees and the Woman's Missionary Societies.

Brethren, pastors and laymen, let's all work with diligence for full reports to the Annual Conference; and let the stewards remember that, as business men, success or failure rests with them. Let everybody, under God, meet the full measure of his responsibility in putting the Vicksburg District where it rightfully belongs.

J. R. JONES, P. E.

Jackson Dist.—Fourth Round.

Lake City, at Lake City, Oct. 23, 11 a.m.
Benton, at Benton, Oct. 23, 7:30 p.m. and 24, 11 a.m.
Eden, at Eden, Oct. 29, 30, 11 a.m.
Yazoo City, Oct. 30, 3 p.m. and 7:30 p.m.
Satartia, at Satartia, Nov. 3.
Lintonia, at Bethany, Nov. 4, 11 a.m.
Vaughans, at Ellison (New Hope), Nov. 6, 7.
Madison, at Madison, Nov. 12, 13, 11 a.m.
Mendenhall and D'Lo, at D'Lo, Nov. 13, 14, 7:30 p.m. and 10 a.m.
Camden, at Camden, Nov. 19, 20, 11 a.m.
Sharon, at Sharon, Nov. 20, 21, 7:30 p.m. and 10 a.m.
Monterey, Nov. 26.
Brandon, Nov. 27, 28.

Pastors will please remember to have reports from the Woman's Missionary Society, and Board of Trustees. Let the Stewards remember that this is the fourth quarter. Let us all do our best.

M. L. BURTON, P. E.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 43. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3377.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 27, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE LAW AND THE GOSPEL.

There is a well-defined feeling, which is finding expression in the utterances of some of our thoughtful men, that the church is in danger of getting away from a proper realization of the place the penalties of the law have in our preaching today. For a long time the emphasis has been placed upon the love of God for a sinful world, and our appeals to sinners have been based upon that love more than upon the penalties to be inflicted if the offers of grace are rejected. As a consequence, a great many people seem to have forgot that they will have to give a rigid account of the deeds done in the body, and their assent to the claims of righteousness is without that change of nature that makes them really the children of God. With too many people sin is no longer an awful fact which inevitably results in death, but merely an incident in the course of life which may or may not produce more or less inconvenience here and hereafter. As a further consequence, there are many people who profess to be religious, and who have the form of godliness, but who know nothing of the power of God in their own lives. In this age the world should be brought face to face with the fact that hell is much more than a figure of speech and that the unrepentant sinner is doomed. It would be a tragedy to try to frighten people into goodness through an appeal to their superstitious fears, but it is to be untrue to the teachings of the gospel itself not to warn them of the wrath to come.

KNOWLEDGE IS POWER—MAYBE.

There is an old saying that knowledge is power, but we doubt if the statement is to be accepted as unconditionally and absolutely true. There is a great deal of knowledge that has very little value, and it is a waste of time and energy for the average man to undertake to acquire it. Some of the most learned men of our acquaintance are apparently the most helpless—and the most useless. We knew one man who was a graduate of a great university, a close reader of thought-provoking literature, a close student of questions that loomed large before the public; but he was physically indolent, slovenly in his personal appearance, and utterly without influence in the community in which he lived. He gave no attention to his business affairs and, although he had inherited a large estate, he would have died in poverty if his wife and children had not conserved his business interests. He had knowledge, but it availed him naught. Useful knowledge put to use is power.

THE RAILROAD STRIKE.

The heads of the "big five" unions of railroad workers of the United States, after canvassing the votes of their members on the question of calling a nation-wide strike, have announced that the vote was overwhelmingly in the affirmative, and that the strike will go into effect, beginning on October 30. In spite of this declaration, there seems to be a strong feeling on the part of Government officials and the public generally that the strike will not take place, and negotiations are in progress daily looking toward a peaceful settlement of the issues at stake. The points involved have largely to do with wages, the protest being against a recent reduction of wages authorized by the Labor Board. It is very difficult for a mere layman to get exactly the point of view of the railroad men, but it is hard to believe that their leaders will go to the length of tying up the transportation facilities of the nation at the beginning of winter, when untold suffering would be inflicted upon the innocent public, and at a time when there is already a tremendous sentiment developing against the unions themselves. There is good reason to believe that the Government will take measures that will insure the operation of mail trains and the transportation of necessary food supplies, so that the strike will be doomed to failure from the beginning. We believe thoroughly in the principle of labor organizations, and there are times when a strike seems to be the only means at hand to secure justice; but the time will never come when a comparative few will be justifiable in inflicting terrible suffering upon millions of innocent men, women, and children in order that their own ends may be gained. If the leaders of the railroad men are wise, they will conciliate public opinion instead of antagonizing it.

INCLUDE ENGLISH, TOO.

According to an announcement in the local press, Tulane University has joined a movement inaugurated by the Bee, the oldest Southern newspaper, to cultivate and perpetuate in this section a scholarly knowledge of the French language, which was, for a long time, the prevailing language in Louisiana. The movement appears to us to be a thoroughly commendable one; but we should like to suggest that all our schools, colleges, and universities would be doing a real service to the public by joining in a movement to cultivate and perpetuate a scholarly knowledge of the English language, both spoken and written. When a prominent public speaker says "I have saw," when practiced writers misspell the commonest words, and when high school and college graduates betray an amazing ignorance concerning the use of capital letters and punctuation marks, it is evident that something is radically wrong with our method of teaching our mother tongue. If our public schools would undertake to teach fewer subjects and teach them better, the gain would be great.

GETTING PEOPLE TO CHURCH.

The solution of the problem of getting people to go to church depends, first of all, upon the recognition of the fact that they do not have to go unless they want to. Of course an obligation rests upon every church member to attend the services of the church regularly, but no outward compulsion can be used to put the member in his place. Complaining about the absent ones from the pulpit and quarrelling with them face to face is not likely to fill many pews, either; in fact, it may help empty some of those that are usually occupied. Maybe human nature ought to be different from what it is, but since there is no fundamental change in prospect, we might as well adjust ourselves to the situation and try to put into the services of the church so much that is worth while that people will want to be present. It is much better to draw than it is to drive.

NOT MORALS, BUT MONEY.

A large number of the butchers of New Orleans have presented a petition to the city council asking that an ordinance be passed prohibiting the opening of the city markets on Sunday. The argument is advanced that the great majority of the butchers are in favor of Sunday closing, but all have to keep open because a few persist in doing so. We should like to suggest to these gentlemen that if they would place moral considerations above financial gain, they could afford to close their shops without waiting for a law compelling them to do so, and still stay in business, as some of their competitors have already done. It does look as if some sections of the business community believe that people ought to be made good by law.

THE RED CROSS ROLL CALL.

The American Red Cross is now engaged in its annual "roll call," the purpose being the enlistment of members whose membership dues, at the rate of a dollar a year, will help it to carry on the noble work in which it has been engaged from its beginning. It is a small thing to the individual to contribute this amount for so great a cause, but the aggregate makes possible the accomplishment of a vast amount of good.

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THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By Hon. C. L. Bates.

Fourth Paper.

I.

In searching out, eliminating, and defining the constitutional principles of Southern Methodism, an authentic and trustworthy source of a knowledge of those principles is the contentions, and deliberately formed opinions, and declared principles of the Southern delegates in the General Conference of 1844, as reflected in their speeches upon the appeal of Mr. Harding and the proceeding against Bishop Andrew, and in the formal papers and resolutions submitted by them to the Conference, as the initial step toward the creation of a separate, independent Southern Church, and the erection of a government for and over it.

To the above sources of information and construction should be added the Report of the Committee on Organization of the Constitutional Convention in 1845, in which the whole matter is reviewed and restated, and the constitutional views of our Southern ecclesiastical statesmen were formally and in detail set forth, which report was adopted by the Convention, there being only two dissenting votes.

In constitutional construction, as in literary and historical criticism, contemporaneous discussion, exposition, and documents, have always been accorded first rank as sources of truth, meaning and intention, and especially so when they emanate from men who were engaged in the exploit. This is a cardinal rule; and in the instant case it is a "pillar of cloud by day and a pillar of fire by night," leading the student of the constitutional history of Southern Methodism to the fountain of truth.

Contrariwise, the speeches, contentions, declarations, arguments, avowals, and parliamentary actions of the majority, in the memorable forensic conflict in the General Conference of 1844, signally disclosed their opposing constitutional views, and drew the line of demarcation between the two sections as clearly as if it had been visible to the naked eye.

There was but one ultimate issue between the parties joined; and that was an issue of **constitutional law.**

But that issue involved the very foundations of ecclesiastical government. True it is, it carried with it many subsidiary issues, all, however, converging to the one fundamental point. In that great ecclesiastical controversy, there was not a single issue of fact involved; the facts were undisputed, and questions of ecclesiastical law and government only were presented for determination. The proceeding was, in that respect, strikingly similar to a great court, sitting upon an "agreed case," with no function but to declare the law and pronounce judgment.

As, when the cases were fully developed and the argument concluded, it appeared that there were neither valid written accusations nor inculpatory facts, a court governed by legal rules and constitutional guaranties would have ordered a judgment of acquittal in favor of both Mr. Harding and Bishop Andrew, to stand as a perpetual bar, notwithstanding the indictments were fallably defective. (Ball v. United States, 163 U. S. 652, 674.) From the trial of Jesus down through all history, ecclesiatical courts have been less scrupulous, less regardful of law and human rights, than civil courts; that seems to result from some inexorable law of their being or constitution.

On June 1, the "previous question" was moved in Bishop Andrew's case, and the yeas and nays being called by delegations, by a vote of 111 to 69 he was deposed and degraded; and on June 3 the delegates of the Southern and Southwestern Annual Conferences "took leave to declare to the General Conference of the Methodist Episcopal Church, that the continued agitation on the subject of the proscribed civil institution, "in a portion of the church—the frequent action on that subject in the General Conference—and especially the extrajudicial proceedings against Bishop Andrew, which resulted, on Saturday last, in the virtual suspension of him from his office as Superintendent, must produce a state of things in the South which renders a continuance of the jurisdiction of that General Conference over these conferences inconsistent with the success of the ministry in the Southern and Southwestern "State."

The "Declaration" was signed by 51 Southern delegates, presented to and received by the General Conference, entered upon the journal, and was referred to a Committee of Nine, of which Dr. Robert Paine was chairman, with instructions that, if they could not devise a plan for the amicable adjustment of the difficulties then existing in the church, "to devise, if possible, a constitutional plan for a mutual and friendly division of the church."

On June 6, Dr. Bascom presented the "Protest of the Minority in the case of Bishop Andrew," which was received by the General Conference and entered upon the journal, and in which the following grounds of objection and opposition, among others, were stated and supported by elaborate argument:

(1) The act of the majority in Bishop Andrew's case was extrajudicial to all intents and purposes, being both without law and contrary to law.

(2) The General Conference had no jurisdiction to suspend or depose a bishop or subject him to any official disability, except upon formal charge alleging violation of some law or disciplinary obligation of the church, and upon conviction upon due and formal trial.

(3) The action of the majority was a "violation of the fundamental law, usually known as the Compromise law of the church" of 1816, and which was the only law applicable to the case.

(4) The act was an attempt to establish a dangerous precedent, subversive of the union and stability of the church, and especially as placing in jeopardy the General Superintendency of the church, by subjecting any bishop of the church at any time to the will and caprice of a majority of the General Conference, not only without law, but in defiance of the restraints and provisions of law

(5) In the late act of the majority, law, express law, is appealed from, and expediency and assumed necessity are substituted in its place as a rule of judgment—the law being special, and covering the cases in terms.

(6) The Compromise law "was not a mere legislative act, a simple decree of a General Conference, but partakes of the nature of a grave compact; and is invested with all the sacredness and sanctions of a solemn treaty, binding respectively the well-known parties to its terms and stipulations;" but the majority had "assumed that conscience and principle" required them to violate the law—"the grave compact"—"the solemn treaty."

(7) The episcopacy is a co-ordinate branch, the executive department proper, of the church government; and a bishop is not a mere creature—is in no prominent sense an officer of the General Conference. The bishops, instead of being the officers and creatures of the General Conference, are executive officers and pastoral overseers of the church, and no right of removal accrues except when they fail to accomplish the aims of the church in their appointment, and then only in accordance with the provisions of law; and in the suspension of a bishop by the General Conference, for doing what the law of that body allows him to do, the whole procedure is "an outrage upon justice, as well as law."

The protest concludes with the statement that the "official refusal by the majority * * * to abide the arbitrament of law, is their (minority) principal ground of complaint and remonstrance," and they express the hope and belief that if separation be necessary, "it will be found practicable to devise and adopt such measures and arrangements, present and prospective, as will secure an amicable division of the church upon the broad principles of right and equity, and destined to result in the common good of the great body of ministers and members found on either side the line of separation."

The protest was signed by 59 delegates, and presented in behalf of thirteen Annual Conferences, and portions of the ministry and several other Conferences, embracing nearly five thousand ministers, traveling and local, and a membership of nearly 500,000, constitutionally represented in that General Conference.

III.

The Southern delegates, in stating their case in the "Declaration" and the "Protest," were restrained by a high sense of parliamentary prudence and propriety, ministerial courtesy, due respect and consideration for the majority, and likewise a legitimate prudence and diplomacy, looking to a possible conciliation, failing in which, a fair, just, equitable and constitutional division of the church and property; and the case was not then stated in its full strength and vigor, nor were the radical constitutional views of the majority fully exposed in the documents. The Southern representatives, in that trying conflict, abundantly sustained that high and noble Christian courtesy and prudent statesmanship which belonged to gentlemen of their calling and position in their time, and, though defeated in the parliamentary conflict, they won an honorable separation, and preserved the integrity of Southern Methodism, and transferred their labors to another field, where they could, unrestrained, state their cause and the grounds of the separation in their fullness to the world.

As above indicated, the "Declaration" and "Protest" were amplified and supplemented by the Report of the Committee on Organization of the Constitutional Convention of 1845, which was also written by Dr. Bascom; and, under a familiar rule of construction, those three papers are "one piece," and should be considered and construed together, as an exposition of the constitutional principles of Southern Methodism.

The Report, declaring that the "Declaration" was not intended by its authors to convey the idea or make the impression that no other causes existed rendering a separate organization proper and necessary, was an exhaustive and analytical examination and review of the proceedings of the General Conference, and specifically of the legal and constitutional principles involved; it, the Report, presented a merciless criticism, analysis and exposition of the claim of the General Conference that it was vested with supreme power, legislative, executive and judicial, and possessed the rightful power, authority and jurisdiction to depose, degrade and punish a bishop by a legislative act, in defiance of preordained law; and it demonstrated that the General Conference, pursuant to its revolutionary claim, abandoned the constitution and the entire body of the conventional law of the church, assumed despotic power, and sought to place "the whole Southern ministry in the relation of an **inferior caste**"—such a "real degradation of the ministry" as would destroy its influence "throughout the South."

The Report declared that the principle of action in the cases of Mr. Harding and Bishop Andrew was "subversive of all order and government;" and that the requisition made upon them was not only extrajudicial, but was "usurpation;" and that as a precedent, the cases gave "to the General

Conference all the attributes of a despotism, claiming the right to govern without, above, and against law."

The Report also animadverted upon the "dangerous doctrines" of the General Conference and the Northern portion of the church, "with regard to the constitution of the church, and the constitutional rights and powers respectively of the episcopacy and the General Conference;" and it was declared:

"We distinctly recognize the jurisdiction of a delegated General Conference, receiving its appointment and authority from the whole constituency of Annual Conferences"—the whole people of the church, not in mass, but in their organic capacity as Annual Conferences, composed of all the preachers, traveling and local, and the private members—"the whole constituency."

IV.

The "Declaration" carries on its face the necessary implication that the majority party in the General Conference of 1844 had entered the field of politics, had adopted the tenets, and were advancing the fortunes of a political party, to the detriment and divisions of the church. (McTyeire, History of Methodism, pp. 601-3, 618 et seq.)

Dr. Wm. A. Smith, of Virginia, who represented Mr. Harding on his appeal, in his argument, too mindful of the courtesies of debate in an ecclesiastical body, refrained from making the direct charge that his adversaries in the cause had entered politics, nevertheless warned them that there was "danger" of the church "stepping out of the track of duty, and engaging herself in political relations, and thus becoming a politico-ecclesiastical establishment;" and he declared that "the ministers are set apart to explain religion, to enforce God's laws, and teach the doctrines of the Bible, and should let all political subjects alone. * * * The genius of our church government requires that we confine ourselves exclusively to spiritual matters. * * * Let the General Conference, let all the ministers in the church, confine themselves to their appropriate calling—let them preach the grace of Christ—and they will accomplish their object."

A new political party had arisen, whose leaders did not hesitate to seek the aid of the ministers of religion, and as early as the sitting of the General Conference in Cincinnati (1836) responses were had from that source, and in eight years the "politico-ecclesiastical establishment" had been realized. A new political party had arisen, whose constant appeal was to the "higher law," and one of whose dogmas was that the "federal constitution is a covenant with death and a league with hell," and of which party the great constitutional Jere S. Black wrote: "They did not conceal their hostility to the Federal and State governments. The Constitution stood in their way, and they cursed it bitterly; the Bible was quoted against them, and they reviled God Almighty himself."

Affiliation with such a political party was a suitable training for the overthrow of ecclesiastical constitutions, statutes and disciplines, the assertion of "universal supremacy," and a resort to the procedural methods of the British Crown of the fifteenth and sixteenth centuries.

(To be Continued)

Holly Springs, Miss.

TRAVEL LETTERS FROM DR. AND MRS. I. W. COOPER.

Dear Dr. Carley: The past few weeks have been crowded so full of sight-seeing that we have fallen behind with all of our correspondence as well as with our letters to the Advocate. From this time on, however, we hope to send you an epistle each week until you have the whole record of our journey.

This letter is to be about the Holy Land, and it is not altogether a pleasure to write it, because we must tell of one of the greatest disappointments of our lives. We had always idealized these countries—especially Palestine. It seemed nothing but fitting that our Saviour's native land should be one of beauty—but we found it far otherwise. Indeed, the barren hillsides, the parched and stony ways, the poor dwellings, and above all the ignorant, unresponsive faces of the inhabitants, made our hearts ache to think of the hardships and rebuffs which the Master must have met all during his life. Of course we realize, though, that material conditions, as well as the character and nationality of the people, have changed greatly since our Lord's earthly ministry, and yet we feel sure that the same hopelessness we see to-day must have been stamped on the fields and valleys that knew his footprints. To know this makes His pilgrimage in the flesh both a more pathetic incident and a more glorious sacrifice.

Our route took us through Syria, before we reached Palestine, for we landed at Beyrouth (also spelled Beirut) which is, by the way, getting to be rather modern for a little Oriental city. All Syria is under French rule, since the war, so we found French soldiers much in evidence all over the town. We found, later, that their presence is necessary to the maintenance of peace, for these people are ruthless, fiery and quarrelsome. We were here the night of the sixteenth of July. The heat was very intense and the moonlight most glorious, so we were tempted to take a carriage-drive around the city. Our hotelkeeper seemed rather loath to see us go and cautioned our driver to take us only to certain streets of the town and by no means to leave the city limits as it was dangerous to go far at night. The moon's light was kinder to Beirut than the sun's—so we left the city next morning without feeling that it was "more dirty than picturesque."

Because of the wonderful mountain scenery through which we passed, the all-day ride from Beirut to Damascus would have been very enjoyable had it not been for poor train accommodations, poor food, almost no water and intense heat. Just about four in the afternoon our whole party felt "wilted," when the train guard came through and told us we would have a stop of fifteen minutes by a mountain stream, for refreshment. It needed no second invitation for our party to "disembark." Never, we believe, did water seem more clear and sparkling, never was its gurgle more grateful to the ear, or its coolness more refreshing to the lips and hands! Memory will long hold a picture of that little streamlet and its delightful, shady setting!

The next three days were spent in the oldest city in the world—Damascus. Of all the dirty, squalid cities we saw in the Orient, this one was the worst. Most of the streets are very narrow and very populous, filled not only with people but with donkeys and goats. Many of their best houses opened into narrow, filthy little alleyways. These streets are usually paved with cobble stones, but they look as if they had never even dreamed of a street sweeper or a water-wagon. The main thoroughfares are sprinkled each day by means of pouring water from bottles made of skins. These skin-bottles are so small that we would be afraid to estimate how long a time it must take to water one city block. Consequently, the streets of Damascus are filthy beyond words and reeking with unpleasant odors. The natives, however, do not seem to realize this and to all appearances they are a very happy people—in their street life. Even if they are not kind to each other, they never fail in their kindness to dumb brutes. Their donkeys and horses are usually decorated with beads, and often with very elaborate collars to which little bells are attached. The goat seems to be the closest friend of every Oriental man. Goats and sheep are tied just within the doorways of shops and houses. There they live all day with their owners. At any time of day in these Southern countries you may see the Easterner milking his goat, or, if he is a dairyman, driving his herd of goats or sheep through the street until he comes to the home of some customer. There he rings the bell or uses the door-knocker and the owner comes out and presents a receptacle for the milk. The "dairyman" sits down and milks there, in the presence of his customer. Thus the "consumer" is assured of fresh, undiluted milk!

The streets are so full of animals, of vegetables and of fruits that one is not surprised to see swarms of flies on all hands. Not one single wire screen door or window did we see in all the East! Ignorance of modern methods is not the only reason for this. Flies are everywhere because they are sacred. They have a superstition that you must never brush away a fly, else the spirits will be angry with you. So, one consequence is that mothers will never drive the flies away from their babies' faces, whether they are awake or asleep and so terrible diseases are carried to the lips and eyes of sleeping infants. Nowhere else in the world, perhaps, is ophthalmia so prevalent as in these Oriental countries.

But there is another, more attractive side of life in Damascus. These people have at least one industry in the execution of which they are real artists. This is the making of brass utensils, which are hammered, or inlaid with silver, or finely engraved. They are also past-masters in fine inlay work in various woods, ivory and mother-of-pearl. We were fortunate enough to visit one of their largest brass factories and see the workmen engaged at their craft. We were, by the way, impressed with the fact that they need a child labor law, for this factory was crowded with very small children who were hammering away as diligently as the old men and women.

It would not be fair to the women if we failed to mention their wonderful embroidery, most of it done with gold and silver thread. A large per cent of it is, of course, done by the women of the Mohammedan harems, and the finest of it is on sale only in the exclusive shops.

One morning, we had a drive through the city. It was then that we saw a part of the old Roman Wall and the guide pointed out to us the place where Paul was let down over the walls in a basket, as we are told in the ninth chapter of Acts. Then we went into the street called "Straight" where Ananias was commanded to seek Paul—and found him. From there, we went to the "House of Ananias," and we came, for the first time, into contact with the Eastern custom of building a chapel, or a church, over every spot which has connection with any part of sacred history. So we found not the "House of Ananias," but a little Catholic chapel. The Christians, by the way, have a distinct "quarter" of the city, as do all Jews and Mohammedans.

The street called "Straight" certainly deserves its name, for it runs for over a mile through the central district of the city. It is the principal market, or bazaar, street of the town, is quite wide and is entirely roofed over with glass, so that shoppers, pedestrians and vehicles of all kinds are fully protected from the weather. On either side of the street the shopmen display their goods in small, open booths. Eastern merchants, by the way, have little need for salesmen as the shop is so small that the owner is able to keep all of his stock under his own eye and supervision. Speaking of merchants, you have, we feel sure, often heard of the Eastern custom of "barter" or "trade." The merchant usually asks three or four times more for his wares than he expects you to pay him. It is for you to demonstrate your keenness of intellect by "Jewing" him down. The smarter you are, the cheaper you buy. We regret to say that this practice holds in some European countries—particularly Italy—as well as in the Orient.

Our hotel in Damascus was very near to a large mosque. Five times a day the muezzin called from the turret of the mosque which was within a stone's throw of our window. The first call to prayer was at four in the morning. At that time of day the world was so quiet and we were so close at hand that we should have been able to hear the words of his call, but this was not so. Not even the words Allah or Mohammed were distinguishable in this almost inhumanly weird chant. The melancholy of it was certainly calculated to make one feel as if it were time to turn away from a lost world. In another letter, we shall write much more about Mohammedan religion and customs.

Sincerely your friends,

DR. and MRS. I. W. COOPER.

A JOURNEY TO THE ORIENT—FIRST IMPRESSIONS OF JAPAN.

By Fitzgerald S. Parker, D.D.

III.

Quite naturally I had certain preconceptions of the Orient in general and of Japan in pacticular. When I looked out upon the harbor of Yokohama on the fourteenth day after clearing from San Francisco and saw the junk-sail fishing boats and sampans and multitude of mighty steamships that bear the commerce of all nations to Japan and the manufactures of Japan to all ports of the world, and later when the ship docked and I observed the native costumes and the jinrickshas with their human draught animals, each feature corresponded well with my anticipations. But when I looked over the parts of the city that could be viewed from the deck of the ship, the great warehouses and public buildings and houses of commerce and finance gave one the impression of an American or European city, an impression inharmonious with the Japanese figures, faces and costumes to be seen on the dock.

Having submitted my bags (for I am not encumbered by a trunk) to the inspection of the customs officer on the dock, I was about to seize my luggage and start for a jinricksha, when the officer detained me with a request for two yen each as a "landing charge" for my bags. I supposed it was worth it, as one would not like to have to get off on the bare sands that must have preceded these docks of massive concrete and stone; but my American dollars were summarily rejected and I had to have recourse to Dr. Hager's purse. With luggage piled up in front of me—two bags, a "Corona" and the brief case presented to me by the Louisiana Conference—in a 'ricksha I followed Hager, experiencing a queer sensation at being drawn by a human horse, who struck a comfortable trop and trundled me along in the smallest and the handsomest vehicle I have ever ridden in since the time when I remember not the luxury of a baby carriage. The way was over well paved streets between substantial buildings of European architecture. The human horse and his dainty vehicle are here far more important than the automobile. The 'ricksha is beautifully built, with wire tension wheels, nickel-plated rims and hubs, pneumatic tires, ball bearings, leather hood, and good upholstery. You have but to tell your horse where you wish to go, and he strikes a trot and in a surprisingly short time drops the shafts, and there you are; you hand him about forty sen (20c) for a haul of a mile, he bows low and smiles and goes in search of another passenger. Unable to speak Japanese, when alone I secure in advance a writing in Japanese stating where I wish to go, and lo, my horse can read it, and he takes me there with promptness and certainty. He is classified according to Mosaic principles as a clean animal, for he "divideth the cloven hoof and cheweth the cud." He wears a pair of tobi, or cloth shoes with rubber sole, that have a separate stall for the great toe, thus giving him the appearance of having a cloven hoof. Our destination this time was the Young Men's Christian Association, where we lunched amid conditions that reminded me strongly of great institutions of the same name and order in the home lands, only the polite secretarial staff and the waiter girls in the cafe were Japanese.

After my revision of achitectural preconceptions I had another new thought coming to me when I went into the Chartered Bank to sell some Fourth and First National Bank traveler's cheques for Japenese yen. Like the rest of America I had been fed up on the statement that all the bank clerks in Japan were Chinese, as the Japanese were deemed untrustworthy; but even in this great British concern I observed that the clerks were Japanese. On mentioning my surprise to Hager, I was informed that if in any Japanese bank I could find a Chinese clerk the said Hager would eat him. I considered the asseveration sufficient without putting Hager's cannibalistic boast to the test. The way the impression has got abroad is this: in the beginning of Japan's resumption of intercourse with the rest of the world the banks were all branches of the great British, Dutch and French East India companies, and naturally brought with them their skilled and trusted servants, many of whom, because of the intricacies of foreign exchange, have remained with them until recent times, but I understand that this has never been the case in the banks operated by Japanese capitalists.

A trolly car ride of one hour brought us from Yokohama to Tokyo, the capital city, of over two millions population. Seaward the way reminded me of the sea marsh with its intricacies of lagoon and bayou that one crosses on the Louisville and Nashville and the Northeastern Railroads north and east of New Orleans. The humid, warm atmosphere and the appearance of sky and water at this time of the year are the same; but population is dense, while at home we should travel for miles and scarcely see a fisherman's hut. At Tokyo, on emerging from the Central Station, we were immediately in front of the site of the great building that had been erected for the World's Sunday School Convention, and as the result of defective wiring had burned to the ground an hour before the time set for the opening of the Convention. As impressive as the great building, and far more important in developing local sympathy, was the promptness with which the Japanese citizenry and authorities came to the support of the management and averted the disaster by securing the largest theatre in the city for the Convention, even at the expense of canceling engagements for its use at the same time.

Like some of our American cities, Tokyo has no union station, and to get the train for Karuizawa one must cross the city to Ueno. Hager suggested that we take the trolly and put our luggage on a jinricksha, as it was in excess of that allowed on the street cars. Here I had another impression of Japanese untrustworthiness corrected. I demurred at entrusting all my possessions to an irresponsible man, who could easily run away with them, but was assured that he was perfectly trustworthy. At Ueno I waited somewhat anxiously for the appearance of my bags, despite Hager's reassurances, and was much relieved when my man came up smiling, and not only delivered my baggage, but placed it in the parcel check room for me. I have since had occasion to test the "coureman" and have thus far found him absolutely trustworthy.

With nearly three hours to wait for a train to Karuizazawa, there was time to walk in the park hard by the Ueno Station and observe the streams of people going and coming and the omnipresent bicyclists scorching along in sinuous courses as they made their way in and out of the foot passengers that thronged the avenues. In an American city the drives would have been monopolized by automobiles speeding back and forth, but here they are conspicuously absent; only a solitary car now and then honks the bicyclists and the pedestrians aside. Here and everywhere else in Japan the ear is accosted by the peculiar xylophonic Japanese footgear. In public buildings and railroad stations, where large numbers of people are constantly passing, it resembles a treble note repeated with the rapidity of vibrations. Both men and women wear a sort of sock with separate stall for the great toe, made of cloth, rather than knit, and for usual out-of-door use a sandal, the thongs of which pass between the great toe and the other toes, having on the bottom two cleats that may be as high as two inches, by which the foot is kept clear of the muddy street. The sock is called **tobi** and the sandal **geta**. Sometimes, instead of the **geta**, a straw-soled sandal called **zori** is worn. It is the impact of the **geta** upon the floors and pavements that makes the wooden din to which I have referred. Ueno Park is different from our great city parks in the possession of expressions of antiquity. Shinto shrines, prefaced by the peculiar stone lanterns and torii that one learns to expect at almost every turn are in evidence, but the oldest features of the scene are the trees. Limbs that would long ago have fallen under the pull of gravitation but for the props under them reach over walls and roads, attesting the almost druidle care these people have for a tree. Of course, lakes are a part of the landscape. A Japanese garden, however small, perhaps less than two feet square, has its lake, as has the great park its extensive and beautiful artificial lakes. There are mountains and groves in miniature, or larger, but never absent. It is delightful to observe the way the principles of landscape gardening are wrought out in the least as well as the greatest of opportunities here. The profusion of beautiful flowers, one might almost say their omnipresence, is also a witness to the sense of the beautiful in nature that dominates the Japanese.

A Japanese second-class railroad coach was my next discovery. When my kind and competent Cicerone, Dr. Hager, spoke of second-class tickets I said nothing, a way I have of concealing ignorance, and I have since learned that first-class is almost boycotted by the average citizen. Such a crowd as pressed toward the train gates I have seldom seen, such a clatter as their getas made I have seldom heard, and there seemed to be fair promise of a scramble for seats as we waited patiently in line a long way from the still closed gate, when a polite official approached us and indicated that we were to follow him. I had heard of the inconvenlences that foreigners, especially Americans, are subjected to by Japanese officialdom, and felt for my passport and wondered how long it might take to find the American Consul if needed, when, lo, we were being ushered through a special gate and directed to the train. Here was another correction. I have yet to experience any variation from the utmost courtesy and considerateness on the part of Japanese officials. Here in Seoul, where I am writing, I did have the thrill, while being driven by Miss Oliver, of being held up by the Japanese police, and enjoying the rapid gathering of a crowd of Koreans around the car while the officer explained that it was necessary for every car to have painted upon it the Chinese character indicating the province whence it had come. Miss Oliver immediately took the offensive and vigorously upbraided the officer for not keeping people informed of the requirements of the law; whereupon we were released and proceeded on our way, the promise having been given that the law would be complied with. But back to the second-class carriage. The roads are of narrow gauge and the seats in the second-class carriages run lengthwise. Your seat is easily held by depositing a piece of baggage if you chance to leave it, but is not strictly distinguished from the next one. Upholstery is of plush and rather elegant, and all the appointments are equal to our first-class day coaches. The Japanese make themselves comfortable on a journey and for that purpose carry what may be deemed necessary in the way of undress, viands, and water for drinking. As it would be vain to protest, I am reconciling myself to the custom of smoking everywhere. There is no escape on land or sea. The cigarette is always in evidence, but in public at least I have rarely seen women of the better class smoking.

The darkness deprived us of the view of wonderful mountain scenery on the way from Tokyo to Karuizazawa. I afterwards saw it and wondered and admired. The stretch of road extending some twenty-five miles southward is electrolized. The locomotive pulls up by means of a cogged rail, and going the other way holds back by the same means. Within a length of seventeen miles there are twenty-six tunnels. Perennial rushing water and wooded mountains remind one a little of the Canadian Rockies, although the trees are not of the same species. There are spruce and pine and hemlock and fir and the beautiful cryptomeria, apparently first cousin to our California red wood, but their angles are not the same as of those in the Rockies. Everywhere it is evident that the Government does not intend that the mountains shall be denuded, and thus the streams made to alternate between torrent and dry bed, the farm lands to wash away, the supply of timber to cease, the cost of fuel to rise to prohibitive prices. Wherever a tree can grow without disturbing the balance of the arable lands, there is a tree. I have heard of an idiot who criticised the Government for not cutting down the forests and thus developing the country. The ass upon which

Balaam rode was a genius and a seer in comparison with this promoter. Manchuria and Korea have used up all their trees, and their mountains and plains are washing into the sea, or were until the Japanese began their great work of afforestation in Korea and in that part of Manchuria for which they have assumed economic responsibility. But if the forestry is wonderful, the agriculture is no less so in its way. The valleys stretch away in green fields and gardens; the hillsides are terraced and cultivated to the limit. Sometimes a terrace six feet high forms a little field no wider in which flooded rice is growing. I observed that there are at least three general varieties of rice cultivated, which mature at different times, thus more nearly assuring safety from disaster caused by unfavorably seasons. One sort was ready for the sickle, another just beginning to head up and a third yet in the blade and wearing its fresh summer green. Rice culture upon our southwestern Louisiana prairies is a different thing. There the broad fields are sown by machine drills and reaped by McCormick binders; here every blade of rice has been transplanted to fields ploughed while wet and every head is reaped with a sickle. The salvation of these people from excessive toil and the deadening of their spiritual natures is to be through industrial development under right restrictions of hours of labor and provisions for well-being. The broad planes of Siberia and our own West should furnish food in exchange for the goods that these people are capable of making more cheaply than we can. Of course this does not square with the Fordney tariff bill, but it does accord with internationalism and must be in the long run the best policy.

It was past midnight when we reached our destination and were taken in charge by the polite employes of the Hotel Karuiazawa. The ride from the station of something over a mile was taken in that Western innovation which had reached this height and remoteness, an automobile. I was soon enjoying the luxuries of an American pattern Japanese hotel. My bags had not come up, but I was too sleepy to wait for them, and the next morning found that they were deposited in the hall, but the too considerate porter had refrained from knocking, lest I should have been asleep and preferred not to be awakened.

Seoul, Korea.

LOYAL PROTEST.

By Rev. J. H. Holder.

Trivial incidents in boyhood often remain in memory through life. My father was a Tate County farmer. From the time I was eleven years old I had to lead a bunch of Negro wage hands at the plow and at the hoe. If Mr. Negro made row for row with me, he got his wages. The noon hour was the best of the day—good dinner and an hour of rest spent usually on a pallet on the big veranda, or under the shade of a big tree in the wagon yard. Rest hour was up, but George, a young, lazy, buck Negro was still sleeping. Another Negro of the gang decided to have some fun. Taking down a set of plow gear, he slipped near to sleeping George, began rattling the chains on the ground while the others of the bunch began halloing, "Whoa! Whoa! Whoa Pete!" Pete was a big, wild, unruly mule. George, suddenly aroused from his slumber, blear-eyed, sprang like a cat to his feet and began to climb the wall of the house, while the crowd laughed lustily at his fright and antics. When George, still dazed and half asleep, realized the situation he began to fight everything in sight.

How true everywhere human nature is to its laws! A few months ago the real thinkers and leaders in the educational work of our great church set about to arouse a slumbering, indifferent church to a general condition in society and to existing conditions in the field of education, with the earnest prayer and fervent hope that they might get every man aroused and enlisted in real work and life-saving, sacrificial service. The Christian Education Movement has succeeded beyond the dream of even the enthusiasts. The church is presenting an almost solid front; awakened, she is in earnest about the task. Unfortunately a few "sleepy Georges" are trying to scale the wall or to fight the very thing that brought them to consciousness. Fighting the Christian Education Movement, or blocking its progress with question marks (????), or the airing of individual grievances can speak but one of two things, a misunderstanding of the real objectives of the Movement or maliciously stirring up strife.

The awful truth is that the church at large was asleep to the perils we face in the field of education. Notwithstanding our educational leaders sounded forth a clarion call from one end of this land to another, many of our Methodist folks are still skeptical as to the truth of the warning. This Movement was and is a mighty call to come back to the Old Standards, to Righteousness, to Consecrated Life Service, to a more thorough, purer CHRISTIAN EDUCATION, to Loyalty to the only set of Educational Institutions that we can feel safe about religiously, the sanest institutions in America.

The leaders in this Movement are men whose orthodoxy I have not heard questioned—Bishop Denny, Bishop Candler, Dr. J. H. Reynolds, Dr. Stonewall Anderson, Dr. Cook and such men. They have pledged themselves and the Movement to orthodox teaching. The literature has held up the highest standard of orthodox Christianity. With two or three possible exceptions, there have been no charges that have come to our ears against any man or men teaching in Southern Methodist schools. Our schools stand for the highest type of evangelical Christianity, and the teachings of orthodox Methodism. The product of these schools is an answer to the charges made. There are about FORTY men in the ministry in North Mississippi Conference that attended our Methodist colleges, a number of them graduates, several graduates of the theological schools. I should like for some one to show me one of these forty that is unorthodox.

It is our purpose to turn on the light and demand that those not in accord with our doctrines, if there be such, shall be taken from our school faculties. We stand for scholarship, but we stand for orthodox Methodist Christianity FIRST. Culture and science are important, but REVELATION and spiritual Christianity must be FIRST. Will any Methodist be so unthoughtful as to try to destroy the only hope we have of saving the situation?

If we turn from our church and her schools, to what shall we turn? Where are better ones? Shall we desert our only hope for the future? We do not claim perfection, but **where are better ones?** Vigorous protest, resolutions, severe criticism where deserved is welcomed, but to fight the church and her institutions while eating her bread, to starve our schools and withhold our help and support because, forsooth, some man is teaching unorthodoxy in some one of the ninety schools is close akin to treachery.

No man in this great Movement has any brief for any man teaching any form of heresy in any school. If there is a Modernist in any Methodist school, then he may prepare himself for the coming storm that is being raised by the propaganda of this great Christian Education Movement, and the assault that will surely be made by those of us who believe in the inspired Bible and the Divine Christ.

NATIONAL OBSERVANCE SUNDAY.

Please call on all pastors and Sunday school superintendents to announce to their people that the fight for prohibition is not over. We want to see to it that law and order prevail, and the practical way to do this is to elect to public office men and women who are in sympathy with the law—you would not elect a burglar as sheriff to break up burglary.

It would surprise you to know the attitude of some public officials toward the present supreme law of the land known as the Volstead Law.

On with the battle! A. W. TURNER,
State Supt., La. Anti-Saloon League.

URGENT NEEDS AT PORT GIBSON FEMALE COLLEGE.

While it is well to remind the busy brethren of Pay-Up Week in the Educational Movement, I do not think it is necessary to argue or exhort. All intelligent Methodists know that our church schools have suffered for lack of funds and all loyal Methodists will be eager to contribute what they have promised, and even more, if they find themselves able to make increase.

Port Gibson Female College stood off during the first half of the quadrennium, as it had been ordered to do, while the Missionary Centenary was in progress and suffered patiently for needed funds. We must have additional laboratory supplies without delay. A heating plant and additional buildings and improvement of the old are vital and urgent needs. The trustees have ceased to lease the institution and are operating it under the approved plan. They are making improvements in teaching force and otherwise as rapidly as facilities warrant. In the nature of things, the attendance will be limited till there are larger accommodations.

The treasurer of our Board is Hon. J. T. Drake, of the well-known and honored family who have figured largely in Southern Methodism. Our Executive Committee consists of Dr. L. A. Smith, Mr. J. J. Jones and Mrs. L. B. Allen, all loyal Methodists and tried friends of Christian Education.

ROLFE HUNT, President.

A SUGGESTION TO THE COUNTRY CHURCH.

This editor has served as pastor of a country circuit and he has been the presiding elder of a district that has many country churches. He knows what he is talking about when he says that indifference towards making the church comfortable in the winter is a great handicap to our work on many country charges. Rather than spend a few cents or at most a few dollars, some country churches will allow broken panes to remain in the windows through which the winter winds will give unbroken pains to rheumatics or people of delicate health who may be brave enough to go to church. Instead of having the house warm and comfortable, some churches are accustomed to building the fire in the heater about the time the service should begin. The members all know this and so they wait for the other fellow to get to church first and start the fire. The average member gets there about 30 minutes after the service should begin. In some churches the flue is stopped or rust has eaten holes in the stove pipe and the smoke escapes and fills the building. In some others the tobacco chewers will sit near the heater and squirt there ambeer on the hot stove and thus envelop the worshipers with a vapor that is sickening. As a consequence many country churches do not have the attendance in the winter that they ought to have. The work lags. Individuals suffer. The church loses ground. This article is written in the hope that the pastor and official boards will see to it that every church in the bounds of the two Alabama Conferences is safe, clean and sweet and comfortable through the winter. See that kindling and coal or wood are on hand. See that the windows have glass and the doors are so that they can be closed. See that it is somebody's duty to have the church warm and comfortable, not by twelve o'clock, but by eleven. See that the first tobacco user that pollutes the stove with foul expectoration is sent to the hospital. Keep God's house in such a condition that it may prove attractive and conducive to worship and let everybody know that it is going to be in that condition. We believe such action will be for the good of the church and for the glory of God. Try it.—Alabama Christian Advocate.

We must be as courteous to a man as we are to a picture, to which we are always willing to give the advantage of a good light. Life is not so short but that there is always time enough for courtesy.—R. W. Emerson.

LITTLE TALKS ON CHRISTIAN EDUCATION.

By Honorable Josephus Daniels,
Former Secretary of the Navy of the United States.

The Genius of Methodism.
V.

The Methodist Church was born in a college. It hastened to carry the light of religion and learning to men and women in factories and in mines. In this hour when learning too often fails to recognize its debt to religion there is significance in the revolution wrought by the early Wesleyan preachers.

In his "History of the English People," Green says that the early Methodists "gave the first impulse to popular education" and that "the revival began in a small knot of Oxford students who were in revolt against the religious deadness of their times." Naturally Wesley and his associates at Oxford felt that all they had learned in the wisdom of the schools should be shared with those sentenced to hard work at such long hours that neither parents nor children enjoyed schooling.

The first step was to preach to them, to reach their hearts and point them to a better life, and to follow that with arousing the people toward the need of the "popular education" toward which Green says early Methodists gave great stimulus. The education that Wesley and Whitefield received in the higher institutions would have brought little blessing to the toilers but for the driving force of religious consecration. Green says, "The Methodists themselves were the least result of the Methodist revival." It touched the Established Church and spirited dissenters to new faith and holy zeal. It broke the lethargy of the clergy. It gave a new moral enthusiasm to the nation at large. It relieved literature of the foulness which had infested it. It gave a new philanthropic impulse to the world.

In this hour when, "after war and after madness," a shell-shocked world is struggling and floundering, our schools and colleges are crowded to overflowing with earnest youths. These young men and young women are seeking the truth, digging knowledge, and smelting for wisdom. Are they finding it in the seats of learning? The answer is, as to most of them, unqualifiedly yes. But the average parent is disturbed because they fear too little attention is paid to ethics and morals and religion in our educational institutions. It sometimes happens that young men go out of Christian homes to college, with firm faith in the God of their fathers, to return from college with knowledge of everything else except the wisdom which is from above.

Endowed with a vital faith in the Great Teacher, fortified with the lore of the sages, strengthened with wide reading and broad culture, broadened by discussion and toleration, the youth with this equipment runs easily and surely to the goal. Happy the people with such institutions of learning! Strong the nation with leaders so equipped and furnished for solving the grave problems which the coming generations must face!

There is not a well-managed college or university in the country enjoying poular confidence that is not overcrowded. The immediate demand is for buildings to meet the insistent need and for trained teachers. The State, the church and the individual must measure up to this demand by a liberality hitherto unknown. It is an investment that will pay larger dividends for a longer period than any other way in which their money can be employed.

I hope to see the day when colleges will be as free to every capable young man and woman as the primary schools are to every child; when educators will feel the compulsion of being religious guides as well as mental leaders; and when education not only fits men for larger social service, but when educated men are animated by the same spirit of devotion to their fellow men which sent Wesley and Whitefield direct from classic halls to the grimy pits of the miners, carrying a new light and a new gospel of hope to men denied even the sunlight of heaven.

If the great church to which we belong measures up to its opportunity and responsibility, it may be privileged to have some future historian give it the high place in world uplift which Green gave to Methodists in Wesley's day.

A distinguished Canadian recently lamented the fact that so many young people lacked the habit of church-going. James Bryce deplores the fact that Bible-reading is not followed as in former days.

Is it not true that crass materialism threatens the world to-day as when Wesley and Whitefield stirred a revival of the old faith? What is the answer? It is not in education alone, or culture or commerce or in wealth. It is in the old-fashioned religion preached with demonstration and power.

Is it too much to hope that the Methodists of this century, seeking the baptism of consecration, may take a large place in bringing like blessings to a world that is stumbling in the uncertainties and miasma which have followed war?

ANOTHER LETTER FROM DR. BRISCOE CARTER.

Dear Brother Carley: As I said in my last, we landed in Liverpool on the 30th of August. Dr. Paul Linn, of Central College, Mo., wife, and their nieces, Miss Metcalf and Miss Basket, and Dr. R. H. Cooper, of the Missouri Conference, and I organized the C. L. C. Tours and started to see some of England in the few days remaining before the conference opened. We went first to Chester, possibly the oldest settlement in England with a history. Nothing certain is known of the early history of what is now the Cathedral Church of Chester. The monks claimed that a church stood on the site "soon after Lucius and afore King Arthure." At any rate, one likes to believe that here stood the Christian church of Roman Chester, the city of the Legions; and this is very probable. Tradition has it that it was dedicated to Saints Peter and Paul, and that here later grew up a nunnery, which Ethelfleda, the daughter of Alfred the Great, replaced by a college of secular canons. When Chester was destroyed by the heathen Eitelforth in 607 the church could hardly have escaped.

Ethelfleda is most probably the foundress of the college, for it was she who rebuilt the city and the walls after they had lain waste for many years.

According to the monks, the body of Saint Werburgh, daughter of Wulfer's King of Mercia, was translated from Hanbury, where she was buried in 699, to Chester in 874. It is certain that a church stood on the present site in 968, for in that year Edgar granted a charter to the Canons, and later the great Earl Leopis, the husband of Lady Godiva, gave them valuable presents.

This secular foundation would be particularly distasteful to the Norman conquerors, to whom the regularity of a monastery was the ideal of a religious life. In 1093 Hugh Lupus, the first Norman Earl and a nephew of William the Conqueror, ejected the Canons, and set about building a new church for Benedictine monks.

The saintly Anselm, Abbot of the great Monastery of Bee in Normandy, came to aid him in his plans. It was on his way back from Chester that Anselm was forced to become Archbishop of Canterbury by William Rufus. The monks probably came from Bee, and Anselm's Chaplain, Richard, became first Abbot. Hugh himself entered the monastery in his latter days. In 1541, at the dissolution of the monastery, Henry VIII, the great church grabber of all the ages, converted the Abbey into the cathedral church of his Diocese of Chester, to be served by a dean and six canons.

The last Abbot, Thomas Clark, became the first dean of the New Foundation, and so the continuity of the services so dear to the modern established churchman remained unbroken. So much for its ecclesiastical history.

Here when the style of architecture changes, they do not tear down the house because it is out of date, but let it remain and make the additions according to the then prevailing style. Some of these cathedrals were hundreds of years in building, and you can tell by the architecture when the work was done—so say the antiquarians, and I agree, for here it is. In this cathedral "these stones were wrought," says one "by our forefathers in the land from time to time during all the centuries of British history onward from the Norman Conquest. Knowledge that we have such a past and actual contact with it in our great monument should be strengthening and rest-giving to all who will think of it. The Nation's antiquities are a great inheritance intrusted for a short time to our care."

My belief in the great statement that the gates of death shall not prevail against the church has been strengthened by visiting these great monuments to the faith of the people of the past. No one looking at them will have any fear of its survival. However much we modern men may differ from the church away back there as to some of its doctrines and its policy, as we look at these monuments of their zeal, faith and labor, we have to honor the spirit that produced such lasting monuments to the Cross. In some I have seen the most marvelous wood and stone carving the world has to-day, in an obscure corner of a dim cathedral aisle. Nothing to indicate the name of the worker, but exalting in some emblem the Gospel of the Cross—nothing so minutely expressing the fact of the worker's being lost in his work. These certainly had the right spirit—a spirit that has not always been possessed by all workers since. We walked around the old Roman wall, where in all probability Julius Caesar stood to review the Legions; ascended the old tower and looked out of the same window through which Charles II looked and saw his troops beaten by Cromwell—my, but that takes you back a few steps! We saw in the tower many Roman antiques which have been dug up in the neighborhood. My, how I have been reveling in the antiques since coming here! We saw the body of a man yesterday who was buried in Egypt in prehistoric times, before history began to be recorded on brick or papyrus or stone, and as far back as you go man is on record as a religious being—in fact, in his effort to preserve his religion, just so far has he immortalized himself. Side by side in the grave with him was evidence of his faith in a life beyond.

From Chester we went to Warwick as headquarters and visited Stratford-on-Avon, Kenilworth, Coventry and its three spires, saw the street down which Lady Godiva rode for love of her people, and also saw the effigy of Peeping Tom, Warwick Castle and Leamington Spa, a great medicinal watering place. Of course, the most notable among these is Stratford—and I guess you know why. Thomas Carlyle was undoubtedly the proper man to write "Heroes and Hero Worship," for has he not written his name on a window-pane in William's house—in fact, in the room in which the great one was born? Of course, having seen where the sun rose, we had to look for the lesser luminary. So to Anne's Cottage we went, and we saw everything that they had, except the shoe that old man Hathaway dropped on the floor when it was time for Bill to go home. I am sorry they failed to preserve that, for I know there was that thud, so familiar to swains nowadays, which broke in upon their devotions and reminded them forcibly that time flies faster under some circumstances than under others! These houses are almost exactly as they were when their illustrious occupants were there. My, but these Englishmen build things to last! The Hathaway Cottage has a thatched roof made of wheat straw, seems never to have had any other. It is about two feet thick and gives it a very unique appearance—that kind of roof is very common in those parts—Bunyan's Cottage in which he lived after he was married is covered with the same stuff.

Of course we went through Warwick Castle. The part through which the public is allowed to go is full of historical interest. You go through

(Continued on Ninth Page)

The Home Circle

FAMILY PRAYERS.

You say you are busy this morning,
In the maelstrom of family cares,
And husband must rush to the office,
So there isn't a moment for prayers.

Then children are sent to the schoolroom,
And the grind of the day thus begins,
With no word from God's book to remember,
Nor the echo of strengthening hymns.

What wonder the burdens are heavy,
And the hours seem irksomely long;
What wonder that rash words are spoken,
And that life seems disordant and wrong,

Pause for a little each morning,
And again at the close of the day,
To talk with the Master who loves you—
Remember, He taught us to pray.

—Christian Workers' Magazine.

A LITTLE BLACK PEACEMAKER.

It was the first time Ethel had worn her new gingham dress. She felt very proud of it as she started down the street for a walk. That is, she felt proud until she passed Mary's house, just two doors below her own. Then she remembered what Mary had said about the pink gingham, and all at once she was so cross that she forgot all about being proud.

"I don't care much for pink," said Mary, when Ethel had told her about the new dress her mother was making. "I'd much rather have blue. Mine's going to be blue."

Then they had quarreled—these two little girls who had been friends for a long time. Mary had gone in at her gate, and Ethel had gone in at hers. That was almost a week ago, and they had not played together since.

It was lonely, playing by oneself. During the long summer afternoons, Ethel hardly knew what to do. There were her dolls, of course, but then, she didn't want to play with them all the time. So to-day she had asked mother if she might go for a walk.

Mary was sitting on the porch, dressed in her new blue gingham. She looked lonely, too. Ethel's feet wanted to go slower and slower. They even wanted to turn in at the gateway and go up to the porch. But Ethel made them hurry past as fast as they could.

Just then she heard a queer little sound behind her. She looked around, and there was a small black kitten following as fast as it could, and crying because it couldn't keep up.

"Go back, kitty!" she scolded, and started on again.

Pretty soon that pitiful little "Meow" sounded again. Ethel stopped, waited till the tiny creature caught up, then gently turned it around.

"There now, kitty," she said, "you go home, wherever your home is. You're too little to be out here alone."

The kitten, as though it understood, started off in one direction and Ethel in another. At the end of the block, she turned, and there was the kitten, again following her and trying hard to walk as fast as she did.

What should she do? She didn't want to go on to the park with that strange kitten crying so pitifully behind her. And she hadn't the least idea where it belonged. She wished it belonged to her, for it certainly was as cunning as a kitten could be.

"Well," she said to herself, finally, "I might as well turn around and go home. Maybe it will follow me back and will stop when it comes to the right place."

So back she started. And the kitten, as though it had been trained to go walking, turned around, too, and followed her. It sat on the pavement and cried whenever she got too far ahead. Then she would have to laugh and wait till it could catch up. At last she picked it up, and it cuddled down in her arms, quite willing to be carried.

"Oh, I do wish it belonged to me," she was saying to herself as she came near home. "Maybe, if we can't find the owner, mother'll let me keep it."

But just then a glad voice called out, "Oh, you found my kitty, didn't you?" Looking up, Ethel saw that she had come to Mary's house, and that Mary was leaning on the gate. Her eyes were all red, as though she had been crying.

"It followed me," Ethel answered slowly. "I didn't know it was yours. You never had a kitten before."

"Cousin Ted gave me this one the other day," Mary replied, "and I have another one just exactly like it. I didn't know this one was lost till a while ago."

Then Ethel told her all about it. They both laughed to think how funny the little thing looked sitting on the walk and crying.

"I'll tell you," Mary said, "you may have this kitty for your own, if you want it. Mother said yesterday that she'd rather I'd have only one. And we can often play with them together, any way." So they could, and so they would, too, for they had forgotten all about their quarrel.

"Your pink dress is ever so pretty," Mary said as Ethel started homeward.

"And so is your blue one," replied her little friend.—Helen P. Metzger, in The Christian Register.

PARTS IN THE GREAT SERVICE.

"Number two hundred and fourteen," announced the voice of the chorister.

"Don't sing, Mabel," whispered Helen. "I'm not going to. I don't see why Mr. Ellis should choose that old song, anyway; no one likes it.

The song was sung. Then a missionary from Africa began to speak. His talk was on, "Small Parts in the Great Service." He spoke of the things that we do every day as being parts of a great service. One thing he said was, "Whether you are a good singer or not, sing. Whether you like the song or not, sing. Think how much you expect to get from the services and how little of yourselves you put into them. Some of us can do only two things to make a service a success—be interested and sing. And if you are interested, you will be glad to help the service by singing."

After the service was over, Helen walked out very quietly.

"Mabel," she said, "after this I'm going to try my best with every song, whether I like it or not. Wasn't it selfish of me to feel that every song must please me? And I've always done so little."

"Yes," Mabel agreed.

That night Mabel noticed that several people glanced twice at Helen's earnest young face as she sang.

At choir practice on Tuesday evening, Helen was still in earnest.

"Do you know," she whispered to Mabel once, "I never knew how to sing before—so that I should really enjoy it, I mean."

"I feel that way, too, Helen," Mabel answered. "And I hope—I do hope—that even our singing helps a little."

"I think—" began Helen, but she did not get to finish.

Miss Nolan, the "special singer" as they called her, who had always sung and whose voice had been trained, rose to speak.

"I would like to train a class of girls to take up church singing, as a sort of legacy to this church." Then she called six names. And two of them were Mabel's and Helen's.

"How very glad I am now," whispered Helen. "It looks as if God planned every bit of this, doesn't it?"—Pittsburgh Christian Advocate.

WHAT BILLY SMILES DID.

Once there was a little boy who owned a face. Owning a face is not a strange thing, but the visitors who came to see the little boy's face were strange. Their names were Johnny Frowns and Tommy Pouts.

Johnny Frowns ran back and forth on the little boy's forehead until he made ridges all the way across. He then ran up and down between the little boy's eyes until ridges were there, too.

Tommy Pouts sat on the little boy's lips and pulled down the corners of his mouth.

But one day something happened, and everybody was glad. The little boy's face had another visitor, Billy Smiles by name. He seemed to come from behind the little boy's ears, and before Johnny Frowns and Tommy Pouts knew that Billy Smiles was near, he had chased them both off the little boy's face, and they never dared to come back any more.—Boys and Girls.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

OUR IMMEDIATE THREEFOLD TASK.

As we come to the close of the Conference year, we are faced by a task that should engage our best efforts to bring it to a successful conclusion. The first phase of that task is, of course, to bring all the regular collections of the church up in full. Since these collections include the pastors' salaries, the running expenses of the churches, and the assessments for Conference and General Work, it is evident that no congregation can feel that it has done all that is expected of it unless it raises in full the amount assumed by it for its usual and normal expenses. This part of our immediate task may be a little more difficult of accomplishment this year on account of the financial depression through which we have passed, but the urgency of the need should make us all the more diligent in our efforts to secure the collections in full. We do not believe there is a single church in all our territory that cannot meet its obligations in full if hearty determination is put into the work of making the collections.

The second phase of this threefold task is the collection of the Centenary pledges due to date. Reference to the latest reports will show that our three Conferences have done remarkably well in making Centenary collections thus far, all things considered; but we have come to a time when we must redouble our efforts to collect all the pledges now due if we would not face the tragedy of having to curtail our appropriations to work already undertaken and of having to send the message to our far-flung battle lines that we not only cannot advance, but that we must begin to make retrenchments. In most cases the collection of these Centenary pledges is dependent largely upon a vigorous effort to collect them. Those who have made the pledges made them in good faith, and they are willing to meet them through sacrifice if necessary. The treasurers and committees cannot afford to be negligent or careless, however—the utmost diligence is necessary for the fullest success at this critical time.

The third phase of this threefold task is the collection of the first payment on the pledges to the Christian Education Movement. In most cases these pledges become due on November 1, and every possible effort should be put forth to secure the payment of these pledges promptly at maturity. Our church has never faced a more urgent need than that of providing for the support of our educational institutions. The Christian Education Movement was launched because we realized that we had to do something worth while to maintain our place as one of the great Christianizing forces of the present age—our colleges and universities could make no further progress unless they were given the support that would enable them to meet the pressing demands that were upon them. The result of the Movement was marvelously encouraging in view of the peculiarly trying circumstances under which the campaign was made, the pledges amounting to practically $20,000,000. But our schools are actually in need of the money that was promised in this first payment, and unless it is forthcoming there will be almost irreparable loss. Those who have made pledges should make every possible effort to pay them at this time, and all the agencies for collecting these pledges should be actively and unceasingly at work.

This threefold task is a great one, but it is not impossible of accomplishment. Business conditions are steadily improving, and the outlook for the future is hopeful. Money is more freely in circulation than for some months past, and there is an apparent desire everywhere to meet the obligations that have been assumed for the sake of the church. Our people are not poor, and they are not discouraged. They can do all that they ought to do at this time, and we have faith to believe that they will do it with joy and gladness.

MEMORIAL SERVICE TO BISHOP LAMBUTH.

A telegram from W. W. Pinson, received last Friday, announced that the secretaries of the Board of Missions and others concerned had united in suggesting that Sunday, November 13, be observed as a memorial day in honor of the late Bishop W. R. Lambuth. Bishop Lambuth would have been sixty-seven years old on November 10, and it is fitting that the Sunday nearest his birthday be designated as a time for paying tribute to his great life and his apostolic work. We are sure there will be a widespread observance of the day to pay honor to the memory of our greatest missionary leader.

OUR GREAT UNIVERSITIES.

Dr. H. A. Boaz, President of Southern Methodist University at Dallas, Texas, has announced that the institution enrolled more than 1,300 students during the first week of the present session. Of this number 1,100 are in the Academic and Theological Departments on the campus, while 200 are in the Extension Department and the School of Finance and Commerce which is located in other buildings in the city of Dallas. There are 65 enrolled in the Theological Department.

Emory University of Atlanta has announced an opening enrollment of 640, this number being smaller than that of Southern Methodist University largely because the Atlanta institution does not receive women.

In spite of the depressed financial situation and the failure of staple crops, both of our universities reported large increases over last year. At Southern Methodist University 444 more students were enrolled in the Academic and Theological Department than were enrolled during the entire first term last year. This increase itself constitutes a student body much larger than is enrolled at the average college. Emory University also reports an increase of about 100 students above the registration last year.

This is a gratifying record and should be a source of pride to every Methodist. It is doubtful if a finer record in education was ever made by a religious denomination in this country. These two universities are but eight years old and neither of them has as yet completed its preliminary building operations. Yet they have student bodies larger than were ever before enrolled in any institution of our church, and they compare favorably in size with any of the old and established institutions in their territory.

But the gratification which Methodists feel at the contemplation of the wonderful records established by these universities in their brief career is tempered by the fact that the church has not given them all the facilities they need. Dr. Boaz was forced to advertise early in the summer that all the rooms in the Woman's Building had been reserved, and this announcement was responsible for turning away at least 200 students. At Emory more than 150 applicants were actually declined, and President Cox has declared that with the necessary space and facilities he could have secured 1,500 students this year.

In view of the pressing need and the great opportunity before these institutions of the church, it seems inconceivable that we should still fail to furnish them the space and equipment so imperatively demanded.

"It is the lack of buildings that hinders the growth of Southern Methodist University now, declares Dr. Boaz. "We must have a new teaching building by the opening of the next session, and a new dormitory is also needed. But above all we need a great auditorium which will be the center of the student life of the university, a place where the college spirit may be generated and from which the religious and educational influence may radiate."

The only hope of these universities rests on the Christian Education Movement. Loyal and consecrated Methodists have pledged many millions to these and other institutions throughout our territory. When these promises have been translated into terms of actual cash, the needs will be relieved and a new day will dawn in the field of Christian education. But promises do not suffice. Universities cannot build on pledges alone. We must do more than make subscriptions, else the burden of poverty will not be relieved.

At the present time the first installments on most of these pledges are due and they should be paid with unanimous enthusiasm. If this is done, the universities which have made such a remarkable record of progress in so brief a time will write another page of glorious achievement in the annals of the church.

PERSONAL AND OTHER NOTES.

Rev. W. H. Saunders recently assisted Rev. T. M. Ainsworth is a good meeting at Lorman, Miss.

In spite of unusually severe financial conditions, our church at Charleston, Miss., Rev. J. Tillery Lewis, pastor, is coming to the close of a good year.

Revival services are being conducted at Carrollton Avenue Methodist Church, this city, this week. The pastor, Rev. Ellis Smith, is being assisted by Rev. W. C. Childress, superintendent of city missions.

Rev. A. Inman Townsley, formerly of the Louisiana Conference, was elected publicity agent for the secular press at the recent session of the West Texas Conference, of which body he is now a member.

Alterations are being made in the front wall of First Church, Laurel, Miss., preparatory to installing a three-manual pipe organ, which has recently been purchased by that progressive congregation.

The Woman's Missionary Society of our church at West Point, Miss., was in entire charge of the West Point Leader during the month of October, the editor having turned the paper over to them to help raise funds for the new church.

The Missouri, the St. Louis, and the Tennessee Conferences have adopted memorials to the General Conference requesting that hereafter bishops be elected for a term of years instead of for life, with privilege of re-election.

Bishop Edwin D. Mouzon, chairman of the Commission on Constitution appointed by the last General Conference, called the Commission together for a meeting in Memphis on Monday of this week. Dr. F. N. Parker and Hon. H. H. White are members of the Commission.

The Southern Methodist Press Association will hold its annual meeting at Lakeland, Florida, beginning on December 15.

Rev. and Mrs. H. M. Johnson, of Bolton, Miss., announce the birth of a son on October 19, whom they have named Edward Fondren. Blessings upon the young man!

The fourth quarterly conference of the Edwards charge, Mississippi Conference, passed resolutions highly commemdatory of the pastor, Rev. G. P. McKeown, and his wife, who have taken the lead in every good work for four years.

Miss Marion Hudson and Mr. Jas B. Grambling honored the Advocate office with a call on Wednesday of last week. Both of them were in the city to take part in the Epworth League institute, which was held during the week at First Church.

In connection with the Centennial Celebration, the churches of Columbus, Miss., united in a service commemorative of one hundred years of religious activity in that historic city, on Wednesday evening, October 19, the service being held in the First Methodist Church.

The fourth quarterly conference of the Crawford and Shaeffers charge, North Mississippi Conference, Rev. Thos. H. Mills, pastor, passed strong resolutions in appreciation of the presiding elder of the district, Rev. A. T. McIlwain, and expressed its desire that he be continued as presiding elder of the Columbus District.

Rev. John C. Chambers, Sunday School Field Secretary of the Mississippi Conference, writes that his attention has been called to an error in the treasurer's report as published in the Advocate of October 13: Canton should be credited with $25, instead of $3.12. The $3.12 should have been credited to Fannin. We regret the occurrence of this error.

Columbus, Miss., began a great Centennial Celebration on October 18. As was altogether proper, the exercises were begun with prayer, Rev. Thos. H. Lipscomb, of the First Methodist Church, being called upon to offer the invocation. The Columbus Dispatch printed the prayer in full on its front page on October 19. It was thoroughly appropriate for the occasion.

Rev. F. J. McCoy, of Houma, La., paid the Advocate office an appreciated call on Wednesday of last week. He stated that the contract has been let for the new church at Houma, and that work will be started at once. The building will cost a little more than $15,000. Our work in the French section of the State will be greatly strengthened by the completion of this commodious plant.

After he had returned to his work in New Orleans, Rev. W. C. Childress received a message announcing the death of his mother in the early morning of October 19. Brother Childress had left the bedside of his mother only a day or two before, leaving her, as was thought, on the road to recovery. Our sincere sympathy goes out to our brother in his sorrow—a double sorrow, since his brother had also passed away a few days before.

In the attendance contest between the Noel Memorial Sunday school on the one side and the Queensborough and the Texas Avenue Sunday schools on the other, the figures last Sunday were as follows: Noel Memorial, 475; Queensborough and Texas Avenue, 454 (Queensborough, 234, Texas Avenue, 220). These schools of Shreveport, La., are thoroughly alive to the opportunities confronting them in work for the advancement of the Kingdom.

The celebration of the "golden jubilee" of Methodism in Natchez, Miss., on October 16, was a notable occasion, the sermon being preached by Bishop W. B. Murrah. The secular press gave much attention to the celebration of this event, the local papers and the Commercial-Appeal, of Memphis, Tenn., carrying full accounts of the celebration. Under the leadership of Rev. W. H. Saunders this has been one of the best years in the history of the church.

The Late Rev. J. M. Henry, D.D.

(In the Advocate of October 13 we printed what we thought was a picture of Dr. J. M. Henry, but, through an error which no one can regret more than the editor does, the wrong cut was used. The above is a true likeness.)

We clip the following from the Alabama Christian Advocate of October 20: "The editor was surprised and pleased last Friday to receive a call from Rev. L. A. Darsey, pastor at Ocean Springs, Miss. Brother Darsey was for a long while a prominent minister in this Conference before he went to Mississippi. The death of his mother-in-law, Mrs. DuBose, a saintly woman, was the occasion of his being in Birmingham. He is visiting his son, Mr. J. W. Darsey, of this city."

Central Methodist Church, Columbus, Miss., has had a year of great prosperity. There has been a large increase in the membership during the year, and the work is moving forward. The prayer meeting is unusually well attended. The foundation of the new building is now being laid, and the handsome structure will be pushed to early completion. Dr. Andrew Johnson, one of our general evangelists, recently assisted the pastor, Rev. T. E. Gregory, in a meeting which lasted eighteen days and in which much good was done.

Rev. J. H. Moore, our pastor at Pascagoula, Miss., writes us as follows: "Will you please announce that I am in possession of a partial set of books from the library of our late Dr. T. B. Holloman, as a gift by his daughter? I have volumes I, II, and IV, and I would like very much to obtain volume III. I shall be glad to pay a reasonable price for this missing volume. The set is a four-volume edition, date 1821. If you will make this announcement in the Advocate, possibly some brother of the Mississippi Conference can help me out of my difficulty."

The fourth quarterly conference of Crystal Springs, Miss., was a delightful occasion. Rev. W. B. Jones has done a great work and is in great favor with his good people. In spite of many difficulties the beautiful new church is nearing completion, and it will be an admirable working plant when done. It reflects credit on those who planned it. It was heartily voted to invite the Mississippi Annual Conference to hold its session of 1922 in Crystal Springs, where it will find ample and delightful accommodation in the beautiful new church. Crystal Springs has not entertained the Conference since December, 1889.

LOUISIANA CONFERENCE.

Committee of the First Year.

The members of the Class of the First Year will please meet the Committee at 4 p. m., Tuesday, November 8, at the First Methodist Church, Alexandria, La. R. H. HARPER, Chairman.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE.

My Dear Brethren: The undersigned institutions of the Mississippi Conference sincerely appreciate the generous response which the pastoral charges made to the Christian Education Campaign last spring, under the able leadership of their pastors. Feeling the need of financial help that was asked for these schools, we are very solicitous that the amounts contributed shall be promptly paid. We therefore join the connectional educational authorities and the Secretary of Education of our Conference in urging upon the pastors the importance of securing the first payment in full during the "Pay-Up Week," November 1-7. We earnestly request that the pastors organize committees for a thorough and exhaustive canvass of their congregations for the payment of the first installment. We hope that the enlightened and efficient co-operation of the pastors may be secured in the conservation and enlargement of the results of the financial drive so that our schools, so valuable to the effective work of the church in the State, may not continue to suffer from a failure of the needed funds.

Pledging you upon our part that we shall attempt to make these institutions of learning, established and maintained by the church, all that the church demands of them in the spiritual and intellectual benefit that they may confer upon our people, we are,

Yours for the cause of Christian Education,

Dr. I. W. COOPER,
Dr. A. F. WATKINS,
Dr. H. W. VAN HOOK,
Dr. ROLFE HUNT.

ANOTHER LETTER FROM DR. BRISCOE CARTER.

Continued from Sixth Page.

a plain embattled gateway, leading to a picturesque winding roadway, cut for upwards of a hundred yards through solid rock and overhanging with shrubs, creepers and trees. This roadway conducts to the outer court, called the vineyard, where a grand view of the castle bursts upon the visitor, the main features of which are Guy's Tower on the right, the Gateway in the middle, and Caesar's Tower on the left. Guy's Tower, so named in honor of that redoubtable warrior, was built by the second Thomas Beauchamp in the reign of Richard II, being completed in 1394. It is 12-sided, 30 feet in diameter at the base, with walls 10 feet thick, and rises to a height of 128 feet.

Caesar's Tower, erected between 1350—1370 by the first Thomas Beauchamp, is a marvel of constructive skill. It is an irregular polygon 147 feet high, containing four stories. The part facing outward forms three segments of a circle, its general construction being such as to constitute a fortress of the most formidable character. It is built on the solid rock and therefore impervious to the miner. The loopholes are most scientifically contrived, being placed in positions commanding the most advantageous situations and available for the long or cross bow. Against the weapons of its day it was supreme. Of the various rooms and their contents of priceless treasures time fails me. Perhaps for the benefit of the new laity I may at my next opportunity attempt a write-up of the State Bedroom, the Gleb or Green Drawing Room, the Cedar Drawing Room, the Red Drawing Room, the Great Hall and the Great Dining Room, and some of their contents. Am enjoying myself.

BRISCOE CARTER.

London, Sept 20, 1921.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

WADE H. FELDER, son of Wyatt W. and Sarah Curtis Felder, was born near Topisaw Camp Grounds in 1854. His first wife, and mother of his six children now living, was Laura B Williams. Two children died in infancy and one, his only son, died tragically at the age of seventeen. The daughters, Mmes. Anderson, Rawls, Felder, Carruth, Barnes, and Rushing, are left to mourn the loss of a good father, who saw that their home was made happy and secure until they went to homes of their own. In 1919 he was married to Mrs. Maggie Bixler, who made his home happy until his going from among us. Brother Felder was a good neighbor, loved his friends, and had many; loved his church and attended regularly its preaching and sacrament; always on the right side, and grew tender in heart as he grew older. His last illness lasted many months, but was endured with much fortitude and he did not fear death. On August 19 he was laid to rest at Topisaw to await the resurrection. A good man has gone from us.

W. T. GRIFFIN.

The Methodist Missionary Society of Bogalusa, La., submit the following resolutions:

Whereas God called to her eternal rest our sister, LENA ALFORD MAGEE, October 9, 1921; whereas she was a faithful member of our Society and her death has brought sorrow upon our community, upon our church, and upon this Society; whereas her memory will inspire us to endeavor to carry on the work she so dearly loved.

Be it resolved, That while we humbly bow to the will of our Father, our hearts go out in sympathy to the bereaved family,

Be it further resolved, That a copy of these resolutions be sent to the family, a copy spread upon the minutes, a copy sent to the Bogalusa paper, and a copy sent to the New Orleans Christian Advocate.

Signed by: Mrs. J. H. Lipscomb, Mrs. J. W. Wilson, and Mrs. A. J. Gearheard.

CORNER STONE LAYING AT ALGIERS.

Sunday October 16, 1921, was Corner Stone Day with the Algiers Church. At the morning hour, the Junior Choir had appropriate music. The pastor, the Rev. C. C. Wier, used as a text Psalms 118:22, "The stone which was refused of you builders is become the head of the corner." Before the sermon, a very interesting and solemn service was held, filling the cornerstone box. Mr. Frank Braai, president of the Braai Sheet Metal Works, presented a copper box his company had made and donated for the occasion. The congregation then filled it with various articles, some of which are of interest to the readers of the Advocate and will be mentioned for their pleasure: A copy of Seymour's History of Algiers, 1718 to 1896. This had a nice mention of our church, whose pastor when the book was written was Dr. R. H. Wynn; a short history of the Algiers church; a list of subscribers to the Algiers church building fund since the storm. This list contained more than eight hundred names, showing that we had some six hundred friends who helped from the outside; a Sunday school badge that was given to Mr. W. H. Martin as a schoolboy in 1840, when the church was called Good Hope Chapel. His children are among our good members to-day. A picture of Mr. Frank A. Daniels, who was not only well loved in the church, but who was perhaps the best loved man in his lifetime by the whole community; a copy of an account of the celebration of the golden wedding of his father and mother, Mr. and Mrs. Francois Daniels; a copy of the Nashville Advocate, October 6, that contained notice of Bishop Lambuth's death; a copy of the New Orleans Advocate, containing a notice of Dr. J. M. Henry's death, who was at one time the pastor of the church and was also a former presiding elder of the district; a poem written by Mrs. R. M. Brown, "Lines to an Old Friend." The old friend was the old church, of which Brother Brown was pastor; a list of men and women who enlisted in the service of the country in the World War; a New Testament that was carried by Rev. C. C. Wier while building the Orphanage at Ruston; a Discipline, and copies of the Algiers Herald and the Algiers Tribune; copies of the three daily papers of New Orleans; Epworth Era, Epworth Quarterly, Epworth Messenger, Missionary Voice, copy of the Minutes of the Louisiana Conference, 1920; Louisiana Orphanage Visitor, Parker Memorial Church Outlook, Rayne Memorial Bulletin, a list of members to December, 1916, and a list of those joining since then; pictures of the old church as it was before the storm, as it was in ruins, as it was rebuilt from the debris of the old church, and the picture of the new lot the day ground was broken, and as work progressed on the building; a telegram from the Rev. W. W. Holmes, pastor at Lake Charles, who sent us a wire the day we laid the corner-stone; a letter from Dr. E. O. Watson, who was secretary of the War Board of the Methodist Episcopal Church, South, when we asked for an appropriation from them; and from Dr. S. H. C. Burgin, secretary of the Board of Church Extension, telling us to proceed with the work, and various other items. The stone was laid at 3:30 p.m. by the presiding elder, Rev. J. G. Snelling, of the New Orleans District. There were a number of our pastors and members from all over the city, who were present to rejoice with us.

The presiding elder made a splendid address and proved to be a very fine open-air speaker. His message was greatly enjoyed by the whole assembly. The church situation has faced many hard problems but it is now under way, and when completed will be a nice structure worth, with the grounds, about $40,000 or $50,000, and is promised to be ready for December 22, 1921, a Christmas joy.

"Now let the Father, and the Son,
And Spirit be adored;
Where there are works to make Him known,
Or saints to love the Lord."

REPORTER.

A PLEA FOR THE OLD CAMP MEETINGS.

Dear Mr. Editor: While looking over the list of our sainted dead of the Mississippi Conference, my memory was led back to the time when the old camp grounds and tabernacles, in which so many of them preached the old Methodist doctrines to large congregations of earnest listeners, a few of whom we will mention: Linfield, Montgomery, A. B. Nicholson, Hunnicutt, Dr. Mathews of New Orleans, and many others. When the voices of those sainted people made the altar call, great throngs of people eagerly responded and knelt with deep anxiety for the prayers of those righteous people to bring great showers of blessings or manna from heaven. Of course, there were a few who were altogether moved by emotion, but the majority were filled with enthusiasm.

There is no question about it, but other creeds as well as ours, have been benefited by these camps. Our congregations of Methodists are much smaller in this vicinity than when we assembled to hear those great prophets.

I write trusting that some efficient leader or leaders may see this in the same light and investigate this all-important matter of rebuilding the old tabernacles, or erecting new ones, where they are needed.

MRS. LOU KNIGHT.

Oma, Miss.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Fourth Round.

(Preaching)

Plaquemine, 11 a.m., Oct. 30.
Donaldsonville, 7:30 p.m., Oct. 30.
Parker Memorial, 11 a.m., Nov. 6.
Epworth, 7:30 p.m., Nov. 6.

(Quarterly Conferences)

Plaquemine, 7:30 p.m., Oct. 28.
Donaldsonville, 7:30 p.m., Oct. 30.
Louisiana Ave., 7:30 p.m., Nov. 1.
Parker Memorial, 7:30 p.m., Nov. 2.
Epworth, 7:30 p.m., Nov. 3.
St. Mark's, 7:30 p.m., Nov. 4.

J. G. SNELLING, P. E.

Lake Charles Dist.—Fourth Round.

Patterson and Jeanerette, at Pat., Oct. 30, a.m.
Franklin, Oct. 30, p.m.
Lake Charles, Oct. 31.
Lake Arthur, Nov. 1.
Gueydan ct., at Gueydan, Nov. 3.
Merryville, Nov. 6.

C. A. BATTLE, P. E.

Alexandria Dist.—Fourth Round.

Alexandria, Oct. 30, a.m.
Glenmora, Oct. 30, p.m.
Columbia ct., at Columbia, Nov. 2, p.m.
Oberlin ct., at Oberlin, Nov. 6.

Preachers in charge will please see that the Trustees have their report ready on church property.

W. L. DOSS, Jr., P. E.

Shreveport Dist.—Fourth Round.

Castor, Fri., Oct. 28.
Bienville, Sun., Oct. 30.
Cedar Grove, Thurs., Nov. 3, p.m.
Texas Avenue, Sun., Nov. 6, a.m.

R. H. WYNN, P. E.

Monroe-Ruston Dist.—Fourth Round.

Sicily Island, at Sicily Island, Oct. 30.
Ruston, November 3.
Monroe, Nov. 4.

I trust that Question 15, the report of the Trustees, will be ready at each charge. Let's have a full report and everything in full.

K. W. DODSON, P. E.

FROM KEENER MEMORIAL, BATON ROUGE.

Dear Brother Carley: After having spent four years very pleasantly at Merryville, we were assigned to Keener Memorial, this city. We have now rounded out four pleasant and profitable years here.

There has been a net increase each year in membership, which is now around the four hundred mark. The pastor's salary the first year was $1000. This year it is $1600 and is paid monthly. For the past three years, we have easily paid all claims in full.

We began the year with watch night service and commemoration of the twenty-fifth year of our history.

Just before Easter the church provided a Ford car for the pastor's use, which remains for my successor.

Our pre-Easter meeting, with Brother L. N. Hoffpaulr doing the preaching, was a splendid success.

The church now has a membership and strength which will make a most pleasant appointment for the good brother who is assigned here at Conference. Sincerely,

J. W. BOOTH.

FROM LAKE ARTHUR, LA.

Dear Brother Carley: Things are moving along well up here. Our prayer meeting is well attended—fifty out last Thursday night. Our Sunday school is fine—171 in attendance last Sunday. We expect 200 by next Sunday. We have a contest on between our men's and women's classes, for membership. The attendance both at 11 a.m. and 7:30 p.m. preaching service is just fine.

We are behind on the finances, but hope to bring everything up. We have the budget system here, and the stewards are supposed to collect everything. I am very busy trying to get everything in shape for the meeting of our Conference at Alexandria.

Fraternally,

S. D. HOWARD.

HOPE.

On the bas-relief which adorns a home for the fallen, in the city of London, is sculptured the figure of a child blowing a dying ember, and this motto appears: "Perhaps there remains a spark." A suggestive and appropriate design for such an institution, surely, but it also fittingly represents the office of hope. Hope does not soon abandon that which does not promise well; it makes the most of litties; it fans the spark into a flame; it reflects a rainbow against the darkest cloud; it pictures to-morrow brighter than today. By its magic wand fountains spring up in the parched desert, honey comes out of the barren rock, the eater is made to produce meat, manna rains from heaven, and the stream of difficulty parts at the feet of the advancing pilgrim. Hope has something to offset every discouragement. It gathers the sunbeams from near and far and causes them to shine upon the pathway. It rings a bell of gladness in the dull ears of those who are struggling in the valley, weighed down by their crosses, so that like Christ, for the joy that is set before them, they endure the cross and despise the shame.—The Intelligencer.

What is most to be feared is that mental lethargy which accepts error rather than seek truth; the lack of vision which fails to recognize truth; the lack of moral purpose to follow the truth when it is seen; and the fear which turns aside or renders powerless the noblest purpose and the finest conception.—Exchange.

See to it continually that, whatever remorse may possess you at the close of any day, it shall not be this: They made me the keeper of the vineyards, but mine own vineyard have I not kept.—J. Stuart Holden.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Grenada Dist.—Fourth Round.

Winona circuit, at Columbiana, Oct. 29, 30.
Valden circuit, at Valden, Oct. 30, 31.
Duck Hill circuit, at Mars Hill, Nov. 5, 6.
Holcomb circuit, at Holcomb, Nov. 6, 7. R. A. TUCKER, P. E.

Greenwood Dist.—Fourth Round.

Lambert, at Lambert, Oct. 29, 30.
Schlater, Nov. 6, a.m.
Webb, at Webb, Nov. 6, p.m.
Phillipp, at Phillipp, Nov. 13, a.m.
Minter City, Nov. 13, p.m.
S. L. POPE, P. E.

Sardis Dist.—Fourth Round.

Courtland, at Pope, Oct. 29.
Tyro, at Free Springs, Oct. 30.
Mt. Pleasant, at New Salem, Nov. 5.
Horn Lake, a.m. Nov. 6.
Crenshaw, at Sledge, p.m. Nov. 6.
Batesville, Nov. 13.

Pastors are respectfully urged to look over the quarterly conference proceedings in the Book of Discipline and see that all the reports called for are in hand. R. A. MEEK, P. E.

Aberdeen Dist.—Fourth Round.

Fulton, Oct. 27.
Woodland, at Mantee, Oct. 29, 30.
Randolph, Nov. 1.
Toccopola, Nov. 2.
Salem and Oakdale, Nov. 3.
Greenwood Springs, at Quincy, Nov. 5, 6.
Buena Vista, at Pleasant Grove, Nov. 8.
T. H. DORSEY, P. E.

Columbus Dist.—Fourth Round.

Artesia, Oct. 27.
Sturgis, at Bethel, Oct. 28.
Kosciusko ct., at Marvin's Chapel, Oct. 29.
Kosciusko station, at East Union, Oct. 30.
Longview, at Smryna, Nov. 4.
McCool, at Liberty Chapel, Nov. 5, 6.
Crawford and Shaffers, at Shaffers, Nov. 8.
Columbus, Central Church, Nov. 9.
A. T. McILWAIN, P. E.

Corinth Dist.—Fourth Round.

Golden ct., at Belmont, Thurs., Oct. 27.
Burnsville ct., at Hebron, Oct. 29, 30.
Rienzi ct., at Bethel, Tuesday, Nov. 1.
Kossuth ct., at Kossuth, Wed., Nov. 2.
Booneville ct., at Blythe Chapel, Thursday, Nov. 3.
Silver Springs ct., at El Bethel, Nov. 5, 6.
Mooreville ct., at Mooreville, Tuesday, Nov. 8.
Mantachie ct., at Mantachie, Wednesday, Nov. 9.
Marietta ct., at Siloam, Nov. 10.

Let pastors give special attention to Questions 13 and 15. And see that written reports are made by Woman's Missionary Society and by Trustees of Church Property.

Let Stewards be faithful, and see that finances are in full.

J. B. Randolph, P. E.

Greenville Dist.—Fourth Round.

Rosedale, Oct. 30, a.m.
Greenville, Oct. 30, p.m.
Lake C., Nov. 6, a.m.
Tunica, Nov. 6, p.m.
Jonestown, Nov. 7,
Alligator, Nov. 8.
Shaw, Nov. 13, a.m.

Indications are that the District will meet all claims, and send the pastors to Conference with creditable reports. However, it is probable that the charge that waits to the last minute to do the work will bring up the "tail end of the District."

JAMES H. FELTS, P. E.

Sunday School

NOTES FROM NORTH MISSISSIPPI.

Rev. R. H. B. Gladney, Sardis, Miss.

Two classes of teachers, one at Poplar Corner and the other at Hind's Chapel, both on the Horn Lake Circuit, were recently organized. Rev L. H. Floyd, the pastor, understands the importance of having trained teachers for the business of teaching the things of Christ.

If you find any fault with our Sunday school literature, write your criticism fully, give a remedy for the defect, and let us see if we can improve its quality. Some people order and use other literature because it is cheap. It is cheap in more ways than one. Other churches may have a higher grade of lesson helps, but I have not seen them.

In a few days post cards will be mailed to every pastor asking for a report of his Sunday school work for the year 1921. Under the circumstances, I would not ask for these reports unless the law of the church required it to be done. It is a small matter to look after this report, but it is important.

The last Sunday in this month will afford an opportunity for presenting some temperance facts to our Sunday schools. The "whisky devil" is not dead, nor is he driven far into the background. Let all our schools renew the fight. The contest is now between forces of law and order and the forces of anarchy. Abundant material can be found in the October number of the Sunday School Magazine and in every daily paper. We must fight with all our might or surrender to lawlessness.

We all agree that our chief aim in our church work is to evangelize the people. Many teachers do not realize that it requires no less consecration and prayer to teach Christ than is required to conduct a revival meeting. Next in importance to the evangelization of our own people is the evangelization of the people beyond our borders. At least once a month our schools are required to give some missionary instruction and ask for an offering to be used as a special for missions. It is our business to give the instruction, and in time the people will give the offering. The Sunday school has it in its power to save our church from the repudiation of our Centenary obligations. Let it never be said that we regard these sacred promises as "mere scraps of paper." Let every school in the North Mississippi Conference be faithful in giving the information.

MISSISSIPPI CONFERENCE NOTES.

On account of the many conflicts, I was unable to get a letter in the Advocate last week.

On Sunday, the 9th, I visited Moss Point and Pascagoula. On Tuesday afternoon and night we held a meeting with the teachers and workers of the two schools. Brother Moore is getting on well at Pascagoula. They agreed to put in a Cradle Roll, a Home Department, an enrollment campaign, and to do what they could to help in the observance of the Sabbath, and tithing. The school for soldiers at Pascagoula is giving this charge a wonderful opportunity, and they appear to be willing to assume their obligations.

Brother Ellis is doing fine work at Moss Point. He has some very fine workers. The moving of the shipyards has taken many people away from Moss Point. Many others are leaving, but their faithful few are holding on. After all, it is not the number that we reach that counts, but what we do with those we reach. The smallest Sunday school can be as great in its work and great in its teaching as any.

Wednesday we had the pleasure of visiting Gulfport. Brother Linfield is in high favor with his people, and their Sunday school has outgrown their present building and they are planning a basement. They are hoping to be in their basement before long.

Last Sunday we were with Brother Grice at Bude. The Meadville Sunday school is progressing nicely. At Bude we got the re-organization of the Cradle Roll. The Young People and Adult Bible Class were enrolled in the great family of the Wesley Bible Classes. They promised to put in the Graded Literature in their Beginners' class.

We are $741 behind on our Sunday School Day offering, from what we were last year. I am hoping that we will do better by this Conference. Do not forget that even now you can take an offering for Sunday School Day, and send it in.

To any school in the Conference, or in any circuit, that will get a class or group of people to agree to attend, we will supply a teacher for five or six days to give any book in the Standard Teachers' Training Course you may select. Every community in which this work has been done has enjoyed the work, and claims to have been benefited by it.

Pray for the work and workers.

Yours in Him,
JOHN C. CHAMBERS.

FROM THE ELMORE CHARGE.

Dear Brother Carley: We have closed all of our revival meetings for the year. Our first meeting began at Vienna the second Sunday in July and continued for eight days. Rev. J. A. McCormack, of Dubach, was with us from Monday until Saturday night, and gave us some good gospel sermons. While the meeting did not measure up to what we had hoped to see, we feel sure that some good was accomplished. We had one addition to the church by baptism.

Our second meeting began at Wesley Chapel the fourth Sunday in July and closed the fifth Sunday. Rev. J. A. McCormack came to us on Monday and remained until Friday night and preached some most excellent sermons, which were greatly enjoyed by our people. The church was considerably revived and we had eight accessions to the church.

Our third meeting began at Long Straw the first Sunday in August and continued six days. Rev. J. R. Roy, of Mer Rouge, came to us on Monday and remained until the close of the meeting. His gospel messages were greatly enjoyed by our people. The church was revived, but no additions.

Our fourth meeting began at New Prospect the second Sunday in August and closed the following Friday night. Rev. W. H. Jordan, of Winnfield, came to us on Monday and remained until the close of the meeting and preached some real soul-stirring and heart-searching sermons, which were enjoyed ever so much by our people, but we did not have any additions to the church.

Our fifth meeting was held by the pastor at a schoolhouse about four miles north of Ruston, known as the Burges schoolhouse. This is a community where there has never been any regular preaching by any denomination. This community is made up of Methodists, Baptists, Primitive Baptists, and people who do not belong to any church. The meeting was continued five days and we had a genuine old-fashioned revival. As an evidence of the genuineness of this revival a prayer meeting and a Sunday school have been organized and considerable interest is being manifested.

Our sixth and last meeting was held at the Riser schoolhouse, the pastor doing the preaching. We had a glorious meeting and six accessions to the church.

We are now closing our fourth year on the Elmore charge and there have been many conversions and nearly two hundred accessions to the church. Nearly all the Sunday school children from eight years old up to sixteen have joined the church and are doing well. We have had a considerable increase in our finances during these four years. In four years the grand total has increased from $880 to $2038.

While some features of the work have not improved as much as I had hoped to see, still I feel inclined to believe that the Elmore charge is on the up grade. H. J. BOLTZ, P. C.

FROM GUNTOWN, MISS.

Dear Dr. Carley: I feel that I am under obligations to the good people up here to give a little account of what we have been doing.

A good year in some respects, but a hard one because we could not do everything that needed to be done. Our people have been generous and the Lord has been good. They are going to send up a good report to Conference. We have received into the church on profession of faith 17, and by letter 50. We have organized a church at the old Stone's Chapel, which starts well with more than a score of charter members. Some repairs have been made on the parsonage which make it more comfortable and attractive.

We are making a splendid presiding elder of Rev. J. B. Randolph. Our success has been so satisfactory that we want to recommend him for the same relation another year.

There is a nice brick veneered parsonage nearly ready for occupancy at Baldwyn. It has six large rooms, bath and sleeping porch, large basement, all fitted with modern conveniences such as water and lights, etc. This does not mean that the parsonage will be moved from Guntown. It just means, I suppose, a new charge where it has been needed a long time.

Hope to meet you at our Annual Conference. Fraternally,
WALTER W. JONES.

WILL OUR GIFTS BE ACCEPTED?

As we are hurrying on these busy days, do we see no signals of distress on life's broad sea? Do we hear no cries, no bitter walls from souls that are out on the angry waves? Do we heed the signals and hearken to the cries? Do we turn away from our business, our pleasure, our cares, our money-getting, to carry rescue to those souls that are perishing or in sorrow? Or do we hurry on and say that we have no time for these things, no time to save our brother, no time to lift up fallen ones, no time to wipe away a tear? If we do not turn aside to help or save, may not our deepest sorrows in eternity be the memory of cries of distress unheeded?

There is much generosity in the world, but it is of little value to mankind unless you can give of yourself, your love and sympathy. Do not give your dollars alone and expect any benefit to others to result, or any happiness and satisfaction to yourself. Many a widow's mite has done more good in the world and brought greater results than millions flung down in charity through a sense of obligation to the world's opinion.

There are fathers to-day who are wondering why their children have proved so ungrateful; and why their wives are not happy when a fortune has been expended upon them; but they gave their gifts and not themselves. Neither the wife nor children felt the husband's and father's love and sympathy in what was bestowed. Their bills were paid and they were supplied with life's luxuries, but the giver was not given with the gift. It is the man who makes his wife and children realize how dear they are to him, and how precious with love and tenderness is every penny bestowed upon them, who reaps a rich harvest from his investment.

The church or public institution, builded from money which has been given from love of the world's approbation, not from utter and absolute love of God and humanity, will not benefit humanity or the giver. The great creative power back of the universe wants us first and foremost; our sympathy, our love, our fellowship expressed towards one another; our faith, our trust, our service expressed in thought and feeling, and act, day by day as we go through life. Then and then only do our gifts count. One dollar given in the spirit of love does more toward the regeneration of mankind than one million given through pride or love of approbation of men. "Offer up thyself and thy gifts shall be accepted."

Mrs. J. T. WILLIS.

Gibsland, La.

A NEW MISSIONARY TO THE JEWS.

Rev. Joseph H. Cohn has been selected to serve as a missionary to the Jewish people of the South. Brother Cohn comes from a very prominent family and has had excellent training in Columbia University and also two years' training for a Rabbi in the Jewish Church. He had an excellent business position in Little Rock, Ark., when he was converted under the preaching and ministry of Rev. P. C. Fletcher. He is a man of culture and deep spirituality. He has a message which grips the heart of his hearers. For the last several months he has been going from city to city and delivering his message with great effect. The Jews, as well as the Gentiles, hear him gladly.

Brother Cohn has been employed by the Home Department of the Board of Missions and will work under the direction of its Secretaries. His salary will be paid by this department, but he will take collections for work among the Jews of the South, and send in to our treasurer. This service is purely a matter of love and devotion on Brother Cohn's part, as he will not receive one-half as much in salary as he was getting before he entered the ministry.

We trust pastors in towns and cities where there is a large number of Jews will call for Brother Cohn's services. No engagements will be made for him except by the secretaries of the Home Department of the Board of Missions, to whom he will report every month.

R. L. RUSSELL,
Secretary, Home Department.

FROM WEST MONROE, LA.

Dear Advocate: Let your kindness endure a few notes from West Monroe. I have invested six years of my life-blood in this charge. During the last term of two years the membership has doubled, with twenty-one over. When the roll is purged it will be more than doubled. During this time, from the beginning of first term nine years ago, property has gone from six thousand to more than fifty thousand dollars. True, there is quite a large debt yet. During this year we have built a church, Community M. E. Church, South, out in farming section, at a cost of approximately $2,500. It lacks $360 of being out of debt. This may be reduced by Conference. We organized with 27 members last October. We now have 59 members. They paid their assessment. Harvell held a meeting there for me and did me fine service. He preached with power.

The West Monroe Church is well organized. We have two good Leagues. Each has a good membership. The W. M. S. is divided into three circles and each circle is doing fine work. The Sunday school is well organized. We have 21 Sunday school rooms and all in use. One of these could be made into three. We open in three different departments, having three pianos and superintendents of these departments. Our Sunday school superintendent, C. E. Faulk, is wholly given to his work. He is a live wire. He runs on business methods, not leaving out the spiritual element. He is religious more than his tenth.

Because of health of my family I am passing from this charge this year. I appreciate an expression of official regrets, and commendation, by the Board. This is a fine charge for some aspiring brother. Plenty to do and trials and problems enough to test the mettle of a good man. A fine set of people to serve! Everything bids fair to be paid in full. Pastor paid monthly. Everything goes in budget. For the last several years this charge has met all claims in full. A drive for next year's expenses will be made before Conference.

H. W. LEDBETTER, Pastor.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE.

To Social Service Superintendents.

Dear Social Service Superintendent: Would you like to have your auxiliary on the Social Service Honor Roll which will be displayed at our annual meeting in DeRidder next February or March?

Every denomination in the South is vitally interested in the inter-racial work, our own Southern Methodist Church with the others, and as you know our Woman's Council in session in Richmond, Va., last April took a very definite stand regarding the work our auxiliaries should do for the Negro women and children, urging every auxiliary to appoint an inter-racial committee and to organize a Community Club for the Negro women and children. A copy of the recommendations passed by this body, also a copy of the recommendations from our own annual meeting held in Baton Rouge in February, were sent to you immediately after these meetings. If you have not already followed these suggestions, won't you begin at once to make plans for your auxiliary? There is no more urgent need in the home land, no work which will bring more decided, more definite results than this work among Negro women and children. The Community Club, as you know, touches the home life, giving instructions in home making, the care and training of children, upholds high moral standards for women, and strives to create a race pride, which is the great need of the Negro.

The plans for organization and suggested programs have been sent to you. If you are not already using them, let me urge you to begin at once to make plans for this organization. The Negro ministers and teachers of your community will render valuable assistance and will heartily support your work.

When you have organized please report to me, and your auxiliary, with the name of the Social Service Superintendent, will be placed on the Social Service Honor Roll which will be prominently displayed at our next annual meeting. Cordially yours,

Mrs. W. W. HOLMES.

Lake Charles, La.

Items From the Report of the Corresponding Secretary for the Third Quarter, 1921.

Number Adult auxiliaries, 128; number Young People's auxiliaries, 20; number Junior Divisions, 37; number Baby Divisions, 23. Total, 208.

Number Adult members, 4401; number Young People members, 248; number Junior members, 601; number Baby members, 188. Total, 5438.

Alexandria District—number auxiliaries, 24; number not reporting, 12; paid on pledge, $194.13.

Baton Rouge District—number auxiliaries, 18; number not reporting, 8; paid on pledge, $141.13.

French Mission—number auxiliaries, 3; number not reporting, 3; paid on pledge, $18.35.

Lake Charles District—number auxiliaries, 25; number not reporting, 11; paid on pledge, $302.11.

Monroe-Ruston District—number of auxiliaries, 34; number not reporting, 2; paid on pledge, $234.60.

New Orleans District—number auxiliaries, 28; number not reporting, 12; paid on pledge, $254.07.

Shreveport District—number auxiliaries, 75; number not reporting, 22; paid on pledge $1097.85.

Total—number auxiliaries, 208; number not reporting, 70; paid on pledge, $2242.24.

Number new Adult auxiliaries, 4; Young People, 1; Juniors, 2; Baby Divisions, 5; total, 12.

Number new Adult members, 144; Young People, 50; Juniors, 23; Baby Divisions, 15; total, 232.

Subscribers to Missionary Voice, 1027; subscribers to Young Christian Worker, 83. Auxiliaries dropped from the roll, 7.

Mrs. S. A. MONTGOMERY,
Corresponding Secretary.

MACDONELL WESLEY COMMUNITY HOUSE RECORD.

Third Quarter, 1921.

One often hears of the fresh air camps for the poor of the city and the physical and spiritual benefit it is to them, but the need of the isolated country children to have some of the city delights and the advantages not found in the local communities is often overlooked. It is to meet this need of our children and young people, also to develop character and to train for leadership, that the institutes are planned during the summer months at the MacDonell Wesley House.

The week for the younger girls was from July 18 to 22, and there were thirty in attendance. The morning program consisted of Bible study, mission study, sewing and handcraft, and in the afternoons were music and recreation. Two children's services and programs were given by them at the Mission Hall. The week was a period of continuous delight as well as of inestimable benefit, not only to the children themselves, but to the homes and communities from which they came.

The older girls had their inning next, August 1 to 6. There were fifteen in attendance. The program included Bible and mission study, community leadership training, handcraft, music, and recreation. The Community Sing, the inspirational addresses by Mr. Grambling, and the ride and picnic were some of the special features most enjoyed. These girls have a deeper religious experience, a wider outlook upon life, and a greater ability to make their lives count in the home church and community because of the week of study, of inspiration, and of recreation.

There were eighteen boys with us during the week of August 22 to 27. Their program was similar to the ones outlined above, except that the industrial classes took the form of hikes to, and observation of, the industrial plants and farm work in and near Houma. Their development was fourfold, physical, spiritual, mental, and social—and even in so brief a period as one week there was a marked change in some of the boys.

The opening of school, September 12, found us with five girls to care for. Four of these were fatherless girls whose widowed mothers were unable to pay anything on their support. The supplies of food and garments sent in by the auxiliaries, as well as the cash contributions, were of great help in caring for the girls. Two of the girls have gone back to their mother, who is now able to make a home for them and keep them in school; but there are others in country sections without suitable homes and no school advantages, who ought to be cared for and sent to school, and whom we shall hope to take soon.

Miss Moselle Eubanks took up her duties at the Wesley House on August 1, just in time to be initiated by the Summer Institutes. The special helpers during the summer work were Miss Bertha Griffin, of Crowley, Misses Elvira and Ora Hooper, of Rosedale; Mrs. George Eims and Mrs. J. W. Warren, of Houma; Mr. James Grambling, of Shreveport; Rev. E. V. Duplantis, of Villa Platte, and Mr. James Knight, of Bourg.

Mrs. J. H. McCoy spent some days with us during the early part of September and visited several of the country points. Her visit was an inspiration and very real help to us, and we only wish she could come more frequently.

During the quarter 2866 miles were travelled in the work, 432 folks were given rides in the Missionary Ford, and 1184 garments were distributed. There were 430 night guests in the home and a total of 1621 table guests, including the Institute crowds. There are other interesting statistics and events of the quarter, but time and space are gone. We have tried to "serve the Lord with gladness," and we rejoice in the fruit of our labor and those who have labored together with us in the work.

THE TEST OF MANHOOD.

The Bible supplies many tests for manhood, and records numerous incidents where men have been manly, together with the narratives of some lamentable failures in duty, as in the case of big, ineffectual Saul. Some of these testings came in the direct way of God's ordering, and others were propounded by foes of the faith. Back in Exodus we read of the cynicism and brutality of a Pharaoh who, when the leaders of Israel sought permission to make a geographical change in their condition, thundered ironically at Moses and Aaron: "Go now ye that are men, and serve the Lord; for that ye did desire." The challenge was a fair, if fierce, one, and was finally accepted by Israel, with good results to the world.

Whether from the side of our enemies, or offered by our friends and well-wishers, the testing of manhood may be periodically expected to occur. Certainly the Lord Jehovah demands the consecration of strength to His service. "Go now ye that are men, and serve the Lord." Religion, when of the genuine sort, has never been easy. It has always been a man's task and a woman's sacrifice. Weaklings will do to serve Buddha, voluptuaries to follow Mohammed, moralists to keep alive the name of Confucius, but only full-orbed faith, downright personal devotion, brainy grappling with the problems of life, and perseverance against all difficulties and under all handicaps, will fulfill the ideals and accomplish the lofty and holy projects of Christianity.

The New Testament as well as the Old makes its appeal to might. Paul bids the Corinthians to stand fast in the faith and quit them like men, summing up the demands of life in one crisp sentence written to the Ephesians: "Finally, brethren, be strong in the Lord." The gentle John explains why he addressed his message to certain individuals, by saying: "I have written unto you, young men, because ye are strong."

It is perfectly true that the gospel offering of grace comes to the humblest, poorest, most ignorant of earth. It does not, however—and here is the point never to be neglected—leave them in that condition, but, so far as their biological or psychological type allows, it perfects them in intelligence, manners, and morality. There is no danger that the morally strong will ever fail. Moses and Aaron of old were driven from Pharaoh's presence, but they made good, notwithstanding, in the course of the unfolding of the Hebrew epic.

To-day comes the same old challenge and appeal: "Go now ye that are men, and serve the Lord." There is our test—are we equal to it?—Zion's Herald.

FROM PHILADELPHIA, MISS.

The Methodist people at the church last Sunday were "warmed" by the fire which burned the notes against the church and parsonage. All debts are paid on the church property, and the church has some choice property in Philadelphia. At the same service in which the notes were burned, plans were made to make more room for the Sunday school, which is overflowing the church.

A fine Epworth League has been organized with 72 members.

Ninety members have been received into the church since last Annual Conference. We hope to have 100 by Conference. Rev. D. E. Kelly was with us in the meeting, and he did most excellent work. The whole town was greatly helped. Philadelphia will have a good report at Conference.

J. S. PURCELL.

Philadelphia, Miss., Oct. 14.

FROM WALNUT GROVE, MISS.

My Dear Brother Carley: Please spare me a little room to report the work on the Walnut Grove charge. All things considered, we have had a successful year—revivals all held and we have had 45 accessions to the church, 39 on profession of faith and 6 by letter. The spiritual condition of the charge is somewhat improved; not as much, however, as we hoped for, and are praying for.

We had with us in our revival meetings splendid help, namely, Rev. J. M. Smith, of Union, Miss.; Rev. M. B. Sharbrough, of Biloxi, Miss.; Rev. C. Y. Higginbotham, of Hermanville, Miss., and Rev. N. S. Loftus, of Gloster, Miss., all good preachers of the Gospel and real Christian men.

I will say in conclusion that we are moving on to "higher ground." May God bless you, Dr. Carley and Brother Chalmers, in your work for the promotion of the church and kingdom of God.

Oh, yes, I was about to forget to tell you that we have some of the best people on the Walnut Grove charge that can be found anywhere in the world. They are true and loyal to all that God loves. May the God of the harvest increase their number.

Yours faithfully and sincerely,

J. W. PRICE, Pastor.

P. S.—Our folks frequently pound us with good things to eat. J. W. P.

NEW ORLEANS
CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 3, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE BATTLE FIELDS.

We have heard and read much of the battle fields of France—and it is well that we have done so. Our hearts have been stirred as we have learned how heroic men fought on those far-off fields for the preservation of the institutions and ideals that are the bulwark of civilization, and we have been moved to dedicate ourselves anew to the service of God and our fellow-men as we have read of how those valiant soldiers laid down their lives for the right. But there are other battle fields upon which the battle is still raging and upon which the victory is still to be won, and of these we need to know, too. Here at home the conflict is joined between the forces of evil and of righteousness and the struggle is as bitter as any that took place across the seas. We may not hear the roar of the cannon or see the mighty hosts of opposing armies in battle array, but the war is on and we have a part in it. In our own souls the conflict may be raging—the conflict between good and evil—and upon the outcome the issues of eternity hinge. In community life and upon the larger areas of State and nation the battle cry is sounding and the call for enlistment is ringing. The battle fields of life are all about us.

MEDICINAL (?) BEER.

The issuance of regulations by the Treasury Department under which beer and other alcoholic drinks may be sold for medicinal purposes, and the joyful acclaim with which they have been received by the brewers and those who have opposed the Volstead Law, would seem to indicate that these enemies of the public welfare believe that our whole population is afflicted with grievous diseases the only potent remedy for which is beer and plenty of it. They seem to think, too, that all the physicians of the country will immediately begin to write prescriptions for alcoholic drinks at such a rate that the breweries will have to work overtime to supply the demand for their product. We are convinced that much of the jubilant uproar is propaganda pure and simple, put out with the hope of deceiving the public generally into believing that the one thing the people of this country are suffering for is the opportunity to satisfy their thirst for a drink that the highest medical authority has declared is utterly without medicinal value. If our physicians are willing to lower the ethics of their noble profession to the point where they can cater to the depraved appetite of the beer guzzler, and if the druggists of the land are willing to turn their stores into beer saloons and hang-outs for bums and loafers—which we have no idea is the case—we may have before us a period of bacchanalian revelry that will bring the blush of shame to the cheeks of the law-abiding citizenship of this country. But the revelry will not last long. Prohibition has come to stay in this country, and the law will become more and more stringent in enforcing it against the machinations of those whose chief interest is to make financial gain out of the accursed traffic. In this connection the following editorial in a recent number of the Country Gentleman, one of the great secular periodicals of this country, is of interest: "The country has recently been regaled with tales of drink-laden craft hovering off the three-mile limit, and of suspiciously easy robberies of whiskey warehouses on shore. We are told that rum running is a flourishing industry along our northern border; that in every city bootleggers, big and little, ply their trade. These activities are by-products of prohibition, but they present John Barleycorn in no new light. For generations he has been a consistent lawbreaker; to-day he is merely running true to form. The industry is forever outlawed. The efforts to set prohibition at naught do not prove that the Eighteenth Amendment is unworkable; they merely call good citizens to duty."

LOYALTY TO A MISSION.

In his address to the elders of Ephesus, Paul uses these significant words: "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Nowhere else in literature do we find a more heroic expression of a man's supreme loyalty to the mission with which he has been intrusted. These words constitute a challenge to those of us to-day who are tempted to lose heart and hope and to give up the work to which we have been called. And the challenge is not to ministers only, but to all those who have entered into the fight to establish righteousness upon the earth. If, with the apostle, we can see nothing ahead of us but suffering, ignominy, death, still we can remember that the compulsion of a mighty purpose has started us upon our course and that we are the agents of the Omnipotent One in carrying out a mighty plan. Our actual accomplishments may fall far short of what we hoped to do, and the end may seem as far off as at the beginning; but in loyalty to our mission we can remain steadfast, with the full assurance that those who are faithful unto the end shall receive their reward. Loyalty is a beautiful and heart-stirring word.

OFF THE TRACK.

A sad sight is a mighty locomotive off the track, lying by the side of the roadbed, half-buried in the ground, powerless, useless, with a long train of wrecked cars, it may be, piled up around it. When it started on its journey it was the embodiment of power, well oiled, running smoothly, responsive to the slightest pressure on the throttle by the engineer whose pride it was, but something went wrong—it ran into some obstruction on the track, the rails became loose, some part of its mechanism gave way under tremendous strain, and it crashed to its ruin, helpless itself and carrying destruction with it. So it is with a life that suddenly, unexpectedly, tragically has left the straight course upon which it had started—the saddest sight in the world. But all is not lost. The wrecking crew will come with its powerful crane and expert workmen, the engine will be lifted from its place of helplessness and carried back to the shop, where it will be repaired and put back into service. So, again, it may be with the wrecked life. There is One who is able to take even the fragments of a life and put them together in such way as to restore the life to noble endeavor and useful service. It is the glory of the gospel of Christ that it recognizes no hopeless cases.

"TILL THE LINES BROKE."

In the course of a most helpful discourse not long ago we heard a preacher relate an incident that illustrates how absurdly weak is the faith that some people profess when all is going well. A woman with her little child was riding in a buggy, when the horse became frightened and began to run. The woman used her utmost endeavor to stop the beast until the lines broke, when she jumped from the vehicle with the child in her arms. Fortunately, no serious injuries resulted. When asked later how she felt during the experience, she naively said: "When I realized I was in a run-away, I trusted in the Lord till the lines broke—then I jumped out." We do not call in question the wisdom of jumping, but we do wonder at the faith that gave way when trouble came. The test of real faith comes not in prosperity, but in adversity. "Though he slay me, yet will I trust him," is the language of the soul that is really stayed upon God.

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THE EPWORTH LEAGUE IS ITSELF IN NEED OF A GREAT REVIVAL OF SPIRITUAL RELIGION.

By James T. Bagby.

ARTICLE III.

When Archimedes discovered how to find the amount of alloy in Hiero's crown, he is said to have cried out "Eureka." Similarly, when we have found out just the right tonic for a sick world, we can go forth, under the leadership of Christ, to do our part in helping to solve the problems involved in the modern social and economic order. Every thoughtful man is interested in overcoming the ills of society and rendering social service to his fellows. If we are to render practical aid to those who are trying to conquer the forces of discord in their natures and bring pence and harmony into their own lives, we must know that there is no force or power under the heavens that will give society the peace of which it is in quest, but the "redemption that is in Christ Jesus."

As for our Redeemer, "the Lord of hosts is his name." He is our only hope. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved" (Acts iv. 12.) If we are to find remedies for the ills of society that will effect permanent improvement in society to-day, we must make regeneration the foundation upon which the entire social structure must rest. The whole world must be made to realize that salvation can come only by each individual's exercising faith in that Christ who made an atonement that is the only remedy for sin; and before there comes any permanent relief for our modern ills, the Christ of Calvary must become the actual Redeemer of society, and the potentialities of his life must become the actual possession of our individual lives.

Since conversions take place in greater numbers among youths of our land than among the older ones, it is manifestly true that the moral and religious advancement of society is to be accomplished by the young life of our country. The standards of society are to be raised by the youths of our land or not at all. When our youths concern themselves with the moral and spiritual ideals of the Sermon on the Mount and faithfully observe its code, which overflows with the ardent virility of youth, they can go forth with the banner of Christ, the ensign of justice and love, to cheer the drooping spirits of those who have no homes to shelter them and no clothes to keep them warm, and to soothe their afflicted souls with the consoling message of the Gospel of Christ and bring forth fruit worthy of our merciful Father and beneficial to our fellow creatures.

Now this is what is needed and what we must have before we have anything approximating that social order that Jesus came to establish. As I said before, it will take the manliness of youth to bring in this revival and give the world a new era of love and friendship. See the young man Jesus with uplifted eyes and face aglow with divine light in the garden, just as his prayers have been answered and his Father has sent an angel straightway from heaven, giving him strength to endure the humiliating scenes and terrible sufferings of the Cross; when "He bore our sins in his body on the tree;" and let the picture of his suffering inspire the hearts of our youths with loftier emotions, and send them forth to the performance of the sacred duty of establishing the social principles of Jesus in the life of the world.

But how is this world task to be accomplished? A very large proportion of our skilled workers in the church come from the Epworth League. This is because the Epworth League gives expression to the religious life of our young people and surrounds them with the refining influences of truth and noble example and inspires their souls with an ambition to be up and doing their sacred duty, like their Lord and Master. But before the Epworth League can thoroughly prepare and equip its members with grace and courage sufficient to accomplish all that is good and desirable on earth, it must have a great revival in which our boys and girls that answer the call to life service shall be "endued with power from on high;" for the Lord has plainly taught that no power, either in heaven or earth, no learning however profound, and no ordination however apostolic can qualify men to preach the gospel without "the baptism of the Holy Spirit."

If the Epworth League is to give to the world young men and women who show manhood and womanhood in their noblest and grandest self-renunciation in committing themselves to the arduous path of a minister or a missionary, she must lead them by a great revival of spiritual religion into a new and deeper communion with him who died for the salvation of mankind. As this work must be done by the youths of our land, the Epworth League and its sister, the Young People's Societies, must have a revival of spiritual religion in order to give to the world workers whose minds have been made sensitive to the world's need by a personal experience of salvation and who go forth to be leaders in the moral progress of the race. If we are to be successful in our fight against socialized evil, our young people who are to do the fighting must have truest communion with Christ, surrender themselves to his influence, and enter into his spirit of love, sympathy, and service.

Now, since the Epworth League is the one institution of our church that teaches the youth how to express himself in a public way and develop his finer qualities, it must have a great revival of spiritual religion in order to awaken the souls of our boys and girls and impart to them a faith, power, originality, and ambition to save men from immoral and sinful lives and exert an influence for good in turning the minds of men to realities and in making them efficient both socially and morally.

Seeing that these things are so, the revival should have the first claim to the Epworth League's attention, as more nearly concerning its duty and obligation than anything this world can afford. Whatever satisfaction we may feel from the possession of material things is infinitely short of that which we derive from communion with God; and the Epworth League, which delights in furnishing recreation and amusements for our young people, must first furnish them with that spiritual awakening that will lead them to the consideration of the facts and laws of human society and the spiritual ideals of Christianity and the endless felicity of the righteous in this present world and in the world to come. Let us impress upon our youths the part they are to play in the regeneration of social life. Let us teach them that they have desires which this material world cannot satisfy, but that from infancy to the grave they will be continually looking for future blessings without ever being fully gratified; that this desire is so strongly implanted in the soul that nothing short of the salvation of the soul and the indwelling of the Holy Spirit can give us anything like complete satisfaction; that we feel the sweet influence of the Holy Spirit, love our blessed Redeemer above all others, and aspire to imitate his perfection, is proof positive that some day we shall rise above all terrestrial objects and continue our lofty flight until we reach our inheritance in the pasture fields of eternity.

CHRISTIANITY VS. RATIONALISM.

By Rev. J. Tillery Lewis.

Rationalism is the highest possible fruit of the cogitations of the natural, or unregenerated, mind. It is the sinner at his best. The nature of the natural, or sinner, man is as follows: 1. He is alive physically and intellectually, but dead spiritually. Being a living, thinking personality, he may be either coarse or refined in his life. But, be he ever so refined, cultured, educated, polished, genteel, and kindly, it is impossible for him to please God. He can not please God because he is dead, spiritually. Before he can even know God, much less please Him in his life, the unregenerated man must be born from above through faith in Jesus Christ by the power of the Holy Spirit. 2. The sinner is by nature a rationalist. He comprehends, alone, by the power of his human mind. Being dead, spiritually, he can not comprehend by faith. The natural man accepts things only upon the basis of credulity and logic. 3. The natural man does not, nor can he, know God as a loving heavenly Father. He knows God only as NATURE and as the FIRST GREAT CAUSE. 4. The highest civilization that the natural man can build is like unto those of Babylon, Greece and Rome. The greatest power known to the natural man is some manifestation of physical force. 5. To the natural man the Bible is foolishness; because of his being spiritually dead, therefore he can not apprehend God therein as a loving heavenly Father who is eternally at work in the great business of redeeming a lost world.

The nature of the spiritual man, or the Christian, is as follows: 1. The Christian has physical, intellectual and spiritual life. Being alive, spiritually, by the power of the Spirit of God working in him, he must be pure, holy and noble in his life. 2. The Christian, by the power of his new life in Christ, is a man of faith. He comprehends not only by the power of the human mind, but also by faith; that is, through his soul which is in touch with the mind of God through the power of the Holy Spirit. 3. The Christian knows God as a loving heavenly Father. Back of everything visible and invisible, the Christian sees a loving heavenly Father at work for the eternal happiness of His children. 4. The Christian is looking forward to a civilization upon earth whose maker and builder is Jesus Christ. That civilization, when builded, will be without wars, without independent nationalities, without fightings between capital and labor, and will be builded upon the foundation of justice, love and mercy. The greatest force that will be known to that civilization is the power of love. 5. To the Christian the Bible is the Word of God. The Christian can not explain everything therein upon the basis of the reasoning power of the human mind (by logic), but by FAITH he accepts it as true and is content to wait until God is ready to lift his poor human mind into that realm of thought where his human mind will be able to think the thoughts of God. Until then, just because God says so, the Christian accepts by FAITH the story of Jonah and the great fish, together with all the other miracles of the Bible. The Christian's human mind, because of its contact with God through the power of the Holy Spirit, is wise enough to know that once you slip the question mark behind the miracles of the Bible you thereby let the gap down for the question mark to slip behind the Christian doctrine of the virgin birth of our Lord and all other spiritual teachings of the Bible. The unregenerated man is not that wise, poor fellow. He thinks he is wiser, even, than is God, but he is spiritually dead and does not know it; therefore pray for him.

Adam, before the fall, knew nothing about sin. He had not so much as a theoretical knowledge of sin. The direful consequences of disobeying God could not therefore be grasped by Adam before the fall. True, God told him that in the day he ate of the fruit of the tree of knowledge he would

surely die, but Adam had no practical knowledge of death, therefore that warning could not mean to him what it means to mankind now. Having had but little experience with God, and all that only a pleasant experience that made him think, alone, of the love of God, it is not strange that Adam carelessly yielded to the temptation to eat of the forbidden fruit. Having disobeyed God, and having had visited upon him the consequences of his disobedience, Adam passed into the realm of the practical knowledge of sin. By that act of willful disobedience to God's command Adam died spiritually, and with him the whole human race died spiritually. Mankind was thereby shut off from communion and fellowship with God. Adam, after his sin, was afraid of God and hid from Him. God was no longer a loving heavenly Father to be trusted, but He was a mighty power to be feared. God had become to him NATURE and the FIRST GREAT CAUSE. Had God left mankind in that sad plight, He would have branded himself as an unmerciful and unloving God. But praise be to His Holy name, God did not leave man in that sad plight. Just as soon as Adam had realized something of the consequences of his sin, God appeared to him and revealed to him His plan for the restoration of the human race to the love and favor of God through Jesus Christ.

In the Bible we are told how God has worked, and is working, through holy men in the effort to lead the world back into faith and trust in Him. The climax of God's work in mankind's redemption was reached in the death and resurrection of Christ. When a sinner, through the preaching of the Gospel, is convicted of sin, of righteousness and of judgment to come, it is the Holy Spirit reaching down through the natural, or human, mind and revealing to the soul its eternally lost condition in sin and proclaiming to the soul the possibility of its salvation from sin and its consequences through faith in Jesus Christ. If the sinner man wills to come after Jesus, he repents of his sins, believes on Jesus as the Son of God by the power of the Holy Spirit and is thereby born into the family of God. Being born again, or from above, he is a "new creature in Christ Jesus." "Old things pass away, behold all things become new." He is now a child of God and sees by FAITH. Whereas, previous to his new birth, he regarded things only in the light of the knowledge of the carnal mind, he now regards all things in the light of his new and higher wisdom and knowledge that come to him through his soul contact with God in Christ Jesus. Through FAITH the Christian has victory over his Adamic nature and by the power of the Holy Spirit he lives a life that pleases God. Through FAITH the Christian accepts the Bible as God's WORD and believes as a thing possible and probable every miracle recorded therein which tells of God's dealings with the human family in His effort to save mankind.

The grand old story of God's love for mankind as stated in John 3:16, "God so loved," etc., is God's Gospel that His followers were commissioned to proclaim throughout all the earth. The CHURCH OF CHRIST is that body of redeemed souls who have become children of God through faith in Jesus Christ by the power of the Holy Spirit, and is composed of members from every denomination of Christendom. Against that church the gates of hell can not prevail. Denominations were founded by holy men of God for the purpose of propagating their conception of the Gospel to the world. God has used many denominations as human organizations through which to work in the business of preaching the Gospel to the world as He has found individual lives therein through whom He could work by the power of the Holy Spirit. But when any denomination has become so humanized and worldly that the fundamentals of Christianity have become null and void through rationalism and other sins, God has always raised himself up another denomination, through holy men, to carry forward His work of proclaiming the Gospel to all the world. In the first years of all denominations the spiritual side of life is stressed and held up, but as the years pass the humanitarian side of life usually crowds out the spiritual. Thus the work of looking after the bodily interest of mankind too often becomes the chief concern of the denomination, while man's spiritual nature is suffered to remain in sin. In time the rationalist comes to dominate the thought life of the denomination and then begins the denial of the virgin birth of our Lord by those who are high up in the councils of the visible church.

Might it not be a good and wholesome exercise for the Christians in our great M. E. Church, South, to examine into the tendency of the times and stop the blight of rationalism that is killing the spiritual life of our church before it comes to dominate the thought life of our church? Yea, is it not our duty to God and to lost humanity to fight against rationalism, even at a great sacrifice if need be, that our great church may be saved to the glorious business of preaching Christianity to a lost world? There is no hope for humanity, either individually or collectively, save in Jesus Christ; therefore for our church to propagate rationalism would but mean that we, together with the Jewish nation before Pilate, would cry out before all the world: "Release unto us Barabbas! Release unto us Barabbas!" And should we thus cry out for Barabbas (rationalism), one might catch the echo of Pilate's question to the Jews: "But what shall I do with Jesus which is called Christ?" Then there would arise from the throat of Methodists who are the disciples of Wesley, those horrible words: "Crucify Him! Crucify Him!" May God save our great church from such a tragical end as that, is the prayer of one who loves our church better than he loves his own life!

Charleston, Miss.

STILL MORE GOOD THINGS.

By Rev. Ben P. Jaco.

I have found so many good things in my rounds that I might have written several good articles on them. So, the first good thing is the fact that I did not write so many articles. The next good thing is this article, because I am telling about being at a great camp meeting at South Union with McIlwain, Bittle, Storment, Graves, and Cunningham; as also, a good revival meeting with Augustus at Hernando. Genuine old-time hospitality and heartfelt and heart-expressed religion were abundant. Then, too, I have been in city, town, and country churches where large audiences attended and expressed much interest in the great illustrated talks I gave. Those fine organized Sunday school classes I found at Corinth, Tupelo, West Point, Winona, Greenwood, and Greenville were inspiring. You see in them what laymen can and will do. Our laymen know how to work for God and men's souls. The spirit and work of J. J. Baird's "Big Brothers" stirred me deeply. They could take a city in an evangelistic movement. I told them they could, and told them to go do it.

The visit I made to Shuford was in many respects most interesting. The first people to endure hardness as good soldiers under my pastoral care were the people of this charge. I served them three years! Several of them are still living! They were comparatively young at that time! Many of them are feeble now, as I was then. But that pastor Guerry is young, strong, active, intelligent and consecrated. I went to each church and found that he and the people were doing unusual things. If the figures sent in to Nashville on tithing are correct, there are more tithers on Shuford charge than in many of our largest town congregations. They are taking hold of the rural church proposition and working it out. I am happy that the first rural church movement in North Mississippi was put on in my first charge. The first Epworth League in North Mississippi was started there, too, I think. The pastor from there started the movement for the first State Epworth League Conference in the State. I attended at Eureka Springs church on this charge the first rural church institute held in the Conference, and made the first talk, which was followed by exceptional speeches made by Guerry, Bennett, Ruff, and Dr. Russell. It was a great day and much good will come of it. Some folks talk tenderly and write at great length about what should be done for the country church and [illegible] These men are working on the job. [illegible] mustard will not [illegible] mustard on the spot, Sam Jones said. It takes men, money, plans, brains, and devotion [illegible] the country church problem. I am glad [illegible] country [illegible] I am glad the Lord [illegible] him to that school at Jonesboro, where he received such valuable assistance and [illegible] inspiration. His wife went with him, too, and [illegible] with him on his charge and work. [illegible] recent article in the Advocate [illegible] ability and grasp of the [illegible] Take it, with the discussion [illegible] any one can see what great [illegible] and to be done. I am glad we [illegible] to this school and hope to [illegible] others at an early time at work on [illegible] church program for country [illegible] the General and Conference [illegible] and expand until they master this [illegible] problem. The Centenary Movement and [illegible] Boards are on the job out among the country [illegible] on the circuits.

If these town [illegible] writers and other advanced [illegible] will raise all the Centenary pledges to furnish the means, I believe the country church and [illegible] will be preserved and finally become our great resource for men and leaders. One more good thing. I find that this State will make [illegible] thousand bales of cotton which will bring not less than an average $100 per bale. The increase in the price from 11¾ to 20¾ cents a pound makes our gain $10,500,000, or $22.50 per person, men, women, children, Negroes, Indians [illegible] One-tenth of this increase belongs to the Lord and 60,000 Methodists in our Conference could use this tithe to pay on the Centenary Pledges, which would amount to $138,000. Think of that! The tithe of the other price and part would pay all other obligations. That is what the farmers and rural churches could do. This increase goes to them. The town folks get their incomes after the farmers get theirs. Will the country people rally to their own relief?

Winona, Miss.

TRAVEL LETTERS FROM DR. AND MRS. I. W. COOPER.

The trip from Damascus to Tiberias was very exciting as well as quite scenic. In going to Damascus, we had passed through, and over, some of the Lebanon mountains. Going from Damascus, we passed through the Anti Lebanons. This country was very picturesque and very wild, both in appearance and in reality. We found that all the time we were passing through Syrian territory our train was guarded by several French soldiers with machine guns, both in the front and in the rear. The reason for this was that the Bedouins, who form a large and rather influential portion of the Syrian population, are Turkish sympathizers, and quite dissatisfied with French rule, and do all in their power to give trouble. Just about two weeks before we passed over this road several men from Damascus were killed and one of the bridges blown up. Consequently, the French now find it necessary to guard every bridge, every railroad station and the entrance to every tunnel. When we passed the borderland and entered Palestine we found conditions much the same, for our French guards were exchanged for English soldiers.

This hot, exciting ride was quite in contrast to the delightfully cool, peaceful boat ride which we took late that afternoon from the northern shore of the Sea of Galilee to Tiberias. For about an hour and a half we sailed over these beautiful and sacred waters. The sea is quite surrounded by mountainous and lofty foothills, so it early gathers the "evening shadows" to itself. The afternoon we were there it was very calm, but we can imagine how these mountains might gather sudden hurricanes of wind and toss the waves in anger as they did the day when our Master had to be aroused from His slumber to give command to the winds and the waves—"Peace, be still." The shores of this Lake Gennesaret, or Sea of Galilee, are not green and fer-

tile, as we had pictured them, but rocky and barren, and now very sparsely inhabited. We had imagined fishermen's cottages all along the way, but they are no more, if they ever existed. Only a few villages dot the shores here and there. The feeling we had while on these sacred waters was an indescribable blending of peace and of sorrow.

At Tiberius we were glad to find a fairly good English hotel and to get a little rest, in spite of intense heat. That evening, after dinner, some members of our party went swimming in the Sea of Galilee. Others were up very early in the morning to go across the sea to the site of old Capernaum, where the excavators have found the remains of an old Jewish temple, the only relic of former grandeur in this historic place. On the shores, too, were the town of Bethsaida—still a small fishing village—and, further up, the mountains from which Jesus preached to and fed the five thousand.

About ten o'clock, our party started out in fourteen carriages to make the long overland trip of a hundred and twenty miles from Tiberius to Jerusalem. Each carriage was drawn by three stout horses and had from four to five occupants—for our number was sixty-five, including the drivers. We had intended to make this trip by automobiles, but our guides told us that parts of the road were much torn up by road machines, as the English government is completing a fine highway from Tiberius to Jerusalem. The Turks had already built, before the war, a large part of this highway and had done their work well, but we feel very safe in predicting that the English will improve on the work of the Turk in every material and governmental way. Well, the condition of the roads and the unsettled state of the country, which is full of bandits, made it seem wiser to make this trip by carriages, which can travel better "en caravan" than automobiles can.

The general aspects of this country were very interesting and rather marvelous to us. The country is very mountainous, with the one great exception of the plain of Esdraelon—of which we will speak later. These hills, or mountains, are very rocky and barren, so much so that wherever a farmer constructs a fence, he makes it of loose stones which he takes from his fields. We hardly see how he can use a plow or any modern farm machinery on this rocky soil—and yet the "desert places bloom" and vegetation rears itself in the bravest way from the midst of stones. The marvel to us was that such a thin soil could hold enough moisture beneath those burning skies to prevent plant life from withering. Yet there were very fair crops spread out before us, even some very good wheat fields. There was a remarkable dearth of trees, except the olives which crown many of these summits, but these, of course, are planted and cultivated.

It would take too much time for us to tell you of the many, many places of Biblical interest which came within our vision on this drive. Every hour or so, and sometimes more frequently, our carriages would stop and the native guides, or dragomans as they are called, would get out and pass up and down the line of the "caravan" and point out and explain places of interest in our vicinity. We were quite surprised to find that these dragomans were well up on both the Old and the New Testament. One of them said he was a Catholic and another was an Episcopalian; still a third was a Mohammedan, but he knew his Bible.

Our first stop was at Cana of Galilee, where the Savior's first great miracle was wrought. The town was more poverty-stricken and the inhabitants were more shiftless and hopeless-looking than in any other Oriental town we had seen up to this time. The streets are narrow alleyways, the houses, which are crowded together, are built of clay, straw and small stones, and resemble, somewhat, the adobe houses of Mexican Indians. This gives the whole town a sodden, colorless, cheerless aspect, which is hard to describe. About the center of the town is a very nice Catholic church and Trappist monastery. The monks of this monastery were very cordial in their hospitality to us. They allowed us to use their dining-hall (or refectory), for our basket luncheon, and after that they showed us their monastery and the church, which is built over the well from which water was drawn for the miracle. We were shown large earthen water jugs which were supposed to be the original ones used by the Master. The church was very interesting, but very Catholic in its ornamentation and its traditions. Just outside the church and monastery, the peasant women and children besieged us, trying to sell us souvenirs, principally tiny water bottles of clay.

A drive of about three hours from Cana brought us to Nazareth, where we stopped for the night. We got to the little English hotel in time for afternoon tea. Immediately after, we started out to see the city, or rather to see certain sacred parts of it. Here we met, in its full strength, the Eastern custom of building a church over every sacred spot—"to preserve it." First, we visited the church which is built over the site of Mary's home. It is one of the most impressive, though not among the finest, of the churches we saw in the East. Mary's house is in the crypt of this church. We had a very saintly-faced, elegant-mannered, old monk to show us around in this church, and it would take a long time to tell all the interesting traditions he narrated. He showed us a little church museum and then his garden, which, by the way, was full of American flowers grown from seeds sent him by his brother, who is a monk living in Maryland. Then he went with us to another church, several blocks distant, which is built over the site of the Carpenter's Shop, where our Lord worked for so many years of his early manhood. After that, we visited the synagogue in which He, perhaps, often spoke. A small part of what is said to be the original structure, hewn out of stone, is still there. Mary's Well is a public fountain from which all the villagers fill their water bottles. It seems to be a place of social gathering, and is not for many minutes at a time a place of peace, for young and old push each other rudely, sometimes good-naturedly, trying to get to the fountain. Others stand by and laugh and gossip, loudly. But one cannot fail to feel sorry for this motley, turbulent, ignorant crowd.

After dinner, our hotel was crowded with peasant women who came to sell their beautiful handmade lace. It was so lovely and so cheap that many in our party "bought themselves poor." It seems that the women of Nazareth are in the habit of selling this beautiful handwork to merchants from Jerusalem—selling it by the pound—so it was a great opportunity for them to sell it "by the piece."

Next morning, by 6 o'clock we had finished our breakfast and were in our carriages once more. Just a few miles beyond Nazareth we came to the Plain of Esdraelon. It is one of the most, if not the most, historic plains in all the world. Belgium is said to be the battle-field of Europe, and just as truly the Plain of Esdraelon is the battle-field of Asia Minor. To name all the great battles that have been fought there would weary us—and you. Its last great scene of conflict was during the recent world war when General Allenby gained his glorious victory over the Turks. We drove through this plain for three hours or more, marveling at its beauty and its fertility—for its record of peace and its richness of soil are as noteworthy as its military history. It seems like an oasis in a desert. When we passed through it, there was little sign of recent combat, but glorious prospects for a wonderful wheat crop.

Not far beyond Esdraelon we came to the interesting village of Jeniu. It is now a large English post, but is still Turkish in its sympathies. We stopped in the outskirts of the village for rest and refreshment for our horses, but an English officer requested our men to move on as there were signs among the natives of an unfriendly demonstration because of our presence—for we were unloved "foreigners."

That night, we stopped at Nabulus, the largest village in Samaria. The town itself was interesting, but we had such a poor, uncleanly hotel that we do not like to recall the details of this visit. It stands for the greatest discomfort and disgust that we experienced in the Orient, and that is saying much.

Just a little way beyond Nabulus, we came to Jacob's Well. We got out of our carriages and spent thirty minutes or more in the really beautiful church and monastery which protect this sacred spot. We drank water from the well and spoke of its wonderful history from the time of Jacob until our Lord talked there with the Samaritan woman.

The only other stop of importance which was made before we got to Jerusalem was in the little village where Mary and Joseph stopped when they missed Jesus from the caravan. They went back to Jerusalem, you remember, and found Him disputing with the doctors, in the Temple.

The approach to Jerusalem is very beautiful. One recalls the expression, "The mountains round about Jerusalem," and sees its appropriateness. After so long a drive through such a barren territory, Jerusalem appeared, in the distance, almost like a fairy city in its dignity and beauty. It was a great "thrill" to feel that we were really coming to this Hill of Zion—this place of sacred interest to so many millions of Christian and of Jewish hearts.

To tell of Jerusalem is a chapter in itself. We have already trespassed too long on your time, so we must write of the Holy City in another letter.

Sincerely your friends,

DR. and MRS. I. W. COOPER.

THE ONE BAPTISM.

By Rev. John W. Ramsey.

Part I.

In Paul's letter to the Ephesians we read: "One Lord, one faith, one baptism"—Eph. 4:5. Our Baptist friends, apparently obsessed with the absurd imagination that the word baptism, wherever it occurs in the Bible regardless of the connection in which it may be used, carries within itself the idea of immersion in water, have employed the Scripture here quoted as a proof text with which to hammer the Methodist Church for its practice of allowing pouring, sprinkling, and immersion as valid modes of water baptism, whereas, they say, there is but one mode, viz., immersion, and then they proceed to quote, "one Lord, one faith, one baptism," deceiving themselves into believing that they have clinched the argument as against the practice of the Methodist Church. First, let it be distinctly understood that we do not practice three kinds of water baptism, but accept three modes as permissible because we do not believe that either mode is essential to salvation any more than we believe that water baptism by any mode is essential. They say that water baptism is not essential, but at the same time place such emphasis on immersion as the only mode that the ordinary man who neither thinks nor reads for himself might easily get the impression that while water baptism itself is not essential, the mode is the essential thing—the sine qua non of salvation. Methodists deny that water baptism by any mode is essential; therefore, consistently allow the validity of any mode—even immersion, although that peculiar mode is now almost antiquated in the practice of Methodism, and the writer predicts that the time is not far in the future when its practice among the people called Methodist will cease altogether (may the time soon come)! In view of our present practice in accepting the validity of the various modes, perhaps if the ingenuity of man should invent still another mode which has never yet been devised, and which could be administered decently in the name of the Father, Son, and the Holy Ghost, I see no reason why we should not grant its permissibility and for the same reason that we accept immersion as a valid mode, although we believe that sprinkling is the only Scriptural mode.

But unfortunately for our immersionist friends, including a few others as well as Baptists, the passage quoted at the beginning of this article has no water in it—not one drop. The word baptism here used refers solely to the baptism of the

Holy Ghost. By following the marginal references given in my Bible, I turn to Gal. 3:27 and read: "For as many of you as have been baptized into Christ have put on Christ." Possibly the immersionist sees water here also, but certainly water baptism by whatever mode performed cannot be called "putting on Christ"—that much must be admitted. Furthermore, unless the doctrine of baptismal regeneration as taught by some of the Fathers of the church and now believed by a few modern immersionists be true, the Holy Ghost is the only agency by which men can be "baptized into Christ." However, we are not left in doubt as to the agency by which we are "baptized into Christ," whether it be by water or the operation of the Holy Ghost; for, in his letter to the Corinthians, Paul calls the name of the Person who baptizes us into Christ: "For by one Spirit are we all baptized into one body."—I Cor. 12:13. The marginal reference opposite this last passage takes us to Eph. 4:5, "One Lord, one faith, one baptism," and, as I have shown by the parallel quotations, it has in it not the slightest allusion to water baptism by whatever mode performed, but refers solely and only to the one baptism of the Holy Ghost. Those who are apparently so much inclined to saturate with water the word here translated baptism must be gifted with some peculiar process of ratiocination not given to other men and are, seemingly, so anxious to prove their notions of water baptism that they dare not only to pervert the words of Holy Writ, but also permit themselves to degrade the doctrine of the baptism of the Holy Ghost to the level of water baptism.

"One Lord, one faith, one baptism"—holding high these words of the Apostle, I venture to affirm that there is no such thing as water baptism taught in the Bible. I do not intend to say that the application of water in the name of the Holy Trinity is not called baptism in the Bible, but I do intend to say that wherever and whenever the Bible speaks of ceremonial cleansing by water as baptism it is only a trope, or that figure of speech, known to all gramarians as metonymy, by which a word is used for another which it suggests, or a name is substituted for that which it represents—the name of the thing itself applied to its symbol. For instance, we say, "Mrs. Jones sets a good table," putting the word table for the food; or, pointing to a picture in the album lying open on the table, I say, "That is Mr. Smith:" but you know I mean it is only Mr. Smith's picture. So when you or I, or any one else, or the Bible calls the application of water baptism we are transferring the name of the thing itself to its symbol. It may sound paradoxical, but water baptism is not baptism; it is only the symbol of baptism, the one, the only baptism—the baptism of the Holy Ghost.

Paul said, "One Lord, one faith, one baptism" and he did not have "water on the brain" when he said it. He was writing about the one, the only baptism taught in the Bible—Holy Ghost baptism. It is of the baptism of the Holy Ghost that the Bible speaks in history, prophecy, and song. Joel prophesied of the time when the people should be baptized with the Holy Ghost: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." In the second chapter of Acts we read the remarkable account of the literal fulfillment of Joel's prophecy: "And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." Some mocked: "These men are full of new wine," but Peter denied, "These are not drunken as ye suppose, but this is that which was spoken by the prophet Joel." It was of the abiding influences of the Holy Spirit's baptism that Jesus spoke when he said: "And I will pray the Father, and he will give you another Comforter that he may abide with you forever." Our Lord teaches that it was necessary for him to resume his original glory with the Father before the Holy Spirit could enter upon his work. "It is," said Jesus, "expedient for you that I go away: for if I go not away, the Comforter will not come unto you." Again he said, "And when he is come, he will reprove the world of sin, of righteousness, and of judgment." In the gospel of Luke we read where Jesus said: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24:49. In Acts 1:8 we read how, while talking to his disciples for the last time, he said: "But ye shall receive power after that the Holy Ghost is come upon you," and in the second chapter of Acts we find the wonderful record of the fulfillment of the "promise of the Father" when the disciples "were all filled with the Holy Ghost." This is the Pentecostal baptism, the baptism of the Holy Ghost.

The baptism of the Holy Ghost is necessary to the individual heart for its regeneration. This is what Jesus meant when he said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." And again: "Marvel not that I said unto thee, Ye must be born again."

The baptism of the Holy Ghost is necessary to the cleansing the soul from sin. Hence, Paul wrote to Titus, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost."—Titus 3:5.

The baptism of the Holy Ghost is necessary to empower us for service. Jesus said: "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

We are driven, therefore, to the inevitable conclusion that the baptism of the Holy Ghost is absolutely essential to salvation, and we have the direct statement of the Bible in support of this conclusion. Indeed, it is the declaration of our Lord himself and is found in Mark 16:16: "He that believeth, and is baptized, shall be saved." I am not unmindful of the fact that the immersionist sees water here as everywhere the word baptize or any of its variations occurs. Indeed, he is able to see water even in a desert as he does in the case of the Ethiopian eunuch who himself was surprised to find any water at all—even enough to sprinkle with—"in the way which led unto Gaza which was desert." Acts 8:36. However, in Mark 16:16, "He that believeth and is baptized, shall be saved," there is not enough water for a protopiasm, whatever that may mean, to splash around in. Jesus said, "He that believeth, and is baptized, shall be saved." If he meant water baptism, then water baptism is essential to salvation in such a way that his salvation is incomplete until after his baptism, and we should have to read, "He that believeth, and is baptized (with water), shall be saved." But I contend that our Lord had in his mind no thought of water, but referred solely to Holy Ghost baptism. Read that thought into the words of Jesus and you will get his meaning: "He that believeth, and is baptized (with the Holy Ghost), shall be saved." If it had not been for the over-emphasis that immersionists place upon water baptism, no one would have ever thought that our Lord made the slightest allusion to water. The fact is that some immersionists have placed so much stress upon water baptism, the symbol, that they have apparently lost sight of the thing symbolized; and in a miserable little pamphlet entitled "Methodism vs. The Truth," Rev. Mr. Gregory, a Baptist preacher, informs us that neither he nor his church believes in the baptism of the Holy Ghost, which is, as I have intimated, the logical and inevitable result of the undue emphasis that he and his church place upon water baptism—they have lost sight of the reality, the baptism of the Holy Ghost, by stressing a particular mode of the symbol, water baptism. He and his people need to be reminded of the fact that the "promise of the Father" was not water baptism, but the baptism of the Holy Ghost, "which," said Jesus, "ye have heard of me: for John truly baptized with water (baptidzo en hudati, instrumental dative form, "with," not "in"); but ye shall be baptized with the Holy Ghost, not many days hence."

Thus, I return to the point of beginning: "One Lord, one faith, one baptism," and that one baptism is the only baptism taught in the Bible—the baptism of the Holy Ghost. May that "one baptism" come in power upon the church of to-day as it fell upon the church in the days of the apostles!

TO THE MINISTERS AND MEMBERS OF THE MISSISSIPPI CONFERENCE.

Our Annual Conference meets November 30, at Capitol Street Methodist Church, Jackson, Miss. There are, as you know, many business details to look into and much business to transact. The doing of this under the leadership of the Holy Spirit, and of the honor and glory of God, is desired by all.

On the suggestion of Bishop McMurry, we have arranged to have Dr. H. C. Morrison, of Louisville, Ky., preach twice a day at 10 o'clock at Millsaps College, and at 7:30 at Capitol Street Church.

Our purpose in this notice is to request every one who loves the church to pray that the Holy Spirit may so guide the Conference in the business affairs, and the services, that God's will may be fully done, and that all who attend may go away with their souls filled with evangelistic fire and a passion for the salvation of souls.

Sincerely,

M. L. BURTON,
H. F. TOLLE.

CONCERNING OUR CHURCH EXTENSION WORK.

It is only one month from the date of this writing until the Mississippi Annual Conference convenes. You pastors and laymen who read the report of the Board of Church Extension made to the Annual Conference a year ago know that we have two special funds to raise this year: one of $250 to help build a church at Columbus, Miss., the other $150 from each presiding elder's district for the Washington City Church. Let the pastors and laymen do their best to meet these two worthy church extension enterprises.

Yours sincerely,

L. E. ALFORD, Secretary.

LOUISIANA CONFERENCE.

Committee on Applicants for Admission on Trial.

The Committee and Applicants for Admission on Trial to the Louisiana Conference are requested to meet in the Sunday school building of First Methodist Church, Alexandria, La., November 8, at 2 p.m. PAUL M. BROWN, Chairman.

Committee of the First Year.

The members of the Class of the First Year will please meet the Committee at 4 p. m., Tuesday, November 8, at the First Methodist Church, Alexandria, La. R. H. HARPER, Chairman.

Class of the Second Year.

Members of the Class of the Second Year will please meet the Committee at the Methodist Church, Alexandria, Wednesday, Nov. 9th, 2:30 p.m. J. W. LEE.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. A. M. Broadfoot, Fernwood, Miss., 2; Rev. W. T. Woodward, Slelly Island, La., 3; Miss Emily Cook, Crystal Springs, Miss., 2; W. H. Jones, Norris, Miss., 2; Rev. W. J. Newsom, Clinton, La., 2; Rev. A. R. Beasley, Corinth, Miss., 2.

THE TASK AT HAND.

By Rev. A. A. Bernard.

The Christian church should ever have some worthy task in hand. It has just completed one, to which it is now applying the finishing touches. one the good of which no definite calculations can possibly estimate.

There is another that is looming menacingly on the horizon during the last few years. The investigations of the moving-picture situation in America to-day have disclosed and are disclosing some rare thought-gems for our meditation. After a while the sad discovery of the moral inebriety and stupefaction of a generation of youths, crazed in the sewers of a vicious, salacious propaganda, will jerk us from our moods of meditation and fling us into agony of humiliation and prayer. And if such be the case, let us hope that when we come out of them we shall still posess strength, courage and desire to teach these unprincipled purveyors of moral poison a lesson such as we recently taught the brewers of our land. We have far less reason for submitting to the moral poisoning of our children than we had for submitting to the physical poisoning of the alcoholic addict.

The task at hand should not be a difficult one. We have the benefit of previous experience as regards organization, and the sooner we get to the task of driving the moral degenerates, judging from the pictures they send out, from places of influence among the producers, and keep them out, the better off the nation will be.

The moving picture is among the greatest discoveries of this age. It is said that we are the heirs of all the ages; if this is true of ourselves, it is also true of our children. There are thousands of mothers and fathers all over our country who are in doubt as to whether they can afford to allow their children to attend the picture show —and what is significant, their number is growing daily. The question has never stopped and never will stop at the stage of to go or not to go, but it is where we are wanting to know if what the producers say is true or not true.

It has been flaunted in the faces of the decent men and women of our country that the people of our day and time demand the vulgar and impure, the lowbrow and the vile, the libidinous and the lickerish. Is it true? Ask these parents if it is true of themselves or of their children. No, it is not true; it is infamous, it is a crying insult to every decent man and woman.

I am not saying that all who go to these cesspools of intellectual and spiritual poison are not decent people—they have no alternative; it is also true that everything shown is not suggestive. I know a lady who was lured to a picture-show one day by the association of the name of the title of the scenario to a great historical event. She expected to see something; imagine her disgust and nausea when from scene to scene there were depicted the most disgusting views one could imagine. The point is clearly seen in what followed. The picture-show was being discussed by a large group of ladies at one of their meetings, when the above-mentioned lady remarked that she certainly would have left the picture-show on that occasion had it not seemed that she was trying to appear odd. Imagine her surprise when nearly the whole company of ladies present said that had she only made the start they would have followed. I have repeatedly heard ladies say that they were sadly disappointed, and successively so, so much so that they had determined not to go any more.

Since this is true, let us stop and ask ourselves who are these men that are injecting this infamous spawn into the minds and souls of our children? They surely cannot be men of Christian integrity, no, nor of Christian training. It might surprise some of us to learn that "the modern picture influence of the United States is exclusively under the control, moral and financial, of the Jewish manipulators of the public mind; men who not twenty years ago were fur peddlers, newsboys, clothes spongers, men in mercantile lines, clerks, variety hall managers, and ghetto products." As the same writer has said, the fact that these men were thus occupied before they entered the moving-picture business is not against them, but the point is, "how can men coming from such employments, with no gradations between and with nothing but a commercial vision, be expected to view the picture-drama as the most potent influence for the promotion of morals and art? They cannot do it." They must change or the controlling influence must be taken from them.

It has been shown against them, "that every scene detrimental to their race and religion is cut out: that every indignity is heaped upon the Protestant clergymen: that more and more the 'free-love' clergyman is appearing on the scene: that you may not depict a Hebrew as the owner of a sweat-shop; but you may make a Christian clergyman everything from a seducer to a safe-cracker and get away with it." But when have you seen a Catholic priest subjected to indignity? These men soon made themselves felt, and it is a poor leadership we have if it remains unconcerned about this matter.

We must acknowledge that the thing is in a bad way if such men as Maurice Maeterlinck, who recently visited us with a view to scenario writing, is to be taken seriously. We know his philosophy and what it stands for. Hear what he says: "Of a hundred films witnessed in California he found four or five 'truly good, three or four others not so good, and ninety-odd practically worthless.' There were spectacles, scarcely worthy of apes, going to such a point of imbecility, of silliness, of coarseness, of incoherence, and especially of revolting ugliness, that one wonders shamefully why he has come into this gorgeous place where such things are exhibited, how can they bear to waste those hours contemplating those inanities, and how can they even prefer them to the vastly more interesting sights that any glimpse of street or landscape or sky might afford? Again, take the address of Dr. W. F. Crafts, Superintendent, International Reform Bureau, of Washington, D. C., last February, before the District Commissioner. He says in part: "I do not ask autocratic exclusion of films, but only such suppression as government gives to all other great financial interests—railroads, banks, packers, and the like. As we do not leave it to the packers to inspect their bad beef * * so we should not allow the film producers to handle the bad pictures. * * The motion-picture interests alone of the great financial interests with which it claims rank, have fought all government regulation, whether by city, state or nation." Not only is the above true, but this interest is following the methods of the old saloon gang. It claims to have defeated a mayor who was in favor of censorship; that it interviews men who are candidates for office; that it has muzzled newspapers with the threat of decreased advertising space.

Finally, let us take the statement of Miss Minnie E. Kennedy, that the child makes no discrimination for itself in the impressions that it receives; that the first impressions are the growing impressions and are the basis of all the others, that a child tends to do and be the thing that has been impressed upon it. Since this is true, we have no time to waste, either in keeping the little ones away from the evil, or doing away with the evil. Read her further statement of the survey that she made: "Three hundred and eighty-eight films revealed the following: married intrigue or unfaithfulness, 107; divorce, 36; immodest dress, 163; social or individual drinking, 133; indecent cabaret dancing, 89; interior of houses of ill-fame, gambling hells, etc., 119; undue freedom of contact between sexes, 184; smoking by girls and women, 78; realistic struggle of girls or women to defend honor, 169; tense nerve-racking situations, 218; number of films free from objections, 35." Truly, this is a sad commentary on the picture-show.

The popular scenario is illogical in sequence and unpsychological in principle. The heroine is always gorgeously arrayed; too lofty in the eyes of the hero to seem of common clay; superbly built, and cleverly designed—a creature for other realms, with servants agog. The poor fish of a fellow who brings his girl there too often has transferred such scenes into their lives, and in their re-enactment she soon becomes aware that her "Dear Charley" has failed to become the hero that she thought would refuse to see her soil her hands or contaminate her esthetic desires by work. Then she becomes aware that the whole thing has gone to a frazzle. Here is a picture of it: One day Charlie hies him up to his office and leaves his Gwendoline to confront the unwashed dishes alone. It all dawns upon her as a huge surprise as the grind of life fatally and unmistakably begins to set its wheels in motion. No, of course not, she never was meant to pull this kind of stuff, it is not what the pictures said. The easiest way out is a cry, a little affected martyrdom, and then the divorce mill begins to grind.

The moving picture is here to stay. No other agency possesses such a potent influence in the education of our race, either for righteousness or for criminality. We must take hold of this agency—every right-thinking man and woman must realize our great danger. This means of entertainment and education belongs to all men and must be preserved as an instrument for the elevation of our children and not their degradation. There should be a movement begun, to terminate finally under the auspices of the State Board of Education, which should devise some plan by which every high school in the State, and lesser schools where practicable, should be used as a common center of education equipped with its moving-picture apparatus. It could be so managed as to be made to pay for itself.

As a part of the educational program of our great public school system the moving picture could be used to the greatest advantage in developing the pure, innocent life of our children. There are thousands of splendid subjects that pertain to all our life and history, and to the love and problem stories of the future, besides the subjects of international interest.

It would not take long for a system of this kind to impress upon some sordid producers the impossibility of their self-appointed task.

GREAT STRENGTH IN TINY BODIES.

Probably the most wonderful feature of a mosquito is its muscularity. This may seem a ludicrous statement, but a great surprise awaits anyone who for the first time examines one of these insects under a glass. Size for size, a mosquito's wing-muscles are equal to an eagle's. Even on a calm day, a mosquito can fly forty or fifty miles without a halt; and with a helping wind, three times this distance! The ordinary housefly, too, has astonishing wing strength; tests have shown that when it desires really to hurry it can "dash" 160 feet in a second—110 miles an hour straight away.

Imagine a man who could lift 73,800 pounds! He would have all known "strong men" of past and present beaten so far that comparisons would be ridiculous. But that is what our average man could lift were he as strong in proportion to his size as a crab; a weight 490 times its own is just a good average lift for a crab! The muscles of a large oyster, too, will support a weight of thirty-seven pounds.

A Belgian scientist found that a bee, weight for weight, was thirty times as strong as a horse. It has been found that an ordinary house-fly can lift a match-stick, and that in doing so it exerts as much power in proportion to its size as a man uses when he holds aloft on his feet a beam fourteen feet long by thirty inches square. Even a very small bug can drag six matches—the equivalent to a man's pulling 330 beams as large as himself.

Spiders sometimes exhibit wonderful strength, especially in conflict. There is a spider in Java that is the dread of all other insects; and it makes a web that can hardly be cut with a knife! With spiders, size is not always a measure of strength; but this fellow has both bulk and power.

One writer states that an ordinary ant can carry ten times its own weight. Personally, I have seen them do far more than this.—L. E. Eubanks in Our Dumb Animals.

The Home Circle

OBEDIENT JACK.

Jack was a great big Scotch collie who was very fond of children; and when his mistress, Jamie and Janet's mother, found that he could be trusted to go with her boy and girl to school every day she was very glad, for fatber had to go to his office so early that he could not go with them.

When the three, Jamie, Janet and Jack, returned from school at noon (for Jack always went for them at 12 o'clock), mother would give Jack his dinner as soon as they arrlved; and then she would pat him on the head and say, "Good old dog." Jack would wag his tail and glve a pleased bark.

The teacher knew Jack's bark; and if the children were kept in and he dld not see them with the others, he would go around to the window where they sat and bark and bark, and she would say: "A little late to-day, Jack. Be patlent." He never came until school was out, although I thlnk he would have enjoyed coming at recess and rompling with the scholars.

When the town clock struck 12 mother would say, "Go to school, Jack," and off he would run.

One day mother was talking to a friend in the sitting room and she was telling the friend what a good dog Jack was, and she sald: "I just say, 'Go to school, Jack,' and off he goes."

Now, the friend was a llttle deaf, so she had to repeat it several tlmes, but she did not notice that Jack was just outslde wagglng his tail. After her friend had gone, mother went into the kitchen to make a pie. Passing tbrough the hall, she saw that it was only 11 o'clock, so she knew she had plenty of time. She was just putting the pie into the oven when she heard children's volces, and there at the gate stood Jamie and Janet and Jack.

"Why, chlldren!" mother exclaimed, "What are you doing here? It is only half-past eleven."

"Oh, mother," they answered in the same breath, "Jack came and barked under the window, and Miss Morse said we might go home."

"Where was Miss Jenkins, your regular teacher?"

"She is slck," said the chlldren, "and we told Miss Morse that you always sent Jack when it was time for us to go home."

"Well, well!" said the mother. "But what made Jack go for you? I dld not send hlm."

Here Jack looked up at her so wistfully tbat sbe had not the heart to speak sternly to him.

Then suddenly, as she stood there looking at the trio, who were as much surprised as she herself, mother remembered her deaf friend and how she had told her about Jack and bad had to repeat it.

"It's all right, cbllcdren," she said, laughing. "Mrs. Burke was here, and I told her how I sent Jack to school for you; and I bad to say it so loud that Jack must have heard me say, "I just say, 'Go to school, Jack,'" and thought I was talking to him, for he was evldently out on the porch."

Then they all laughed heartily, and Jack bad his dinner a little earlier than usual; and he enjoyed it as much as Jamie and Janet enjoyed the cranberry tarts mother had made for them. And when they went back to school in the afternoon and told their little frlends about Jack, he became more of a pet than ever; and the teacher said she wished that little boys and glrls could be as quick to obey their parents and teachers as Jack bad been, for though he did not see his mistress, he obeyed her volce right away.—Julla Graydon, in Pittsburgh Advoeate.

A POUND PARTY.

"I didn't know it would be so mucb fun," laughed Tommy as he looked up at the High School boy by whose side he was proudly walking.

"Almost like a Hallowe'en frolic," replled the big boy, who appeared to have been having a pretty good time himself.

These two had just left a group of school girls and boys who had been "pounding" an old couple who lived on the outskirts of the town.

How could pounding an old man and an old woman be fun? It was not the sort of a pounding you have in mind.

The school pupils of the Mooresville Junior American Red Cross had discovered a man and his wife living in great poverty and had decided that each Junior should bring to school a pound of something to eat or to wear and when all of the "pounds" were assembled that they should deliver them to the needy couple.

The High School Juniors were given charge of the work and supervised the collection of the food and clothing in the grade schools. Then came the afternoon when they surprised the old people with their great pile of gifts. Tommy and the High School boy had been members of the committee that brought happiness into the little cottage.

Tommy said it had been great fun and the High School boy agreed with him.—Exchange.

THE ELEPHANT'S FOOT.

The elephant is a good traveler. On level ground, says Mr. Carl Akeley in the World's Work, a fast horse can outrun him, but on rough ground he would leave the horse behind. Moreover, there are few animals that can cover more ground in a day than an elephant; and in spite of his size he can turn with astonishing agility and move through the forest as quickly as a rabbit.

The elephant's foot, on which he moves so quickly and softly, is very remarkable. It is incased in a bag-like skin with a heavy padded bottom that has some of the characteristics of an anti-skid tire. An elephant walks on his toes, which form the front part of his foot The bones of his foot run not only back but up; and underneath at the back of the foot is a gelatin-like substance that is a more effective shock absorber than rubber heels. One of the curious things about the foot is that it swells when the weight is on it, and contracts when the weight is removed; an elephant may sink four feet into a swamp, but the minute he begins to lift his legs his feet will contract and come out of the hole without suction.—The Youth's Companion.

BATS.

Scientific men believe that they bave found out how bats, flying about in the darkness, avoid objects that they cannot see, and they are trying to contrive instruments that will enable aviators to do the same thing. The theory is that the little animals emit a high-pitched note, often inaudible to the human ear, which echoes back from surrounding objects and in [illegible] in which direction every obstacle to their flight is to be found. The experiment was tried with blindfolded bats in a room crisscrossed with [illegible] furnished with small holes in the wall [illegible] enough for a bat to fly through. [illegible] about with perfect unconcern, never hit [illegible] and passed back and forth through the holes at will.—The Youth's Companion.

A MISCHIEVOUS ILLUSION.

"It is a mischi[illegible] spreading seriously to-day among many [illegible] a fetion fostered in about equal parts by [illegible], ignorance, cowardice, and mental in[illegible] the gotion that present-day churches are [illegible] with some awful plague of heresy which is destroying the gospel of Jesus Christ. The reality of the case is that the full divine truth of the mission and power of Jesus Christ has a profounder grip on the ministry and laity of all churches much profounder than twenty-five years ago. The evangelical trend of thought in America is growing stronger every year. The obsession of so many Christians to the contrary is a [illegible] deception."—The Continent.

INCIPIENT KNOWLEDGE.

That the royal road to learning is full of strange pitfalls is shown by some of the definitions and statements given by school children—some of whom are well along the way. The following are bona fide samples coming under the knowledge of one teacher:

About this time Columbus was cursing around among the West Indies.

Jackson's campaign in the Valley was the greatest piece of millinery work ever known.

The Valkyrie were the Cloakers of the Slain, and the Valhalla the Haulers of the Slain.

The eldest son of the king of France is called the Dolphin.

The Duke of Clarence, according to his usual custom, was killed in battle.

Heathens are parasons (pagans) that wash up idle things.

The Indians call their women squabs.

—Harper's Weekly.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

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PUBLISHING COMMITTEE:

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE LOUISIANA ANNUAL CONFERENCE.

The seventy-sixth annual session of the Louisiana Conference will convene in the First Methodist Church at Alexandria, La., next Wednesday, November 9, Bishop W. F. McMurry presiding. There is every reason to believe that this annual gathering of the Methodist ministers and laymen of the State will be a pleasant and profitable one. In spite of the difficulties that have had to be faced during the year on account of the widespread financial depression, indications now are that this has been a year of reasonable material prosperity, while the reports of the ingathering of members during the revival meetings and through the regular services of the church point to an encouraging spiritual growth.

All the members of the Conference may look forward to a most generous and delightful hospitality. Alexandria is one of the most substantial and progressive cities of the State, and its citizens are always ready to do their part in helping forward movements that are for the general welfare. Methodism is strong in the city, some of the most representative citizens being officially and actively identified with the State-wide and connectional interests of the church. The presiding elder of the Alexandria District, Rev. W. L. Doss, Jr., though young in his office, has proved himself an efficient administrator and a most brotherly official, and it goes without saying that he will add his efforts to those of the pastor, Dr. S. H. Werlein, to make the visitors feel at home. Dr. Werlein is one of the outstanding men of the Conference, known throughout the connection as one of our ablest preachers. His reported transfer to the Los Angeles Conference will take from the Louisiana Conference a native son who has made a notable record in its leading appointments, but it will give to the work in the West a man who will be a strong addition to the forces in that important field.

The Conference will feel the absence of two of its members who have always had an important part in its proceedings—Dr. J. M. Henry, recently advanced to the Church Triumphant, and Dr. F. S. Parker, now in the Orient on a mission for the church. Both will be present in spirit, however, and they will hold a high place in the affection of their brethren.

A full account of the proceedings of the Conference will appear in the issue of the Advocate immediately following the adjournment of the Conference.

AN IMPORTANT MATTER.

Dr. A. J. Weeks, editor of the Texas Christian Advocate, in his notes of the recent session of the Northwest Texas Conference has the following to say: "Fourteen men were admitted on trial, but unfortunately a number of these had to be admitted by a two-thirds vote because they could not meet the educational requirements. Of course it is altogether possible that the men who are brought into the Conference under this rule may do efficient work, but it is certain that a Conference that admits a large proportion of its candidates for the ministry without proper educational equipment does so at a very grave risk. The church that does not furnish a ministry with fair training cannot meet the demands of this day, and the sooner that fact is recognized the better it will be for the church. Provision ought to be made for the proper training of preachers, and then the demand that they secure this training ought to be so insistent that it cannot be evaded."

In our own opinion, the cases where the benefit of the two-thirds rule should be invoked are few and far between. They will occur now and then, but in the great majority of cases the applicant should be made to meet the requirements of our liberal regulations. This is an important matter, to which many of our Conferences seem not yet to have given sufficient attention.

THE OCTOBER REVIEW.

The October number of the Methodist Quarterly Review is especially interesting because it is the first issue of this historic periodical under the editorial supervision of Dr. Gilbert T. Rowe, the successor of the lamented Dr. Frank M. Thomas in the office of Book Editor and Editor of the Review. It is evident that the high standard of the Review will be maintained under its new editor, the following table of contents furnishing a most appealing bill of fare to those who are capable of enjoying a diet more substantial than is furnished by the daily newspapers and other evanescent forms of literature: "Frank Morehead Thomas," by Bishop Collins Denny; "Rudolph Hermann Lotze: The Man and the Philosopher," by George Trumbull Ladd; "Good and Evil—Their Relation to God and the World," by William Ivey Cranford; "St. Augustine and the Problem of Evil," by Nolan B. Harmon, Jr.; "The Larger Orthodoxy," by William Harrison; "Can We Express Theology in Terms of Life," by Dwight Mallory Pratt; "An Estimate of Moses," by Thomas Whitehead Murrell; "The New Statecraft," by John Witt Hendrix; "Bret Harte in California," by William H. Nelson; "Sunday Legislation," by Robert M. Arnold; "Baptism vs. Immersion," by James A. Anderson. In addition, the usual departments of Exegesis, Editor's Table, and Book Reviews furnish much that is interesting and stimulating.

The editor's salutory, under the caption, "The Outlook for the Review," is thoroughly appropriate and happily phrased. It is not one of the least of the merits of the new editor that he has a sense of humor, which will impart the vital element of human interest to his discussions of fundamental questions. His tribute to his assistant, Mr. Curtis B. Haley, is as gracious as it is deserved.

We join with Dr. Rowe in the hope that the circulation of the Review will soon reach the goal of ten thousand copies—it deserves to do so. It may be ordered of Smith and Lamar, Agents, Nashville, Tenn., Dallas, Tex., or Richmond, Va., at two dollars a year, or fifty cents a copy.

PERSONAL AND OTHER NOTES.

The Sixteenth International Sunday School Association will be held in Convention Hall, Kansas City, Mo., June 21-27, 1922.

Dr. S. A. Steel, the "Knight of the Pelican Pines," is delivering a series of lectures in Government Street Church, Mobile, Ala., this week.

A recent number of the Daily Leader, of Ruston, La., contains a beautiful tribute by Rev. Robert W. Vaughan to his friend, the late Dr. J. M. Henry.

Dr. C. W. Crisler, pastor of the Galloway Memorial Church, Jackson, Miss., occupies the high position of district governor of the Kiwanis Clubs of Mississippi and Louisiana.

Our church at Kosciusko, Miss., has recently suffered a great loss in the death of Dr. C. F. Carnes, a prominent physician of the community and a steward in the Methodist church.

According to reports in the secular press, Dr. Knickerbocker, the famous pastor of our church at Wichita Falls, Texas, is assisting Rev. T. M. Brownlee in a meeting at Starkville, Miss.

The union Thanksgiving services at Shreveport, La., will be held this year at Noel Memorial Church, the sermon being preached by Rev. Claude L. Jones, pastor of the First Christian Church.

A "Civic Drive" for Centenary College was recently put on in Shreveport, La. On October 25 the amount secured was $125,000, with every prospect that the goal of $200,000 would be reached.

At the recent session of the West Texas Conference, Rev. A. I. Townsley, formerly of the Louisiana Conference, but who served the Alamo Heights Church, San Antonio, last year, was appointed to the Columbus and Glidden charge, Austin District.

Dr. W. W. Pinson, General Secretary of the Board of Missions, requests us to state that suitable material for the Lambuth memorial service on November 13 can be had, without charge, on application to J. S. Chadwick, Centenary Office, Nashville, Tenn. The time is short and this material should be ordered at once.

The State Fair at Shreveport, La., affected the attendance at the Sunday schools in Shreveport, La., last Sunday, but the following are the figures in the contest between Noel Memorial and Queensborough and Texas Avenue: Noel Memorial, 418; Queensborough and Texas Avenue, 384 (Queensborough, 198, Texas Avenue, 186).

The Methodism of Crystal Springs, Miss., as well as the community, has suffered a great loss in the recent death of Dr. R. E. Jones. He was one of the best known physicians in the State, and for forty-seven years had practiced his profession in Crystal Springs. His noble wife preceded him to the better land by about three weeks.

A good meeting was brought to a close in our church at Ellisville, Miss., last Friday night, in which the pastor, Rev. H. J. Moore, was assisted by Rev. W. M. Williams, of Purvis, Miss. There were nine accessions to the church—seven on profession of faith. The sermon by Brother Williams on Sunday night of the meeting on "Christian Citizenship" made a profound impression upon the community.

Rev. R. T. Hollingsworth, pastor of the Lintonia charge, Mississippi Conference, requests us to announce that the fourth quarterly conference will be held at Bethany Church on Sunday, November 6. There will be two services, Mr. H. L. Clark speaking at 11 o'clock, and Rev. M. L. Burton preaching at 2 o'clock. The Millsaps College Quartet will sing, and there will be other special music. Dinner will be served on the grounds. All the friends of the church are invited to be present.

Mr. O. H. Cline, District Conference secretary of the Baton Rouge District, Louisiana Conference, furnishes us with the following list of delegates to the Annual Conference: J. R. Abels, Ponchatoula; Mrs. A. J. Coburn, Ponchatoula; Professor J. I. Covington, Franklinton; W. S. Holmes, Baton Rouge; Rev. H. C. Murphy, Natalbany; Mrs W. M.

Nettles, Greensburg; L. L. Upton, Slaughter; O. H. Cline, Baton Rouge. The alternates are: Mrs. B. E. Eskridge, Baton Rouge; John W. Pearrs, Olive Branch; Judge Robt. R. Reid, Amite; S. M. Russ, Baton Rouge.

FIFTH SESSION OF THE ECUMENICAL CONFERENCE.

By Rev. I. W. Cooper, D.D.

Of the five Conferences which have been held since September, 1881, three have been held in London, one in Washington City and one in Toronto. It is understood that the next one will be in America. There are many changes in ten years, hence there are many new faces at each Conference, but the same spirit of unity and of love for Methodism.

The opening sermon was preached in City Roads Chapel at 6 p.m., September the sixth, by Dr. S. P. Rose, of Montreal, Canada. The deliverance was one worthy of the occasion. The text was from the words of Jesus, "Behold, I make all things new." Dr. Rose is a professor in Wesleyan College, Montreal. He is a man of seventy or more but preached with vigor and power a sermon which was spiritual, thoughtful and quite up to date and liberal in the way it touched present-day questions.

All the other sessions of the Conference were held in Central Hall, Westminster, which is the largest Methodist church in the city, a building which cost English Methodists one million dollars and will seat four thousand persons. But before we leave the subject of City Roads Chapel, we wish to tell you something of its history. It is often called the Mecca of Methodism because of its inseparable connection with our great founder, John Wesley. He helped to raise the money to build it, laid its corner-stone and was for years its pastor. By the side of it is the Wesley home; in front of it is Bunhill Cemetery, where sleep Susannah Wesley, John Bunyan, Isaac Watts, Daniel Defoe and many others of note. Nearby is the grave of George Fox, founder of the Quakers. In the rear of the chapel we find the tombs of John Wesley, Adam Clarke, Richard Watson and Joseph Benson. Truly this is "holy ground!" The early Methodists thought so much of the sanctity of the place that many wished to lie near Wesley and, to our surprise, we found that several ministers and one of his sisters were buried in the same grave with Wesley. The Chapel itself has in it gifts in marble columns, tablets, wood-carvings and stained glass windows from Methodists all over the world. It is a church which can not fail to claim the loving interest of every one of our faith. For these reasons, and because all the sessions of the Ecumenical Conferences of 1881 and 1901 were held at City Roads Chapel, it was eminently appropriate that the first service of this Conference should be held there. Central Hall was, however, the logical place for this Conference to be held because of its size and its convenient location.

The purpose and therefore the order of procedure in Ecumenical Conference is quite different from that of our General and our Annual Conferences. Here, the chief object was to create sentiment and to awaken enthusiasm, so the program consisted of prepared addresses, essays and speeches and an hour a day of impromptu speaking and debate from "members on the floor." These hours, by the way, often proved more wide-awake than some of the more formal ones. The morning sessions were rather long—from 9:45 to 1:15. The afternoon sessions were from 2:45 to 5:45. The evening sessions began at 7 and usually closed at 9. The ten branches of Methodism represented in the Conference were given space on the program according to the number of delegates sent.

The personnel of the various delegations was quite interesting. At least seven-eighths of the delegates were men of over fifty-five—men who had grown gray in the service of the church. Europe always honors faithful service—both in state and in church. Missionaries from foreign fields and men of other races than ours were members of the delegation. The only noticeable difference in manner of dress was with the Wesleyan Methodists, some of whom dressed like the priests of the church of England. About two dozen women were members of the Conference, most of whom were there with their husbands and were appointed after they reached London. Five hundred and fifty delegates were due, most of whom reported.

The usual order of exercises was first a devotional service, then an essay on the topic of the session, followed by two addresses which in their turn were followed by another essay and its two addresses. Usually three or four hymns were interspersed with this type of program. We find that our English brethren are great lovers of sacred music. Their hymns are beautiful and dignified and every stanza is sung—sometimes as many as nine or ten stanzas to the hymn. The entire congregation joins in the singing. We find that another admirable trait of English Methodists is that they are very reverent. They rarely ever speak after entering the house of God.

Among the most interesting messages read to the Conference at its first session were greetings and words of welcome from King George and Lord George, Prime Minister.

After the devotional services the first morning, the Lord's Supper was celebrated. It was a solemn and gracious occasion.

The first topic for the consideration of the Conference was: Ten Years' Retrospect of Methodism. Interesting statistics were given showing the wonderful growth of Methodism during the past decade. An optimistic note was sounded in essays and addresses.

The third day the following topics were so ably discussed that the subjects did not seem abstract:

The Supreme Authority of Jesus Christ as Savior.

The Authority of the Bible.

The Authority of the Indwelling Spirit.

Christian Doctrine in Relation to Present Thought.

Modern Biblical Criticism.

The Bible and Experience.

Evangelical Authority in the Light of Experience and Philosophy.

Most interesting impromptu debating was provoked by the subject of Modern Biblical Criticism.

The fourth day was given to the subject of Christian Unity. It was announced that the Methodists, Presbyterians and Congregationalists of Canada have already voted to unite and it was prophesied that all Methodists in England would unite in the near future.

The fifth day was given to Foreign Missionary Problems.

Sunday was the sixth day and the Conference sermon was delivered by Rev. D. G. Downey, LL.D., of New York. A great many members of the Conference were sent out to the various Methodist churches of London and vicinity to preach.

The topic for the seventh day was The Church and the Peace of the World. The evening of this day was given to speeches from the fraternal delegates. Addresses were delivered by Rev. J. E. Watts-Ditchfield, Lord Bishop of Chalmsford, Dr. Gillie, of the Presbyterian Church, and Dr. Cadman, of New York. It is interesting to note that both the Lord Bishop and Dr. Cadman were, in early life, members of the Wesleyan Church. All these gentlemen gave masterly addresses.

The eighth day was given to Woman's Work. One of the speakers on this program was Miss Daisy Davies of our own Southern Methodism. She read an excellent paper.

The attitude of people toward religion was the subject of the ninth day's program.

The tenth day's topic was: Christ and the Social Order.

The eleventh and last day of the Conference was given to the Church and Modern Industrial Problems. In many ways this was one of the most helpful discussions of the Conference.

I cannot close this paper without mentioning the social courtesies our British brethren extended to all the delegates of the Conference. I have said "brethren," but the ladies of Central Hall did more than their part by providing each day at Westminster College, nearby, an excellent luncheon.

The second day of the Conference a general reception was given the delegates in Central Hall. Several days later the Methodist women of London extended a similar courtesy to the lady delegates. The evening of the eighth day a very elegant banquet was given to the delegates at the Cecil Hotel. More than seven hundred guests filled the two dining halls. Last but not least, Sir Robert Perks opened his beautiful home for a reception to all members of the Conference. Sir Robert, by the way, is the son of a Methodist minister and knows how to give a Methodist welcome.

To have been a member of this Conference was indeed a rare privilege and this delegate is very grateful to his church for the spiritual, intellectual and social advantages which it gave.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Dr. John A. Rice, gentleman, scholar, and minister, has been the occasion of much stir and flurry in ecclesiastical circles during these latter days. If we may credit the secular press report, one of the Texas Conferences passed resolutions condemnatory or denunciatory, and our genial friend, no doubt feeling he had no place among them, withdrew from his chair in the S. M. W. Selah. I have not read Dr. Rice's book on the Old Testament, but I will venture this remark: if he is more heretical, rationalistic, modern or advanced in his interpretation of the O. T. than some of the current writings of our times, he must be going some. And nobody seems disposed to put other interpreters out of the synagogue; why land on Rice?

The Bible, my friend, is a library. It is not like the fabled Ephesian Diana dropped out of heaven all at once. Its writings cover ages—ages of ignorance and superstition, during which the immature minds of men were groping after God. There is something of everything in the Bible. You say you believe it all. Well, if you can swallow some of the sensualism and gross materialism contained in the Book of Ecclesiastes you are a better Epicurean philosopher than I am. Your literalist always falls down, and not infrequently it is because he has not sense enough to stand up.

Only the truth can save a man and a man must be honest with himself and his own convincement of truth to be saved. Councils and edicts of same, authorities ecclesiastical, backed by powers civil, have fondly imagined they were the blessed potentates and divinely ordained keepers of the truth, and have sown fields with blood and reaped harvests of untold human woe. The truth is abundantly able to take care of itself. Paul told us that long ago.

I know full well the old Book contains the greatest lessons of life, truth and righteousness contained in all the wide reach of literature, human or divine. I know that its deathless ethical principles are the only secure foundations upon which human relations in the home, in the church or State can be founded. I know that Jesus, the great Master of human destiny, blazes a trail of glorious promises throughout the prophetic utterances of the Old Testament, and that the humble, believing Christian heart realizes these prophecies fulfilled and met by faith in Him. If a man wants to believe Samson is a sun myth, or Jonah a parable or fable, he does not shake my faith. I am holding to the essentials and let the heathen rage and the people imagine vain things. Only this in conclusion: Don't be too rash and pull down the house in which you are living. You need a shelter when the storm breaks.

Grand Cane, La.

Obituaries

Obituaries not over 300 words in length will be published free of charge. All over 300 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. PARILEE GOODMAN was born January 23, 1844, and died October 5, 1921, on the train between Summit and Johnston Station. Grandma was a devoted Christian, always trusting God for all things. She had had much trouble and sorrow, having buried her husband when her children were quite small. She managed to rear and educate them with the labor of her own hands. While living in Jackson for a number of years, she had to give up a son, but she only said, "God's will be done," and trusted in him. She had three married daughters, with one of whom, Mrs. Walter Built, she lived. They lived in Brookhaven for several years, where they have a number of sorrowing friends now. They moved to Bogalusa, where Grandma lived a happy Christian life. Her pastor there, Brother McLain, now of Hammond, La., was her constant talk when religion was being spoken of in her presence. She always said that she wanted him to preach at her funeral, and had selected her favorite song, "Shelter Me." Grandma moved to McComb with her daughter, Mrs. Built. She lived on Cherry Street in East McComb for over seven years. She was a mother to all near her in time of trouble. May God in his infinite mercy show to her loved ones that His will is for the best. The great shock was nearly more than they could stand, her leaving home just a few minutes before, seeming very well and taking the train for Jackson, where she was carrying flowers to her daughter's grave and to visit relatives. She also leaves one sister, many relatives, and a host of friends to mourn their loss.

A TRUE FRIEND

It was at twelve o'clock of May 22, 1921, that the death angel claimed the body of Mrs. BERTHA WOOLEY (nee Porter), wife of Stonewall Wooley. She leaves a husband, five children, a large number of relatives, besides a host of friends. Mrs. Wooley was born May 16, 1875. She united with the Missionary Baptist Church at the age of 17. Those who lived closest to her life, say that her professions were real to her, and her experience of salvation was daily demonstrated in her life. It is comforting how such a life and character will stand the test, for just before passing away she gave the testimony that there was not a cloud in her sky. No fears were haunting her, but a calm serenity was hers even down through the dark valley. Her illness was stretched out over seven long years. Throughout this severe suffering she was patient, saying that she was only waiting for the time when God should call her home. There was never a more tender, thoughtful mother. She trained them carefully, and that training is now reflected in her splendid sons and daughters. In her sphere, her influence is unbounded, and lives on forever. She is greatly missed in the home, church and community. May we all emulate her, and some day all be joined in the Heavenly Land.

OTTO LITTLE, and
J. L. CARTER, P. C.

Resolutions on the Death of Mrs. M. E. Featherston.

The Coldwater Missionary Society suffered an irreparable loss in the going away of our beloved co-worker, Mrs. M. E. Featherston. For years she gave to her Master the first place in her heart, thoughts, service and interest. While for months she has been unable to be actively engaged in the work of her beloved church, her zeal never abated and her interest was untiring. As the infirmities of age encroached upon her, her faith in the promises of her Lord increased, and her implicit trust was beautiful and inspiring to those who were privileged to know her intimately. To her pastors, loved ones and friends, she was a great inspiration and her daily life exemplified the words of Paul, "I have fought a good fight, I have finished my course, I have kept the faith." Therefore be it resolved:

First—That we, the members of the Missionary Society, extend to her loved ones our love and sympathy, and pray that her mantle may fall upon her devoted niece and she may be in the Master's service just what "Auntie" has been.

Second—That her unswerving love, her untiring devotion and patient submission to God's will be emulated by her co-workers.

Third—That while we shall miss her sorely, we thank God for her life, and the influence she exerted here, and the privilege that is ours to join her in realms above.

Fourth—That a copy of these resolutions be sent the family, another be spread upon the minutes of our Society, and one sent the New Orleans Christian Advocate for publication.

Signed by: Mrs. M. E. Veazey, Mrs. P. T. Callicott, Mrs. C. L. Graham, Committee.

Resolutions on the Death of Mrs. George L. Regan.

Whereas God, in his infinite wisdom, has seen fit to remove from our midst our beloved member and co-worker, Mrs. Georgia Lomax Regan, and while we bow in humble submission to His will, yet we deplore the loss of one whose lovable character and kindly disposition made her generally beloved. Therefore, be it

Resolved, That in her death, The Woman's Missionary Society of the M. E. Church, South, at Belzoni, Miss., has lost a member whose character as a devout Christian contributed greatly to its strength and growth.

Resolved, That in her death we feel keenly the loss of Mrs. Regan.

Resolved, That a copy of these resolutions be sent to her sorrowing family and a copy be spread on the minutes of this Society.

Signed by: Mrs. W. B. Harrison, Mrs. W. D. Wilson, and Mrs. W. M. Campbell, Committee.

FROM PONCHATOULA, LA.

Dear Advocate: We are thankful to state Methodism in our little city is moving along very nicely. We hope to say, "all in full, Bishop," at Conference. We are behind some, but our stewards are hopeful of a full report.

We have received 32 members this year; and have had our share of weddings and baptisms. I am in reasonably good health and have done a hard year's work, although the results are not satisfactory to us.

Our youngest son, W. J., better known to our Conference brethren as Willie, has been very ill at his home in Birmingham, Ala., with some kind of heart trouble caused by other complications. His mother went to his bedside on September 9, and remained there until he was able to come home with her. After some recuperation he went back to Birmingham for an operation. His physician says he is now on the way to a speedy recovery, for which we thank God.

We were pleasantly surprised on October 12 (which was our 30th wedding anniversary) by our members' giving us an aluminum shower, also a wedding dinner, such as baked hen, cake, pies, salad, jelly and fruit.

I have served here only two years, so my removal has not been decreed by the Bishop. If any of the brethren are to celebrate their 30th anniversary next year, they had better see the Bishop in advance.

Hope to see you all at Alexandria.

Fraternally,
A. J. COBURN.

"THE GEORGE WILLIAMS I KNEW."

Under this title Hon. John Wanamaker gives in Association Men for October a charming sketch of a lifelong friendship and fellowship with the founder of the Y. M. C. A. We quote the description of his visit to the little room where the Association was born:

My intimate acquaintance with George Williams, merchant of London, began in 1871. I met George Williams first in his office of the store in St. Paul's Churchyard downtown in Old London. The little man who founded the Young Men's Christian Association walked me up three staircases to a small room in his warehouse and set me down at a table saying, "Here's where the Young Men's Christian Association was born."

A large business was in active operation downstairs, but the active chief of the ancient firm of Hitchcock, Williams & Co. seemed obsessed or possessed with an all-absorbing spirit of consecration to something greater than the wholesale and retail dry goods business. His big heart and little bright eyes saw and felt the vision of a world-wide undenominational Christian organization of its young men.

Then and there he sat, unfolding to me the story of his life from boyhood, his joy in the birth of the Young Men's Christian Association, and his belief that it would spread the world around, if its leaders labored and followed the ways that the Divine Ruler would open to us if we were "true to the faith."

That little eight by ten upper story room has always seemed to me somewhat like the Mount of Transfiguration—the Spirit of God that day shone in the face and form of that little man, God's faithful child, as he saw and foreshadowed the glorification of his Master, the Lord Jesus Christ. It was profoundly evident that George Williams' heart had no corners in it, and that his Master filled it all.

FROM THE HARPERVILLE CHARGE.

Dear Brother Carley: I am tempted to write you in regard to our status as a charge. Brother G. G. Yeager, our pastor, has proved himself both a capable and faithful servant, and has been the means of enlarged fields of worth and patient endurance. The charge consists of 8 or 10 churches, some of them lately organized or reclaimed where they had succumbed to neglect. Some of these places were brought back with an added number of large proportions.

Brother Yeager held all of his meetings save one. Many churches requested him to do this, and gave as a reason financial depression, and we have found him equal to all this laborious season of revival work. Surely the laborer is worthy of his hire in material things, and the plaudit, "Well done, good and faithful servant." That a crown of righteousness with many stars shall be his in the beautiful Home Beyond, is the earnest hope and prayer of his members.

A MEMBER.

FROM GREENSBURG, LA.

Dear Brother Carley: We closed our fourth revival meeting last Sunday, October 23, here at Greensburg, with a good degree of success—12 additions to the church of young people and children. Brother W. D. Kleinschmidt, of New Orleans, did the preaching to the satisfaction of our people and the pastor. God honored his Word as it was presented by this preacher of his gospel.

The other meetings were held by the pastor and Brothers L. N. Hoffpauir and J. Wilson Brown, and I am sure much good was accomplished in the work of the Kingdom. Brother Hoffpauir was hindered a great deal on account of death in his congregation, and other things that drew him away. His preaching was of a high order and was very much appreciated by our people.

I am more and more convinced that we should have a Conference evangelist in our Conference to assist us in our revival work. The prospects have been a little gloomy for our closing up of the Conference year's work, but we now see a little clearer for a better closing.

We are closing the four years of our pastorate on the Greensburg charge, the first four-year term of one pastor since Brother J. P. Haney, fourteen years ago, who has gone to his blessed reward and whose body awaits the coming of his Lord in the Greensburg cemetery. He has three daughters living here.

We leave some very choice people here who will welcome our successor.

Yours in Christian love,

L. E. CROOKS, P. C.

Sunday School

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

By Rev. R. H. B. Gladney, Sardis, Miss.

As long as we teach the whole Bible to all the people we shall never need to spend time in defending any part of it. Teach its precepts and God will do the rest.

To-day we have not room enough in our church buildings to care for the people already members of our church, much the less the thousands of others for whom we are responsible. We have only 78 church buildings in the Conference that have more than one room, and not one of this number is properly constructed for teaching religion. This is no time to halt or to turn backward, but every man ought to do his utmost to get the Centenary pledges paid in full that we may build up the waste places at home and extend our line on the foreign field.

It is easy to go the way of least resistance; but to go against ignorance, selfishness, and all manner of worldliness requires as much sacrifice and devotion as it did in the days of Paul. To take up the cross and follow Christ may cost position and popularity, but in the end no cross-bearer ever suffered the loss of things that are eternal.

When the leaders in the local churches place the estimate upon childhood that it deserves, the leaders will do something toward training teachers for the purpose of directing childhood. Enough has been done already to show the good that can be accomplished by intelligent teaching. The Sunday School Board is ready to lend all help necessary to give helpful training to teachers and other workers.

Our New Sunday School Papers.

Sunday school leaders of all denominations are giving special emphasis to work for the teen-age boys and girls and for young people. Since it has been found out that more than sixty per cent of Sunday school pupils drop out soon after passing the Junior department, earnest efforts are being made to stop this serious leakage by making the Sunday school a more vitally effective agency in meeting the needs of the young at this period of their development. One of the means through which the various denominations are seeking to accomplish this is by the publication of adapted Sunday school papers, which will not only supply wholesome and stimulating reading matter, but promote class organization and all types of religious activities.

Dr. E. B. Chappell, Sunday School Editor and General Secretary, has given much time and thought to this matter and after earnest and prayerful consideration, our Sunday School Editor and the Publishing Agents have decided to issue a series of papers, one for boys from 10 to 17; one for girls from 10 to 17; and one for young men and women between the ages of 18 and 24. Dr. Chappell says that the recent rapid development of our Sunday school work makes it impossible for a single periodical to longer meet the needs of the whole Sunday school and that this forward step, which has been in contemplation for some time, is in line with the policy of other denominations to provide suitable literature for the various stages of young life in the Sunday school.

Beginning January 1, therefore, the following periodicals will be issued: "The Haversack" for boys from 10 to 17; "The Torchbearer" for girls from 10 to 17; and "The Young People" for boys and girls over seventeen. The new publications will be eight-page, illustrated weeklies suited to the tastes and needs of those for whom they were designed. It is important that all Sunday school superintendents place their orders for the new papers at once, so that there may be no lapse in the service when the present publication, "The Visitor," is discontinued.

FROM DUBACH, LA.

Dear Advocate: The work is progressing satisfactorily. Brother K. W. Dodson has made us a good elder and we are anxious for his return. He has been on the job all the time and has made a fine impression on the preachers and membership of the district.

At Dubach next Sunday the Bernice and Dubach Sunday school rally will convene for its third session. Dinner will be served in the basement of the church. Come up and get a "square meal."

Very truly,
J. A. McCORMACK.

October 26, 1921.

RESOLUTION OF APPRECIATION.

Whereas Almighty God in his infinite wisdom has seen fit to take from us our beloved pastor, Rev. D. C. Foust, we do hereby in quarterly conference vote an expression of appreciation of his labors of love among us, and pray that the fruits of his life's work may be gained in the years to come. We further express to his bereaved wife and family our profound sympathy and love, and pray God's richest blessings upon them in their great sorrow.

Be it further resolved, That a copy of these resolutions be placed upon the minutes of this quarterly conference, also copy sent Christian Advocate, and one to family.

Respectfully submitted this the 21st day of October, 1921.

G. D. GARRISON,
W. W. BROWNLEE.

MESSAGE FROM MEMPHIS.

Dear Advocate: As a long-time reader I feel that I should make report as the time of Conference draweth nigh. I have been in Memphis eleven years. It is such a Mississippi town that one feels very much at home. Madison Heights Church has more than doubled its membership in three years. We now have 1010 members, 268 having been received this year. We have property easily worth $150,000. Our Sunday school enrollment is over 1600. Last Sunday 1365 were present. Mr. T. B. King, the well known layman, is superintendent.

Dr. C. W. Webdell is doing a marvelous work at First Church. They have over 2100 members, and conversions and additions occur at almost every service.

Dr. C. C. Grimes is preaching to throngs at St. John. They have over 1000 members, and a great Sunday school. St. John has one of the best equipped plants in the city.

Dr. J. R. Nelson, our presiding elder, says that three of our present churches will merge into one. They are Mississippi Avenue, Washington Heights and Parkway. The changing population of the southern part of the city has imperiled the life of the first two, and it is believed that if all three will unite a strong church with one thousand members can be built up right away. It will be called South Side. Our million-dollar Methodist Hospital will open Tuesday, November 1. It is easily the handsomest, most modern, most beautiful, and most substantial structure of its kind in all the land. Rev. L. H. Estes is the present Secretary of the Board of Managers, and he will give his entire time to the work after Conference.

Our educational work drags. There is a movement on foot to build a first-class, A-grade co-educational college within our bounds. We need it very much.

The resignation of Dr. Rice presents some interesting phases of our present-day thought. It is the source of great sorrow to me to observe the tendency among some of our preachers to go back to Darwinian evolution as the scientific explanation of man's creation and development. I have read Dr. Rice's book, and I regard it as a dangerous production for immature people. Some of his studies in prophesy are fine. He shows a familiarity with Hebrew history and literature that is very helpful, but when he attempts to state his conclusions concerning a good many matters he wanders far afield.

As to unification, may I say in all humility, that my judgment is, let the matter rest. The brethren of the M. E. Church evidently do not want "Unification by reorganization." They turned down the only plan our Commissioners could agree to. And the only one our people would ever endorse was suggested at Oklahoma City. I do not believe that more than one-tenth want unification under the most favorable conditions.

T. W. LEWIS.

A REPORT FROM INDIAN BAYOU, LA.

(Abridged from the pastor's report to the Fourth Quarterly Conference.)

During the year we have strengthened our church at Indian Bayou in a material way by adding essential, though seemingly small equipments, among these being an individual communion set of seventy-two cups, a cistern for drinking water, a piano, and other conveniences. The organ has had a cleaning out and been made usable for the elementary department of the Sunday school, and the tabernacle that hitherto has only been used for summer revivals has been lighted and converted into a meeting place for the Epworth League and the elementary department of the Sunday school. A joint committee from the Epworth League, the Mother's Bible class, and the Sunday school elementary department now has in hand the work of enclosing the tabernacle for winter use, that our work be not interrupted at the close of summer. Some rearranging of the seats in the church has made our equipment for class assembly there better, too. Early in the year our Hebron church was blown some six feet from its pillars, but has been repaired at but a small cost, and little permanent damage, and is ready for a rededication at this time, the church having been rebuilt only last year.

Various improvements in the parsonage have made the pastor's home more comfortable and habitable, and a better example in home making to the parishioners. Some of the fences have been rebuilt, the gates all have been made over, the garden has been redeemed from weeds, a new garden has been fenced in, walks have been thrown up in the yard and lot and the drainage improved, the barn loft has been floored, and stalls have been made for the cow and horse, and the crib made ratproof. A chicken house, according to a government sanitary plan has been built, and swings and play equipment have been added to the yard for the pleasure of the children in their various social gatherings. In the way of furnishing the parsonage a heater has been added to the sitting room, practically all of the chairs have been rebottomed and painted, washstands for the three bed rooms have been added, the kitchen flue that endangered the building from fire has been rebuilt and made safe, the kitchen has been enlarged and equipped with shelves and various conveniences, and practically all of the doors and screen doors have been reset, and some rearranged for better protection and service, and the back porch and bath room have been shelved and arranged for various conveniences. A library table has been added to the furniture, also, and book case has been made. The dining room and the center tables have also been overhauled, or remade, and various leaks in the roof have been stopped. The ladies of the church are planning to paper and paint the dining and the sitting rooms in the near future, and to add other internal improvements, the mattresses recently having been remade by them.

We have also done good work in a movement to care for our graveyard, there having been four work days observed by the community this year, and a committee has in hand funds to complete the work of cleaning up for the first time in its long history, and the matter of employing a permanent sexton for full time is seriously considered, and we hope to see this plan realized.

In the development of our Sunday school work during the year, we have added a needed adult class to our otherwise well organized school at Hebron, and have gone from a state of practical disorganization at Indian Bayou to a reasonably well organized school of ten graded classes, and a young people's teacher training class that meets during the regular session of the school, and a training class for the enlisted teachers that meets in connection with the Workers' Conference. The Adult department of five classes meets in the church, and the elementary department, with regular officers and six classes, meets in the tabernacle. We have both of our schools well supplied with literature, and in almost every instance have good teachers for the classes, seven of whom are teachers in the public schools. New song books have been supplied both churches, including Children's Praises for the Indian Bayou elementary department, during the year. The new Cradle Roll started in the summer at Indian Bayou now numbers some 125 members, and a Home Department is being started with 30 charter members. A school conducted in her home by Miss Edna Petrie numbers 42 children.

Senior Epworth Leagues have been organized at both churches during the year, and a Junior League at Indian Bayou, and while the League at Hebron is new and is just beginning its work, the two at Indian Bayou have done good work in their mission of training a mission study class, taught by one of the public school teachers, being among the latest forward moves. At Indian Bayou a prayer meeting for the adult church membership, using the helps of the spiritual resources department of the Educational Movement, meets in the church at the same hour that the Epworth League meets for young people in the tabernacle. A Woman's Missionary Society has been organized at Indian Bayou, and is getting equipped for and is already beginning to do good work, and we are prospecting one for Hebron in the near future.

In our revivals we were blessed in the ministry of Rev. C. D. Atkinson, of the Parker Memorial Church of New Orleans, in our regular meeting at Indian Bayou, and in the ministry of Rev. E. V. Duplantis, of Ville Platte, in a special series of services in French. Rev. J. W. Booth, of Keener Memorial, Baton Rouge, assisted us in a high order of revival preaching in our meeting at Hebron. There were added to the church in these and the regular services during the year one hundred and ten members. Forty-six infants have been baptized.

At the beginning of the year the duplex envelope system was adopted as the financial policy of both churches, and started off well for a new move, but owing to the strenuous financial conditions of the community, and other causes, our finances are still largely unprovided, but with our good harvests, we are trusting our people to pay all of the financial claims against the charge, and have a missionary committee looking after the benevolences, while the stewards care for the ministerial support.

Our music at Hebron is proverbially good for a small community, having for a number of years had the leadership of a gifted public school teacher who has also taught music; but at Indian Bayou we have been deficient here, and to correct this the pastor has taught a class in music for a time during the year, and invited a music teacher to conduct a regular singing school, which effort did not fully materialize at the time, but is held in prospect for a future date. The pastor's wife and daughter have had a class in instrumental music, and some of the pupils are developing rapidly in their musical efforts.

P. O. LOWREY, P. C.

"A refuge from the storm." A place to be a refuge must be out of the storm, or if in the midst of the storm, it must be stronger than the storm. God is a Refuge from the storm—a Refuge required by all, and resorted to by many, but in which there is always room; a Refuge stronger than the concentrated force of all the storms which have ever raged; a Refuge in which we may stay until all storms are over, and a Refuge affording efficient shelter.—S. Martin.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

New Auxiliaries.

The Young People of Carrollton have reorganized, Mrs. Nellie Alston taking charge of them and meeting with them. That they may prove faithful to every trust given them, is their prayer, in which they ask the co-operation of the Conference.

Mrs. Woollard, secretary of Greenville District, reported new auxiliaries at Sherard, Mrs. S. T. Lockhart, corresponding secretary; Bobo, with Mrs. Chas. Keeler, corresponding secretary, and one at Murphy, with Mrs. Dr. Westmoreland, secretary. I have not been able to get names of presidents or superintendents yet.

Mrs. Williams, secretary of Columbus District, sent me names of secretaries of new auxiliaries at Weir, Mrs. Mavis Lynch; Sturgis, Mrs. J. C. Crosby; Siloam, Mrs. P. S. Miller, West Point, Route 1.

Mrs. W. J. East, of Sardis District, reported new auxiliary at Mt. Olivet, Mrs. Cora Lewellen, president and Miss Lois Ely, Superintendent of Study.

Mrs. A. W. Stokes of Grenada District reported new auxiliary at Shrock, Mrs. C. L. Dickerson, Goodman, president.

HARVEST DAY.

Your Conference is asking your auxiliary to observe this occasion some time early in December. The programs you need for making the service attractive and profitable may be had from the Home Base Secretary. Do not fail to order as soon as you read this notice. Lay your plans well for a successful observance of the day and bring your auxiliary to the close of the year with all financial obligations met in full. Make it truly a Harvest Day.—Council Bulletin.

FROM ABERDEEN DISTRICT.

(We are publishing an article that we meant should come in next Bulletin; but I asked Mrs. Busby for it, meaning to tell her for December. Since it is here, and so well adapted for this issue, I am letting it go, which is not quite fair to the other district secretaries, as I had expected them to edit the December Bulletin. Maybe Mrs. Busby will make hers the best district of the Conference if she gets two of these good articles to her auxiliaries.)

Since we are beginning the work of the last month of the year, let us pause long enough to consider what we have accomplished and to think what we have yet to do.

During the second and third quarters we have had reported nine new organizations and two reorganizations, making a total of fifty-four auxiliaries. Twenty-nine of these are adult, nine are Y. P. and sixteen are Juniors. We can report only one of these for organization quarter, but we are not discouraged for lack of members. We feel that good work has been done by these faithful women whom we asked to help in the organization. They report literature sent to churches, and attempts were made to organize. Some have not given up, but hope to report auxiliaries later. The way is paved for future service. We are all working toward the goal set by our Conference.

A large per cent of the auxiliaries reported the first and second quarters. Sixteen failed to report the third quarter. Let me beg you, the presidents of each society, to get your officers together and make a full report to all officers as soon as you observe Harvest Day. We know you do good work but we cannot report when you do not report to us. A few auxiliaries in the district have failed to report to me this year. Won't you report this last quarter? We do not want one single loss in Aberdeen District.

Much interest is manifested in Mission and Bible Study throughout the district. This means a better day for our missionary interests. Don't neglect to fill your card and return to Mrs. Steele. October is the month set aside for Mission Study campaign. I wish we might be a hundred per cent in this.

I know this quarter is full, but let me beg of you to press forward until the work is finished. If you have not put on the Round Robin Stewardship campaign, do so at once. We believe this is one of the best plans for getting stewardship before our women.

November 6-12 is set aside for Week of Prayer. We trust each auxiliary will observe this prayer week, getting the rich blessing in store for you.

Mrs. Thomas is reminding us of the needs of our Orphans' Home. Let the Superintendent of Supplies from each society be busy with the boxes for Thanksgiving and Christmas. Then do not fail to report to Mrs. Thomas.

This is the time of year when we can do a great deal of Social Service work. If you have not been telling Mrs. Pittman about all the good things your society has done during the year, redeem yourselves by sending her a good report. May we not do ALL in His name?

Thanking each of you for your splendid co-operation and praying that the work may prosper under the guidance of Him whom we serve.

MRS. JEFF BUSBY,
Secretary Aberdeen District.

LOUISIANA CONFERENCE.

Report of Society at Bogalusa, La.

The President of the Woman's Missionary Society of this congregation desires to make the following report of work accomplished during the year ending October 1, 1921:

This society has effected the organization of one new society with 14 members, located within the bounds of the Second Church in Richardsontown, and has carried on a number of programs for said society in order to help it to its independence.

The Social Service department, under the leadership of Mrs. W. J. Powell, has systematically visited among the poor, needy, the hospital and the sick and has done much sewing for the Red Cross and has aided many poor families by making and

(Continued on Last Page)

FROM MANGHAM, LA.

Dear Dr. Carley: We are now on the "home stretch" of our fourth year at this place. During this time we have added 250 members to the church, and it has been our privilege to see equally as many taken into other churches where we have assisted in revivals. We have held eight meetings outside of our own charge. I held one of my own meetings this year, and was assisted in two others by Revs. L. F. Alford, of Mississippi, and J. A. McCormack, of this Conference. Both of these men did us most excellent work. They are at home in the pulpit, and know how to use the Word with telling effect.

I have had three elders these four years—Lutz, Atkinson, and Dodson. I love all of them, and it has been a real pleasure to be associated, in the Lord's work, with these good men. Although new in the work, Dodson has made good, and is in high favor with our people, and beloved throughout the District. He is faithful, punctual, and always "on the job."

During the quadrennium now ending, this charge has more than doubled in finances. We have organized a new church, one Sunday school and two Missionary Societies, and more than doubled the membership. Withal, I trust that the spiritual state of the church is as good, if not better, than when we came.

Our greatest material success has been in securing a splendid parsonage conveniently located on three acres of ground, and the erection of an up-to-date new church at Baskin. This church was recently built, and was under the ministry of Brother W. T. Woodward, who has been supplying this point since our district conference. He also had a great revival here, with fifty or more additions.

Yours cordially,

J. M. ALFORD.

THE CONGO BOAT A SUCCESS.

For days and weeks we waited to hear the answer to our question, "Is the boat a success?" Mr. Chas. T. Schaedel, the industrial engineer of our Congo Mission and pilot of the new boat, "The Texas," passed by recently on his first furlough and heartily assured us that the boat already was seeing service and was a decided success.

The boat was first built in Scotland, then shipped in sections conveniently to be shipped overland around the rapids of the Congo. The structural work in setting up the boat was done by a representative of the builders, but the work was done by the natives under the supervision of Mr. Schaedel. Part of this will not be completed until Mr. Schaedel's return, although the boat is sufficiently complete for use and recently carried a group of the returned missionaries to our Mission.

The original time required from the landing of the nearest river point from our Mission was nine days' journey. This was not a Pullman journey nor a trip by automobile, but of slow walking through jungles, fording streams, and climbing hills. With our new boat the missionaries can go up the Lubefu River to within nine hours of our Mission at Wembo-Nyama.

GARFIELD EVANS.

ALEXANDRIA DISTRICT REVIVAL CAMPAIGN.

Dear Brother Carley: The District-wide Revival Campaign in the Alexandra District for rural communities was a glorious success. The committee on evangelism for the district employed Rev. Clarence Ridge, of S. M. U., to direct the singing and used our own preachers over the district to do the preaching. The committee with its singer held six meetings during the summer and the results are as follows: Infants baptized, 19; accessions to the church, 78.

The plan worked well and almost paid for itself. We hope to do much better next year, as we are now convinced that the plan is a good one.

D. B. BODDIE,
District Director.

Woman's Missionary Society.

(Continued from Page 14)

mending clothes, for both adults and children.

The Department of Supplies, under the leadership of Mrs. J. M. Gilbert, has sent boxes to the Mary Werlein Mission, to St. Mark's Hall, and to Poland, the total value of which was $194.

The Missionary Department has raised the following amounts during the year: Dues, $94.40; Retirement and Relief, $4; Conference Expense Fund, $18.54; Undirected Pledge, $99.65; Week of Prayer, $8.53, and Scarritt Bible and Training School, $4, making a total of $230.18. It now has on hand in various funds $58.90, which brings the total collected to date $289.08.

The Local Department, under the superintendency of the lamented Mrs. W. C. Magee, raised and expended funds as follows: Amount spent on all objects, including first payment to Trustees on new church building, is $1225.85. Amount now in hand of local treasurer and in the hands of treasurers of Work Circles under this department is $208.97.

It may be noted here that in all of its departments during the year the Missionary Society has raised $1917.90.

While we have been thus engaged in material things Mrs. K. I. Bean has led the Society in the completion of two mission study books taught by Mrs. J. E. Cooper and one Bible Study Class taught by the pastor. Regular meetings have been held, the Week of Prayer observed, stated conventions attended and work in behalf of the local church and parsonage of such a nature that figures do not express. In all, we are glad of the results of the year just closed.

Respectfully submitted.
MRS. G. F. POOLE,
President.

The Work At Keithville, La.

The twenty-fifth anniversary of Mr. and Mrs. Tom Thumb was beautifully celebrated last Friday afternoon at the home of Mrs. W. H. Keith by the children of the Keithville Junior Missionary Society. The home was most attractively decorated with pot plants and goldenrods and was the scene of much merriment as the boys and girls gathered for the mock wedding.

The rainbow color scheme was carried out in the bridesmaids' gowns. The bride's costume was made en train and the exquisite bridal veil was looped with a coronet of orange blossoms. Marguerite Rembert was maid-of-honor, and Brandon Clingman was groomsman. The attendants were Margaret Carr with Fred Rembert, and Adell Nelson with Fullilove Clingman. Behind the attendants came the little ribbon girls, Evelyn Eaddy and Ella Hendrick. Then, just preceding the bride and groom, came the lovely little flower girl, Dorothy Flores. Clingman Munday acted as minister, and I. W. Miller and Delia Clingman as parents of the bride, Olive James was her old-maid aunt, John O. Hendrick and Curtis Miller acted as ushers.

The silver offering, $18.34, was put into the treasury of the Junior Missionary Society.

The Keithville Adult Bible Study Class met with Mrs. R. M. Rembert Tuesday afternoon. An interesting programme was enjoyed by all. The class made a study of the 6th chapter of Mark. Mrs. W. H. Keith played a beautiful piano solo and Mrs. Keith and Mrs. McCord gave a vocal duet, "Be Still and Know."

The class will meet with Mrs. E. G. Howard, October 16, the lesson being a review of the first two chapters of the study book, "The Gospel of Mark," which covers the first six chapters of Mark.

Mrs. R. M. REMBERT,
Superintendent of Publicity.

FROM ROCHELLE, LA.

Dear Mr. Editor: I have spent two busy years in the Louisiana Conference, both years here at Rochelle. This charge was not in the list of appointments for some time before I was sent to it. When I came here two years ago, I found no parsonage, no furniture, and no board of stewards, no Sunday school, no Epworth League, no Woman's Missionary Society, no plan of the charge. All I found was a great big job with a fine bunch of people ready to back up the preacher. I got together some of the men and appointed them as stewards and they constituted the official board. My salary was fixed at $1620 and I was paid $1708. The elder was paid in full, and more than half of the Conference claims were paid. The board authorized the purchase of a set of good furniture for the parsonage and asked the preacher and wife to select it. With the help of the women, the parsonage was well furnished and the Woman's Missionary Society, as we had already organized one, took over the debt for the furniture and before Conference every dollar was paid. This year my salary was put at $1900 and will be paid in full. It is paid by the month. We will pay a greater per cent of the Conference claims, I believe, this year than we did last year. All in all, we are going to Conference feeling that we have not failed in the task that was before us.

We are leaving behind us a charge that promises to pay the preacher not less next year than this, and perhaps more, and a good six-room house, owned by the Tremont Lumber Co., but rented by the church for a parsonage. It is well lighted with electricity that burns all the time, has water works all over the house, with bathtub, washing basin and dishwashing sink, and water in lot and front yard, with a good garage, cow barn, and garden spot.

The house also has a large, new sleeping porch. This house is well furnished throughout. The preacher will not need a stick of furniture. I am also leaving several loads of wood in the yard. I am leaving a good official board, Woman's Missionary Society, Sunday school well graded, Epworth League, and no debt on anything. All the preacher will have to do when he gets here is go to work. The plan of the charge will perhaps be changed a little, but it will not weaken but strengthen if anything. I failed to state that the church pays the rent on the house for the preacher.

The Sunday school has a Cradle Roll of more than a dozen and a Home Department of fifty. Cordially.

D. B. BODDIE.

PACIFIC CONFERENCE OFFERS SCHOLARSHIP TO CONFERENCE TRAINING SCHOOL.

The Pacific Conference has taken a step in a new direction which is of such an interesting and stimulating nature that we wish to pass it on to our constituency. It is this: The Sunday School Board has offered to all Sunday schools of the Conference a scholarship of $25 with which to send a student to the Pacific Training School at Berkeley in 1922.

The requirements for securing this scholarship are based upon the Elementary Departments of the school attaining a certain standard rank, and are graded to suit the needs of schools of varying possibilities.

The following shows the schedule of requirements:

One-room church—3d rank, Beginners' Department; 3d rank, Primary Department; 3d rank, Junior Department.

Two-room church—2d rank, Beginners' Department; 2d rank, Primary Department; 3d rank, Junior Department.

Three-room church—2d rank, Beginners' Department; 2d rank, Primary Department; 3d rank, Junior Department.

Four-room church—1st rank, Beginners' Department; 1st rank, Primary Department; 1st rank, Junior Department.

Young People's Training Class organized.

The above not only shows the importance the Pacific Conference Sunday School Board attaches to Teacher Training, but reveals the high value it is placing upon the proper sort of work and equipment for the children. —Bulletin.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 6321 Freret St., telephone, Walnut 1554; office, 327 Carondelet St., telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence St., telephone, Hemlock 2461.

Rev. C. D. Atkinson, Parker Memorial, residence, 734 Nashville Ave., telephone, Uptown 447.

Rev. H. T. Carley, editor, New Orleans Christian Advocate; residence, 1125 Fern St., telephone, Walnut 1238; office, 512 Camp St., telephone, Main 4373.

Rev. W. C. Childress, Sup't City Missions; residence, 815 Washington Ave., telephone, Uptown 495.

Rev. W. L. Duren, Rayne Memorial; residence, 1421 Constantinople St., telephone, Uptown 1188.

Rev. J. D. Harper, McDonoghville, La.

Rev. R. H. Harper, First Church; residence, 5830 Prytania St., telephone, Uptown 329.

Rev. H. N. Harrison, Felicity; residence, 1818 Chestnut St., telephone, Jackson 1753.

Rev. W. D. Kleinschmidt, Louisiana Avenue; residence, 1110 La. Ave., telephone, Uptown 2805.

Rev. G. V. Romano, Italian preacher; residence, 1319 N. Rampart St., telephone, Hemlock 468.

Rev. Jno. T. Sawyer, superannuate; residence, 1232 St. Mary St., telephone, Jackson 1404.

Rev. J. E. Selfe, Epworth; residence, 438 S. Scott St.

Rev. Ellis Smith, Carrollton Avenue; residence, 1125 Fern St., telephone, Walnut 1238.

Rev. C. C. Wier, Algiers; residence, 236 Olivier St.; telephone, Algiers 138.

Stephen S. Thomas, Conference Centenary Secretary-Treasurer; residence, 1432 Fern st., telephone, Walnut 2899-W; office, 327 Carondelet st., telephone Main 5688.

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 10, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE CONFERENCE ON LIMITATION OF ARMAMENTS.

There will convene this week in the city of Washington a conference called by President Harding, to consider the practicability and the advisability of an agreement by the great nations of the world to begin a process of decreasing their armaments in order that the ruinous cost of maintaining such armaments may be done away with, and in order that the danger of war itself may be eliminated. All the great Powers have appointed representatives to this conference, and the assemblage will be one of the most brilliant of those that have ever been brought together to consider the welfare of the world. There seems to be general agreement that some understanding must be arrived at whereby the nations may be saved the economic burden of maintaining and enlarging their equipment for war, but the plan itself will have to be worked out in the consultations that will take place between the representatives of participating Governments. Only those people, however, who have failed to take into account the tremendous, delicate, and difficult problems involved believe that an agreement will be readily reached. National prejudices, jealousies, ambitions and ideals will so be brought into conflict that only the most careful deliberation and the most statesmanlike consideration of the issues involved can give any promise of a real solution of the momentous question. If ever there was occasion for united prayer on the part of the Christian people of the world for divine guidance of their representatives, that occasion is at hand. God must not be left out of account at such a time as this, and all the resources of the spiritual universe should be made accessible to those who are dealing with the destiny of mankind. Prayer may be the key that will unlock the door that stands between a world of war and a world of peace.

NOVEMBER 11.

By concurrent resolution of Congress and proclamation of President Harding, November 11—Armistice Day—becomes a holiday, and the people of the United States will pay tribute on that date to the men who served their country and the world in the great war. As a symbolical tribute to all those who gave their lives in the great struggle, an unknown American soldier will be buried in Arlington National Cemetery with all the honors his country can bestow upon one who has won its gratitude by military prowess and a patriotism that shrank not, even in the face of death. On that day all of us will pause a little while in the midst of our various activities to thank God for the successful issue of the conflict that so recently engaged all the world, and to offer a prayer that wars may be known no more. No great nation ever forgets its heroes, or the triumphs of righteousness that have marked its history.

DO IT YOURSELF.

One of the easiest things in the world for the average human being to do is to tell another human being exactly what he ought to do and how he ought to do it. Out of this fact, negatively, grows the disposition to find fault and criticize harshly, and, positively, to become intolerant and overbearing. It is unfortunately true, however, that the possessor of so much knowledge does not often prove that he knows what he is talking about by doing the thing himself. It sometimes happens, too, that the man who is so ready to offer advice or find fault is not engaged in any other task that would prevent his giving a demonstration of the perfect performance of duty on the part of the one upon whom his displeasure has fallen, so that his assumed superiority is all the more trying to the man who is actually engaged at the task. It is a pretty safe guess that the man whose business it is to do a certain thing can do it better than the man who makes it his business to tell him how.

BUT THE FULL PRICE MUST BE PAID.

Our attention was attracted not long ago to an advertisement in a local newspaper in which the invitation to buy was introduced by the words, "Pay Nothing—Down." Somehow or other, a great many people seem to have an insatiable desire to get something for nothing, and the artful advertiser appeals to them in a way that seems to hold out the prospect of their being able to satisfy that desire. Of course it is only a psychological phenomenon that such an appeal should have any force, for experience has proved beyond any question that things worth having cost their value; but we suppose the business of the firm in question is increased by the suggestion that the day of payment can be postponed. Many a man will assume a heavy financial obligation to be discharged in the future if only he can feel that he does not have to pay at once. Where there is full and definite realization that the debt will finally have to be paid in full, there is, perhaps, not a great deal of objection to the system of deferred payments in business transactions. But in the realm of morals, it is a most dangerous procedure. The penalty of violated law is invariably inflicted, and the violator has to stand the consequence of his act in the future as surely as if he had to "pay down." The enticement to evil may come in such guise as to make the evil appear perfectly harmless—but there will be a reckoning. But for the provision of infinite love by which the merits of the Savior are made available for the sinner, all of us would stand convicted before the judgment bar of God.

"DAVID AND GOLIATH."

Without any thought of irreverence, reporters of sporting events throughout the United States have likened the football team of Centre College, a comparatively small institution of Kentucky, to David, and the team of Harvard to Goliath, as the two met in contest in the Harvard Stadium a week or two ago. The fact that the game was won by Centre, and that one player on the Centre team, "Bo" McMillan, is credited largely with the victory, gives point to the simile and emphasizes a fact that the world ought never to forget—that "the race is not always to the swift, or the battle to the strong;" that is, that outward evidence of superiority is not always to be relied upon. Many of the conflicts of life are waged against apparently insurmountable odds—but an indomintable will and the determination to win in spite of obstacles have turned impending defeat into glorious victory. When the right is on one's side, one need never despair, no matter what the world may think or say. Self-consciousness of rectitude reenforced by the spirit that fights to the end is a source of strength that makes even the weak ones, as the world counts weakness, mighty for the pulling down of strongholds.

A SURE REFUGE.

What a blessed thing it is to know that there is a sure refuge in the midst of the world's troubles and trials! But it is infinitely more blessed to have access to that refuge when need arises. God is such a refuge for those who know and love and trust him—a refuge that never fails. By the simple act of faith the devout soul may find shelter from the fiercest storms that blow.

HOW IT HELPS!

We saw a man the other day to whom a word of appreciation had just been spoken and a token of love presented. The light in his eyes and the tone of his voice made us know that a beautiful thing had been done. How a little kindness along the way helps!

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THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By Hon. C. L. Bates.

Fifth Paper.

I.

The ecclesiastical decree deposing and degrading Bishop Andrew was not aimed at him personally; it was aimed at Southern Methodism collectively, preachers and people; the Bishop was only a vicarious victim, sacrificed upon the altar of a political crusade. Its design, intent and purpose were to align the Annual Conferences in the Southern and Southwestern States against local law and authority, or, failing in that purpose, the decree was designed and intended to operate as a sentence of condemnation, punishment and ecclesiastical excommunication of the whole body of Southern Methodists; and it was so understood at the time by the delegates from that section of the church, who formally declared that the decree had rendered a continuance of the jurisdiction of that General Conference over those Annual Conferences inconsistent with the success of the ministry in those States, and that view is supported and maintained by the Report of the Committee on Organization adopted by the Constitutional Convention.

To have complied with the "requisition"—to employ the very apposite term chosen by Dr. Bascom to define the decree—the "requisition" of the General Conference would have blighted, disintegrated, destroyed Southern Methodism, and dishonored and degraded its ministry.

When all the relevant facts and circumstances involved in, antecedent to and concurrent with the action of the General Conference are assembled, marshaled, analyzed, and read and examined in the light of contemporaneous history and the actions and opinions of the Southern delegates had and taken and made manifest at the time and immediately subsequent thereto, the compelling power of inexorable logic drives the mind to the conclusion here stated.

Had the majority, pursuant to a sound, prudential and just policy, simply desired a division of the church and nothing more, that could have been easily and amicably achieved without violent or illegal action; there were then existing precedents for a peaceful, orderly, legal division of the church. Men are conclusively presumed to intend the necessary consequences of their deliberate acts; and the verdict of history cannot, upon a consideration of all the facts, acquit the majority of the General Conference of 1844 of intent to destroy Southern Methodism. History "is a voice for ever sounding across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. * * * Justice and truth alone endure and live." May not history teach Southern Methodism the constitutional principles of its being, and the importance of their faithful preservation and administration? Does our beloved church still "distinctly recognize the jurisdiction of a delegated General Conference, receiving its appointment and authority from the whole constituency of Annual Conferences?" Or has the voice of history been hushed in the clamor of altered opinion, changed manners, the rise and fall of creeds? Has Southern Methodism failed to bear the fruit which its founders—preachers and people—looked for?

II.

The deposal of Bishop Andrew with the attendant circumstances was a causus belli; it imposed upon the Southern and Southwestern Annual Conferences the necessity of exercising the Right of Revolution, a right inherent in all peoples, in respect to both their political and ecclesiastical relations. Jesus imposed upon his disciples no craven spirit. Luther, joined by thousands of his coreligionists, exercised this great right; and there are men now living who do not believe that the Thirty Years' War was too great a price to pay for it, notwithstanding the rise of the Tubingen Theology.

III.

The minority delegates promptly accepted the gage of battle thrown to them by the General Conferences, and, acting in their representative capacities, representing their respective constituencies, presented to that august body a Declaration of Ecclesiastical Independence of Thirteen Southern and Southwestern Annual Conferences, specifically named upon the record, separately, distinctly and severally; and, thenceforth, legislation was suspended, the General Conference was divided into two ecclesiastical Chancellories, the Southern and Southwestern delegates were converted, by the necessities of the case, into ambassadors of their respective Annual Conferences, and the proceedings of the body assumed the distinct character of diplomatic negotiations between the "General Conference of the Methodist Episcopal Church" on the one side, and, on the other side, the representatives, respectively, of the Thirteen Annual Conferences which had declared their independence.

In the negotiations that followed, the Southern delegates sought and obtained from the General Conference (1) a relinquishment of its jurisdiction over and a recognition of the independence of the Annual Conferences in the slave-holding States, (2) a delimitation of the boundaries between the Northern and Southern sections of Methodism, (3) liberty to "ministers, local and traveling, of every grade and office in the Methodist Episcopal Church," to adhere without blame to either connection, (4) an agreement to make a just and equitable division of the common property of the church, and (5) a release of any and all claims of the Northern Church to all real property, school and Conference funds situated "within the limits of the Southern organization."

Those agreements, covenants and stipulations were made by the General Conference with practical unanimity, and evidenced by an entry on its journal.

IV.

By the adoption of what is known as "the plan of separation," reported on June 7, the General Conference, in law and in fact, relinquished all its right, jurisdiction, power and authority over the Annual Conferences in the slave-holding States, and over all church property, real and personal, situated within their borders and subject to their respective jurisdictions.

The relinquishment was made, not to the delegates nor to the preachers, but to the people—to "all the societies, stations, and Conferences, adhering to the church in the South by a vote of a majority of the members of said societies, stations and Conferences." This "vote of a majority of the members" was the one and only condition upon which the relinquishment was made to depend (Smith v. Swormtedt); and it, therefore, inevitably follows that, as a legal and logical necessity, the ecclesiastical sovereignty theretofore vested in the General Conference of the Methodist Episcopal Church over the Annual Conferences in the slave-holding States was by the "plan of separation," and its acceptance by them in the manner provided, fully vested in those Annual Conferences, each respectively; and by the phrase "Annual Conferences," as used in that memorable document, is meant, not merely the "traveling preachers," but the "members of said societies, stations, and Conferences"—the whole body of Methodist people, in their organic capacity, constituting, severally, those Conferences.

The legal and governmental results of the ecclesiastical revolution mark a new era, a new development, a distinct departure in the constitutional principles of American Methodism, in so far, at least, as Southern Methodism is concerned; the revolution did not stop at separation; it changed the seat of sovereignty, the power to govern, to make and unmake constitutions, to dissolve and establish churches and church relations and connections.

In the old church, created by the "traveling preachers," acting upon their own motion and behalf, representing no constituency, the seat of sovereignty was first in all the preachers assembled in mass General Conference, and then in the delegated General Convention created by them; but, in organizing the Southern Church, a new ecclesiastical principle, a new "plan" of action, was brought into play. The relinquishment of sovereignty in the South was made in favor of the people, and the whole question of creating a new church and of uniting in a "distinct ecclesiastical connection," was referred to them.

V.

Immediately upon the adjournment of the General Conference of 1844, the delegates of the thirteen Southern and Southwestern Annual Conferences held a meeting for consultation, at which they adopted a plan of action to be recommended to the Conferences they represented; and at the same time they sent abroad an Address, signed by them, "To the Ministers and Members of the Methodist Church in the Slave-holding States and Territories," in which, after explaining the "plan of formal and pacific separation," they declared:

"Provision is made for a peaceable and constitutional division of church property of every kind. The plan does not decide that division shall take place; but simply, and it is thought securely, provides that it may, if it be found necessary. Of this necessity you are to be the judges, after a careful survey and comparison of all the reasons for and against it."

That address, officially issued, was a contemporeous construction of the plan of separation by the men who obtained its execution, and were parties to it, and were then devising and promulgating a method of procedure under it; and in it, the address, they declare that the fundamental rule of action is the new constitutional principle evolved by the revolution through which the church was then passing. They advise their constituencies that the grave question whether their old ecclesiastical connection is to be dissolved and a new one established is to be submitted to their consideration and ultimate decision.

And more than that: "The reasons for and against" are to be submitted to them; all the facts are to be disclosed to them; their representatives are to account to them; there is to be discussion and a careful survey and comparison of reasons.

It is not surprising that revolutions should bring forth and put into operation new and beneficent principles of Government. Of course it goes without saying that the revolution staged by the American Colonies—thirteen in number, a strange coincidence—resulted in the creation and establishment of the greatest and best Government known among men. As the wrongs inflicted upon the Southern section of the church were traceable directly to a centralized despotism, it would have been strange indeed had not the Southern Methodists builded upon more liberal principles.

Holly Springs, Miss.

(To be continued)

To leave riches without righteousness is the poorest of all inheritances; and poverty, though accompanied by patience and decency, will be no excuse for the want of holiness which springeth of faith.—A. Gatty.

REV. DANIEL G. FOUST.

Daniel C. Foust, son of John and Sarah Foust, was born July 12, 1851, in Lafayette County, near Oxford, Miss. He was converted and joined the Methodist Episcopal Church, South, in August, 1867. He was educated at the State University, at Oxford, Miss. He was licensed to preach by Rev. Amos Kendall, P. E., March 3, 1873, and was received on trial in the North Mississippi Annual Conference at Kosciusko, in 1875. He was admitted into full connection at Holly Springs in 1877. He was ordained deacon by Bishop Keener in 1877, and elder by Bishop Kavanaugh in December, 1879, at Water Valley.

On November 4, 1877, he was happily married to Miss Josie L. Hudgins, daughter of Rev. J. E. Hudgins, near Oxford, Miss. Three children were born to them. One died in infancy. His son, Rev. K. P. Foust, died January 3, 1919. His daughter, Mrs. J. M. Autry, lives at Hickory Flat, Miss., where Sister Foust will make her home.

Brother Foust served the following appointments, all in the North Mississippi Conference: 1876-78, Caswell circuit; 1879-80, Attala circuit; 1881, Fulton circuit; 1882-85, Banner circuit; 1886, Lexington; 1887-89, Winona circuit; 1890-92, West circuit; 1893, Chester circuit; 1894-95, Louisville circuit; 1896, Eupora circuit; 1897, Saltillo circuit; 1898-99, Guntown circuit; 1900-01, Kossuth circuit; 1902-03, Okolona circuit; 1904, Buena Vista circuit; 1905-06, Coffeeville circuit; 1907, Abbeville circuit; 1908-11, Ashland circuit; 1912-13, Wheeler circuit; 1914, Vardaman circuit; 1915-18, Smithville circuit; 1919, Wall Hill circuit; 1920-21, Hickory Flat circuit.

Brother Foust passed to his eternal home at midnight, on Sunday night, October 16, 1921. We laid him to rest in the cemetery at Hickory Flat on the afternoon of the following day, after funeral services at the Methodist Church conducted by this writer. Brother Foust had preached that Sunday morning at Ebenezer Church from this text: "Surely I come quickly. Amen. Even so, come Lord Jesus." Rev. 22:20. He spoke often of going home, or to heaven, never of dying.

Brother Foust was a strong preacher, a good husband and kind and indulgent father. He had a long and fruitful ministry—forty-six years an itinerant.

"The voice at midnight came,
He started up to hear;
A mortal arrow pierced his frame,
He fell, but felt no fear.

"His sword was in his hand,
Still warm with recent fight,
Ready that moment at command
Through rock and steel to smite.

"The pains of death are past,
Labor and sorrow ceased,
And Life's long warfare closed at last,
His soul is found in peace."

We extend sincere sympathy to the bereaved loved ones. J. B. RANDOLPH.

THE ONE BAPTISM.

By Rev. John W. Ramsey.

Part II.

In the preceding portion of this article, I have shown that there is but one baptism taught in the Bible and that is the baptism of the Holy Ghost. As a result of the controversy on the subject of water baptism, whenever the topic is referred to or the word baptism is used, the manner or mode of its administration occurs to the thought and, since I am writing of Holy Ghost baptism, the mode demands some attention. In this connection, the question arises, Can we determine the mode of Holy Ghost baptism? I reply, the Bible settles that question beyond all caviling, and no one has ever disputed the mode of Holy Ghost baptism except a few extra immersionists who have irreverently translated certain passages in the Bible with the apparently specific purpose of evading the logical and, therefore, irrefutable conclusions drawn by affusionists from the mode of the Holy Ghost baptism to establish their contentions relative to the mode of water baptism.

What, then, is the mode of Holy Ghost baptism? That question is so easily answered that it seems needless to ask it. The Bible everywhere represents the Holy Ghost as being poured out, falling upon, descending upon, etc. The prophet Joel represents God as saying, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh"—Joel 2:28, and on the day of Pentecost, Peter tells us that what transpired on that occasion was the fulfillment of Joel's prophecy: "But this is that which was spoken by the prophet Joel"—Acts 2:16. So the mode that God used that day was affusion. In Matt. 3:16, the record is that, after the baptism of Christ, John "saw the Spirit of God descending like a dove, and lighting upon him." When Peter was preaching to Cornelius and his household, the Holy Spirit fell on them: "While Peter yet spake these words, the Holy Ghost fell on them which heard the word"—Acts 10:44. These quotations are more than sufficient to establish the mode of Holy Ghost baptism. It is plain that no one was ever immersed or dipped or plunged into the Holy Ghost. The Holy Ghost is a divine Person, and to immerse or dip or plunge any one into a person is not only inconceivable, being impossible, but the very thought in connection with the third Person of the Holy Trinity approximates irreverence.

Now, having established the mode of Holy Ghost baptism, I repeat that the baptism of the Holy Ghost is the only baptism taught in the Bible—"One Lord, one faith, one baptism," said the apostle and he meant nothing but the baptism of the Holy Ghost. For the sake of emphasis as well as to refresh our memories, I reaffirm a statement I made in Part I of this article, viz.: The application of water to the person, or the person to the water—take it as you please—is not baptism, but by a figure of speech, known to grammarians as metonymy, whereby the name of the thing itself is transferred to its symbol, the application of water in the name of the Trinity is called baptism. So, then, water baptism, so far from being baptism, is only a symbol of the real, the only, the one baptism—the baptism of the Holy Ghost. The symbol, of course, must accurately represent that which it symbolizes; otherwise, it would not be a symbol. Now, having shown the mode of Holy Ghost baptism, the only logical conclusion is that the symbol, water baptism, must be administered by the same mode—the water applied to the person; and because of the similarity of pouring and sprinkling, both being applications of water to the person, and because God says, "I will sprinkle clean water upon you," the Methodist Church performs the rite by sprinkling.

I am not unaware of the fact that immersionists, using Rom. 6:3, 4, and a parallel passage in Col. 3:12 as proof texts, take the position that water baptism symbolizes, not the baptism of the Holy Ghost, but the death, burial, and resurrection of Christ. Here lies the very root of their blunder on the question of the mode of water baptism—they make water baptism symbolize the wrong thing and are, therefore, unscriptural, Jesus himself declares that water baptism is not and cannot be the sign of his burial. Read Matt. 12: 39-40, "An evil and adulterous generation seeketh after a sign, and there shall no sign be given it but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." The reader will observe: 1. Jesus is speaking of his death and burial; 2. Of his death and burial he says, "No sign shall be given but the sign of the prophet Jonas." The immersionist says that immersion in water is the sign of his death and burial; Jesus says that it is not. Either the immersionist or Jesus is wrong—and probably it is the immersionist. Furthermore, there is no water in Rom. 6:3, nor in Col. 3:12. The apostle in both citations is not talking about water baptism, but is speaking of the baptism of the Holy Ghost and what he accomplishes in the hearts and lives of men. The reader will note the exact words of the apostle: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" To be baptized into Jesus Christ is to be saved, and if we are baptized into Jesus Christ by being "buried" in water, then water is a saving element. Absurd! The truth is, we are baptized into Jesus Christ by the Holy Spirit. Let the reader compare the following passages: "For as many of you as have been baptized into Christ have put on Christ" Gal. 3:27. The reader, no doubt, will note that these words are almost identical with the words of the same apostle in Rom. 6:3—the latter being the proof text of the immersionist. Then, in his letter to the Corinthians, the same writer tells us plainly by whom this baptism is performed: "For by one Spirit we are all baptized into one body" I Cor. 12:13. I challenge every immersionist from the days of the Anabaptists till now to produce one single recorded instance showing that the Holy Spirit ever immersed any one in water—yet Paul declares that the Holy Spirit baptizes. Will the immersionists tell us by what mode the Spirit baptizes and in or with what element? Furthermore, if the Holy Spirit baptizes as the apostle affirms he does, and it cannot be shown that he baptizes in water, then the word baptize does not always mean immersion in water, as immersionists claim. From the passages quoted above, the reader will note: 1. We are baptized into Jesus Christ—not in or with water; 2. We are baptized into his death—not into water; 3. We are baptized into one body; 4. Each operation is identical; 5. The Spirit is the administrator. Yet the immersionist says that to be "buried" with Christ, to be "baptized into Christ," to be "baptized into one body," each performed by the Holy Spirit, is to be immersed in water. Great is water! Let the clouds rain down floods! Let us have more water—oceans of water!

But whatever the immersionist may say, water baptism is not a sign of the death, burial, and resurrection of Christ. The only sign of his burial is the fate that befell Jonah—Jesus himself says so, and that settles the question. Water baptism is a symbol of nothing but the baptism of the Holy Ghost. John the Baptist (purifier, rather) settles that question forever, if those who claim to be his successors would receive his testimony: "I indeed baptize you with water (Ego baptidzo en hudati—instrumental dative form, "with water," not "in water") * * * he shall baptize you with the Holy Ghost"—Matt. 3:11. Jesus also makes water baptism the symbol of Holy Ghost baptism: "John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence"—Acts 1:5. When the Holy Ghost fell on Cornelius and his household, Peter immediately thought of, and called for water to be brought and administered as a symbol of the baptism of the Holy Ghost which they had just received: "Can any man forbid water to be brought, that these should not be baptized, which have received the Holy Ghost as well as we?"—Acts 10:47. So the question is settled by John, Christ, and Peter, that water baptism is the symbol of Holy Ghost baptism. The mode of the latter determines, necessarily so, the mode of the former, as the mode of the thing symbolized must determined the mode of its symbol. The Bible describes the mode of Holy Ghost baptism; therefore, the mode of water baptism is settled by the Bible beyond reasonable controversy. But what this old world needs, what human hearts need, what the church needs is another Pentecostal baptism of the Holy Ghost." One Lord, one faith, one baptism"—the baptism of the Holy Ghost.

Hollow trees are always stiffest, but the mighty oak, if sound, can bend. The more exalted a man is by station, the more powerful should he be by kindness. There is no policy like politeness, since a good manner often succeeds where the best tongue has failed. Politeness is most useful to inspire confidence in the timid and encourage the deserving—E. L. Magoon.

NOVEMBER ELEVENTH.

American Cemetery in France.

By Kate Jordan Bigham.

How still they lie who gave us peace;
Their upturned faces pale as lilies fair;
While o'er the windswept turf the brown leaves fall,
And lone homing birds chant requiems.
The wondrous gift they gave o'erwhelmed me quite,
This brooding peace that waked the world to joy;
Peace, now, where once reigned war's unsated greed,
And tears, and babies' cries, and women's prayers.
With dash and joyful shout they met the foe,
As tho' it were a gala day, and life were cheap!
While we were bowed with grief and misery,
And agony was gnawing at our hearts for them.
How silent now, and calm they lie:
The dash, the shout, the cry of victory stilled,
All in so brief a time!
But no, they smile! they are not dead but glorified;
They do not sleep, but wake! And lo, they speak:
What we surrendered was but naught;
We purchased peace because we loved the world;
'Twas well!
They purchased peace, because—they loved—the world;
What they surrendered—was—but naught!
God! the Calvary man.

THE ECUMENICAL ADDRESS.

To The Churches.

" 'Grace be upon you, and peace from God our Father and from the Lord Jesus Christ.'

"We are met together in tempestuous days, in times of unrest and uncertainty. We stand between two worlds—one dead; the other, without Christ, powerless to be born. The world sighs for a great leader: we have found ours in Jesus. He accuses and condemns us, but forgives and inspires us. We have sinned and come short of the glory of God. Assembled together in this Conference we have heard the call to repentance and faith. The days in which we live are crowded with perils, but they are also ringing with hope and calls to new adventures. When Wesley entered a city of England more sinful than he had seen elsewhere, he said, 'Surely the time is ripe for Him who came not to call the righteous, but sinners to repentance.'

"It is thus we must approach the great tasks of difficult days. For the times are indeed ripe for Christ. We need more verve, audacity, inventiveness, and to keep all our wits about it. There is a wondrous lilt in our gospel. It is no dirge, but a love-song. We challenge our age with our song, but we can only do this by loving the men and women in it. We summon you to an aggressive and militant Christianity. Let us strive to love men as Jesus loved them; to be as he was, a Friend of all the Father's children. Let us love tenderly, inventively, unstintingly.

"We realize that faith is individual, but we know that it cannot retain its individuality unless it finds social expression. Life is a walk from Jerusalem to Jericho, and the true lover of Jesus is ever the good Samaritan. Ours is not the religion of the cloisters, but of the road. Every social problem is a Christian problem. Every man who fights for peace, for freedom, for the rights of small nations and races, for temperance, and for the unlocking of the treasures of education, is a soldier in the great campaign of Christ. We need a more spacious conception of the task of faith.

"The world is dying for lack of fellowship. Christ came to make us a band of brothers and sisters, to break down barriers, and to welcome all men into the Father's home. Fellowship is life, and lack of fellowship is death; fellowship is heaven, and lack of fellowship is hell; and the deeds which we do on earth, it is by fellowship we do them. We call you to this great fellowship. War breaks the fellowship, let us destroy it; intemperance murders tens of thousands, let us slay it; social injustice makes slaves of God's children, let us break the fetters, and live and suffer to make men free. Christ claims all life. Wesley, with his wide-embracing love, cried out, 'The world is my parish.' We must, however, also remember that every parish is in our world. Every province of life needs the vitalizing power of love—nationalism, internationalism, the home, education, art, literature; especially is this true in the industrial world. We welcome the emancipation of women, and hail them joyfully as our fellow-workers in all the crusades of Christ's kingdom. If we answer the tragic cries of our age, we shall find the road to Jericho is also the road to Emmaus, for Jesus will walk the way with us.

"We have heard the call to the union of the churches. It has come to us with majestic instancy. We cannot stop our ears and be deaf to its claims. Our first duty is to heal our own divisions, and to call the children of the one Methodist family to a greater unity than we now enjoy. We have a hero-roll common to us all. Wesley, Coke, Asbury belong now to no section of the churches—they are our common inheritances. We are one in faith, even if not in polity. A living creed, however, is greater than a polity, and love has eyes which are quick to see the underlying unities. Here is another call to courage, patience, and a tolerance which is born of vision. The union of Methodism is our first step on the road which leads to wider union.

"We are called to a world-wide evangelism. The poignant cries of many countries beat upon our ears. We have seen the vision of the world's needs. Here is our glorious task. The thought of it makes life great. Let us learn to look upon every land as our Father's land, and the inhabitants thereof as our brothers.

"The world needs the fire of a great love. Only those with the burning heart can bring the kindling for which men yearn. We often linger with joy, when reading Wesley's Journal, under the entry of May 24, 1738: 'At a quarter to nine * * * I felt my heart strangely warmed.' But that is not the wonder of his life. The great fact is that from then until the day of his death each day tells the same glowing story. Wesley speaks not of cold grates or white ashes, but of flame and fire. The fire never dies down, for he ever fed it with the divine fire of love. Day by day he held his vigil with God. Thus the fire burned higher and hotter. Here is the great secret: but it is the open secret. Neither age, nor feebleness, nor approaching death could damp down the fires of his love, for he called in his last moments to his children of many lands, and still he calls to us to-day—

" 'The best of all is, God is with us.' "

POSITIVE PREACHING.

By Rev. J. H. Holder.

My Dear Brother Carley: It has occurred to me that in this stir created by the propaganda of the Christian Education Movement against heterodoxy, some one should speak a word of caution with regard to preaching on these themes. It has come to me that some of our preachers are discussing, and no doubt ably so, from the pulpit some of these vexed questions. I do not pose as a counselor, but desire just a word.

In the first place, let me say to each one of us. "Believe our beliefs and doubt our doubts," is safe ground. Take abundance of time to consider before allowing a question mark in our faith about any established principle or doctrine. Fight anything that throws a doubt over any truth that has been believed through the years by the best of men. Bible truths, fundamentals of salvation, are not built by the inductive method. They are revealed, God-breathed. If fearful of our faith, we had best leave critical study alone.

We do well in our preaching to avoid the things that provoke doubts. Our people do not want our doubts, our criticisms. They want our tested faith. They want the truths that have comforted the millions preached in a POSITIVE way: They want to hear of a Divine Christ that is able to save. They want the doctrines of the Immaculate Conception, the Virgin Birth, Holy Ghost Baptism, Wonderful Teaching and Miracle Working, Crucifixion, Resurrection, Pentecost, Forgiveness of Sins, Conscious Salvation and Fellowship with the Father, the Direct Work of the Holy Spirit, Evangelization and world-wide Missions, Fatherhood and Sonship in Jesus Christ and Eternal Life. When we have preached these great doctrines with all our souls, Modernism and New Thought and Bible dissection will have little appeal to us, or our congregations.

Methodist people were not raised on reactionary preaching, nor have sinners been saved through critical studies. They were raised on the real, hopeful, forward look of faith and the preaching of the wonderful doctrines of a supernatural Christianity. We will never get sinners saved nor the world brought to the foot of the cross by injecting doubts into the "Thus saith the Lord," our final authority. What men want is salvation from sin and self. The Old Gospel gives the ONLY SURE remedy. It has done it in all the ages past; it never fails where it is tested; we can safely rely on it for all time to come.

New Albany, Miss.

CENTENARY PAYMENTS IN LOUISIANA.

It is very gratifying in view of the great financial oppression the past year to have had so many of our churches pay their three years' Centenary pledge in full to date.

In the Alexandria District, Forest Hill has paid 62 per cent and Simmsport 82 per cent of their pledges.

In the Baton Rouge District, Oak Grove has paid 60 per cent, Springfield 60 per cent, Wesley Chapel in the Ponchatoula circuit 78 per cent, Tunica 80 per cent, and Alford's Chapel 86 per cent of their pledges.

In the Lake Charles District, Hayes has paid 60 per cent, Ludington 60 per cent, and Robeline 64 per cent.

In the Monroe District, St. Joseph has paid 60 per cent and Magnolia 67 per cent of their pledges.

In the New Orleans District, White Castle has paid 62 per cent.

In the Shreveport District, Bayou La Chute has paid 60 per cent, Homer 60 per cent, Benton 61 per cent, Lake End 75 per cent, and Blanchard 75 per cent.

Quite a number of others have paid 50 per cent or more and it is probable that they will make up the difference by the convening of the Annual Conference. Diligent attention has been given to the collection of Centenary pledges in a great majority of cases. Although no "Pay-up Week" has yet been instituted, the total payments for the Conference are one-third of the pledges, and this is the average of the entire Methodist Church, South. A "Pay-up Week" has been determined by unanimous agreement of the presiding elders and our Bishop for December 4 to 11. It is hoped at that time, in view of no other interest before us, that a great effort by all churches will be made.

STEPHEN S. THOMAS.
Conference Centenary Treasurer.

EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

The regular time for Pay-Up-Week is November 1st to 7th, but as this is so near to the meeting of the Annual Conference, we have deemed it advisable to let the Conference Board of Education set the time. Then let the whole Conference get behind the time set and see that we come up one hundred per cent on our collections. This ought to be done and it can be done.

It is necessary to have a collector for each church; where this has not yet been done, let the pastor appoint some one before Conference and send his name and address on to me.

We are anxious to have all the pledge cards and the money collected sent to our office, so that we may have a full report by Conference.

ALBERT S. LUTZ.
Conf. Secy. of Education.

REV. DINSDALE T. YOUNG, D.D.

By Rev. I. W. Cooper, D.D.

During my stay in London, I heard sermons from Dr. Luke Wiseman, Ex-President of the Wesleyan Conference, Dr. Sharpe, the present presiding officer of that body, Rev. John Armstrong, pastor of City Roads Chapel, Dr. Rose of Canada, who preached the opening sermon of the Ecumenical Conference, and two sermons from Dr. Young, who is pastor of Central Hall, which is located in that part of London known as the City of Westminster. It was in Dr. Young's church that we held the meetings of the Conference.

In the Conference room we had essays and impromptu speeches which, though full of information, contained little room for oratory. But one speech was full of spirit and demanded attention—it was the one by Dr. Cadman, of New York, who brought a message from the Evangelical churches of America. I have heard Bishops Doggett, Kavanaugh, Wigbtman, McConnell, Quayle, Candler, Galloway, and William Jennings Bryan, but I place Dr. Cadman among the greatest speakers of this age. He thrilled the Conference when be declared that Francis Asbury saved America to Protestantism. Dr. Cadman in early life was a Wesleyan minister.

However, this paper is not to be about Dr. Cadman, but is to call attention to the ministry of Rev. Dinsdale T. Young. His church, Central Hall, including the lot, cost one million dollars. There are more beautiful Protestant churches, but few in the world so large or so well equipped. The auditorium will seat four thousand. It is well located, for it is not more than three hundred yards from Westminster Abbey, of world-wide fame.

It is said that Dr. Young preaches to more people than anyone else in the word. Theodore Parker had not such drawing power! Mr. Spurgeon was not more magnetic! Often fifteen minutes after the doors are opened there is not a vacant seat—and many are turned away, for the people are not allowed to stand during the services. It is most remarkable to see from a thousand to fifteen hundred people waiting in line for the doors to open! And then the rush when the doors are opened! And this in the city of London where so many scholarly ministers preach to almost vacant pews!

Dr. Young, I would say, is not under sixty-five years of age, is at least six feet tall and weighs a bundred and eighty pounds. He has gray hair and does not wear any beard. He is rather handsome. Has a kindly and rather a spiritual face, and a perfectly beautiful speaking voice. His enunciation is fine and every word which he utters, even in a conversational tone of voice, "carries" over that vast auditorium.

You could not call Dr. Young an orator or a great preacher. When you hear him and see the audience, you wonder and wonder what are the elements of his power. I offer the following explanations—and yet they do not explain:

First—Some think that the fine music, rather than Dr. Young's sermons, attracts the audience. Central Hall has the largest pipe-organ, the largest choir, the best choir leader and the greatest organist in the city; and how the English do love sacred music! Here the Methodists, as well as the Episcopalians, sing every stanza of each hymn. I had a little experience with their "singing customs." I was sent by the committee, on Sunday, to the suburban town of Fleet, to fill the Methodist pulpit there. In order to shorten the service I omitted tho singing of one of the hymns which had been chosen. After the service, the organist asked me why I left out the song and laughingly remarked that in England people loved "much singing and short preaching." But in spite of this love for music, we feel sure that the great organ and the great choir are not the drawing card at Central Hall. If they had been, why were not all the visitors' seats filled during the sessions of the Ecumenical Conference. Not one time during the meeting of this great body did we see all of the places taken.

Second—Some think that the secret of power may be the man, rather than the message. It is the old story of the "man behind the gun." Personality is, indeed, a great force and without doubt Dr. Young has great personality. But that is not all!

Third—He believes with all his heart what he preaches and he does not fear criticism of any kind. He realizes that by the "higher critics" he would be called narrow and old-fashioned. He rather glories in this and throws down the gauntlet of defiance.

Fourth—He evidently has a rich personal experience in holy things.

Fifth—He keeps in touch with his audience. He loves and understands rich and poor and has a message fer each.

Sixth—He uses very simple though picturesque and vivid language.

Seventh—He is rather original in the turn of his thought and in his expressions. For instance, the first time I heard him preach, his subject was to be wise, one must esteem himself a fool. He brought out the thought that though the Bible tells us not to call our brother a fool, it nowbere states that we should not apply the term to ourselves.

It may be a combination of all these reasons, it may be other elements which I failed to analyze—that make for the power of this great preacher. Whatever it is, I found him a very interesting study and wished very ardently as I listened to him and looked over his vast audience that more like him—at least like him in power—might be raised up for the glory and progress of our great Methodism.

S. S. Empress of India,
Atlantic Ocean,
1800 miles from New York City.

"I SECOND THE MOTION."

I refer to the announcement of Dr. H. C. Morrison's preaching twice a day at our Annual Conference, and Brothers Tolle and Burton's request that we all pray specially for the occasion. With much prayer, hearty co-operation with Dr. Morrison, and the preachers more concerned about being "filled with evangelistic fire and a passion for the salvation of souls" than their future appointments, a revival will break out among the preachers that will scatter to the "four corners" of the Mississippi Conference! God grant that it may come!

Since a mere boy I have known Dr. Morrison. He held a wonderful revival near my father's old home when I was a poor sinner; the country for miles around was stirred. After the Lord called me to preach and I was in college, he held a revival in the college. Not so very long after this, I joined the Mississippi Conference, and have been with him several times since, and have often caught my thoughts running thus: "Oh! if Dr. Morrison could preach at a session of our Annual Conference!" When at his best, I, with hundreds of others, think he has very few equals, if any, in Southern Methodism as a pulpit orator but he has been in feeble health recently occasioned by overwork. He writes that his health is somewhat improved. May I ask that special prayer be made for him, too, that he may be physically equal to the task at our Conference? Between the dates of October 19 and December 11 he preaches at seven Annual Conferences.

Yours anxious for a Conference revival,
J. A. WELLS.

A NOTE OF APPRECIATION.

Dear Brother Carley: Rev. R. P. Goar, of the North Mississippi Conference, wishes, through the Advocate, to thank the preachers and laymen who have visited him in his affliction; also those who have written such helpful letters. It has been a source of great comfort to him to be remembered by the brethren. He has been confined to his bed for eight months; is now helpless.

Mrs. R. P GOAR.

Pittsboro, Miss.

METHODIST HOSPITAL.

More than fifteen years ago a layman from North Mississippi visited a sick preacher in the charity ward of the St. Joseph's Hospital in Memphis. The preacher afterward died there. This layman was grieved to know that it was necessary for Methodist people to be compelled to receive charity from the Roman Catholic Church. He wrote to Washington for figures and found that Methodism was poorly equipped for hospital facilities. He talked with a Baptist pastor in Memphis about the need of Protestant hospitals. That man got busy and the Baptist Memorial Hospital was erected and has been in operation for some time.

On Tuesday, November 1, the Methodist Hospital was opened in Memphis. The dream of that same layman, who, for more than twelve years, has been chairman of the Board of Trustees of this institution, and is still chairman, was realized, and Brother J. H. Sherard was the proudest man in all the "tri-State" territory when the crowds inspected this million-dollar plant, which is the last word in hospital equipment. The Woman's Missionary Society of North Mississippi had the honor of making the very first contribution to the enterprise in its beginning, more than twelve years ago. Mrs. L. C. Short, of Sardis, was then president of that organization. To see this splendid plant is but to be proud that North Mississippi had a part in its erection. Rev. L. H. Estes, of the Memphis Conference, is the newly-elected secretary, and will give his time to the responsible undertaking of carrying the work forward, with the aid of the Methodist pastors and people throughout the "tri-State territory."

R. P. NEBLETT.

Durant, Miss., Nov. 4, 1921.

NORTH MISSISSIPPI CONFERENCE.

Admission on Trial.

Applicants for admission on trial into the North Mississippi Conference will please meet the Committee for examination in the Methodist Church at Amory, on Nov. 15, at 9 o'clock a.m.

R. A. TUCKER,
L. P. WASSON,
S. A. BROWN,
Committee.

Class of the First Year.

The Class of the First Year of the North Mississippi Conference are requested to meet the Committee in the Methodist church at Amory, Miss., on Tuesday, November 15.

J. A. HALL,
for the Committee.

Class of the Second Year.

The members of the Class of the Second Year will please meet the Committee in the Methodist Church, in Amory, Miss., Nov. 14, at 7 o'clock.

THOMAS H. MILLS,
J. B. RANDOLPH.

Class of the Third Year.

The Class of the Third Year will please meet the Committee in the auditorium of the Methodist Church, Amory, Miss., on Tuesday evening, November 15, at 7 o'clock.

T. M. BROWNLEE,
O. W. BRADLEY,
E. N. BROYLES,
Committee.

Class of the Fourth Year.

The class of the Fourth Year will please meet the Committee for examination on the Course of Study at the Methodist Church at Amory, Miss., at 10 a.m., Nov. 15. We want the full class to meet with us the hour named—those who completed the course with the Correspondence School, those who have done a part of the work, and those who have done none of it. The Committee wishes opportunity to go over the course with all the class, and feels averse to passing any one without such opportunity.

N. G. AUGUSTUS, Chairman.

QUESTIONS OF SUPREME INTEREST.

By Rev. E. S. Lewis.

Our great church is stirred from one border of its territory to the other, not by one question only, but by many. It has a right to be stirred. No man with an ounce of reason could suppose that it could be otherwise. The times in which we live challenge the church to a higher order of ministry and a more Christlike service. So many things are out of joint these days and our success in healing the woes and wounds of the age has been so meager that it is a very easy and natural thing to fall into a state of censoriousness and fault-finding. It takes less sense and less religion to make a first-class critic than anything else in the world.

Again, it is a mighty easy thing to feel that the man who doesn't think as you do is surely wrong and very likely in league with the devil. It is a good time for all of us to seek the baptism of the Holy Spirit that we may be possessed of the spirit and heart of the thirteenth chapter of I Corinthians. The man who does not feel the need of such a baptism day by day is either sprouting wings or else is just a plain f-o-o-l. A church-wide revival of this type would go a long way toward stopping the mouth of the critic.

Here is another phase of the question: Some of our people seem disposed to think that the church has just about gone to the bad. That is a pity, a pity that some people in the church have gone to the bad, but I do not believe for a moment that any overwhelming per cent of our people have forsaken the faith of the fathers and gone over to the enemy. Too many of them have. It is only a blind credulity and a foolish optimism that says everything is all right. We know that is not true. It has never been true since man's Eden home was broken up, but when a man gets under a juniper tree and begs to die because he is the only one left that has not gone over to the enemy, it is high time somebody should tell him the story of Elijah. This old prophet of the Lord had had a wonderful experience on Mount Carmel. Then we find him at Jezreel, where he received the threatening message from Jezebel. The Book says, "And when he saw that, he arose and went for his life." He concealed himself in the wilderness and there under the kindly shade of a juniper tree he requested for himself that he might die. Forty days later he was found in a cave in Mount Horeb. God said to him, "What doest thou here, Elijah?" He answered, "I have been very jealous for the Lord God of hosts, because the children of Israel have forsaken thine altars and I, even I, am left, and they seek my life to take it away." The Lord said to him, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." The man who has lost confidence in the rank and file of the church or in God's ability to keep his promises is to be pitied. Is it not quite likely that the man who thinks that bishops, elders, pastors, school men, leaders in all the departments of the church, not to say anything about thousands of others, is it not quite likely, I say, that the one who charges others with such glaring derelictions may not be an angel himself? But aside from this, are the charges true? Every man will have to answer according to what he may know. Surely fault-finding and carping criticism will not get us anywhere. A little more charity and brotherly kindness would be a big help.

The question of unification still disturbs. However, in this section there is practically but one thought on this question and that is, for the present it is an impossibility. Some of us have thought for years that if the right way could be found so that the two great branches of Methodism in America could be united so as to present a solid front, it would be the greatest religious agency in America. Many good people, North and South, earnestly prayed for such a thing to come to pass, and many other good people, North and South, were unalterably opposed to it. The people were not ready. A plan was proposed, but when the General Conference of the Methodist Episcopal Church met, scant courtesy was shown the plan that their own commissioners had helped to frame. It was discounted and set aside. And they proceeded to elect a couple of Negro bishops, which action has greatly aggravated a situation that was already as tense as could be. So far as we are concerned in North Mississippi further agitation of the question will produce evil, and only evil. Let those who propose to thrash out the old straw and feed us on the same old "grits and gravy" go fishing or somewhere else. Let us memorialize the General Conference to discontinue the Commission on Unification. Maybe in the next generation the two sections will be ready for union. In the meantime, let us content ourselves with the great program of our own church, a better prepared ministry, a more religious church, more efficient plans for the carrying forward of our work, better Sunday schools, more souls saved, and the placing of all we have upon the altar of the church. Some things can't be forced. Bishop Hoss said in substance at the Oklahoma City General Conference: "When we are ready, God will find a way." But we are not ready yet.

Lastly, while waiting for the leading of Providence, is it not disloyal and wicked to make any sort of an effort to hinder the great enterprises of the church? Some people did not sympathize with the Centenary and they stood in the way and allowed it to fail. Some did not think well of the Educational drive and allowed it to go abegging. How can such conduct be justified? There was a call for a forward march of the church on the ranks of the evil one. Some of them said, "We don't like the commander." So they said: "Every fellow his own boss." Well, we did pretty well, but if we had caught the step and felt the enthusiasm that comes from the onward march of a great army, we would have done incomparably better. God surely is overruling many of our mistakes. This is our hope and our comfort. With our faith in God and in our fellow-man, our prayer and effort will still bring their reward. There is still a balm in Gilead and there is still a Physician there. We still have hope as long as some of those in high places read the Bible every day and say grace at the table.

Greenville, Miss.

THE CHURCH—HER RESPONSIBILITY AND OPPORTUNITY.

By Rev. J. A. Poe.

Never before in the history of the Christian church has there come to it such an opportunity, and never before has such a responsibility rested on it. EVERYTHING ELSE HAS FAILED. Science, culture, wealth, militarism, selfish organization, clannish co-operation—all, all have utterly failed. The further these things are carried and the greater the effort made through these channels to find a way out of the world's dilemma, the deeper grows the darkness and the greater the tragedy of earth.

There can be but one solution of the present world problem—the coming of the Kingdom of the Christ. It was foretold that, "The government shall be upon his shoulder—and his name shall be called Wonderful, Counsellor, the Mighty God, the Prince of Peace."

The only hope of the world is in the reign of Immanuel. All other leaders are blind, leading the blind into ever-deepening gloom. It is time that preachers and people of the Christian nations were following the Christ instead of corrupt politicians and ambitious rulers. Every nation has its war party, and when they lead disaster must follow. I heard a candidate for President of the United States say not many years ago, that he was a believer in war as a necessary evil, and he was elected. That man to-day is in high authority in our Government, and can do much to encourage another war. If war is necessary, then Christ is a failure; all that he taught by precept and example is false; there is no hope; the world is doomed to endless strife and suffering. Can we, the church of the Living God, of love and mercy, believers in the fatherhood of God and the brotherhood of man, keep silent in such an hour of danger? We must strike for "a warless world." The pulpit must give no uncertain sound. Let's heed the stirring admonition of General Tasker H. Bliss: "If the clergymen of the United States want to secure a limitation of armaments, they can do it now without further waste of time. The responsibility is entirely on the professing Christians of the United States. If another war like the last one should come, they will be responsible for every drop of blood that will be shed and for every dollar wastefully expended."

The highest patriotism is not in following the ladership of ambitious leaders, but in being true to God and the welfare of humanity at large. The prophets of the Old Testament times were the highest types of true patriotism, yet they often reproved kings and nobles. One of the world's greatest tragedies, and Christianity's greatest reproach took place when the so-called Christian nations followed their willful rulers into the bloodiest war of all history. It was a colossal mistake, inspired by diabolical principles and led by demonized human beings. There can be no civil wars. All wars are cruel, barbarous, and "set on fire of hell."

Now, the Christians of all denominations are called to co-operate with the leaders of the disarmament movement, by holding special services November 6, 7, 8, 9. These services should not only be held, but these days should be days set apart for fasting and prayer. Every church where it is possible should have a noon prayer service on November 11. Great publicity should be given to these services, and pastors should urge their congregations to observe and do all these things. The time has come when it must be said of the world, as Franklin said of the United States: "Without His aid, we shall succeed in our political building no better than the builders of Babel. We shall be divided by our little partial local interests: our projects will be confounded, and we ourselves will become a reproach and byword to future ages. And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war and conquest."

Let the church of the living God say the world must be disarmed, and the world will be disarmed. Let the church say the world must have peace, and peace to the world will come.

We appeal to the mothers of Christendom who have literally given their lives that their sons might live. Will you give these, the fruits of your plighted love, the heart-strings of your life, the hope of your age, to be sacrificed on the altar of the god of war? If you will not, let the lullaby of your cradle be love, the counsel of your nursery be peace, and the example of your life kindness toward all mankind. Teach your children that war is contrary to the teachings of our Savior. Cultivate a definite religious conscience against war.

We appeal to the leaders of our nation, who entered the world war with the slogan, "Down with Militarism," who, if they carry out the present military program, will be inconsistent, and place themselves in a bad light before the people of our nation and the nations of the world, that they be true to the high principles set forth in the call to war, and do all in the power of the nation to bring about a general disarmament.

Acona, Miss., Oct. 27, 1921.

EVANGELISTIC SINGER.

It has been my pleasure to be in a meeting with Thomas A. Spinks, who is a graduate of Moody Bible Institute, and I will heartily recommend him to any of the brethren who may need an evangelistic singer to help in their revival services. Brother Spinks is a member of Noel Memorial Church and has recently been licensed to preach. His address is Box 506, Shreveport, La.

ALBERT S. LUTZ.

The Home Circle

AFTER SCHOOL.

Oh, mother, can't I have some cake?
  Can't Johnny have some pie?
Can't we come in—just us—and take
  An apple by and by,
If we both wipe our feet off clean
  The way you told us to?
And if we run across Bill Green,
  Can't Billy have one, too?

Oh, mother, have you seen my hat,
  The one I wear to play?
And say, ma, where'd I put my bat
  And ball the other day?
Can't Johnny wear my other shoes
  Till his own pair gets dry?
Do you care, mother, if we use
  Your old broom by and by?

We want to use the broom to sweep
  The home plate off, you see.
And, mother, we want you to keep
  Our things for John and me
So we won't lose them when we play;
  Our knife and marbles, too—
Won't you please put them all away
  Just as you always do?

If Billy Green should come and knock
  At the back kitchen door,
Tell him we're in the vacant block
  Right next to Johnson's store.
And let him have my other shoes—
  My old ones—so's to play;
He can't play barefoot or we'll lose;
  He's got to pitch to-day.

And would you care if Johnny came
  To supper when we're through?
If Bill should pitch a dandy game,
  Can't I bring him home, too?
If Bill comes to the kitchen door,
  Won't you give him some pie,
So he'll be strong and curve 'em more?
  Thanks, ma! Good-by! Good-by!

—Exchange.

FLOWERS AND SUNSHINE.

The lonely big man lived on one side of the fence, and the lonely little boy on the other. There was a great deal of difference between the big man and the little boy besides their size; in fact, their loneliness was about all they had in common. Oh, no, I forgot; the little boy's name was John. The big man's name was John, too.

And really their business couldn't be said to be a thing in common, either; it was so very different. The little boy's loneliness was achey and wistful and broke out in little sweet, winning smiles to the big man. But the big man only frowned, for his was the surly sort of loneliness that broke out in gruff grunts.

The dividing fence was a white picket fence, and there wasn't a single picket loose except one. That one picket the little boy was very careful the big man did not see; for if he should nail it fast, then the little boy could spend no more lovely moments peeping through into the big man's posy garden. The picket was loose only at one end. The little boy could slip out and poke his yellow head through to where wonderful flowers—nasturtiums and peonies and verbenas and roses and, oh, just everything sweet and beautiful were putting out buds and getting ready to bloom. Whenever he heard the "thump, thump" of the big man's cane he would draw his head back quickly and slip the picket into place.

He never knew how many times the big man standing hidden behind his ivy vines saw the yellow head blossom out among the flowers, then disappear. The big man made his grunt awfully low, so the little boy did not hear.

On the little boy's side of the fence there was a big, ugly washpot, and there were dirty black cinders from the wash fire. Almost every day there was a tired woman washing over the pot; and then the little boy did not have time to put his head through the fence at all. He had to carry wood and keep the fire poked and hold the clothespins—to pay for his "board and keep." For the woman who washed was not the little boy's real mother, but just an auntie who was "making believe," and who was not a very good make-believer. She often told the little boy that he was "the last feather," and that she would not have to work so hard if only she had fewer mouths to feed.

As the summer came on, the black washpot was kept going more than ever. In fact there was not a day that the smoke did not blow over into the big man's yard and make him cough. Then he grumbled very loud and thumped his cane angrily up and down the brick walk.

As the little boy carried sticks for the fire he thought wistfully of the flowers blooming on the other side of the fence. And one morning, when he had started to go and his auntie had called him back, he saw, peeping through at him, a yellow nasturtium. It seemed to say: "I can put my head through the fence, too." The next morning there were two of them, and then a cluster of pink verbenas.

The big man's morning-glory vine put a tendril through and then decided to do all its growing on the boy's side of the fence! Soon the petunias came also, and a pansy. Every little picket space was a gate to let a lovely flower through. The little boy's yard grew beautiful, and he clapped his hands with delight as he touched each blossom with a little loving finger.

One day he put his head through the broken picket, and it seemed to him that the big man's yard looked dark and deserted. The blossoms had all come through to his side. It seemed as though the old man's grunt and the "thump, thump" of his cane had frightened them all away, just as it had the little boy himself.

The little boy felt very sad. Then he looked up, and there was the big man, leaning on his cane and looking at him. He started to jump back, but the big man motioned to him to stop where he was.

"I see I've lost my flowers," he said gruffly, though somehow it didn't sound gruff to the little boy who felt so sorry. "I want you to tell me why. What have you done to coax them over there?"

"I—I haven't done anything but love them," the little boy stammered. "I guess it's sunnier over here. They like lots of sunshine."

"I guess you're right. I guess you're right," the big man said thoughtfully. "A little sunshine wouldn't hurt on this side, too. The flowers all crawled through to your side; supposing you crawl through to this side and see if they will follow you back. I shouldn't wonder if the sunshine really had been on the wrong side of the fence. How would you like to be my little boy?"

"Are—are you a good make-believer?" the little boy asked tremulously, as he began to crawl.

"I don't know. What do you think about it sonny?" And the little boy decided that he must be, because the man's grunt always had sounded so ferocious. Why, it really wasn't fierce at all!—Maud M. Hughey, In The Continent.

SERVED HIM RIGHT.

Senator Hughes, of New Jersey, was worried to distraction by the importunities of a person who had a grievance against the Interior Department.

The senator called up Secretary Lane, who had been worried by the same person.

"Will you listen to his story?" asked Hughes over the telephone.

"I will not," Lane replied.

"Well, then," urged Hughes desperately, "will you appoint some one to hear the story?"

"Yes, answered Secretary Lane. "I appoint you," and he rang off—Catholic Telegraph.

GRATITUDE.

A psalm which cultivates the spirit of gratitude is a psalm which we ought often to read. If we were more grateful, both our joy and our strength would be increased. Gratitude is born in hearts which take the time to count up past mercies. If we cannot sing about them, we can at least think about them. Thinking about them is a means of grace. Meditating on God's dealings begets in us a spirit of humility. It cultivates a feeling of dependence and trustfulness which is a fountain of joy and strength.—Charles E. Jefferson

This pleasure-seeking age is by no means a pleasure-finding age. The joy of life and the duty of life should be mutual complements and comparisons.—Viscount Grey.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, D.D., Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE NORTH MISSISSIPPI CONFERENCE.

On November 16—just a week after the convening of the Louisiana Annual Conference—the North Mississippi Annual Conference will meet at Amory, Bishop W. F. McMurry presiding. If we mistake not, this is the first time this prosperous and attractive little city has played the host to this notable gathering, but we are assured that a hospitality will be shown such as will make it a pleasure to look forward to another meeting in the same community. The pastor, Rev. E. R. Smoot, assisted by the membership of the church and the citizens of the town generally, irrespective of church affiliations, will make it a delightful occasion for all those who are fortunate enough to be in attendance.

While it is probably true that the time is coming when these annual gatherings of the church will be held in some central place, where hotel accommodations are ample and where provision will be made for paying the expenses of the delegates, no preacher who has ever attended one can forget the blessedness of a Conference session where the hearts and homes of the people were open to receive these workers in the Kingdom as guests honored and beloved. The intimate association thus made possible has been a blessing to the community and Conference alike, and not infrequently has it happened that forces were set in motion in hearts and homes that will tell for good in eternity. It is chiefly for this reason, perhaps, that there is still strong opposition to any other method of entertaining a Conference.

The North Mississippi is one of our strongest Conferences in personnel and in resources. Embracing a portion of the State that is economically productive, it has made large material progress, and, in spite of recent financial disturbances, in which all sections of the country have shared, indications are that it will be able to make a good report on the financial side. Evangelistic work has been actively carried on during the year, and it is probable that the reports of the pastors will show a fine net increase in the membership of the church. Altogether, this promises to be an interesting and profitable session of the Conference. A full report of its proceedings will appear in the Advocate.

THE LAMBUTH MEMORIAL SERVICE.

We call attention again to the memorial service to be held in honor of the late Bishop W. R. Lambuth next Sunday. A general observance of it throughout the church will be a fitting tribute to a man who achieved a world-wide reputation as an ecclesiastical statesman, but who, more than that, gave his life in indefatigable efforts to extend the Kingdom of God to the uttermost parts of the earth, and the influence of whose apostolic labors will be felt for decades to come.

THE FINAL PULL.

Every year in almost every charge in Southern Methodism there is a hard final pull to bring up all collections in full, in order that pastors may go to Conference able to report that the churches have met their financial obligations. It is altogether to the credit of our people that these efforts are so largely successful, and that year by year the number of charges that pay all claims in full is increasing.

But it would be better if the larger part of this strenuous work could be spread over the Conference year, so that preachers and people would not be subjected to the nervous strain they have to endure at its close. That it can be so distributed we have not the least doubt, if official boards and congregations would agree in the beginning of the year that a business-like system be followed month by month. The budget is usually fixed within the first few months of the Conference year, and it is fully known what obligations will have to be met in order to have a clean sheet at the end. In some cases there are reasons why the bulk of the collections will have to be secured in the fall, but in many instances the "pay-as-you-go" plan could be followed. In fact, this plan is already in operation in an encouragingly large number of charges, and its advantages are so obvious as to make it desirable everywhere. It would be a distinct gain throughout the connection if the last few weeks of the year could be devoted to intensive evangelistic efforts instead of a hard drive to raise money.

PERSONAL AND OTHER NOTES.

Plans are under way to erect a new $40,000 church at Canton, Miss., Rev. H. A. Gatlin, pastor.

We greatly regret being out of the office one day last week when Dr. C. W. Crisler, of Jackson, Miss., called.

A report in the secular press states that there were 104 additions to the church during the recent meeting conducted by Rev. D. E. Kelley at Vivian, La.

Mrs. E. J. Guice, of Hamburg, Miss., in renewing her subscription to the Advocate states that the paper has been coming to her home since she was a child.

Dr. A. J. Weeks, editor of the Texas Christian Advocate, declares that Dallas is one of the greatest Methodist centers in the world, and that potentially it is the greatest.

The work of the church in New Orleans has met with gratifying success this year. The reports of the various pastors at Conference will show marked progress in many directions.

November 13-19 will be observed throughout the United States and Canada as a Week of Prayer for Young Men, this being an annual custom of the Young Men's Christian Association.

A small fire, of undetermined origin, in the home of Rev. W. C. Childress, superintendent of missions in this city, resulted in the loss last week of a considerable amount of wearing apparel and bed clothing.

Dr. Briscoe Carter, our pastor at Minden, La., was in New Orleans last week to attend a meeting of the legal Conference of the Louisiana Annual Conference. He was elected president, to succeed the lamented Dr. J. M. Henry.

According to a statement in the "Big Brother," only two other churches in North Mississippi have had as many additions to the church during the past four years as Greenville, Greenwood and Clarksdale being the other churches named.

The School Board of Hattiesburg, Miss., has issued a statement in which it expresses the determination to eliminate from the school system those teachers and pupils who persist in attending dances to the detriment of the school work.

Rochester Theological Seminary, Rochester, N. Y., has installed a course in Religious Publicity. The course will be given by Dr. Charles A. McAlpine, whose work in the field of religious publicity has been well known for several years.

Rev. J. Early Gray, of Magnolia, Miss., says: "We are ready for Conference so far as the business side is concerned, but we hope to add more souls to the Kingdom before the year closes." The membership of our church at Magnolia is, by far, the largest it has ever been.

At the fourth quarterly conference of the Kosciusko station, North Mississippi Conference, resolutions were passed asking for the return for the fifth year of the pastor, Rev. E. H. Cunningham, and for the reappointment of the presiding elder, Rev. A. T. McIlwain, to the Columbus District.

The editor will be absent from his office during most of the next two weeks in attendance upon the Louisiana Conference, of which he is a member, and the North Mississippi Conference. Correspondents will understand, therefore, why he may not be able to give prompt attention to communications coming into the office.

As had been surmised, Dr. S. H. Werlein, whose transfer to the Los Angeles Conference was announced some weeks ago, was appointed to the presiding eldership of the Los Angeles District. He will not leave for his new field of labor until after the session of the Louisiana Conference, of which he has been a distinguished member, and of which he is host this year.

Mr. W. D. Hawkins, the very efficient Centenary Secretary-Treasurer of the Mississippi Conference, recently attended as a delegate the national convention of the Junior Order, of which he is a prominent member, all his expenses being paid by that organization. The Board of Missions gave him a leave of absence and urged him to take advantage of the opportunity to make such a fine trip.

We regret to learn that Mrs. H. M. Ellis, wife of the presiding elder of the Brookhaven District, has recently been seriously ill with pneumonia, Brother Ellis having to be at her bedside constantly. We are delighted to know that she is now greatly improved and will soon be able to sit up. Mrs. Herring and Mrs. John A. Ellis, daughter and daughter-in-law, respectively, of Brother and Sister Ellis, both from Memphis, Tenn., are with them.

The Ad Interim Committee of the Brookhaven District, Mississippi Conference, met in Brookhaven recently and, after due examination in the prescribed course and prayerful consideration, granted license to preach to Oliver Hamilton Scott, recommended from the Fernwood charge and now attending Millsaps College, and Albert Thomas Long, recommended from the Summit charge and living on his farm near Pisgah church. This gives the Brookhaven District three new preachers this year.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: B. F. Goza, Magnolia, Miss., 3; Rev. E. A. King, Benton, Miss., 2; Rev. W. E. Akin, Jena, La., 2; Rev. L. A. Darsey, Ocean Springs, Miss., 3; Rev. A. J. Boyles, Hattiehburg, Miss., 13; Rev. W. N. Duncan, Drew, Miss., 5.

TO THE PASTORS AND CENTENARY TREASURERS, MISSISSIPPI CONFERENCE.

My Dear Co-workers: If you have not already sent in your Centenary report, please do so at once, in order that we may be able to give your church proper percentage on the chart we are preparing for Annual Conference. Please send remittances for all you have on hand, or if you have deposited in the bank, please send in duplicate deposit slips showing name of church and charge, so that we may draw the money, and give your church credit, and include it in this month's re-

port. This is very important, and we trust that each of you will see that your report is in, showing the amount collected for the church of which you are treasurer.

We hope the collections this month will put us in the fifth place, and we are going to ask that every one help so that we may reach that goal. Collect all you can between now and the 18th, and send it in on that day, so it will be included in the chart.

Thanking you, one and all, for the interest you have taken in the Centenary this year, we remain,

Yours for service,
W. D. HAWKINS,
Conference Centenary Treasurer.

DIGGING FOR GOLD IN KOREA.

By Rev. R. S. Stewart, D. D

IV.

One of the picturesque characters of the Korean Church is Yu Moksa. He was a high official under the old government and a favorite of the Emperor. He is now a Southern Methodist evangelist who since last September has organized about 50 new churches in as many villages, and who has made over 4000 converts within the past seven months. His personality is winsome, his character unassailable and his ministry apostolic.

Christianity had a very inhospitable reception from him at the first. He drove away the first Christian worker who approached him. He had the police to bind and intimidate the next one that came to his house, but finally he listened to the Christian preaching, and yielded to Christ. About eight years ago he came into the experience of entire sanctification and is a witness and a preacher of the "grand depositum of Methodism." He has a zeal for the kingdom, a love for God, and a burden for souls which is consuming.

The biography of this man would exert the charm of a romance. The former court days when he was an intimate and favorite courtier of the old Emperor; his resistance against Christianity until the final triumph of the Christ in his life; his gracious baptism with the Holy Ghost; his persecution and imprisonment by the police; and now his remarkable ministry of evangelism—all of these conditions surround the life of this man with a most vivid interest.

Last year he was accused by the police of being a revolutionary. He was taken to prison and was beaten severely with rods at several different times. Several of his teeth were knocked out by the police in their efforts to force certain statements which they wanted to hear. But this kind of treatment has not been extraordinary in Korea. The extraordinary thing is that Yu Moksa came out of it all "without the smell of fire upon him." I have been associated with him for days, heard him recount his experiences and listened to him preach a number of times. But not once have I detected any note of vindictiveness in his utterance or seen the shadow of resentment upon his face.

He was in prison for three months, after which he was released because of the impossibility of sustaining the charges against him. But imprisoned with him were eleven others who were not Christians. The preacher did not forget that he was God's minister. He preached the gospel to these eleven and each of them was converted. Then a Bible school was established in the jail and in three months time he took the eleven through the New Testament and as far as the Acts of the Apostles the second time before his release came. He is instant in season and out of season. One occasion several of us climbed up into a pear tree which was an object of idolatrous worship in a remote mountain spot, and we were waiting for a camera to be arranged for a picture. Yu Moksa was one of the number in the tree. A Korean stopped by the wayside and regarded us fearfully as we encroached upon the devil of the pear tree. But the evangelist began to exhort him about his soul while we were waiting for the picture to be taken. The man was convicted and followed our company several hours that day to hear more. May God grant that he shall walk in the light.

The special work at present undertaken by this man is in the small villages where the message has not been preached before. He has a tent which in America would seat about 75 people, but which accommodates over 200 in Korea. His party consists of a singer, Bible woman, colporteur and the local pastor and Bible woman. Besides this, two of our missionaries usually accompany the party.

The evangelist is a master of ridicule and soon has his audience laughing at themselves as he shows up the absurdities of their ancestor worship and superstition. He inveighs against drunkenness, gambling and concubinage with the spirit of John the Baptist. Then he presents Jesus. The sermon closes and the personal workers, including the preacher, charge into the congregation to make a direct appeal to every person there. The baby organ presided over by Miss Jackson, comes into its own, and the Korean musician blows his flute. This holds the congregation steady and erects a barrage for the personal workers to operate under. The first tune I heard them play was Dixie. Perhaps Miss Jackson used it to keep within the range of flutists' repertoire; or perhaps it was because it takes something fast to keep pace with the Korean revival. At any rate it has remained for the Koreans to discover that "Dixie" is great music for multitudes to march into the Kingdom of God by.

At about midnight the service is over and the evangelist calls to the front all of those who have decided to believe. Ordinarily about one out of five accept the proposition. This gives a group of from 25 to 40 adults, and they are immediately organized by the election of class leaders. A place for regular worship is arranged for, and then after a special prayer the congregation departs homeward along toward one o'clock in the morning. The village sleeps, but the most momentous event in all its centuries of history has transpired that night, an event as momentous as Bethlehem and Calvary. Yesterday these people were in sin and without the power to extricate themselves; now "to them which sat in the region and shadow of death light is sprung up."

These groups are at once included in regular circuits and their pastoral care begins. Several from each group are invited up to Songdo, which means "Jerusalem" in Korea, and they are there trained in Bible and Methodism, while they are held close to Pentecostal fires for three weeks. In this way classes of about sixty persons have been trained each month and sent back to their villages enriched in heart and head and prepared to be stack poles for the other new believers to lean up against. One thing that, to me, is full of grave concern is that this stack pole factory at Songdo is about to shut down for lack of funds. I trust that in some way the money may be forthcoming for the continuance of this work, which is necessary to the proper establishment of the revival.

But let us pursue the evangelistic band and overtake it if we can. The tent has been sent on to another village where it will be erected for the night service. But in the meantime the party has gone to a village where a group was organized a week earlier. An appointment has been made for all to gather in the forenoon to have a group picture taken. While we are waiting for the arrangements the group packs into a small room, sings a hymn, prays and listens to an exhortation from Yu Moksa. Before the service an old grandfather was seated by my side. Brother Stokes asked him, "Do you have peace?" "Who am I to have peace?" was the reply. After the prayer service was over the old gentleman again spoke to Brother Stokes. This time his eyes dimmed with tears as he said. "I understand now how it is possible for even me to get to heaven." Another man on the outside declared that he also had decided to become a Christian. Thus, a gathering to have a picture taken was an occasion for evangelism and for God's blessed Spirit to bring peace and courage to hearts. And the work goes on supported by the money and prayers of the Centenary.

COURT STREET CHURCH, HATTIESBURG, MISS., BURNED.

Just as we were closing the forms on Tuesday, we received the following note from Rev. C. M. Crossley:

"Court Street Church was destroyed by fire yesterday noon, November 6. It is a great misfotune coming just at this season of the year. Our congregation is already arranging for temporary quarters. Of course we expect to rebuild at once."

We extend sympathy to this fine pastor and congregation in the misfortune that has overtaken them. We feel sure, however, that a greater church will rise from the ruins of the old.

WHAT YOUR NAME MEANS.

"We had the jolliest time at Arthur's house," said Richie. "His brother George showed us our names in the back of the big dictionary and read what each one means. Ours are ever so nice, better than Winifred's and Arthur's, even. What is mine, Dorothy?"

"Richard means 'rich-hearted' or 'generous.' Dorothy is 'gift of God.' Arthur means 'high' or 'noble.' Winifred is 'lover of peace.' George says that is why she always feels so sorry if we quarrel."

"George's name is right, too," spoke up Richie. "It means a sort of farmer, and you know George wants to have a big ranch when he is a man. Do names mean just what the dictionary says, mother? Some of the meanings are so queer."

Mother smiled. "It is interesting to know what one's name is supposed to represent, and a fine-meaning name may help us to be the fine, kindly person that makes it true. But the meaning we ourselves give to our names is more important than what stands after them in the dictionary. According to the dictionary, Elmer is a name that means 'noble,' just as Arthur does. I have met several strong, true gentlemen who bore that name, but I still have a dislike for it because the first Elmer I knew was a mean, cowardly, untruthful, bullying boy."

"How did you come to choose our names?" asked Dorothy.

"The dictionary meaning helped us to decide on yours, because neither your papa nor I had known any Dorothy especially well, but you don't need to ask where Richie got his. Uncle Richard has made that one of the most beautiful names in the world to everybody that knows him. Most people received the names we have because some other George or Tom or Alice or Katherine or Dorothy was so good and kind that our parents hoped their sweet new baby would grow to be like that boy or girl or man or woman. One's name is a very special treasure, you see."

"I should say it is!" exclaimed Richie. "I hope I'll never spoil Uncle Richard's name for anybody. I'd like to make some mamma want to give her little boy the same name because I've helped to make it sound pleasant to her."—Mary S. Stover, in Child's Gem.

TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Please hand your reports in to the Auditing Committee not later than the second session of the Conference. Blanks will not be sent out. Obtain them from Smith & Lamar, using the latest form. Fraternally,

T. B. COTTRELL,
for Committee.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On the 11th day of August, 1921, at his home near Holly Springs, Miss., the spirit of J. R. B. COOPER quietly passed away. For months he had waited with courage and patience for this event, and was ready. His body was laid away in the family cemetery near his home, in the community where he was born and where he had spent his entire life. The large company of friends who attended the funeral services, conducted by Rev. W. W. Bruner and Rev. W. R. Lott, attested the esteem in which he was universally held in his own and adjoining communities.

Converted in early life, Brother Cooper united with the Methodist Church, was called to the office of steward at eighteen years of age, and for forty-two years he served faithfully and efficiently in this important position, having missed in the entire time only three quarterly conferences. While taking a responsible part in all affairs of interest in his community and county, he was best known as a church man and Christian. His relationship to everything was determined by his relationship to God. His personal life was in keeping with this principle. He loved God and he loved his fellow-men.

While positive in his convictions, and aggressive in maintaining right principles, he was never harsh or intolerant. He possessed to a striking degree the virtues of modesty and gentleness without being weak and negative. Never seeking position or preferment, he did not shirk or shrink from responsibility. With an attractive and pleasing personality, willing and efficient in service, uncompromising in principle, consistent in character, it is not strange that he was called upon to bear burdens and execute trusts. These responsibilities he accepted as honors, and carried with fidelity and pleasure to himself and others. His wife and children looked to him for strength and guidance, and were not disappointed. To them he was the model husband and father. The wife feels utterly bereft without him. The sons and daughters all, while deprived of his personal presence and spoken counsel, are patterning their lives after his. His church and community miss his gracious influence and helpful service. All of his acquaintances have lost a friend. Nevertheless his life and influence will live through the years.

Truly has it been said, "A good man is the ripe fruit our earth holds up to God." R. A. TUCKER.

Grenada, Miss.

RESOLUTIONS.

Resolutions of respect passed by the Missionary Society, Methodist Church, Grenada, Miss.:

There entered into rest September 24, 1921, one of our dear ones, LUCY KENDALL, wife of Dr. J. M. Williams. This elect lady, whose earthly life almost spanned a century, gave her heart to God when she was seventeen years old and her life for eighty years was a precious and active influence for good in her church and community. A woman of great faith and deep piety, she was daily concerned about her Master's work, the spiritual uplift of the world and the salvation of souls, to the end of her simple, trustful, beautiful life. To such, "There is no death. What seems so is transition."

Mrs. Williams united with the Missionary Society soon after its organization in 1885. Though a "shut-in" for years, she gave to the work loving sympathy and material aid.

Therefore be it resolved, That the church, the Missionary Society and her children have lost in her one whose name stood for faith, hope, love.

Resolved, That we cherish the memory of our ascended sister and strive to emulate her example as a beacon light.

Resolved, That we extend to the family sympathy, rejoicing with them in the example and training of a godly mother.

Resolved, That a copy of these resolutions be spread upon the minutes of the Missionary Society, a copy be sent to the family, and a copy furnished the New Orleans Christian Advocate.

Signed by: Mrs. Ed Payne, Mrs. W. W. Woollard, Mrs. R. A. Tucker, Committee.

MARRIED.

At the home of the bride's parents, North Fifth Avenue, Laurel, Miss., October 26, 1921, Mr. LEWIS H. WILLIAMS, of Biloxi, Miss., and Miss MARY PHILLIPS, Rev. J. A. Moore, officiating.

THE MUCH NEEDED CHANGE.

Dear Doctor: There have been many suggestions made as to changes in our great church. I am mighty well pleased with it myself. I think it the very best church in the world to-day. We don't need many changes. We need peace and brotherly love. Our doctrines are Biblical. Our polity is workable and makes for efficiency.

There is one change that ought to be made, and that is in the BLANKS for the Reports of Pastors to the Annual Conference. These should be changed so as to include the name of each individual church and the statistics for each church in a pastoral charge. This would help our rural work very much:

1. It would appeal to the pride of the individual church. When Ebenezer, Bethel and Shiloh all paid in full, Palestine would be ashamed not to come up in full.

2. It would fix the responsibility where it belongs, and there would be no chance for a church to hide when it failed.

3. Then it would make for accuracy in our reports, especially in the reports of our membership.

4. It will provide for our new work of Centenary and Christian Education by individual churches. It will stimulate payments on these.

5. It will be a great help to the presiding elders, pastors, and others in studying new fields to which they may be assigned, or in which they may be interested.

6. Other denominations report by individual churches.

These and other reasons might be given to show the need.

The only objection that I know that could be offered against it is that it would cost more and make our Conference Journal too large and bulky. It would not make as much difference as might be imagined in either.

It would be well worth the extra cost, and it would be of interest to every member of our great church. Let our delegates to the General Conference take notice.

Yours sincerely,
J. B. RANDOLPH.

Corinth, Miss.

FROM LUCEDALE, MISS.

Dear Brother Carley: Our first year at Lucedale is drawing to a close and I will send in a few words concerning the work.

Our people seem interested, and the spiritual condition of the church is improving. We have had a number of conversions and have taken about forty into the church this year.

Our Sunday school, Woman's Missionary Society, and Epworth League are fairly well organized and are doing very good work.

Rev. J. L. Miller, assisted by C. R. Loney, conducted our revival. They did most excellent work and were a blessing to the entire town and surrounding country.

Brother Landrum conducted our meeting at Shipman, and his work was very much appreciated and it is bearing fruit in the Sunday school and in other ways.

Dr. Cooper was with us on last Sunday and gave us three inspiring messages. He is a man who wins both young and old of all denominations.

Our church building has been improved both in appearance and accommodation. It has had an addition of fourteen Sunday school rooms and a Sunday school auditorium. Both it and the parsonage are wearing a dress of new paint.

We expect a good report at Conference.

J. W. THOMPSON, P. C.

SOME PROBLEMS OF PASTORS.

Dear Brother Carley: Very often during our experiences as pastors we are made to wonder what is the idea of loyalty and their duty to their pastor that some people have. They seem to have absolutely no idea of what loyalty to their church and their duty to their pastor is. They seem to have the idea that the pastor does not deserve any consideration whatever.

I have known of churches who have employed some one from outside of the bounds of their work and also outside of their church to come and hold services in their church without the knowledge and consent of the pastor. They would pay this outside man for this service and grumble at the same time and say that the church had assessed them too much. I have known of their boasting of the fact that they had paid these outside men almost as much as they did the pastor. Then I have known of these churches to ask for less time in order that they might reduce their assessment for ministerial support while they were having some man to come 25 or 30 miles to hold services for them on the days they did not have service. Is it natural to suppose that these men will go to the expense and trouble of making such trips from once to twice a month for accommodation? I think not.

If we could get our people to read our Discipline and find that no one has a right to enter our churches and hold service without the knowledge or consent of the pastor, it would relieve the situation. However, this does not seem to be possible, as it is a very rare thing to find a Discipline in the home of one of our members. They do not seem to think it is worth while to go to this expense and trouble.

The trouble with these fellows is the fact that they are not members of our church and know nothing about the law and polity of our church and care less. This makes it impossible for the pastor to get the redress he could get if they were members of our church. He cannot invoke the law of our church, for they are not amenable to our law. The question naturally arises, what is the remedy for such a case? I think it is for the presiding elder to be open to approach by his preachers with the assurance that they can rest assured of his co-operation and sympathy and that he will help them to solve their problems. Then when people begin to make such requests of the P. E., he should go into the matter thoroughly and find out why they are making it and if he finds something of this kind behind the request, absolutely refuse to grant it.

I am aware of the fact that our church has always been noted for its broad-mindedness and liberality. Is there not danger of our being too liberal and broad-minded? I think that we have suffered more from this than anything else. People seem to think that a Methodist church is free to any one that comes along. A few years ago while pastor in a certain town a man that was a member of one of the denominations that had churches in town, came and asked for the use of my church. I asked why he did not go to his own church; he said they said they could not let him have their church. I turned him down flat and he did not like it. The next day an officer of this church wanted to know why I did not let him hold service in my church. I asked, "Why did you not let him hold service in your church?" He said they had a rule in their local church not to let any one they knew nothing about hold service in their church, but it has always been the practice of our church to let anyone hold forth in it. I answered, "Well, as long as I am pastor of the Methodist Church in this town, this will not be the case."

Situations sometimes arise where the pastor cannot handle the matter without hurt to himself, but the P. E. could handle them and do no damage. If the pastor takes hold, some will side with the outside man and against the pastor, as they will invariably cry "persecution."

AN ITINERANT.

FROM FAYETTE, MISS.

Dear Brother Carley: Our Fourth Quarterly Conference was held on October 24. Our presiding elder, J. R. Jones, was present and in his usual happy frame of mind dispatched business in a religious way: this is as it should be. The written reports which were furnished by each and every department were very encouraging. This church to date has raised $4296 on all claims.

We are yet a little behind, but we are assured of a full report. An old debt of long standing on the parsonage has been paid. This is due largely to the W. M. Society, led and inspired by the pastor. Now let's stand and sing "Praise God, from whom all blessings flow." Our pastor, C. P. Jones, has eaten no idle bread. He has been instant in season and out of season. He has been in great demand in other sections for revival and evangelistic services, for which he has natural gifts. We are beginning to feel just a little uneasy for fear some presiding elder or bishop will want to swap for him. But let this be as it may, whoever gets him will be fortunate; and whoever gets this charge (Fayette), will be fortunate. He will find a well organized work and good people to serve—no church or parsonage debts to handicap him. He can give his full time to preaching, and other ministerial duties.

W. W. CAMMACK.

FROM BOYLE, MISS.

Dear Advocate: Boyle, Miss., is in Bolivar County, the richest county in the State. It makes more cotton than any other county in the United States, and has more big-hearted people to the square inch than any other county in the world. Boyle charge is located in the heart of Bolivar County. We have a nice little brick church and one of the nicest parsonages in the Conference.

The word "fail" is a word that this people know nothing about. They took care of their Centenary quota with about $2500 to spare. Then the cotton market went to the bad last year with the education drive on, but they provided for their quota. Then came our revival meeting. The preaching was done by Rev. W. C. Swope, one of our general evangelists. We had a great meeting. People were converted from five years old to 65. One person joined the Methodist Church 65 years old. We have had 75 conversions this year and 90 accessions to the church. As an appreciation of the service of Brother Swope and his loving daughter who led the music, we gave him a check for $115. I am now ready for Conference, and will say, "Everything in full, Bishop."

C. A. NORTHINGTON, P. C.

He that refuseth instruction despiseth his own soul.—King Solomon.

Sunday School

MISSISSIPPI CONFERENCE NOTES.

On the fifth Sunday there were three Circuit Institutes held. At the Homewood, Rev. B. F. Lewis represented the Board. At the Harrisville, Mr. O. C. Hull represented the Board, and at the Scotland. At the time of writing, I have not received the Homewood Institute. I am sure their meeting was in keeping with the other meetings of this charge.

Mr. Hull reported a very fine meeting for the Harrisville circuit. All the schools did not reach the goals set at the last session of the institute: they assumed the old goals again, and set some new ones. I think, perhaps, this was the best of the four on the Harrisville charge. The Scotland Institute was well attended. The reports showed progress, and the goals adopted, if carried out, will mean much to the life of the church on that charge. They pledged themselves to put on a campaign for Tithing, Sabbath Observance, Daily Bible Reading, and Family Prayer.

I spent four days with the Rexford people, giving two lectures a day on Sunday school work, and preached twice a day. I feel that this school will do better work. The school was re-organized, a cradle roll put in operation, Beginners' graded literature ordered, a Primary Class organized and agreement for better records and for better equipment and arrangement of the church.

I am anxious that every charge in the Conference do something in teacher training. The Sunday School Board stands ready to help, and furnish teachers, whenever application is made for them. I hope each pastor will put this in his plan for next year. Nothing will take the place of trained workers. Willingness goes a long way, but willingness without training is apt to bring disaster.

May we pray earnestly over this important matter of training our workers for the work? Sunday School Day has not panned out as well, so far, as we had hoped. Will you help us out, by at least taking an offering, and sending it in before the session of the Annual Conference?

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Lynda Ramey, Conf. Elementary Supt.

Dr. Betts in his most valuable book, "How to Teach Religion," reminds us of the three types of teachers. Which are we making and why? "One to be forgiven after years of antagonisms and resentments; the other to be thought of with honor and gratitude, as long as memory lasts. Between these two is a third and larger group; those who are forgotten because they failed to stamp a lasting impression on their pupils."

To which group can we belong?

There is open to all of us a training course that we may be better prepared for the task that comes our way, and better work in accord with the "laws of growth." What advantage do trained teachers have? What advantage does any person with training have? There is no one of us, no matter where, but has the possibility of growth, as an individual or as a group.

The Tula Sunday school, sixteen miles inland, has built four new Sunday school rooms. They are making plans for a Teacher Training class. Our rural children can be given their rightful heritage.

The Potts Camp, sub-district of the Corinth District, has a key woman in every Sunday school except one, and very likely one there by now.

Reports of the appointing of key women are coming in from all the districts, also the reports from the one-room churches. Do you know how how those one-room churches predominate in our Conference? Are we giving enough thought to the children that are with us now?

These glorious autumnal days are registering their calls with many Sunday school classes and departments, giving opportunity for the social provision of the Sunday school. There have been many nuttings, hikes and camp fires for the Juniors and Young People.

There is at Clarksdale this week a Teacher Training class in "Learning and Teaching," the second book usually taken in the Standard Training course.

Four certificates in Teacher Training have been recently sent out to the Toccopola Sunday school.

The Houston Teacher Training class were said, by the Department of Teacher Training, to have made an exceptionally good showing of work and were rewarded accordingly. According to recent hearings they are putting into practise some of the gleanings and also planning to go on with the course.

Every Sunday school will have been reached and asked for some kind of report before the meeting of General Conference. Will the report for next year be nearer the goal of higher standard?

LOUISIANA CONFERENCE NOTES.

Remember, the pastor's report on Sunday schools furnishes the church and world with its statistics; therefore, I request of you that you get every figure correct and leave no space blank.

If during the year you have enrolled with the Teacher Department a class in your church which was studying one of the regular courses, please report it. Until we have a better system of making reports of our training classes we can do no better.

The enrollment of your school should be the total number of pupils who were on your roll since your last annual report to Conference. To report those who are attending the last few Sundays only, fails to number many who were benefited by the schools. The annual enrollment of the public school is made in the same way.

A class of intermediates and those older are called a "Wesley Bible Class" when they have certificates from the Department at Nashville, and only such should be reported in that space.

The Teacher-training Class for the city of New Orleans, which is the product of the New Orleans District Sunday school organization, is doing the kind of work much needed. Miss Cora Perkins, of Louisiana Avenue Church, is District Superintendent of Teacher Training, and Dr. H. T. Carley is teacher of the class.

These are the last "notes" for this Conference year, and I must thank the presiding elders, pastors and Sunday school superintendents, the district officers, and all who have helped us in our work. May the blessings of God be upon you.

ALONZO EARLY,
S. S. Field Secretary.

IN GOLD WE TRUST.

In the early fifties a most unusual thing happened in San Francisco. A large issue of gold coins came from the United States mint with the legend, "In gold we trust" rather than with the conventional one, "In God we trust." The introduction of the letter "I" raised such consternation that the issue had to be remelted and restamped. There are a few sticklers who believe that the cause of religion would break up into small fragments if we did not have the name of God on our coins, whereas in the present state of the world it is more of an insult to God to have the holy name there than it is an honor. We are glad to admit that some coins are used to honor God, but it is one coin in about twenty. A generous estimate that. The truth is, the man who was responsible for the typographical error on the gold coins in San Francisco was a great deal nearer the truth than the man who put the conventional inscription on them. As a nation, we are trusting in gold rather than God. We are spending our money for that which is not bread.—Pacific Methodist Advocate.

WESLEY MEMORIAL CHARGE.

Wesley Memorial charge is, perhaps, more nearly missionary ground than any other charge in Mississippi. The charge has two church buildings (neither dedicated), two church organizations, two Sunday schools, and two prayer meetings.

Wesley Memorial Church is located on a lot at Wesley House—Beach, Cedar and First streets, Biloxi, Miss. The head deaconess, Miss Lois Tinsley, of Wesley House, superintends our Sunday school of over 100 pupils here. The church, the Wesley House, and the Sunday school are doing a great work among the foreigners—Austrians, French and Italians, and the oyster factory people, some of whom are native Americans. The Woman's Council has a fine plant, and it keeps a splendid corps of workers. Misses Tinsley and Chapman have each been here about three years, and I believe it would be difficult to find workers or women who could or would do a greater work than they are doing. The Council has exercised wisdom in their selection and retention. Misses Hoover and Martin have recently come, and it can be expected that they will also do a fine work.

Our Back Bay Church is the souvenir Protestant church of Mississippi, being within 400 yards of the stone bowlder that marks the landing place of d'Iberville and the starting place of the first white settlement of Mississippi.

As pastor, it seems that our progress has been marvelous. We began our Sunday school and preaching services in January, in a room 12x12, at the home of Brother and Sister T. E. Seal. We outgrew this at once, then outgrew a larger room; through the liberality of Dr. B. Z. Welch, we rented a dance hall on the race track road; then, through the liberality of hundreds of people all over the State, and especially of Dr. Welch (he giving the land), and Brother L. N. Dantzler (giving the lumber), we have built a nice little church with a seating capacity of 250.

We have recently organized a church, and now have 48 members. We have enrolled 65 in our Sunday school. We are using our church and using the lumber left over for seats. We also have organized a Woman's Missionary Society. We believe God will give us the money for the seats. The work has been done by putting our faith in God, and keeping our feet in the road. I have walked to my work, the charge not owning a home or a horse for the preacher. This field is interesting in historical facts. We place the corner-stone on Nov. 20.

WALDO W. MOORE, P. C.

FROM STARKVILLE, MISS.

Dear Dr. Carley: We are in the midst of a wonderful revival in our church here. Dr. H. D. Knickerbocker, our pastor at Wichita Falls, Texas, is doing the preaching, and his assistant, E. C. Huckabee, is leading the singing. The meeting started last Sunday, and in the very first service we had a number of conversions. The meeting has been running but five days, and we have already had between 170 and 180 conversions. The meeting will continue until the middle of next week, and we are working and praying for 500 conversions. We are holding the evening services in the A. and M. College auditorium, and scores of the college boys have already been converted. We are working and praying to the end that all of the 1500 boys in the college shall be Christians before the meeting closes. Pray for us.

Cordially and sincerely,

T. M. BROWNLEE.

FROM NOXAPATER, MISS.

Dear Brother Carley: I wish to give a report of my work for the year. Noxapater circuit is moving along very nicely. I had some very fine meetings on the work, with 71 additions to date, a good Sunday school at each appointment, and I have organized one Epworth League with 25 members, and it is moving off nicely. Our young people are taking hold of the work. We also have a Junior Missionary Society, doing fine, with two Woman's Missionary Societies on the charge.

We did fairly well with the Educational drive. We did not get our quota, but the subscription went beyond my expectation.

I held four meetings away from my charge, and had help in three of my meetings. I am now trying to get ready for Conference. I hope to meet you there. Yours very truly,

J. A. GOAD.

SUNDAY READING.

A minister who was supplying a pulpit not his own was entertained in the home of one of the prominent members of the church. The conditions of the home life impressed him deeply; and although he was careful not to disclose anything that could identify the family, he referred to the Sunday spent in their home as among the dreariest and least profitable in his whole experience.

The family, straggling down to breakfast Sunday morning, brought with them the gossip acquired at various places on Saturday night. Two of them had been to the theater, one had been to a party, most of them had been out late. More than one of the household began the day with a headache.

On the breakfast table there were three Sunday newspapers. On these the different members of the family pounced, and were soon hidden behind them.

Only the father and the mother went to church; the young people were "too tired," and did not care to dress.

After the morning service the minister found the newspapers well shaken out and scattered. There was hardly a chair that did not contain one or more parts of one or another of them.

After the Sunday dinner the papers were seized again, and creased and recreased in the weary quest for new sensations.

The home had a good library, but no member of the family opened a book that day. The library had the poems of Whittier, Lowell, Longfellow and Holmes, as well as those of Shakespeare and Tennyson, but no member of the family read one of them, much less any distinctively religious book.

The hymn book on the piano lay under a trashy song that came with one of the newspapers. The family Bible on the center table was buried deep beneath the so-called "comic supplements."

The whole atmosphere of the home all day was commonplace, worldly and depressing. There was nothing that lifted the thoughts of the members of the family above the wearisome round of the world and the things of the world. Business, politics, scandals and bargains were the themes of conversation. The three secular newspapers, each with its sixty-four pages, covered not only the seats, tables and carpets; they covered the spiritual life of the family as well.

Without questioning the morality of such a Sunday, what may we not say of the pity of it? Is the soul of man so mean, so sordid, that not one hour or one day in the week can be saved for an acquaintance with the better things of literature and of life, and for the higher ministrations of the spirit?—Youth's Companion.

Let the church be true to her charter—true to the ideals set forth by her divine Lord; let her lay aside the pretense of virtue and practice courageously that which she exists to show forth; and as it was with the Lord's teaching in ancient days, the common people will hear her gladly.—Shirley C. Hughson.

Christ saw good in all the people. Yes, and he found good. Ah, he brought out the good in them by loving them. And—lo!—they were good all the time and became better, because the best Man of all had loved them, and believed in them.—Selected.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

ANNUAL REPORT OF THE WOMAN'S MISSIONARY SOCIETY, FIRST CHURCH, COLUMBUS, MISS., TO THE FOURTH QUARTERLY CONFERENCE.

In presenting this report I would call attention to the fact that it represents eleven months' work, since the Conference year is from December to December.

The Missionary Society is closing a successful and hence a busy and useful year. The routine work has been carried on with an interest on the part of many heretofore unknown. This is the ninth year that we have supported a Bible Woman in Brazil and we are encouraged by the quarterly reports that come to us regularly. For six years it cost us $60 per year to keep her, but since that time the amount has been doubled. Three years ago, we began clothing Neva Cade, a little fatherless and motherless girl in our orphanage at Jackson. Each spring and fall, we write to the matron to know Neva's needs, some of our women make the garments called for and we send her just such clothes as we would have our own little girls to wear. The value of boxes sent to the Orphanage and to Scarritt Bible and Training School during the spring and summer is $83.95. The fall box will be sent to Neva the last of this month. Also three years ago we agreed to support a leper and send annually $25.00 to be used in this way. In March we celebrated the fifth marriage anniversary of Brother and Sister Lipscomb by surprising them with a miscellaneous shower. This gave us great joy and called forth such expressions of pleasure and delight from them that it has been an inspiration ever since. Long may they stay with us to bless us and to guide us!

Our Mission Study Class under the guidance of our presiding elder's wife, Sister McIlwain, and our Bible Study Class with Mrs. J. T. Clark as its leader are in fine condition.

Our connectional work has been carried on splendidly and our reports go forward on time each quarter. Under Connectional work come Dues, Pledges, Bible Woman fund, Relief and Retirement Fund, Conference Expense Fund, etc. Our Local Work, including our Social Service activities, gratifies us and we believe will be of interest to the quarterly conference and is as follows: Cottage prayer-meetings attended by 81; Visits to sick and strangers, 1276; Trays sent to sick, 50; Flowers sent to sick and sorrowing, 643.

On the financial side of our Social Service and Local Work we have collected and disbursed as a society and as individuals, in cash and in value of garments, in good condition, given to the needy, etc., to the amount of $1461.26; Connectional collections, $542.30.

We have 110 members in the Adult society.

There are 21 members in the Young People's Society under the direction of Mrs. Battle Bell; their collections to date amount to, $13.55.

Total number of members, 131; Total amount collected, $2017.11.

Respectfully submitted,
MRS. TOM F. McBEATH.
Columbus, Miss., Oct. 11, 1921.

Historical Sketch of The Scarritt Bible And Training School.

The Scarritt Bible and Training School for Missionaries and Other Christian Workers was founded by the Woman's Foreign Missionary Society of the Methodist Episcopal Church, South, for the special training and testing of foreign missionary candidates.

The establishment of the institution was authorized by the General Conference held in 1890. In advance of General Conference action, Miss Belle H. Bennett, Richmond, Ky., under authority of the Woman's Board of Foreign Missions, appealed to the church for the necessary funds to build and equip such an institution. The Board in annual session held in St. Louis, Mo., in 1890, accepted an offer made by the Rev. Nathan Scarritt, Kansas City, Mo., of a building site and $25,000, conditioned on a like amount being raised by the women of the church. The school was named in honor of Dr. Scarrett, who died before the building was begun.

Miss Belle H. Bennett, Richmond, Ky., and Mrs. M. D. Wightman, Charleston, S. C., gave free service as financial agents for the school in its pioneer days—resulting in the collection for the building, furnishing and endowment of $111,000. The building was completed and opened in 1892.

The original plan suggested by Dr. Scarritt included a nurse training department and a small hospital. Scarritt Hospital set and maintained a high standard, and fifty-eight nurses who rank high in their profession were graduated during its existence. The growth of the school was augmented by the establishment of the Deaconess movement under the auspices of the Woman's Board of Home Missions in 1902, as that Board sent its deaconess candidates to the institution to be trained, and made financial provision for a Department of Sociology. In 1905 it was found necessary to close the hospital and discontinue the nurse training department, because the entire building was needed for the candidates for the home and foreign mission work.

The Scarritt Bible and Training School is a professional school for missionaries and other Christian workers. It does not compete with the secular school or college, for no literary courses are provided. The Institution recognizes three distinct aims:

First, To train candidates for foreign mission service, according to advanced standards in missionary preparation, developed by the board of missionary preparation, and approved by the Woman's Missionary Council of the M. E. Church, South. These courses are designed for graduate students.

Second, To train deaconess and home missionary candidates according to the standards approved by the Woman's Missionary Council. These courses are based on a high school diploma and two college years, or the equivalent.

Third, To train other professional and non-professional Christian workers so urgently needed in the new program of the church. Courses are offered which contribute directly to efficiency in the several departments of church activity. The practical work required in connection with these courses, gives practical training under skilled supervision in the activities that would naturally engage the attention of students in the fields for which they are making preparation.—Home Scarritt Year Book.

LOUISIANA CONFERENCE.

A Correction.

Mrs. S. A. Montgomery, Conference Corresponding Secretary, wishes to make a correction in the report given for the third quarter in the last issue of the Advocate: French Mission—number of auxiliaries 3; number reporting, 3. Reporting was 100 per cent—the best record made.

FROM SHILOH CHARGE.

Dear Brother Carley: We have had several good meetings on this charge this year. I was assisted at Finkbine Camps by Rev. H. J. Moore; at Johns, by Dr. Rolfe Hunt; by Rev. W. N. Ware at Forest Hill; by Rev. James V. Bennett and Rev. J. M. Lewis at Shiloh Camp Meeting, and by Rev. R. T. Ware, of Louisiana, at Clear Creek.

The messages of each one of these brethren were plain, Scriptural and forceful. I feel that the charge has been greatly benefited by their messages. Thirty-five have been received into the church this year. At the close of the camp meeting at Shiloh, there were 17 family altars established and 96 promised to tithe.

The committee invited Brothers Bennett and Lewis to hold the camp meeting at Shiloh in 1922.

There are many people on the charge who love God and are loyal to the church. They are mindful of the pastor and his family needs. It is by the co-operation of the people of this choice charge that the pastor will have a good report at the Annual Conference. Your brother,

A. A. SIMMS.

Love is an awakening, an inspiration, dulling the edge of resentment, sharpening the eloquence of wit, impoverishing distinction, guaranteeing equality, and proclaiming the omnipotence of God.—Willis George Emerson.

FROM THE DECATUR AND HICKORY CHARGE.

Dear Brother Carley: While we are nearing the end of the Conference year and are striving to reach the goal, and time is precious to us, I thought I would crowd in a few lines to the Advocate.

This has been a very busy year for me, and yet one that I am very proud of. I feel that I have accomplished more for the church this year than I have in many years past. We have the new parsonage in Decatur finished and are occupying it. It is a beauty, and good enough for any of God's servants to live in. It is a seven-room bungalow, and is built near the center of the town.

We have the plans made for the new brick church at Hickory and something like $4000 of the money subscribed. I expect to have it ready for service in a few months. The people of Hickory have been planning and talking of building a new church for several years, but have never got as near to it as they are now. We have the thing well in hand and we are going to push it through. We are not going to be disappointed this time.

We are planning to remodel the church here at Decatur early next year; we want to make it up-to-date in every way. We have quite a bit of the money for this already promised and every dollar of it is good any day. We expect to end up the year in good shape. We are very happy in the work, and we don't want the P. E. or the Bishop to think move, much less say it to us.

I was about to forget to add that, while I am up with my work, I am down with the grippe—have had to stay in since Sunday. Love to all the brethren and especially those of the Louisiana Conference.

Cordially yours,
H. BROOKS PERRITT, P. C.

FROM THE BONHOMMIE CHARGE.

Dear Brother Carley: Sometime ago, if you will recall, there appeared an article in the Advocate about the organization of Bonhommie charge on the works of our much beloved and great layman, W. S. F. Tatum, who has done so much for our church and schools, such as giving $112,000 to Millsaps College, financing a great revival last spring at his sawmill and then again in his lumber camp, in which more than a hundred souls united with God's church, and then having me to follow up the work as best I can.

A short while ago I put on a drive to secure subscriptions for the Advocate. The workers are: Misses Gertha Dogget, Vermell Johnson, Mabel Stewart, Arbita Risher, Annie Lillian Odom, and Isaline Minus. A few days ago I sent seven subscriptions; to-day I am sending thirteen and we hope to send in more during the year.

As do most people who work in establishments of this kind, our people form colonies near the mill, and camp, which is about 22 miles from the mill. We have our own railroad system and, of course, feel that in a sense we are to ourselves. The mill being about 3 miles from Hattlesburg, some go to town for services and to do their shopping, while others do their shopping at the company stores. We have two schools, one at the mill and one at the camp, with two teachers each; also a small high school here at the mill just started this year. You might think, with two schools and one of the biggest lumber manufacturing plants, two stores, three trains, nearly a hundred miles of railroad, lots of fine timber, and the great Southern Apiary with more than 1000 hives of bees, and lots of good people, some having been here so long that they have reared families and the children married off, that we would be satisfied; but we are not. We must have church twice nearly every Sunday at both places, and two good Sunday schools, even though they are small. At our mid-week prayer meeting we have as many as 75, and almost half of them will lead in prayer and nearly all quote Scripture.

We look and see that everybody works. We have about 325 people living on the job, of most every Christian faith. We all work together and enjoy ourselves. Of course, the devil does all he can, but if we can get a nice little stream of Advocates coming our way, we will be in the land of Advocates and honey, and by the help of others and the Spirit of God, we hope to see many souls saved and God's kingdom built up. Pray for us.

Respectfully,
ANDREW J. BOYLES,
Co-preacher.

THE BEST ANSWER.

One day a young preacher in Mississippi College told Dr. Gambrell a woeful story of folks talking about him. Having finished he awaited a reply. Getting none, he persisted. "Brother Gambrell, what must I do?" "My young brother," was the laconic reply, "mud rubs off a heap better when it gets dry."—The Baptist.

Self-reverence, self-knowledge, self-control—these three alone lead life to sovereign power.—Tennyson.

FOURTH QUARTERLY CONFERENCE, GOLDEN CHARGE.

Rev. J. B. Randolph, the presiding elder, preached two splendid sermons. The choir rendered beautiful and appropriate music. At the noon hour a bountiful dinner was served, to which everybody did justice.

The business session of the conference was held in the afternoon. The reports were all good. The ladies have done a good work in providing a pulpit chair and carpet for the aisles.

The people of Golden and Belmont are blessed in having such an energetic, consecrated, and spiritually-minded man as Brother J. R. James as pastor. There are now four Sunday schools on the charge; the parsonage has been repaired and new furnishings have been supplied, and all the work has prospered. There have been fifty-four additions to the church and eight dismissals, making a net gain of forty-six. Sixteen infants have been baptized. Brother James has won the love of the little folks within the bounds of his charge.

A MEMBER.

A NOTE FROM REV. WM. H. COLEMAN.

Dear Dr. Carley: I am closing the greatest year of my ministry to the present time. We have paid a church debt on our building; raised our Education quota; all departments of our church have been working like a beehive all the year; Sunday school attendance has been 50 per cent above last year; 302 have been received into the church, and 33 splendid young people have dedicated themselves to "life service."

The pastor did the preaching in our revival.

We have fourteen hundred members, who are ready to cheerfully respond to any request of their pastor, and who constantly co-operate with him in all departments of the work.

I have never had the pleasure of working with such a body of young people. They get great joy out of the real religious life and we keep them so busy in many good things that the godless, sinful things of the world seem to have no attraction for them.

There is never a week but that we have from one to half a dozen social gatherings under the direction of some one of the following organizations: Woman's Missionary Society, Bible Classes, Glee Club, Young People's Association, Junior, Senior or Intermediate League, Boy Scouts, Central Methodist Young Men's Brotherhood, or some other organization that I do not now think of.

No pastor ever had a greater people or a people who showed greater appreciation of his work. And it is needless to say that the pastor is desperately in love with them, and radiantly happy in the work. I would recommend to any church to try love and co-operation on its pastor and see if it will not make him happy, more efficient, and cause the work to go better.

I often think of my many friends in Louisiana, and hold sacredly enshrined in my memory the blessed associations I had with them in other days. May our Father's richest blessings continue with them. It will be a great day when we all meet in the Eternal City of our God, where there will be none to hinder our efforts in His service or to mar our joy in His worship.

With kindest personal regards, I remain,

Fraternally yours,

Wm. H. COLEMAN.

P. S.—The Advocate is always like a letter from home. W. H. C.

Central M. E. Church, South,
Fort Worth, Texas.

THE HIGHEST EPITAPH.

God's revelations call for response. As Dr. Henry Burton says: It does not matter in what language Heaven speaks to us, or what special portent it gives to us—indeed there may be no portent at all, it may be in ways so simple, so perfectly natural—but everything depends upon our attitude toward the voice or vision. May our attitude be that of Professor Harry Lyman Koopman, who utters this great prayer:

When I am dead,
May this with truth be said,
On the rude stone that marks my lowly head,
That, spite of doubt and indecision,
In spite of weakness, lameness, blindness,
Heart's treachery and fate's unkindness,
Neglect of friends and scorn of foes,
Stark poverty and all its woes,
The body's ills that cloud the mind
And the bold spirit bind,
Still through my earthly course I went,
Not disobedient
Unto the Heavenly Vision.

—Selected.

THE ASCENSION.

In the ascension Jesus stands on the firm shore, who when on earth had made the restless sea firm to his feet. He bids us estimate life from that standpoint. It will be the same Jesus whom we have known here. O, the joy to recognize him, and to know that all the while that we were doubtful he was there!—David Jenks.

God has given us tongues that we may say something pleasant to our fellow-man.—Heine.

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 17, 1921. CHAS. O. CHALMERS, Manager.

PROCEEDINGS OF THE LOUISIANA ANNUAL CONFERENCE.

FIRST DAY.

The seventy-sixth session of the Louisiana Annual Conference met in the First Methodist Church, Alexandria, La., at 9 o'clock on Wednesday, November 9, Bishop W. F. McMurry in the chair. The opening exercises were conducted by the Bishop and consisted of the singing of the hymn, "Am I a Soldier of the Cross?" prayer by the Bishop, a song by the Wisdom Sisters, the reading of the thirteenth chapter of First Corinthians and remarks thereon by the Bishop, the singing of the hymn, "A Charge To Keep I Have," prayer by Dr. F. N. Parker, and another song by the Wisdom Sisters.

The roll call showed that there was a good attendance of both clerical and lay delegates for the opening session. R. H. Harper was elected secretary. He nominated as his assistants Jno. F. Foster and W. D. Kleinschmidt, and as statistical secretary R. W. Vaughan, who were elected. The statistical secretary nominated R. F. Harrell, J. M. Boykin, and Allen Bennett as assistants, and they were elected

The report of the committee on nominations was read by Dr. R. H. Wynn, and was adopted as follows:

Committee on Public Worship—W. L. Doss, Jr., S. H. Werlein, T. W. Holloman.

Committee on Admissions—W. W. Drake, H. N. Brown, I. T. Reames, J. O. Bennett, R. F. Walton, J. A. Alford, W. H. Jordan.

Committee on Conference Relations—J. B. Williams, S. D. Howard, W. E. Akin, J. G. Sloane, C. C. Miller, B. H. Sheppard, C. C. Wier.

Committee on District Conference Records—A. M. Mayo, S. M. Abel, J. R. Abels, R. O. Randle, K. I. Bean, B. E. Reid, J. W. Dean.

Committee on Sabbath Observance—A. A. Bernard, B. D. Boddie, J. R. Roy, E. L. Cargill, F. J. McCoy, J. A. Alford, L. N. Hoffpauir.

Committee on Prison Reform—H. S. Johns, N. E. Joyner, W. C. Childress.

Committee on Memoirs—F. N. Parker for J. M. Henry, H. T. Young for Mrs. R. V. Fulton.

Committee on General Conference Memorials—Briscoe Carter, H. T. Carley, R. O. Randle.

Substitutions on committees of examination were made as follows: First Year—C. C. Miller in place of W. L. Doss, Jr.; Second Year—L. I. McCain in place of J. W. Lee; Fourth Year—W. O. Wagoner in place of V. G. Foote.

The hour of meeting was fixed at 9 o'clock a.m., and the hour of adjournment at 12 o'clock, noon. The limits of the main auditorium of the church were made the bar of the Conference. Various communications were received and referred to the appropriate boards and committees.

Question 17 was called, "Are all the preachers blameless in their life and official administration?" The names of the presiding elders were called, their characters were passed, and they submitted written reports of the work of their respective districts. These reports are summarized as follows:

Alexandria District, W. L. Doss, Jr., P. E.—In spite of the financial stress, pastors' salaries have held up well. Repairs or improvements have been made on three church buildings, and the church at Winnfield has been completed. Some work has been done on parsonages. About fifty revival meetings have been held during the year, and it is estimated that between 700 and 800 members have been received. The Sunday school, the Epworth League, and the Woman's Missionary Society are doing good work. Bunkie station has been able, through assistance from the Conference and General Boards of Missions, to inaugurate a plan of bringing the people to church and Sunday school by trucks operating over the good roads radiating from the town. This work has been very successful. Three new churches have been organized during the year. The quota was not reached in the Christian Education Movement, but faithful work was done by many of the pastors. The Centenary pledges are being paid in an encouraging way. There is much mission territory in the district which ought to be occupied.

Baton Rouge District, J. W. Lee, P. E.—Material progress has been slow on account of the financial depression. Several plans for new churches and parsonages are waiting for more favorable conditions to be carried out. There have been some improvements, repairs, and additions, however. The old parsonage of First Church, Baton Rouge, has been sold and a new one has been bought. The district parsonage is a splendid home. There have been forty-seven revival meetings, with 280 accessions by baptism and vows, and 252 by certificate. There are many hopeful signs of larger development throughout the district.

French Mission District, Martin Hebert, P. E.—Ground has been broken for the new church at Houma, to cost about $15,000. Several other new churches are about ready to be built or old ones to be remodeled. A considerable amount of money has been spent in the improvement of four parsonages. Seventeen revival meetings have been held, the results of which have been very gratifying. The spiritual condition of the district is much better than at the beginning of the year. There have been about 150 accessions on profession of faith. One man has been licensed to preach, one to exhort, one has been recommended for admission on trial, and one for re-admission. There has been a considerable increase in amount raised for support of the ministry, in spite of the worst financial condition in the history of that section. The district lacked only a little of raising its educational quota in full.

Lake Charles District, C. A. Battle, P. E.—The first five months of the Conference year were spent largely in promoting the Christian Education Movement. Lake Charles, Lafayette, Opelousas, and Hornbeck and Peason raised their quotas in full, and many other places did remarkably well under the severe financial strain. About $80,000 was subscribed on a quota of $150,000. Thirty revival meetings have been held, resulting in 511 accessions on profession of faith and 61 by certificate. Remarkable meetings were held at Opelousas, DeRidder, Indian Bayou, Merryville, and Lake Arthur. During the year about 675 have been received by vows and 395 by certificate. The church at Leesville has been completed and is free of debt. A Bible class room has been built at Rayne. A new church is enterprised for Lafayette. The church at Crowley was dedicated during the year. There are 23 parsonages in the district, including two district parsonages, the one at Lafayette being for sale. There are 47 church buildings in the district. Pastors' salaries show substantial increase. The spiritual condition of the district is good.

Monroe-Ruston District, K. W. Dodson, P. E.—Five new churches have been built, one of them a brick structure with all Sunday school conveniences. Two parsonages have been remodeled. Sunday schools and Epworth Leagues are doing fine work. Revival meetings have been held in almost every church and about 800 members have been received. Two young men have been licensed to preach. The educational quota was not reached, due to disturbed business conditions. Centenary collections are fairly good.

New Orleans District, J. G. Snelling, P. E.—There are 30 preaching places in the district, besides some afternoon appointments. Twelve of these are stations and five are circuits. In the Educational campaign, more than $100,000 was pledged. The church at Covington has been completed, the one at Algiers will be completed in January, and bids have been asked on the new church at Bogalusa. A parsonage has been purchased at Second Church, and Carrollton Avenue is collecting funds for a Sunday school building. The Sunday schools, Epworth Leagues, and Woman's Missionary Societies are doing splendid work.

Shreveport District, R. H. Wynn, P. E. There are 36 charges in the district, with 93 organized churches, 1 of these having been organized during the present year. Four new churches have been built this year. Only four charges are without parsonages. Sixty-eight revival meetings have been held. There have been approximately 1700 accessions, about 900 of them on profession of faith. Three men have been licensed to preach and two recommended for admission on trial. There has been substantial increase in amounts assessed for ministerial support. The Christian Education Movement was carried forward under the difficulties, of financial depression. On the regular quota of the district, $157,000 was pledged. In addition, a civic campaign in Shreveport for Centenary college resulted in raising approximately $550,000, to which must be added $250,000 from the Board of Education in New York, making a total of about $900,000. The oil fields constitute a problem that has not yet been solved.

Rev. J. L. Neill, Superintendent of Missionary Education, Dr. R. L. Russell, Home Mission Secretary, Professor C. M. Woodward, of Southern Methodist University, Mr. H. H. Ahrens, Secretary Secular Press Bureau of the church, Rev. W. L. Duren, Rev. W. O. Wagoner, and Rev. L. W. Cain were presented to the Conference.

Question 6 was called, "Who are received by transfer from other Conferences?" Bishop McMurry announced the transfer, after the session of the Conference last year, of M. N. Hildebrand, an elder, from the Louisville Conference.

Question 10 was called, "Who are transferred to other Conferences?" and the Bishop announced the following: A. I. Townsley, to the West Texas Conference; F. R. Power to the Little Rock Conference; W. E. Thomas to the St. Louis Conference; C. E. Fike to the Northwest Texas Conference; M. N. Hildebrand to the Pacific Conference.

Question 17 was recalled and the names of R. A. Davis, Robert Randle, J. M. Brown, R. S. Isbell, F. G. Hocutt, J. F. Patterson, W. F. Henderson, J. H. Brown, F. N. Sweeney, S. S. Holladay, J. T. Sawyer, and H. B. Vandenburg were called, their characters passed, and they were referred to the Committee on Conference Relations for the superannuate relation. The name of Geo. S. Sexton was called and his character passed. Dr. Sexton submitted his report as president of Centenary College, and addressed the Conference concerning the work being done at Centenary. The report was most encouraging, showing that there has been a large increase in the number of students attending the institution, there being enrolled on November 1, 100 in the college and 101 in the training school.

The name of F. N. Parker was called and his character passed. Dr. Parker will not be at this session of the Conference, being in the Orient on the business of the church.

The name of J. M. Henry was called. The announcement was made that he had died on October 11, and his name was referred to the Committee on Memoirs.

When the name of A. J. Gearheard was called, his presiding elder stated that an investigating committee had been appointed in connection with certain charges against him, and that the committee had reported a trial necessary. The Bishop appointed the trial committee according to the provisions of the Discipline.

The name of S. A. Steel was called, his character was passed, and his case referred to the Committee on Conference Relations for the superannuate relation.

Question 8 was called, "Who are located this

(Continued on Fourth Page)

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THE INVENTIVENESS OF LOVE.

By Bishop Warren A. Candler.

In the thirteenth chapter of Paul's first letter to the Corinthians the great Apostle to the Gentiles shows the superiority of Christian love above all gifts, even the highest.

He does not depreciate spiritual gifts. On the contrary he urges his readers to "covet earnestly the best gifts;" but he adds, "yet show I unto you a more excellent way." (I Corinthians xii:31.)

He exalts above gifts of tongues, gifts of prophecy, gifts of knowledge, and all other gifts, the love "that never faileth."

The love about which he speaks is no shallow sentimentality or weak amiability. It is that master passion of holy souls, the love of God begetting love to all mankind and springing from heavenly life in a soul which has been "born from above."

In the New Testament life and love of this sort are synonymous terms. St. John declares, "We know that we have passed from death unto life because we love the brethren." (I John iii:14.) Most truly a loveless soul is a lifeless soul.

This deep lesson of love present-day Christianity needs to re-learn. There is much activity prevalent in the churches. Perhaps too much unless it were of a nobler quality.

We have a surplus of programmes and a superfluity of plans and organizations. Men and women delight in being officials with titles and functions.

But we have more machinery than motive power with which to run it; and if our complicated machinery moves at all, it moves slowly and with much creaking and squeaking. And so many excited men raise the cry, "What is the matter with the church?" And when the question is raised, a multitude of ecclesiastical mechanics rush forth offering to remedy the trouble with some bolt and tap, or some patent pulley guaranteed to lift the weight of the world, if only duly installed with proper adjustment. But when tried their patents do not work.

It is not tinkering with machinery, but the introduction of the old power of love divine which our age requires.

Such love is wiser than the wisdom of men, and it goes to its objects with wonderful ingenuity and marvelous inventiveness. It is sorely needed now in this cold and stupid era.

The great religious leaders of the past such as Luther, Knox, and Wesley exhibited great originality in both their thought and work; but their originality was not of that cheap sort of pseudo-originality which expends itself on notions and novelties. It was of the nobler type which restores the freshness of love and the richness of life. They appeared in the firmament of history not as wandering stars and eccentric meteors, but they rose like the old reliable sun, gilding the mountain tops with joyous beams and setting the valleys all aglow with dewdrops reflecting as diamonds heaven's sweet light.

Of such divine originality the present generation is painfully and conspicuously destitute. We have abundance of fads and faddists, but they avail nothing. There is nothing creative and quickening in them.

We need a new baptism of inventive love. We need a richer, fuller life with all its never-failing ingenuity.

Truly speaking nothing is more inventive than love. A woman who loved much because she had been forgiven much first thought of anointing the Savior with the precious ointment of her alabaster box. The evangelist describes her with those sadly suggestive words, "a woman of the city." But the Lord had restored her soul to its pristine bloom and beauty, and it immediately brought forth fruit after its kind.

Subsequently Mary of Bethany repeated at the feast in her home the beautiful act of the nameless woman who previously, in the house of Simon the Pharisee, had washed the feet of her Savior with her tears and wiped them with the hairs of her head. Mary could repeat with grace the act of anointing because she shared the same love for the Lord, and when she heard the story of the incident in Simon's house it kindled her affection afresh.

Upon it all the calculating Judas looked with critical eyes and condemned it with cold and selfish censure. A soul as loveless as was his could not comprehend, much less approve, the ardent deeds of ingenious love. He was preeminently the apostle of what is now called "practical religion." Two anointings by two women, who seemed to him as if they had "lost their heads," were too much for his "practical religion." He was discreditably familiar with the current prices in the oil market, and, by implication at least, claimed equal knowledge of the needs of the poor for whom he professed superior concern.

But Mary's anointing of our Lord has by its inspiring and quickening power fed and clothed more needy people than all the cold and calculating Judases of all the ages have ever helped.

Cold hearts have none of the foresight or the insight of love. Selfish souls—congealed by pride and policy—can work systems, but they are incapable of devising the miraculous devices wherewith warm love serves both God and man.

What wonders a mother's love works, when a widow in poverty and sorrow sets her hand to clothing her fatherless children so that they may not be humiliated in association with other children! Bits of ribbon brought out of forgotten drawers in old dressers, fabrics of other days, and all manner of deft work make for her darlings amazing creations beyond the dreams of one who loves them not.

And how unwearied are all the tender ministries of mothers! Love is tireless as well as inventive.

And how brave is love! It casts out fear because it casts out selfishness. Every cowardly fear which infests human souls when pulled up by the roots shows it has sprung from a seed of selfishness.

Too much of our present-day Christianity is timid and hestitating. It has not enough daring to conceive or to execute great plans for the glory of God and the blessing of men. It erects a tiny place of worship when it ought to have courage to erect a spacious and tasteful temple. It has to be driven with "drives," or touched with "tags," before it yields even an adequate response to the manifest calls of duty.

In our day of urgent calls and awful responsibilities we need the enabling power of a mighty love. Great deeds call for great hearts.

We are too easily depressed by adverse conditions. The pitiful losses of one year, after a period of abounding prosperity, paralyze our zeal and overwhelm our energies. The faith of some is so feeble it can not bear so much as the weight of a boll-weevil. The devotion of others dies when it can no longer enjoy the gains of godless profiteering which flowed upon them in a flood of money during the World War.

Men need to return to the "normalcy" of love—to its normal inventiveness, its normal generosity, and its natural courage.

"Love is strong as death, many waters can not quench it, neither can the floods drown it." (Solomon's Song viii:6-8.) If our dead hearts could know again the life of love, all the burdens upon us would seem light and all our duties appear easy to discharge. Many were the years during which Jacob served for Rachael, "and they seemed unto him but a few days for the love he had to her." (Genesis xxix:20.) Love in even this lower form never fails. And if this earthly affection be so strong, how powerful must be that love which springs from the redemption which is in Christ our Savior? It can pass undismayed through Gethsemanes, dare the tortures of Calvary, and endure the pains of crucifixion to achieve the heavenly ends of its divine life.

All the Methodist bodies in the world sent delegates to the "Ecumenical Conference" held in London, September 6-16, and when the Conference adjourned it issued a pastoral address to its constituent bodies that contains a passage to which all good people of every name and order may well give heed. It is as follows:

"We are met together in tempestuous days, in times of unrest and uncertainty. We stand between two worlds—one dead; the other, without Christ, powerless to be born. The world sighs for a great leader; we have found ours in Jesus. He accuses and condemns us, but forgives and inspires us. We have sinned and come short of the glory of God. Assembled together in this Conference we have heard the call to repentance and faith. The days in which we live are crowded with perils, but they are also ringing with hope and calls to new adventures. When Wesley entered a city of England more sinful than he had seen elsewhere, he said, "Surely the time is ripe for Him who came not to call the righteous, but sinners to repentance.

"It is thus that we must approach the tasks of difficult days. For the times are indeed ripe for Christ. We need more verve, audacity, inventiveness, and to keep all our wits about it. There is a wondrous lilt in our gospel. It is no dirge, but a love-song. We challenge our age with our song, but we can only do this by loving the men and women in it. We summon you to an aggressive and militant Christianity. Let us strive to love men as Jesus loved them; to be as he was, a Friend of all the Father's children. Let us love tenderly, inventively, unstintingly."

We have had "movements," "drives," "alliances," and agitations enough. Let us now seek the revival of love in our souls.

A JOURNEY TO THE ORIENT—KARUIAZAWA, NIKKO.

By Dr. Fitzgerald S. Parker.

IV.

Karuiazawa is a resort in the mountains of central Japan to which missionaries wisely resort during the heat of the summer for rest and recuperation. It would be difficult to find a place in Japan better adapted to the purpose. The altitude is about that of Asheville, N. C., and the situation is in the midst of wonderful mountains, but there the points of resemblance cease. The town is in a plane of about twenty-five square miles area, the crater of an extinct volcano, and the rim of ancient mountains marks the boundaries from which the smoke, scorlae and lava once poured. Now all within is a smiling scene of beauty and luxuriant green, with a little river rushing through to find an exit by a gap in the mountain wall. Over the tops of the crater mountains pile in receding neutral tints remoter and higher mountains. One of these is an active volcano, Asama, from which several times I saw from my gallery columns of smoke rising like those pictured in the school geographies. I did not feel uneasy, for I am sure that even the lava streams from Vesuvius that overwhelmed Herculaenium and Pompeii would have broken harmless against the bulwark of surrounding mountains. In the midst of the little valley is a bubble of disintegrating rock that perhaps marks the last eruption of the volcano that once blazed where this peaceful village now sits. Of streets in our use of the term there are few, but lovely lanes meander through the valley, bordered by eucalyptus, poplar, acacia, cedar, pine and spruce trees and other genera that I was unable to identify. Low walls of earth on which grow hedges of privet or closely trimmed fir trees

enclose the yards in which the houses are situated, and at each entrance through the hedge are a number and the names of all persons living within. The numbers are not consecutive and as the lanes have neither names nor continuous direction, in order to find the house you want recourse must be had to a map upon which the lane is platted and the numbers are given. A directory identifies the habitant and the habitation by name and number. The principal long street is strictly Japanese, narrow and meandering, with shops and houses abutting, not on the sidewalk, for there is none, but upon the roadway, and at one point penetrated by a gateway through which one enters upon a scene of beauty, the garden of the Karuizawa Hotel, all concealed from the street.

Many of the foreign residences and some owned by wealthy Japanese are built upon the rising sides of the mountains and afford entrancing views and salubrious air. The foreign population numbers about thirteen hundred, chiefly missionaries, who are residents only in the summer. I should think the Japanese poulation was slightly larger, but Orientals live in so crowded a manner that it is difficult to judge. The stores bear the marks of adaptation to foreign trade. The Methodist Episcopal Church has a book depository, so has the Japan Tract Society. There is a drug store stocked with American goods and conducted after the approved American fashion of soft drink counter and ice cream tables. An auditorium of American architecture capable of seating five hundred has been erected and is used for the union congregation and various intellectual and social functions. Flanking the auditorium are admirable tennis courts, six of them; and somewhat afield are a baseball diamond and a grandstand. Body, mind and spirit are cared for by the missionaries and their children and other foreigners who make this their summer home. It is certainly a boon to the missionaries that for a few weeks of the year they are able to enjoy a community life similar to that they have been accustomed to; especially that they are able to give their children this taste of a social life for which their natures must hunger, and which is denied them by their ordinary environment. Most visiting foreigners come to Karuizawa for at least a few days, and all the distinguished ministers and educators who happen to be in the Empire during the summer are invited to deliver lectures and sermons there. To men like the missionaries, who must be ever giving forth of their own vitality with little opportunity to replenish, this is a boon like water to the thirsty. If the missionaries did not do it for themselves, to keep up Karuizawa would be a worth-while enterprise for the Boards operating in Japan as serving both the efficiency and health of the missionaries. One of the fearful wastes of our missionary operations has been the breaking down of men and women of consecration and intellectual power through strain of work and privation of the spiritual and mental stimuli that they needed to maintain the poise and strength of life. And to make it impossible for the missionaries' families to enjoy congenial social life like that of their earlier environment is a needless hardship. When a missionary has been on the field five years he represents an investment of ten thousand dollars; looking at the matter from a cold business point of view, it is not economy to kill him by overwork or prematurely to retire him broken in health just when experience, language and intellectual maturity have brought him to his highest usefulness.

It was a great joy to find the Rev. W. E. Towson, a veteran missionary of our church, Mrs. Towson and Miss Manie, the last under appointment of the Board, General Work, at Karuizawa; but a source of grief that Hatton Dunnica Towson was not here—a choice young man, who was about to receive appointment to Japan when, as the result of wounds received in the war, he died, his life work all before him. The Epworth Leagues of South Georgia have determined to raise to his memory a monument in the form of a fund to be expended in missionary work in Japan. The venerable J. C. Calhoun Newton, for many years President of the Kwansei Gaquin, the most largely attended of the educational institutions of Southern Methodism, and now raised to the rank of a university, honored me with a call and many hospitable attentions, and so did the others of our missionaries. It will be equally impossible to repay and to forget the beautiful and cordial hospitality of the brethren in a far-off land.

As these lines are written the heart of the Orient is stricken with grief on account of the death of Bishop Lambuth, which occurred after a severe surgical operation in Yokohama, on Tuesday, September 27. It was not long after my arrival at Karuizawa that the Japan Mission assembled there under his presidency for the Annual Meeting. The Bishop was evidently not as vigorous as usual and he was often in great pain, but nothing could conquer his cheerfulness and care in every detail of administration. With the shadow of the fearful operation over him, there was never an evidence of anxiety for himself, but if possible his beautiful thoughtfulness for every one else was more than ever in evidence. He left the meeting on Friday afternoon for Yokohama, compelled to seek relief, but the day before he gave a dinner to the Japanese brethren who were in attendance and was the most genial host and the merriest story-teller. I had reached Korea before the operation was performed. There we breathed more easily when the bulletins came from Mr. Towson, who was with him throughout, and who closed his eyes at the end as he had those of the Bishop's father thirty years before. When the news of the end came the missionaries could all say, and even more the native ministers, as Elisha said when his master was taken up, "My father, my father, the chariots of Israel and the horsemen thereof!"

The chronology of my narrative was interrupted by the event that had so changed the face of things since the time of the incidents of which I was speaking; but the burden of life and work must be courageously taken up when those who joyously lived and courageously worked with us have laid the burden down.

During my stay in Karuizawa I had two important conferences with the missionaries concerning two of the objects of my visit: first, the Epworth League in the Japan mission; and, second, the preparation of missionaries as seen from the standpoint of the field. Concerning the former the opportunity of discussion with Mr. Tanaka, the Secretary of the Wesley Endeavor Society of the Japan Church, which corresponds except in name with the Epworth League in America, was also welcomed. The young people's society in Japan is vigorous and popular, but has need of a field secretary and better equipment in the form of literature. A sum was raised in the Centenary by the Japan Church for the Wesley Society, and it is being wisely expended in developng the organization, but help from the mother churches is needed and will be given. I have not yet had the opportunity of seeing the League in action in Japan, but later shall enjoy it.

Let no one imagine that the demand for missionaries in Japan has become less insistent because there is a Japanese Methodist Church and because the Empire has reached such a degree of intellectual development as to be independent of Western aid. The old faiths may be losing their hold upon the people, but they are undergoing modifications with a view to their adaptation to the new thought. The Buddhists have over seventeen hundred Sunday schools with nearly three hundred thousand scholars. It matters not that these are largely on paper as yet; this ancient religion has awakened and will resist the advance of the faith of Jesus. The music of Christian hymns is sung in Buddhist temples to adaptations of the poetry of the hymns, and sermons are preached that give as little toleration to idolatry as does Christian teaching. Shinto may be losing its hold upon the intelligence of the educated, but at its heart is a veneration for the Emperor that resembles the cultus of the Caesars in the days of the Roman Empire. In Seoul, where I am writing, there is being erected on a height overlooking the city a shrine to the late Emperor Meiji, that is to be one of the wonders of the city. Whether people actually worship the spirit of the Emperor or not, I cannot say, but the forms of the cultus resemble worship and its power of holding the Empire in a political and sentimental unity is not questioned.

The numerical achievements of Christianity during the sixty or more years since its second introduction is of about two hundred thousand members; the pupils in its educational institutions number about fifty-two thousand and its investments in the same aggregate ten millions of dollars. The Christian body is vigorous and hopeful and all religions are tolerated in the Empire; but the fight against false religion is yet to be a hard one. The fight against worldliness and growing immorality is also one of increasing strenuousness. With the present economic prosperity of Japan, greater perhaps than of any other country as the result of the war, there is a wave of luxury and pleasure sweeping over the land that is not obstructed by the ancient religions and the older morality. They have lost the former, and it is more than ever incumbent upon the Christian church to come with all her power to the aid of the scant forces of righteousness that are battling against fearful odds in this great Empire.

All this is in line with my duties in the Candidates Committee of our Board. The Japan Mission shows a very high average of educational preparation, and such is necessary in this land; but especially in order that we may teach. Evangelism is the crying need of Japan. It is by the preaching of the gospel with the power of the Holy Spirit that we can change ideals and awaken conscience and transform the characters of individuals. Against the overwhelming odds of worldliness and religious formality Wesley raised a standard that saved Europe and America; it is the same standard that alone can save Japan and the continent of Asia. It is incumbent upon every educated young man and woman in America of real Christian experience to show cause why he or she should not come to Japan or elsewhere in the world field to make Christ known. Whatever the need at home, it is less than it is here.

At Karuizawa there were two events of considerable importance during my stay, beside the meeting of our Mission. The Conference on the Spiritual Life, which is one of the annual features, was held, several missionaries taking part; but the preaching was done chiefly by the Rev. R. S. Stewart, of our Mission. Mr. Stewart is clear in his teaching of the need of special empowering by the Holy Spirit and of a second work of grace by which the heart of the Christian is purified by faith. There is great interest in these subjects on the field and one observes the same phenomena and the same mental types as at home. These brethren seem never to be in the majority and their literalism in Bible exegesis forbids the assent of many earnest Christians; but they fertilize the church by their prayers, their consecration and their spiritual unction.

The other event of special interest was the mission of healing conducted in the church of the Church Missionary Society (Church of England) by Mr. James M. Hixon, whose visit to America is still fresh in memory. I was interested in the service that preceded his first address. It was simple and sincere, the canticles and Psalms being chanted by the congregation instead of by a choir, and the congregational singing was hearty and varied. It is very different in the S. P. G. churches, which belong to the High wing of Anglicanism. Mr. Hixon disclaims the name of healer and teaches that Jesus Christ is the Healer; that when he ascended he had committed his three-fold ministry of preaching, teaching and healing to his church; that the church is no more at liberty to neglect the third than the first; that had the church the faith of the apostles, she would now witness healings as in the apostolic age. Nothing could have been more impressive than the sight afforded by this earnest man laying his hands upon the sufferers from divers sicknesses and infirmities and simply praying that the great Healer might touch them to wholeness. Do we believe in it? I do not see how we can do less without denying our Lord in glory the power he had in the days of his humiliation.

The Rev. Harry Emerson Fosdick, of Union

(Concluded on page 6.)

PROCEEDINGS OF THE LOUISIANA ANNUAL CONFERENCE.

(Continued from First Page)

year?" The name of W. G. Evans was called. his presiding elder stated that he had refused to go to his appointment last year, and moved his location. He was located.

Dr. R. L. Russell, on behalf of the presiding elder and preachers of the French Mission District, presented to Bishop McMurry a gavel made of wood taken from the Evangeline Oak, at St. Martinville, La. Dr. Russell then addressed the Conference in connection with his work.

S. L. Riggs presented to the Bishop a gavel made from a sill under the pulpit of the old church in Opelousas, La., in which the Louisiana Conference was organized, January 6, 1847, also a picture of the house in which Bishop Joshua Soule, who presided at the first session of the Louisiana Conference, was entertained. Bishop McMurry made appropriate response to the presentation of these gavels. In the course of his remarks he stated that he had secured the custody of paintings of Bishop Soule, Bishop Kavanaugh, and Bishop Bascom from Vanderbilt University and had placed them in the Board of Church Extension Building in Louisville, Ky.

Announcements were made, and the session adjourned with the benediction by J. D. Harper.

SECOND DAY.

The second day's session was called to order by Bishop McMurry promptly at 9 o'clock. The devotional exercises were conducted by Rev. W. C. Childress, who read II Peter, first chapter, commented thereon, and led in prayer. The Wisdom Sisters sang a song. The minutes of the previous day's session were read and approved. The roll of absentees from yesterday's session was called, and several delegates answered to their names.

The following were elected to fill vacancies as indicated: Epworth Board, Leland Clegg; Legal Conference, C. C. Wier; Board of Education, F. N. Parker, A. A. Bernard, W. L. Duren. The following were added to the Committee on Memoirs, to prepare memoirs of deceased wives of preachers: D. C. Barr for Mrs. E. W. Yancey; A. J. Coburn for Mrs. P. M. Goodwyn; P. O. Lowrey for Mrs. J. M. Franklin.

Various communications were received and referred to appropriate Boards and Committees.

A resolution was offered by John A. Rice and W. Winans Drake setting apart the hour from 11 to 12 to-morrow for a service commemorative of the Armistice and instructing the Committee on Public Worship to provide a suitable program. The resolution was adopted.

On motion of John A. Rice, the Board of Temperance and Social Service was directed to prepare a statement to be sent to the Conference for the Limitation of Armaments at Washington.

Under the call of Question 17, the name of J. S. Greenway was called; he reported his work, his character was passed, and he was continued in the Class of the First Year. The names of B. D. Watson and Frank Collins were called, their characters were passed, and they were continued in the Class of the Second Year.

When the name of Drew J. Wilson was called, his presiding elder stated that he had deserted his work soon after the Conference of last year, and moved his discontinuance. The motion prevailed.

Porter M. Caraway was elected to deacon's orders and advanced to the Class of the Third Year, and was recommended by the Committee on Admissions for admission into full connection.

The names of W. H. Giles, J. E. Selfe, and A. J. Martin were called, their characters passed, and they were advanced to the Class of the Fourth Year. The name of S. J. McLean was called, his character was passed, and he was continued in the Class of the Third Year.

Under the call of Question 1, "Who are admitted on trial?" Henry LeRoy Johns, Eunice Valentine Duplantis, Ollie Lee Tucker, Dan Frank Anders, and Henry Bascom Hines, having met all disciplinary requirements, were admitted on trial.

The name of Sidney A. Seegers was called. his character was passed, and he was graduated in the course of study; but having served only one year as a deacon he was ineligible to elder's orders. The name of Leland Clegg was called, his character passed, and he was continued in the Class of the Fourth Year. The name of J. M. Boykin was called, his character passed, and he was elected to elder's orders. The name of D. C. Bennett was called, his character passed, and he was continued in the Class of the Second Year.

Charles W. Lahey, a local preacher recommended by the district conference of the French Mission District, was elected to deacon's orders.

Jno. F. Foster, for nine years editor of the Conference Minutes, submitted his report and tendered his resignation. The whole matter was, on motion, referred to the Commission on Finance for a recommendation concerning the publication of the Minutes.

The Committee of Trial, appointed yesterday in the case of A. J. Gearheard, reported that it had found the accused guilty as charged and assessed as a penalty a public reprimand by the Bishop. Following the report of the Committee, the Bishop administered the reprimand.

Dr. C. M. Woodward, professor in the Southern Methodist University, addressed the Conference in the interest of that institution.

Question 17 was resumed. The names of J. D. Harper, S. J. Davies, D. C. Barr, H. J. Boltz, J. O. Bennett, F. N. Parker, J. I. Hoffpauir and H. S. Johns were called, they reported their work, and their characters were passed.

The report of the Committee on Prison Reform was presented by H. S. Johns, Chaplain of the State Penitentiary. The report was adopted by the Conference.

Under Question 17, the names of H. W. May, W. J. Porter, J. B. Williams, J. F. Foster, Wm. Schuhle, W. W. Drake, B. T. Crews, B. H. Sheppard, S. S. Bogan, R. W. Tucker, C. C. Miller, R. W. Vaughan, A. W. Turner, A. S. J. Neill, C. C. Wier, P. O. Lowrey, and A. J. Coburn were called, those present reporting their work, and their characters were passed.

On motion of W. L. Doss, Jr., the election of delegates to the General Conference was made the order of the day immediately following the reception of the class into full connection, which the Bishop had announced for Friday at 10 a.m.

After announcements, the Conference adjourned with the benediction by Briscoe Carter.

THIRD DAY.

The Conference convened promptly at 9 o'clock, Bishop McMurry in the chair. The devotional exercises were conducted by Wm. Schuhle, and consisted of singing, reading from the fourth chapter of Second Corinthians, and prayer. The minutes of the previous session were read and approved. Various communications were received and referred to appropriate Boards and Committees. Upon motion, further calling of the roll was dispensed with. The presence of several delegates who had not previously been present was noted.

Alaric Ellis Barrett, a local preacher in elder's orders, was readmitted into the traveling connection.

Bishop McMurry announced the transfer of Henry F. Brooks, an elder, from the Northwest Texas Conference to the Louisiana Conference.

Wallace F. Chase, in orders in the Church of the Disciples, was admitted into the Conference and enrolled in the Class of the First Year.

Upon motion, J. Cude Rousseaux was put on the Committee of Examination for Admission on Trial, to fill a vacancy.

Question 35, "Where shall the next session of the Conference be held?" was called. Crowley, Leesville, DeRidder, and Shreveport were nominated. Shreveport was chosen.

D. F. Osteen, in orders in the Presbyterian Church, U. S. A., was received into the Conference as a traveling preacher, it being understood that he would immediately be given a location, this course being followed that he might at once enter our ranks as a local preacher. Upon motion of R. H. Wynn, D. H. Osteen was granted a location at his own request.

At 10 o'clock, Porter M. Caraway was called before the bar of the Conference and, after an address by the Bishop, was admitted into full connection.

The order of the day, election of delegates to the General Conference, having arrived, the election was entered into and the first ballot was taken. The following tellers served: clerical—R. F. Harrell, J. E. Selfe, T. J. Holladay, W. F. Henderson, Jr.; Lay—R. W. Oglesby, S. H. Meyer, K. I. Bean, O. H. Cline. Jno. F. Foster was appointed secretary for the clerical tellers, and R. O. Randle for the lay tellers.

Bishop McMurry appointed Briscoe Carter, A. S. Lutz, and Ellis Smith as a special committee to whom he might refer a communication concerning the Southwestern Assembly.

The report of the New Orleans Depository was submitted by H. F. Foster, acting treasurer, and ordered to record.

The hour of 11 o'clock having arrived, the Conference, according to resolution of the preceding day, entered into a service commemorative of the Armistice, and to pray for the Conference for the Limitation of Armaments. After the congregation had joined in singing, "My country, 'tis of thee," the Scripture lesson was read by Dr. W. Winans Drake and prayer was offered by Dr. John A. Rice. The report of the Board of Temperance and Social Reform, bearing on the subject, was read by Dr. Rice, and its adoption moved and seconded. Dr. S. H. Werlein spoke briefly and presented the other speakers, Mr. R. T. Moore and Dr. F. N. Parker, who delivered appropriate addresses.

The Conference adjourned by limitation before the tellers could report the results of the first ballot for delegates to the General Conference, and the Bishop ordered the results to be sealed and put in the custody of the secretary.

Announcements were made, the doxology was sung, and the Conference was adjourned with prayer by Dr. F. M. Barton, a Baptist minister.

FOURTH DAY—Morning Session.

Conference convened promptly at 9 o'clock, Bishop McMurry in the chair. The devotional exercises were conducted by W. L. Duren, and consisted of singing, the reading of the first Psalm, and prayer. The minutes of the previous session were read and approved.

The result of the first ballot for delegates to the General Conference was announced, showing that H. H. White had been elected lay delegate on the first ballot, and that F. N. Parker and R. H. Wynn had been elected clerical delegates on the first ballot. The election of delegates was concluded during the day, the full delegation being as follows:

Lay—H. H. White, R. O. Randle, A. M. Mayo, W. S. Holmes; alternates—R. T. Moore, T. Wynn Holloman.

Clerical—F. N. Parker, R. H. Wynn, W. W. Holmes, Geo. S. Sexton; alternates—H. T. Carley, A. S. Lutz.

After the Wisdom Sisters had sung, Bishop McMurry spoke in high appreciation of their service, and the Conference took an offering as an expression of its appreciation, the offering amounting to $182.20.

On motion, the credentials of Ollie Lee Tucker, readmitted at the session yesterday, were restored.

The report of the Board of Church Extension was read by Wm. Schuhle and adopted as read. The report showed that $1939.24 was available for distribution this year.

The report of the Sunday School Board was read by J. L. Evans and adopted as read. The report requested the Bishop to appoint C. D. Atkinson as Field Secretary.

The report of the Committee on District Conference Records was read by A. M. Mayo and adopted as read.

The report of the Treasurer of the Legal Conference was read and ordered to record.

The report of the Orphange Board was read by A. J. Coburn and adopted as read.

The report of the Committee on Sabbath Observance was read by F. J. McCoy. L. L. Upton moved that the report be recommitted. C. A. Battle moved as a substitute that the report be referred to the Committee on Memorials. The substitute was lost and the original motion prevailed.

The report of the Conference Treasurer was read and ordered to record. The report showed that $20,413.04 had been collected for General work during the year, and $28,373.67 for Conference Work.

The report of the Commission on Finance was read by W. S. Holmes and adopted as read. In accordance with the action of the Conference in referring the matter to the Commission on the previous day, the report recommended that the Conference Secretary be made Editor of the Minutes and provided funds for publication of the Minutes.

The report of the Committee on Lay Activities was read by J. H. Cain and adopted as read. By the adoption of the report, T. Wynn Holloman was elected Lay Leader and S. S. Thomas was elected as Assistant Lay Leader. One recommendation of the report was to the effect that the minimum salary for pastors be $1200.

A resolution signed by A. S. Lutz and J. A. Rice urging our evangelists, pastors, congregations, and Sunday school superintendents to use our Hymnal instead of the collections of jingles, was adopted.

The report of the special committee to consider the matter of the Western Assembly, was read by Ellis Smith. The movement to establish such Assembly was endorsed, and G. S. Sexton and Briscoe Carter were appointed commissioners to represent the Conference in the enterprise.

On motion of Briscoe Carter, the Secretary was instructed to send a telegram of greeting to Rev. J. M. Brown, who, on account of illness, was absent from a session of the Conference for the first time in sixty years.

The report of the Board of Education was read by W. W. Drake and adopted as read.

R. H. Harper moved that the Conference meet at 2:30 o'clock for an afternoon session. The motion prevailed.

The time for adjournment having arrived, announcements were made and the session adjourned with the benediction by R. S. Isbell.

FOURTH DAY—Afternoon Session.

Pursuant to adjournment, Conference convened at 2:30 p.m., Bishop McMurry in the chair. The Bishop conducted the devotional exercises, J. D. Harper leading in prayer. The minutes of the morning session were read and approved.

R. H. Wynn announced that Briscoe Carter had been elected President of the Legal Conference in place of J. M. Henry, deceased.

The report of the Board of Finance was read and adopted as read. The report showed that $10,910 had been distributed to the Conference claimants.

The report of the Board of Christian Literature was read by H. W. Rickey. The editor of the Advocate spoke to the report, stressing the necessity of increasing the circulation of the New Orleans Christian Advocate within the bounds of the Conference in order that the Conference organ, which is so vital in promoting all the interests of the church, may render the greatest service possible. Jno. F. Foster, Chairman of the Publishing Committee of the Advocate, made a plain statement of the financial condition of the Advocate and calle-

for definite pledges of subscriptions to the Advocate. The Conference indicated its earnest determination to extend the circulation of the Advocate by individual pledges amounting to more than 1700 subscriptions. Bishop McMurry spoke strongly on the necessity of maiutaining the Conference organ. The report of the Committee was adopted.

The report of the Memorial Home of New Orleans was read. W. C. Childress, Superintendent, addressed the Conference concerning the work of the Home. Bishop McMurry strongly urged the necessity of making adequate provision for the support of the Home. The work of the Home was discussed by S. H. Werlein, C. C. Miller, J. D Harper, P. O. Lowrey, and R. W. Tucker. On motion of W. L. Doss, Jr., the Bishop was requested to appoint a committee to secure the interest and co-operation of liko eommittees from the Mississippi, the North Mississippi, and the Alabama Conferences to work out a plan for the management and support of the institution.

A resolution offered by E. K. Means, authorizing the trustees of the Louisiana Methodist Orphanage to eontinue the efforts to collect the necessary funds for the enlargement of the Orphanage, and pledging the support of the Conference in the effort, was adopted.

The report of the Committee on Sabbath Observance, which was recommitted at the morning session, was read and adopted.

The report of the American Bible Society Board was read and adopted.

Report No. 2 of the Board of Temperance and Social Reform was read and adopted. At the request of the Board, Dr. F. N. Parker addressed the Conference on inter-racial conditions, and A. W. Turner spoke on prohibition enforcement.

Martin Hebert, presiding elder of the French Mission District, presented to Dr. Geo. S. Sexton, president of Centenary College, a gavel made of wood from the Evangeline Oak. Dr. Sexton made an appropriate responso.

The report of the Epworth League Board was read and adopted.

The report of the Committee on Evangelism was read and adopted.

The reports of the Corresponding Secretary and of the Treasurer of the Woman's Missionary Society were read and ordered to record.

A resolution was passed, expressing the regret of the Conference at the absence of Dr. F. S. Parker, now in the Orient, and conveying to him an expression of his love and esteem.

Question 17 was resumed, and the names of those whose names had not already been called, were called and their characters passed.

The Bishop announced the transfer of S. H. Werlein from the Louisiana to the Los Angeles Conference.

The report of the Statistical Secretary was read, answering Questions 27-35. The report showed that the present number of members in the Louisiana Conference is 45,820, an increase of 2,198. During the year 1803 adults and 1158 infants have been baptized.

It was moved and carried that when the session adjourn, it adjourn to meet in memorial session Sunday afternoon at 3 o'clock. On motion of C. A. Battle, the name of Bishop W. R. Lambuth was added to the memorial list, and H. T. Carley was appointed to prepare the memoir.

Announcements were made, and the session adjourned with the benediction by S. H. Werlein.

FIFTH DAY—Memorial Session.

Pursuant to adjornment, the Conference met in Memorial Session on Sunday afternoon at 3 o'clock, Dr. Briscoe Carter presiding by appointment of the Bishop. After appropriate devotional exercises, memoirs were read as follows: of Dr. J. M. Henry, by Dr. F. N. Parker; of Bishop W. R. Lambuth, by H. T. Carley; of Mrs. R. V. Fulton, by S. L. Riggs, in place of H. T. Young, who had written the memoir, but was unable to be present; of Mrs. E. W. Yaneey, by D. C. Barr; of Mrs. P. M. Goodwyn, by A. J. Coburn; of Mrs. J. M. Franklin, by P. O. Lowrey. After the memoirs had been read, many of the brethren gave appropriate expressions of their affectionate esteem for the deeeased.

Upon motion, the session adjourned to meet at 7:30 p.m.

FIFTH DAY—Evening Session.

The Conferenee was ealled to order at 7:30 p.m., Rev. J. D. Harper presiding by appointment of the Bishop. The minutes of the Saturday afternoon session and of the Memorial Session were read and approved. On motion of H. W. Rickey, the paper on Richmond Nolly, read by J. D. Harper at the meeting of the Historical Commission on Tuesday evening, was ordered printed in the Minutes, and its publication requested in the New Orleans Christian Advocate. On motion of P. O. Lowrey, a committee of three was appointed to make provision for the proper care of the grave of Nolly.

The report of the Board of Missions was read by W. W. Holmes, and adopted.

Dr. Luther E. Todd, General Secretary of the Board of Finance, was presented to the Conference, and he made a strong appeal iu behalf of the Superannuate Endowment Fund of the church.

Bishop McMurry took the chair.

In keeping with the request of Dr. Todd, a resolution memorializing the General Conference to give the Board of Finance the right of way during the next quadrennium for the purpose of raising a fund of $10,000,000 for the Superannuate Endowment Fund, was unanimously adopted.

Bishop McMurry announced R. H. Wynn, W. W. Holmes, and Edward Alvis as the committee ordered by the Conference to consult with like committees from other Conferences concerning the support and management of the Memorial Home.

The Bishop certified to the ordination, after the morning preaching service, of Porter M. Caraway and Chas. W. Lahey as deacons, and of James M. Boykin as elder.

A telegram from Rev. J. M. Brown, expressing appreciation of the message sent to him by the Conference on account of his being absent from the Conference sessions for the first time in sixty years, was read.

W. H. Hatfield, a local preacher, surrendered his credentials to the Conference, and the Secretary was instructed to issue to him a certificate of membership in the Methodist Episcopal Church, South. The statement was made that Brother Hatfield was surrendering his credentials simply because he no longer felt called to the ministry and believed that he could serve the church as a layman.

The Bishop then called Question 10, and announced the transfer of E. K. Means to the Mississippi Conference, and of John A. Rice to the East Oklahoma Conference.

In answer to Question 6, the Bishop announced the transfer to the Louisiana Conference of Chas. W. Crisler, from the Mississippi Conference, O. W. Bradley, from the North Mississippi Conference, and W. A. Wadill, from the Northwest Texas Conference.

The minutes of the evening session were read and approved, a hymn was sung, the Bishop made an appropriate address, and the appointments were read in answer to Question 30.

LOUISIANA CONFERENCE APPOINTMENTS.

Alexandria District.

W. L. Doss, Presiding Elder.

Alexandria—O. W. Bradley.
Boyce—J. M. Boykin.
Bunkie—George Fox.
Campti—L. E. Crooks.
Colfax Circuit—S. S. Bogan.
Columbia Circuit—W. J. Porter.
Elizabeth Circuit—J. F. Waltman.
Glenmora—D. B. Boddie.
Jena and Jonesville—A. E. Barrett.
Lecompte Circuit—J. W. Faulk.
Marksville Circuit—J. H. French, supply.
Natchitoches—H. T. Young.
Oakdale—A. M. Shaw.
Pleasant Hill Circuit—E. L. Cargill.
Pineville—W. F. Chase.
Provencal—J. T. Little, supply.
Rochelle and Standard—W. W. Perry.
Trout and Good Pine—B. H. Sheppard.
Winnfield—W. H. Jordan.
Winnfield Circuit—F. T. Morse, supply.
Conference Sunday School Secretary—C. D. Atkinson.

Baton Rouge District.

J. W. Lee, Presiding Elder.

Amite—J. W. Booth.
Baker—J. L. Cady.
Baton Rouge, First Church—C. W. Crisler.
Istrouma—C. E. McLean, supply.
Keener Memorial—C. C. Miller.
Clinton—L. C. Wilson.
Denham Springs—C. H. Mayo.
Franklinton—L. W. Cain.
Franklinton Circuit—To be supplied.
Gonzales—B. W. Waltman, supply.
Greensburg—A. Brulet, supply.
Hammond—H. W. Ledbetter.
Jackson and Ethel—B. D. Watson.
Kentwood—A. J. Coburn.
Natalbany—H. C. Murphy, supply.
Olive Branch—J. S. Rutledge.
Pine Grove—L. C. Spencer, supply.
Ponchatoula Circuit—F. B. Hill.
Springfield—J. L. Frazier, supply.
St. Francisville—W. J. Newsom, supply.
Zachary and Slaughter—B. H. Andrews.
Chaplain State Penitentiary—H. S. Johns.

French Mission District.

Martin Hebert, Presiding Elder.

Bayou Blue—Martin Hebert.
Houma—F. J. McCoy.
Lockport and Raceland—Martin Hebert.
Lydia Circuit—A. D. Martin, supply.
Melville—C. W. Lahey, supply.
Mermentau and Ville Platte—E. V. Duplantis.
St. Martinville and Port Barre Circuit—A. J. Martin.

Lake Charles District.

C. A. Battle, Presiding Elder.

Abbeville and Kaplan—W. O. Wagoner.
Branch Circuit—J. H. Hoffpauir, supply.
Ludington Circuit—P. M. Brown.
Crowley—F. M. Freeman.
De Ridder—H. W. Rickey.
Eunice Circuit—J. I. Hoffpauir.
Franklin—L. R. Sparks.
Gueydan and Estherwood—A. A. Bernard.
Hornbeck and Peason—J. T. McVey.
Indian Bayou—P. O. Lowrey.
Lake Arthur and Grand Chenier—S. D. Howard.
Lake Charles—W. W. Holmes.
Lafayette—L. I. McCain.
Leesville—L. N. Hoffpauir.
Many and Robeline—J. A. McCormick.
Merryville—R. M. Brown.
Morgan City and Berwick—W. Schuhle.
New Iberia—S. D. Roberts.
Opelousas—S. L. Riggs.
Patterson and Jeanerette—S. A. Seegers.
Rayne—J. B. Williams.
Sulphur and Vinton—Louis Hoffpauir.
Zwolle Circuit—W. F. Henderson, Jr.
Student Emory University—(L. C. Q. C.) Frank Collins.

Monroe-Ruston District.

K. W. Dodson, Presiding Elder.

Bastrop—G. A. Morgan.
Bernice—O. L. Tucker.
Bonita—P. H. Fontaine.
Calhoun—S. J. McLean.
Chatham—W. E. Akin.
Dubach—T. J. Warlick.
Elmore—L. W. Smart.
Eros—J. L. Lay.
Farmersville—R. V. Fulton.
Gilbert—H. W. May.
Jonesboro—J. C. Price.
Lake Providence—H. W. Bowman.
Mangham—J. D. Nesom.
Mer Rouge—J. R. Roy.
Midway and Epps—P. B. McCullin, supply.
Monroe—W. A. Wadill.
Oak Grove—A. D. George.
Oak Ridge Circuit—D. C. Barr.
Rayville—W. R. Harvell.
Ruston—N. E. Joyner.
Sicily Island—P. M. Caraway.
Simmsboro—H. J. Boltz.
Tallulah—R. F. Harrell.
Waterproof—A. S. J. Neill.
West Monroe—J. L. Evans.
Winnsboro—J. M. Alford.
Superintendent Louisiana Methodist Orphanage—R. W. Vaughan.
Student Southern Methodist University—(R. Q. C.) J. L. Greenway, Jr.

New Orleans District.

J. G. Snelling, Presiding Elder.

Bogalusa Station—E. C. Gunn.
Bogalusa Circuit—To bo supplied.
Covington Circuit—John F. Foster.
Plaquemine Circuit—George P. White.
Donaldsonville Circuit—H. B. Hines.
Pearl River Circuit—Hugh W. Jamieson, supply.
Slidell—W. H. Giles.
Algiers—C. C. Wier.
Carrollton Avenue—Ellis Smith.
Epworth—J. E. Selfe.
Felicity and Mary Werlein—H. N. Harrison.
First Church—R. H. Harper.
Louisiana Avenue—W. D. Kleinschmidt.
McDonoghville—J. D. Harper.
Parker Memorial—H. N. Brown.
Rayne Memorial—W. L. Duren.
Second Church—J. A. Alford.
St. Mark's—W. C. Childress.
Superintendent City Missions—W. C. Childress.
Dean Theological Department, Emory University—F. N. Parker.
Editor of Epworth Era, and General Secretary Epworth League—F. S. Parker.
Editor of New Orleans Christian Advocate—H. T. Carley.
Chaplain, United States Army—A. F. Vaughan.

Shreveport District.

R. H. Wynn, Presiding Elder.

Arcadia—W. S. Henry
Athens Circuit—C. F. Sheppard.
Bayou La Chute Circuit—D. B. Raulins.
Belcher Circuit—H. W. Cudd.
Blenville Circuit—L. P. Moreland.
Bossier City—A. H. Parker.
Caddo Circuit—B. C. Taylor, supply.
Castor Circuit—To be supplied.
Cedar Grove—H. L. Johns.
Cotton Valley Circuit—A. J. Bonnett.
Coushatta—S. J. Davies.
Gibsland Circuit—H. B. Thomason.
Grand Cane Circuit—T. D. Lipscomb.
Greenwood Circuit—B. T. Crews.
Haughton and Doyline—J. O. Bennett.
Haynesville—A. J. Gearhcard.
Homer—R. W. Tucker.
Ida Circuit—D. F. Anders.
Logansport—Leland Clegg.
Longstreet Circuit—R. L. Armstrong, supply.
Mansfield—Alonzo Early.
Minden—Briscoe Carter.
Mooringsport—R. T. Ware.
Oil City—Roy Moore.
Pelican Circuit—J. G. Sloane.

(Continued on Eighth Page)

A JOURNEY TO THE ORIENT—KARUIAZAWA, NIKKO.

(Continued from page 3.)

Theological Seminary, was also among the noted visitors at Karuizawa. His sermons and addresses were inspiring and mentally stimulating. His great theme is the reality of the Christian life as an experience and its adequacy for the needs of the spirit in man. His books on Prayer and Faith have been translated into Japanese.

I have left myself no space to describe a delightful visit to Nikko, in many respects the most remarkable place in Japan. Its numerous temples are typical of the best Japanese adaptations of the architecture of China; it is still the summer seat of the Emperor, who was in the palace at the time of my visit. About nine miles further up in the wonderful mountains is Lake Chuchenze, out which leaps a waterfall down a precipice of two hundred and fifty feet. The tragic notoriety of this cataract is that into the short stream above over five hundred students have thrown themselves, despairing of any satisfactory interpretation of life and the world, and have found death in the pool beneath. If art and beauty and intellect and patriotism were sufficient, there had been no such tragic despair; for in Japan they do not lack these. Christ only is sufficient.

Seoul, Korea, October 3, 1921.

THE WITCHES' CALDRON.

By Rev. James H. Felts.

We are being served a strange mixture these days. Unification is dead—LONG LIVE UNIFICATION! Unification will save us, it will also damn us. Proper legislation will save us; here is found the "Balm in Gilead"—we have too much legislation already. Look to the Board of Missions, brethren, there is found the source of all wisdom. The Board of Missions has usurped authority beyond safety. It is using the assets of the church to create painful and unwarranted liabilities. (Read Modernism in Our China Mission; Rankin.) Our bishops will lead us into the Promised Land if we will but give them free reign. Pooh! Our bishops should have all authority taken from them. THEY have generated most of our troubles. Right now some of them are "breeding malaria and mosquitoes." The presiding elders are our natural leaders. Let them mould the thinking and lead in the work of the church. Presiding elders, forsooth! The little pigmies! Away with them. They are carbuncles on the neck of the church.

Back to the days of great revivals. Seek the old-time power. Call men to hearty repentance towards God and faith in our Lord Jesus Christ. Give the Spirit right of way. THE DAY OF GREAT REVIVALS is past.

The church can't live on perfervid emotionalism. We are restating our faith. We must have tearless revivals, dry births, bottle-fed babies, and well trained, properly collared poodle dogs. Money, money, money—here is the panacea for all our ills. We are just learning to put on great drives and foster great world enterprises. Make surveys, send more men to "spy out the land and make reports." Is there seeming lack of spiritual life? TAKE A COLLECTION. Is there a ministerial shortage? Appoint a few more secretaries. Already we have collections "piled on" until pastors and churches are groaning under the burden. "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders." We are fast becoming a bunch of secretaries, tithe-gatherers, and lovers of the "chief seats in the synagogues." GIVE US THE MOVIES. Instead of empty pews we will "turn 'em away for lack of room." Yes, and those who are turned away will be fortunate. IF YOU CAN'T PREACH, QUIT!

Social uplift, community service, BIG SINGS, heep-big-noise. SERVE HOMEOPATHIC SOUP. "Ephraiam feedeth on the wind, and followeth after the east wind: he daily inercaseth lies and desolation; and they do make a covenant with the Assyrians." Whitewash may be good for fences and old buildings—it will never make a man right inside.

Higher Criticism, "that's the dope." It has the flavor of great learning. None but super-men enter here. Make a nice, fashionable summer resort of hell, people heaven with ethical culturists and aesthetic daneers. Let Adam be a myth, Moses a dream, Isaiah a dope-fiend, Jeremiah a fool for his tears, Jonah a bit of wind on the stomach of a great fish, the book of Revelation a nightmare shot through with sweetened wind, and Jesus Christ a deluded carpenter, but a mighty nice fellow—considering his low birth. Let the Bible as a whole be an interesting set of documents, even instructive, a kind of combination playing for the young neophyte who has been to "Hell-western-and-crooked University" a few hours to whet his elongated teeth on, while he imitates the higher up imitators.. Resurrect Darwin. Put a tail on humanity long enough to switch flies," and strong enough for two-legged animals to swing from prehistoric limbs and eat Rice without being troubled with "chopsticks."

"Round about the caldron go;
In the poison'd entrails throw.
Toad, that under cold stone,
Days and nights hast thirty-one
Sweltered venom sleeping got,
Boil thou first i' the charmed pot!
Fillet of a fenny snake,
In the caldron boil and bake;
Eye of newt, and toe of frog,
Wool of bat, and tongue of dog,
Adders fork, and blind-worm's sting,
Lizzard's leg, and owlet's wing,
For a charm of powerful trouble;
Like a hell-broth boil and bubble."

Yes, we are being served a strange mixture.

Let none but profound thinkers, mental experts, interpret the signs of the times, unravel the mysteries of YESTERDAY. They can speak with FINALITY. Who said so? THEY DID. They are as cock-sure as Voliva of Zion City. And some of them are nearly as reliable.

"When good manners shall lie in one or two men's hands, and they unwashed too, 'tis a foul thing."—"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned"—"No doubt but ye are the people, and wisdom shall die with you"—"They have rejected the word of the Lord, and what wisdom is in them?"

"The wisdom of this world is foolishness with God."

If foolishness causes God to laugh, He must spend a good part of His time laughing these days.

Common Ground.

CHRISTIAN EDUCATION. Sure. It sounds good. IT IS GOOD. We are all for it. We are proposing to put our money into it. WE ARE PUTTING IT THERE, THANK GOD. Recently I was served oyster gumbo in a well known cafe. The "gumbo" was unmistakable. I sought diligently for the "oyster," and "mourned because I found it not." I have a right to complain if I fail to get what I pay for. A young man, comparatively fresh from one of our NEW UNIVERSITIES, wrote me recently: "I see nothing to be gained by following after our Bible Critics, and I know that the harm they are capable of doing thousands of our simple souls is immeasurable. Higher Criticism gave orthodox Methodism a solar plexus jolt at Nashville, and it is 'high and lifted up' at ———school of———. Personally, I am not afraid of it, my rhinoceros hide having resisted it fairly successfully at ——— for two years, but I see nothing to be gained by it; it never gets a fellow anywhere, and to many it is dangerously disturbing." Another from a neighboring Conference, a man filling our best pulpits, giving evidence of splendid mentality, writes: "All this Historical Criticism is infidelity in a new form. It seems to me a protest ought to be made against the use of our universities and church papers circulating such propaganda against the Bible." And a layman, more than three-score and ten years of age, a life-long supporter of the church: "I think there are too many learned men trying to make history out of the Bible for themselves." And so it goes. I could multiply all but indefinitely from letters on my desk, oral statements, and quotations from published articles on all sides and no side.

"But cruel are the times, when we are traitors,
And do not know ourselves; where we hold rumour
From what we fear; yet know not what we fear;
But float upon a wild and violent sea,
Each way, and move."

It sure is a "witches' caldron," but what kind of broth are we getting therefrom? Is it hell-broth? Is it milk for the weak and meat for the strong? We are evolving and revolving, BUT ARE WE SOLVING? Our "think-tanks" are filled to overflowing with theories that are not unlike inflated paper that took the place of better assets in our banks recently. These paper assets were disastrous to some banks, dangerous to the life of all. "Million heirs" were made paupers in a night. Watered stock is usually a liability. Experience is far better than theory. Reason dies when faith departs, just as faith falters when reason fails to appear. The Holy Rollers and the Higher Rollers are of a kind—just extreme swings of the same pendulum. Between the two truth is usually found. God is not a local entity to be dissected by successive generations of theorists, nor is He a cultus image subject to "all variations in the time-spirit." "Jesus Christ the same yesterday, and to day, and forever."

Mr. Editor, regardless of theories, fancies, vagaries, cure-alls, criticism high and criticism low, I am persuaded that one Paul made a center shot, the hit of them all, when he said: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified"—"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God."

So ——— While leaders, imaginary leaders, would-be leaders, and hope-to-be leaders are playing Katy-did and Katy-didn't, with at least one higher-up using his hind legs vigorously, making thereby his contribution to the jangle, and more than one jessa-keed presiding over the caldron—men are preaching the gospel, building churches, enlarging their possessions in the name of the Lord, AND MANY ARE BEING SAVED.

Therefore, while watching the witches' caldron with constant interest, often with solicitude, I thank God for the ordinary, intelligent, consecrated, Methodist preacher and pastor; I give thanks for the average, big-hearted God-fearing, steady-going, dependable layman. Universities come and go; Higher Criticism dies and revives again (as a new discovery); holy rollers wax and wane, itchers for the limelight, and those who ache to become little martyrs, serve their little day and pass on; Unification bobs up like a cork—and bobs down again; hell-fire makes another exchange with fox-fire; some cheap imitator of Darwin shakes his prehistoric tail in our faces, struts a few, goes away as pleased with himself as a few ignorant immersionists I have known, men who glory in their ignorance; the doleful pessimist groans like a follower of Baal, and spills himself all over his part of creation; the ultra optimist grins like a devotee of Babonvism—AND THE OLD BOOK REMAINS THE WORD OF GOD, and Jesus Christ saves the penitent believer, and the Holy Ghost bears witness to the really saved man, AND THE LEAVEN KEEPS WORKING. With all my heart, HERE'S TO THE PREACHER, TEACHER, WRITER, LAYMAN WHO KNOWS JESUS CHRIST, REVELS IN HIS SERVICE, LOSES HIS LIFE IN CHRIST ONLY TO FIND IT AGAIN, DIES IN THE FAITH, AND LEAVES THE WELL-FOUNDED HOPE THAT HE HAS GONE TO HEAVEN.

Greenville, Miss.

The Home Circle

THE GLOW.

By J. G. A. Carter.

The sun went down on his westward march
  In a wonderful golden glow
Of light that o'erspread the heaven's high arch
  And burnished the land in its flow;
The river ran gold; the meadow shone
  With gold-bloom entrancing the sight;
The young moon smiled from a golden throne
  As she vanished into the night.

The clouds that had gathered for sunset play
  Dissolved in the amber air;
The winds that had shaken the leaves all day
  Sped away—to frolic elsewhere;
The song-thrush flew through a golden haze
  To the quiet of wooded dell;
The clamor of life was hushed to praise
  As the beautiful twilight fell.

A wonderful scene! Our "Sorrowful Star"
  Was glorified one rapt hour,
Then the night shades fell; yet light reigns afar
  Undimmed in its plenteous power,
Its beams ever glowing in heavenly place
  Whose splendor no gloom can defile,
For its sun is the light of the Father's face,
  Its beauty—the glow of His smile.

—Selected.

DICKEY'S BRIGHT IDEA.

"I know a perfect dandy plan," cried Dick early one Saturday morning.

"Whatever is it?" asked Nancy, looking up quickly from the book she was reading.

"Listen! Let's both of us be awful good and help mother lots—mind the baby, run errands, pull weeds, and O, do any old thing she wants us to do. And let's smile too, all the time just as if we really liked it."

"Well, Mr. Dickydoodles, if that's what you call a perfectly dandy plan, I don't. On a hot day like this, too! What's the matter with you? Does your head hurt, or what?"

"Wait a minute, Miss Jumping-Jack; and when we've been so very good and done all those things, won't mother be thankful to us though?"

"Course she will; she ought to," put in Nancy eagerly.

"And she'll be feeling so glad about it she'll give us 'most everything we ask for. Won't she?

"Maybe." Nancy replied in a rather doubtful tone.

She will if we go about it right," Dick explained. "This is the way we'll do it: As soon as dinner is over to-night I'll just say: 'Mother, we've been good all day! haven't we?' And she'll say: 'You've been the very best children a mother ever had. What can I ever do to repay you? Then, Nancy, you can say: 'We'd like to go to the movies and have an ice cream cone or two. Could we each have only just a quarter?" And she'll say: 'You dear children, of course you can. Bring me my purse'!"

By the time Dick finished talking Nancy was very much excited. It sounded wonderfully suro and altogether delightful. So she agreed immediately. And all through that long, hot day the two children were very good and helped every minute. Indeed they were regular little angels.

As soon as dinner was finished that night Nancy looked eagerly at Dick, and Dick started right in: 'Mother, we've been good all day, haven't we?"

"You certainly have," was the prompt answer. "I'm proud of you both. You've helped me so very much that I've had time to do a great many things to-day. For one thing I made a cherry pie for to-morrow's dinner, because you children are so fond of it. Then at last I managed to make the button holes in your summer suit, Dick; it'll be much cooler for you to wear this hot weather. And, Nancy, your yellow dress is done; too; I sewed the lace on the last ruffle."

Nancy looked questionably at Dick. Should she ask for the quarters? Somehow she didn't want to a bit.

But Dick wasn't looking at Nancy. He was admiring the new suit his mother was showing him.

Nancy's mouth opened. "Please, mother," she began timidly, "we'd like—"

"No, we wouldn't!" exclaimed Dick, getting extremely red and frowning very hard at Nancy.

"What would you like?" invited their mother, glancing in surprise at the children.

"Nothing!" Dick answered quickly, "We've had—had more'n we deserve already."

"Well, I haven't," exclaimed the mother, looking in a puzzled way at Dick. "I think I deserve a treat for being so very good this hot day. Let's all walk down to the village and have some ice cream."

And that's exactly what they did, the whole family of them—baby and all.—The Continent.

"THE SAME OLD THING."

"It's the same old thing, day in and day out," growled Jerry. "I know Monday afternoon just what I'll be doing Saturday morning. Deadly monotonous, I call it."

Uncle Gerald did not reply. Indeed he seemed rather absorbed in a paragraph in the newspaper, a fact Jerry resented. But Uncle Gerald had heard the boy's complaint and in spite of his absorbed manner, was considering it.

"Jerry!" He laid the paper down and looked his nephew in the eye. "I want to fill a position in one of our Brazilian offices. The town is about one hundred miles north of Rio and decidedly quaint. Now listen while I explain the work you would have to do.

He began his explanations while Jerry listened absorbedly. But the light went out of the boy's face as the man talked on. And when Uncle Gerald paused to hear what Jerry had to say, there was nothing enthusiastic in Jerry's tone.

"Why, you see, Uncle Gerald, I don't know anything about that sort of work."

"It would be a real chance for you," quoth Uncle Gerald briskly.

"And—what do they talk down there—Spanish?"

"Portuguese. All our office force are Brazilians. You'd hardly hear a word of English."

"But I shouldn't like that, Uncle Gerald." Jerry's voice showed dismay. "I—why, I'd have a fearful time, with everybody gabbling Portuguese and me not knowing a word. And you said the town was quaint."

"You never saw anything like it." Uncle Gerald plunged into a description of the small, typically Brazilian town, and when he had finished, Jerry's eyes had refused the offer before his lips spoke.

"Uncle Gerald, I—I'm very much obliged to you, but I—I don't think I'd fill that bill. And I'm afraid I shouldn't like it. Everything would be so strange, you see. I don't want you to think I'm a baby, but I'm afraid I should be homesick."

"I'm afraid you would, Jerry." Uncle Gerald smiled frankly at the puzzled youth. "Don't you know, my boy, that most of our usefulness and our happiness depends on what you call 'the same old thing'?"

"Why, I don't know as I'd thought of it."

"You objected that the work down there would be new to you, and that showed your good sense. If we started out with new work every day, we should accomplish very little. Skill depends on doing a thing over and over. No one amounts to much in any line till his work has become monotonous."

"I guess you're right, uncle."

"And it's as true of our happiness as of our efficiency. I asked a friend of mine who had been around the world what he enjoyed most of all he had seen on his travels, and he said the Statue of Liberty in New York Harbor. You may feast your eyes on St. Peter's and the Taj Mahal, but after all, there's nothing like the white two-story cottage with green blinds that you call home. And in a strange land, there's no music like your mother tongue. We grumble about monotony, when our peace and joy depends on it."

"I—I guess you're right, uncle," said Jerry. It was the last time that Uncle Gerald was to hear him grumble about doing the same old thing, day in and day out.—Harold S. Shumway, in Young People's Weekly.

Ofttimes the hindrances that lie in the path of duty may be compared to the tollgates upon our turnpike roads: they keep shut till we are just upon them and then fly open, as it were, of themselves, and that is time enough. If they had been open a week beforehand, we could but have gone through them.—John Newton.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Louisiana Conference—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

Mississippi Conference—Rev. C. W. Crisler, D. D., Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

LOUISIANA CONFERENCE APPOINTMENTS.

(Continued from Fifth Page)

Plain Dealing Circuit—T. J. Holladay.
Ringgold Circuit—A. L. Harper.
Shreveport, First Church—H. F. Brooks.
Noel Memorial, Shreveport—W. W. Drake.
Texas Avenue, Shreveport—R. S. Walton.
Queensborough, Shreveport—W. A. Mangum.
Sibley Circuit—J. F. Dring, supply.
South Mansfield Circuit—G. D. Purcell.
Springhill—J. C. Rousseaux.
Vivian—I. T. Reames.
Wesley Circuit—D. C. Bennett.
President of Centenary College—G. S. Sexton.
Professor in Centenary College—R. E. Smith.
Professor in Centenary College—Roy Moore.
Conference Secretary of Education—A. S. Lutz.
Superintendent Anti-Saloon League—A. W. Turner.
District Evangelist—G. D. Anders.

Transferred to Other Conferences.

Rev. A. I. Townsley, an elder, from the Louisiana Conference to the West Texas Conference, November 17, 1920.

Rev. F. R. Power, an elder, from the Louisiana Conference to the Little Rock Conference, November 23, 1920.

Rev. W. E. Thomas, an elder, from the Louisiana Conference to the St. Louis Conference, September 30, 1921.

Rev. M. N. Hildebrand, an elder, from the Louisiana Conference to the Pacific Conference.

Rev. S. H. Werlein, an elder, from the Louisiana Conference to the Los Angeles Conference, October 19, 1921.

Rev. C. E. Elke, an elder, to the Northwest Texas Conference.

Rev. E. K. Means, an elder, to the Mississippi Conference.

Rev. J. A. Rice, an elder, to the East Oklahoma Conference.

Received by Transfer.

Rev. M. N. Hildebrand, an elder, from the Louisville Conference.

Rev. C. H. Mayo, in the Class of the First Year, from the Little Rock Conference.

Rev. H. F. Brooks, an elder, from the Northwest Texas Conference.

Rev. W. O. Wagoner, an elder, from the North Mississippi Conference.

Rev. L. W. Cain, an elder, from the North Mississippi Conference.

Rev. C. W. Crisler, an elder, from the Mississippi Conference.

Rev. O. W. Bradley, an elder, from the North Mississippi Conference.

Rev. W. O. Wadill, an elder, from the Northwest Texas Conference.

CONFERENCE NOTES.

The presidency of Bishop McMurry gave great satisfaction to the Conference. The Bishop has remarkable gifts as a presiding officer and he always has the business of the Conference thoroughly in hand. His sallies of wit keep the brethren in good humor, and his brotherliness of spirit wins their affection.

The meeting of the Historical Commission on Tuesday evening preceding the opening day of the Conference was largely attended. The paper read by Rev. J. D. Harper on Richmond Nolly made a real contribution to the history of Methodism in Louisiana, and the Conference showed its appreciation of it by ordering it printed in the Journal and requesting its publication in the Advocate. We hope to be able to give it to our readers at an early date.

Dr. Fitzgerald S. Parker was absent from the sessions of the Conference for the first time since he was admitted to its membership, his absence being occasioned by a trip to the Orient on official business for the church. A resolution expressive of the high esteem in which he is held by the Conference was unanimously passed.

A Committee on Memorials to the General Conference was appointed on the first day of the Conference, but it had nothing to do—not a single memorial being presented until the closing session, when the Superannuate Endowment Fund Campaign was under discussion. The memorial in that interest was unanimously adopted without reference to the Committee.

The connectional visitors were Dr. R. L. Russell, representing the Board of Missions; Rev. J. L. Neill, representing the Sunday School Board; Dr. J. H. Reynolds, representing the Christian Education Movement; Dr. Luther E. Todd, representing the Board of Finance. All these brethren gave splendid addresses in behalf of the causes represented by them. The Board of Missions celebrated its anniversary on Wednesday evening, the Sunday School Board on Thursday evening, the Board of Education on Friday evening, and the Epworth League on Saturday evening.

In the appointment of Rev. C. D. Atkinson as Sunday School Field Secretary, the Conference is assured of the services of one of the most indefatigable workers in its membership. Brother Atkinson has long been distinguished for his interest in Sunday school work and his devotion to the interests of the young people. He will make his headquarters in Alexandria.

Under the direction of Rev. Alonzo Early, the Sunday school interests of the Conference have been capably looked after. Brother Early asked to be relieved as Sunday School Field Secretary in order that he might re-enter the pastorate. He was assigned to Mansfield, one of the leading pastoral charges of the Conference.

The preaching on Wednesday, Thursday, and Friday afternoons was done by Rev. L. I. McCain, Rev. J. B. Williams, and Rev. Harry W. Rickey. These preaching services were largely attended, and they added largely to the spiritual value of the Conference.

After the transfer of Dr. John A. Rice to the East Oklahoma Conference was announced, Dr. Rice stated that it was understood that he would be appointed to the pastorate of our church at Okmulgee, Okla., one of the leading churches of that Conference.

After one of the sessions, when Bishop McMurry looked for his "old" hat where he had carefully placed it out of harm's way, he was unable to find it. In its place, however, he found a brand-new "Stetson," a present from some of his friends. We feel that it is only proper to add that this act contained no suggestion, either expressed or implied, that the Bishop's head had swelled beyond the proportions of his old hat.

Dr. F. N. Parker is one of the most greatly beloved members of the Conference. He is always in his place in the Conference room, he is thoroughly informed concerning the law, polity, and doctrines of the church, and it is no wonder the president of the Conference leans heavily upon him in the administration of affairs. His brethren believe that he is one of the best qualified men in the church for the episcopal office.

There was a large attendance of the lay delegates at the Conference, and their interest in all its proceedings was marked. The report of the Committee on Lay Activities was a ringing declaration on the part of the laymen of their interest in all that pertains to the work of the church. Mr. T. Wynn Holloman, of Alexandria, was elected Conference Lay Leader, and Mr. Stephen S. Thomas was elected as Assistant Lay Leader.

The singing of the Wisdom Sisters was a very delightful feature of the Conference sessions. A motion was passed asking their return next year, and many of the preachers made arrangements with them to assist in revival services next summer. They sing the old songs—full of melody and of religion.

The hospitality of the citizens of Alexandria was unbounded, and their interest in the sessions of the Conference was great. The audiences at the evening services taxed the capacity of the auditorium.

Many people were unable to get inside the church to hear the great sermon by Bishop McMurry on Sunday morning.

The Conference was blessed by the presence of its superannuate members. It is an inspiration to the younger men to look upon the faces of these veterans who stood in the ranks when forces were small, and it is a benediction to them to hear their testimonials of triumphant faith.

Mr J. M. Way, of the Laymen's Movement, was in attendance upon the Conference and rendered great service to the laymen in connection with their work. He "knows his job," and is busily engaged at it.

The report of the Statistical Secretary showed that the net gain in membership during the year amounts to 2,198. The total number of members of the Methodist Episcopal Church, South, in Louisiana is 45,820. There has been an increase of 3,742 in the enrollment of the Sunday schools, and of 1,051 in the membership of the Epworth League. There are 4,733 members of the Woman's Missionary Society, an increase of 350. The grand total of amounts contributed for all purposes during the year is $1,096,705, an increase of $278,341. During the year 1803 adults have been baptized, an increase of 220, and 1,158 infants have been baptized, an increase of 155.

THE NORTH MISSISSIPPI CONFERENCE.

A Short History.

By Rev. John W. Boswell, D.D.

The North Mississippi Conference of the Methodist Episcopal Church, South, was authorized by the General Conference of 1870. It was composed of parts of the Memphis, Mississippi, and Mobile Conferences. The first session met and organized in Water Valley, Miss., November 30, 1870. The body was called to order at 9 o'clock a.m. by Bishop David S. Doggett, who presided throughout the session. The Conference embraced a full week, closing Tuesday night, the 6th of December.

The Conference was composed of 124 preachers, including fourteen applicants for admission on trial, and thirty-one laymen. The roll-call showed ninety-five preachers and thirty-one laymen present the first day. Others came in later.

Organization was effected and the Conference proceeded to work as if it were an old body. No extra preliminaries were observed. There is no intimation that members from three Conferences had come together to form a new body. The former Conference connection of the preachers is not mentioned. To identify them, however, is made easy by references to Conference minutes. Of the 124 preachers, seventeen came from the Mobile Conference, nineteen from the Mississippi, and eighty-eight from the Memphis. Of the lay delegates present, twenty were from the Memphis Conference, four from the Mississippi, and seven from the Mobile.

The Conference prepared for the transaction of business by the election of John Barcroft as Secretary, Ransom J. Jones, Assistant Secretary, and S. A. Brown, Statistical Secretary. Naturally, as the elements of three Conferences had come together, there was more than ordinary interest in the Secretaryship. A long time was consumed before an election was reached. Three select men were put forward. Besides John Barcroft, there were Dr. L. C. Garland, professor in Mississippi University, and afterwards Chancellor of Vanderbilt University, and Ransom J. Jones, an elegant and popular preacher from the Mississippi Conference. The contest was exciting, but as far as I know no hard feelings were generated. With three men in the ring, it was not an easy matter to secure a majority of the whole. Barcroft, after five or six ballots, was elected. He generously nominated R. J. Jones as his assistant, and the work moved along smoothly. Barcroft was a fine English scholar, an excellent penman, and though this was his first secretarial work, he acquitted himself with honor, developed into a first-class Secretary, and held the place for twenty consecutive sessions, including the first.

The Conference began its career with 21,757 white members, 58 colored members, and 190 local preachers. There were 200 Sunday schools, 1112 teachers, and 8072 scholars. For Conference claimants $1757.25 were collected, with $1486.05 for missions. These figures, with the number of baptisms reported, make up all the statistics available, the statistical report having been lost. To-day, according to the Minutes of 1920, we have 179 traveling preachers, 70 local preachers and

62,547 members; 558 houses of worship, and 166 parsonages. We have 499 Sunday schools with an enrollment of 38,923 members. And, besides the amount raised and expended for church and parsonage building and repairing, and other local improvements, the Conference raised for salaries and benevolences the sum of $326,988. This amount does not include what was paid on Centenary pledges.

These figures indicate wonderful progress—such progress as the majority of men now on the field are unable to realize. But we, who were here, and know the state of the country immediately following the war between the States, and shared the hardships and sufferings of the time, can see clearly the difference between now and then. We know, too, what it all cost, and rejoice with our sons and daughters in their rich inheritance.

It will be noticed that the Conference handled a very small amount of money. It fell to my lot, in connection with Captain E. S. Walton, to take charge of the mission funds. It gave us an immense amount of trouble. Nearly all the preachers seemed to think that it was their religious duty to turn over to the Conference the very money received from the people. They had not learned to avail themselves of bank checks. And as "shin-plasters" were still current, a large per cent of our money was in little paper bills, ranging from five to fifty cents in size. We had something like a peck of it. How many hundreds of dollars it counted up I have forgotten. But I have not forgotten that we had to count the shin-plasters about a half-dozen times before we could make our accounts balance. Even then, we did not certify that the count was correct. I do not remember whether we paid the missionaries in shin-plasters or not.

Among the charter members of the Conference were a few men of education. A few others, though lacking in polish, were men of great force. The majority were men of average intelligence and education, consecrated to the service, diligent in their work, and brought things to pass. The church grew in numbers and wealth, developed its resources and soon put the North Mississippi Conference among the foremost in the Connection. Some of our best men preferred to remain in their old Conferences and were transferred accordingly. Among these were E. V. Levert, Wm. Murrah, and C. B. Galloway. It was not many years until the product of our soil began to be in demand in other sections. J. M. Boon, one of our brightest young men, was among the first to be called for. He went to Missouri. After a while others followed. Then it became so common as to attract attention and call forth protest. Too many of our best and strongest men were being transferred. Our brother, possibly fearing that he might be the next to be drafted, put the Conference on notice by saying: "If this keeps on, the first thing you know some of our best men will be taken from us. It must be stopped," or "words to that effect."

Joking aside, it is a fact that the North Mississippi Conference has reared fine men and given not a few of them to other sections, and other departments of the work. Some have gone to the finest pastorates in the church, and upon two has been thrust the highest honors their brethren could bestow. I refer to Bishop C. B. Galloway, a charter member of our body, and to Bishop W. B. Murrah, who lives and in the strength of his manhood blesses the whole church.

One very unpleasant thing occurred at this session, but there was no public disturbance, nor was any mention ever made of it in the public prints. Bishop Doggett was assigned to what was supposed to be one of the elegant homes of Water Valley. He was received at the home and treated with apparent civility. The first morning after his arrival he was called to breakfast without any mention being made of prayer. The Bishop said nothing. It happened the same way the second morning. The Bishop quietly and in the most gentlemanly way inquired: "Why are we called to breakfast without prayer?" The landlord replied: "My wife is an Episcopalian, and I am a free-thinker." This was equivalent to saying, "We care nothing for the prayers of a Methodist." Bishop Doggett promptly demanded of the preacher that he be assigned another home. He returned no more to the free-thinker's house. Sunday morning following, he preached. His text was, "But the word of God is not bound." On all occasions the Bishop was a great preacher—profound, scholarly, used the most elegant and fitting language—an impressive orator, and delivered his message with telling effect. I doubt if he ever exceeded the effort of that occasion. Never have I heard such a scathing denunciation of skepticism. Knowing what had occurred, it seemed to me that from almost the beginning to the end of the sermon he had that infidel lawyer in his presence and was giving him the law from heaven. The lawyer was not there to receive it, but hundreds of others were, and they gladly heard the Word.

In closing this bit of history it will not be out of place to say that, as far as I am informed, only ten preachers present at the first session of the North Mississippi Conference are now living, and only two lay delegates, viz.: Preachers—Thos. Cameron, T. F. Brewer, F. W. Dyer, S. W. Miller, D. L. Gogdell, Jos. J. Brooks, C. L. Bates, J. M. Boon, A. W. Langley, and J. W. Boswell. The laymen are F. A. Howell and J. B. Streater.

ON THE EVE OF A GREAT OPPORTUNITY FOR THE CHURCH.

By Samuel McCrea Cavert,
Secretary, Federal Council of the Churches of Christ in America.

Without exaggeration it may be truly said that on the Washington Conference may hand the course of human history for a hundred years to come. It is a plain and sober fact that civilization itself is in the balance. Unless the next war can be averted now, the ruin which we only barely escaped in the last conflict will stare the world full in the face.

In the midst of our high hopes there is a growing anxiety lest the outcome of the Conference prove disappointing. Disquieting remarks are heard concerning the impracticability of any far-reaching results. The culmination of this tendency to dampen popular expectations finds expression in one of our great newspapers, which even deprecates the earnest efforts being made to arouse an intelligent public opinion on the momentous issue. In effect it seems to say, "Run along, childish idealists, and do not embarrass the practical men whom the governments have appointed to attend to the matter."

For the church, at least, this will never do! Detailed solutions, indeed, must be left to statesmen, but insist we must, with all the power at our command, that some genuine solution of the problems of international life must now be reached, some Christian substitute found for the method of competitive armament and fratricidal war. To do otherwise would be to fail in bearing witness to the Gospel of our Lord and its meaning for our contemporary life.

Practical considerations also lead us in the same direction, for the one hope of constructive results from the Conference lies in public sentiment. Certainly no great action is likely to be taken except as the result of an unmistakable demand from the masses of the people.

If it be objected that we ought shrewdly to conceal our earnest enthusiasm lest we create an impression on foreign governments that reduction of armaments will come in America, whether they take similar action or not, the answer is clear: no such scheming and calculating spirit can furnish an atmosphere in which unselfish and disinterested decisions can possibly be reached. Even if it should result in reduction of armament, through fear of what the United States might otherwise do, it could never result in peace, for we would have been playing upon the notes of suspicion and distrust which have always produced war in the past and always will. The best diplomacy for the United States to-day is no "diplomacy" at all. Only a great tide of Christian idealism, calling out similar idealism in other peoples, can give the upward turn for which the whole world longs. If that idealism be not found in our own nation, which planned the Conference, which is its host, which is furthest removed from the dead hand of the past, where can we expect it to be found at all?

And how shall it be found here if it is not found, full and strong and at its height, in the Christian Church? The oft-quoted words of General Tasker H. Bliss call us to our knees in penitence and prayer. "The responsibility is entirely on the professing Christians of the United States. If another war like the last one should come, they will be responsible." Severe as the words sound, they will be true unless we bend our utmost energy, now and during months to come, to mobilize a mighty tide of Christian public opinion throughout the land.

For the task of securing a rational and pacific method of settling international disputes, in place of the mailed fist, is not one that can be accomplished by machinery. It is a great spiritual enterprise. The trouble is, at bottom, a spiritual trouble: the attitude of fear, of suspicion, of selfishness, which pervades our international life. So the remedy must be a spiritual one—the acceptance of an attitude toward life not yet generally accepted in our economic, industrial and international affairs. This goes to the very foundation of men's thinking, requiring of us that we regard our own nation not as the final end-in-itself but as a member of a brotherhood of nations meant to live in mutual helpfulness under a common Father.

More, then, than anything else the world to-day needs faith—faith in the workableness of the way of brotherhood revealed to us in Jesus Christ, faith in the vast possibilities of this Conference for securing a thorough-going reduction of armament and a constructive plan for co-operation among the nations of the earth. To call men to such faith surely is the task of the Christian church.

And let us not think for a moment that when November 11 is past our task is done. It will only be begun. For weeks, months, we must ceaselessly insist that a great Christian principle is at stake. For weeks, months, we must be studying international questions in the light of the Christian Gospel. For weeks, months, we must be in earnest prayer for Divine Guidance. "He that hath an ear, let him hear what the Spirit will be saying to the churches."

CHANGE OF ADDRESS—IMPORTANT!

All those who wish their Advocates sent to a new address should notify us at once of the change desired, giving the old post office as well as the new. We can make no changes without this authority. This notice is especially important to the preachers of the three Conferences.

BUSINESS MANAGER.

MISSISSIPPI CONFERENCE.

Class of the Fourth Year.

The Class of the Fourth Year will meet the Committee at the Capitol Street Methodist Church, Jackson, Miss., at 2:30 p.m., November 30, 1921. Those who have not stood the examinations and have certificates, will please come prepared to have written examinations.

W. H. SAUNDERS,
for Committee.

TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Please hand your reports in to the Auditing Committee not later than the second session of the Conference. Blanks will not be sent out. Obtain them from Smith & Lamar, using the latest form. Fraternally,

T. B. COTTRELL,
for Committee.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

JOHN ARTHUR BRISBANE was born in Cincinnati, Ohio, March 15, 1854, and died October 7, 1921, in McComb Hospital, where he had undergone a serious operation. In his infancy his parents came South and made their home in Tangipahoa Parish, Louisiana, where he grew up to manhood, later moving to New Orleans. In 1882 he gave his heart and life to Christ and joined the Methodist Church, in which he found most helpful environment in the development of unusual spiritual growth. In 1883 Brother Brisbane was happily married to Miss Hattie Lavigeur, to which union were born three children—one daughter, Mrs. Grace Vaughan, and two sons, Robt. A. and Jno. W., who, together with their mother, survive. Brother Brisbane is also survived by five sisters, viz.: Mrs. W. M. Walker, of Magnolia, Miss.; Mrs. J. G. Bugbee, Mrs. Lottie Ulmer, Mrs. Bell Tankersley, and Mrs. Doc. Morgan, of New Orleans.

I have never known a truer man. His faithfulness was marked. The church with him was first every day of the week. His children and all the neighbors "call him blessed." When the summons came it found him ready and waiting, with no hurried preparations to make. As steward and Sunday school superintendent, he served faithfully and efficiently for a number of years and at the time of his death was the worthy lay leader.

We miss him every day and especially at the house of worship. Men and women like John Arthur Brisbane and his faithful wife are verily "the salt of the earth." We laid him away in the beautiful cemetery at Magnolia, Miss., after services were held in the church which he loved, October 8, 1921, to await the resurrection of the just. We expect to see him again in the Land of Glory.

J. EARLY GRAY.

Mrs. JANIE ANN DAY-BUTLER was born July 12, 1850, and was married to Mr. Rowland W. Butler, October 9, 1872. She joined the Methodist Church in the early summer of 1873, and died September 14, 1921. She was the mother of eight children, two of whom died in infancy; the other six, together with her faithful husband, survive her. The children are Dr. R. M. Butler, of Hourlide, H. I.; Mrs. R. W. Brown, Mrs. C. D. Turnipseed, of Brookhaven; R. W. Butler, Jr., of Natchez, Miss.; Mrs. W. H. Carroll, of Silver City, Miss., and Carl Butler, of Gulfport, Miss.

Sister Butler was one of the most self-sacrificing women I ever knew. Her family and her church had first place in her affections and her plans. Her home was always open to the preacher, where he was made to feel welcome and at ease. She and her Christian husband always thought of asking the preacher to hold prayer service whenever he made a visit in their home. The poor and forgotten were beneficiaries of her charitable heart and hand. I do not think a greater thing can be said of any one than can be said of this good woman—that she remembered God's poor. She has left a heritage to her children in the way of a stainless, spotless, consecrated life far better than the richer of earth.

Sister Butler was, for many months before her death, an invalid and suffered, but in a most uncomplaining way. On October 15, surrounded by a large concourse of loved ones and friends, kind hands tenderly bore her body from the church in Liberty, Miss., where services had been conducted by the writer, to the cemetery, where we laid her in the tomb. From this land of grief we confidently look for the dawn of endless day, when we expect to see her again. Amen!

J. EARLY GRAY.

Mrs. RUBY LEE DOUGHTY McDANIELS was born near Greensburg, La., July 26, 1889, and died at Andrew, La., November 3, 1921. While teaching school at the place of her death she was married to Frank James McDaniels, an employee of the Hunter Canal Company, and here spent the remaining days of her life in happy wedlock, the queen of her home. From her home church, Pine Hill, on the Greensburg charge, she transferred her membership to Indian Bayou, and was a devout servant of Christ, and a loyal member of the Methodist Church. Having taught the school at Andrew for two and a half years, she became a great friend of the children of the community, practically all of whom are French, and their devoted love for her was shown by their deep sorrow as in a body they attended her funeral and wept past her open coffin. She was carried by loved ones back to her own family burying place at the Pine Hill church in St. Helena Parish to "sleep the sleep that knows no waking" until the resurrection morning.

"As the years, an endless host
Come pressing swiftly on;
The brightest names that earth can boast
Just glisten, and are gone."

P. O. LOWREY.

On September 12, 1921, the death angel entered the home of JAMES MONROE STAFFORD at Handsboro, Miss., and called him to the home eternal. His age was 62 years, 8 months, and 6 days. He was a good man, useful citizen, and industrious worker of the church. All his life the writer has known Brother Stafford, and will say unhesitatingly that he was a genuine Christian and gentleman. Converted, he joined the Methodist Church 22 years ago. Since then he has been faithful as Sunday school superintendent, at prayer meeting ready to lead when needed, and to do anything that would promote the cause of Christ. He was confined to his bed for several weeks. One Sunday morning the bell did not ring for Sunday school. When he knew the cause, he said: "Go, ring the bell loud and long—its melodies will not disturb me." He wanted all his obligations settled before he died. He leaves a Christian wife and ten children, six boys and four girls, nearly all members of the church. The funeral services were conducted by his pastor, Rev. G. W. McLain, and the writer. To all, say: "Trust in Jesus to be happy."

A friend,
J. R. CRUTHIRDS, L. P.

CHARLES J. WOOD was born in Pontotoc County, Mississippi, August 12, 1854, and on September 28, 1921, he died at his home near Oxford, Miss. When he was eight years of age his father and family moved to Lafayette County and in this County his life was spent. On January 3, 1889, he was married to Miss Alice Douglas, of near Oxford. He was converted at the Oxford Camp Ground in 1904, joined the Methodist Church at Mt. Zion, and was a faithful member of this church until the end. Mr. Wood was one of the men that could be counted on for all that went for the best for the community where he lived. His conception of right was as high as any man and was always decided for right. As a member of the church he supported it with his means and his presence, and his house was always open to the preachers that served the church. At his home his hospitality knew no limit for those who were so fortunate as to be his guests. He lived a quiet, inoffensive life, never having any trouble with those who associated with him, and in all things showed that he was a man of God and had an experience of grace that brought him safe

through the labors of life. To the last he was conscious of the presence and power of his Heavenly Father. The funeral was conducted by Rev. L. M. Lipscomb, pastor of the church in Oxford, and the remains were buried in the cemetery at Mt. Zion, attended by a great many friends and relatives. He leaves his wife, two brothers, Mr. Thos. Wood, of Memphis, Tenn., and Few Wood, of Oxford, and two sisters, Mrs. Mary Alsobrook and Miss Bettie Wood, of Memphis, Tenn.

JAMES PORTER.

Mr. W. L. PINE was born in Lower Peach Tree, Clarke County, Alabama, November 26, 1850. He was married to Miss Martha E. Rodgers, December 8 1875. To this union were born two daughters and four sons, all of whom are still living. He had three sisters and two brothers, only one of whom, Mrs. Ella Davis, of Chance, Ala., is living. He joined the church of his choice (M. E. Church, South), when 18 years old and served it with his life and substance to the best of his ability to the time of his passing away, as steward from the age of 21 years, both in Alabama and Louisiana, and sometimes as superintendent of Sunday school. From Alabama he came to Louisiana, settling at Vernon, Jackson Parish, in 1891, later moving to Wyatt, where he fell asleep September 27, 1921. It goes without saying that one who was faithful to home interests, to family, to country, and to his church as was Brother Pine was ready for the crossing; but in addition, calling his family to him just before dying, he gave his testimony that he was ready. I was his pastor for a period of years and found him conservative both in politics and religion. J. H. BROWN.

Jonesboro, La.

DANIEL H. COWART died the latter part of October, 1921. He was born August 7, 1844, during turbulent times; joined the church while living on the Big Black, became an active member, and remained one in Nugent, where he moved and lived till death. Family prayer was a blessing that he did not deprive his home of. At night, reading the Bible, singing hymns, praying, all this furnished spiritual food which was to tell in after days. His home was an open door to preachers and strangers—a refreshing that is so rare in this rich and rushing age. His generosity extended to the needy and others; he would lend and not ask in return, thereby losing money and goods. Best of all, he revered the name of the Lord. He hated cursing, did not use by-words, and, according to Sister Cruthirds, his daughter, who married a preacher, he was never known to utter an oath. The writer was not acquainted with him for a very long time; but he can testify to his suffering and expressions of praises of religion during his last, long and great sickness. He "fell on sleep;" he is to await the last quickening of the "quick and the dead." His funeral services were conducted by Brother D. W. Ulmer, of Saucier, Miss.

E. J. RUTLEDGE, P. C.
J. R. CRUTHIRDS.

RESOLUTIONS.

Whereas it has pleased the Divine Master to remove from our midst our beloved friend and co-worker, Mrs. E. A. BARRETT; and,

Whereas her death has brought sorrow upon our community, our churches and our class;

Therefore, be it resolved, That the members of the T. E. L. Class of Elizabeth, Louisiana, record our gratitude to the Giver of all good for a member so useful, so worthy and so earnest in our cause.

Resolved, That while we deplore her departure, we are cheered in the thought that she is with the just made perfect, and that the memory of her glorious Christian life will yield an influence that is never-dying.

Resolved, That we spread upon the minutes of this class a copy of these resolutions, and that a copy be sent to members of the family, also a copy to the Christian Advocate and the Baptist Message.

This holy woman who wrought as a wife, as a mother, and as a servant of Jesus Christ, has gone to reap a rich reward on high.

Signed by: Mrs. Wiley Williams, Mrs. A. J. Osterland, Mrs. R. L. Thompson.

BUT HALF BEGUN

By Garfield Evans.

It was with keen interest that we read the call for five thousand recruits for life service. We wondered if really that many could be recruited. It never had been done before. Would they really understand and get the vision? Now we rejoice in the realization of the objectives of our leaders. The five thousand volunteers sought have responded.

Again we rejoice in the fact that the Foreign Department of the Board of Missions tells us last year we sent out our full quota of missionaries. Bishop Moore had eagerly said that he must have increased forces. This summer he said he had all that he could now use. Korea had been sorely straitened because of a small force; but Bishop Lambuth on his last journey said they could not use any more men now. Africa with its pristine interest and romance had been short of men, the money had been waiting for several years. But Africa now has its full quota.

These are reasons for great rejoicing, yet they are not sufficient to think that the task is finished. Many of those who have gone out have gone in pioneering tasks. They must be followed by men who will need to be prepared in a more technical way. The missionary's task is not a temporary one. With its sentimental interest and halo we often forget that his work must be constructive and the elements of the heroic in his life only blossom in the homeland. The heroic story in the homeland is often a matter of prosaic drudgery when performed on the field.

The task of recruiting and training the recruits is only half begun. The record of names and correspondence give evidence that many have declared themselves volunteers without understanding fully what was involved. Every society in the church should become active in seeing that proper information is given the volunteers. Let there be public and private prayer for the volunteers. The leaders of the church should see that there is a life service band formed in every church where there are two or more volunteers. This is not an organization, but the meeting of the volunteers for instruction and fellowship at stated intervals.

In many churches the volunteers will be found to be lacking in the necessary funds to continue their preparation. No impression for Christian service is sufficient without the proper desire to fulfill that purpose with the most adequate preparation. There are many very worthy volunteers who are being delayed, and others who will become discouraged because of the delay, from a lack of financial assistance. It is necessary this year at least that all of these needs be met by local and district organizations since the Student Fund cannot be available until the fund are collected.

No passive interest is sufficient for determining the choice of a life career. Every positive influence of the home, school, and church is needed. To talk about life service and not to seek opportunities in helping young people realize their convictions is a denial of our faith. Let us finish the task.

Nashville, Tenn.

The seeds of repentance are sown in youth by pleasure, but the harvest is reaped in age by pain.—Colton.

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Saturday and Sunday and Monday were spent with Rev. J. L. Snellgrove, on the Moscow charge. We visited four of his churches and had large and attentive crowds. He has the work well in hand and is closing out in good shape, comparatively. He is improving one of his churches and trying to make it lead out in organized church work. If they will do this, it will mean the furtherance of the kingdom of God in that whole territory. I found a disposition on the part of the folks to desire better things and this was indeed gratifying. Two of the schools will use graded literature for their Beginners, and all of them will get more helps.

I will have a stereopticon and slides for a while yet and any one who wishes to have them shown can do so by making request for same. The machine has a gas tank and can be used anywhere.

A matter of considerable concern to the whole Conference is the reports of the Sunday schools made by the pastors to the Annual Conference. The reports last year showed a net loss of Sunday schools reported to the Annual Conference of 33. It showed also a loss of officers and teachers, but a net gain of over 2000 in enrollment.

A Sunday school should be reported if it is not running at the time the Conference meets.

It is regrettable that a school should not run all the time, but if one has been running during the year, it should be reported. Many times a school will have to be reorganized many times, but at least the time will come when it will perpetuate itself.

Try and help us get accurate reports.

Any school or circuit that desires a Teacher Training Class taught, select any book you wish and notify us and we will get you a teacher. All the expense it will be to you will be the entertainment of the teacher and the purchasing of the books.

Pray for the work and workers.

JOHN C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

By Rev. R. H. B. Gladney, Sardis, Miss.

Let us thank God for what has been done in his name during the year, draw closer to him, press forward, and let him use us to the limit of our consecration and his strength.

We have made gratifying progress in the work of religious education during the year. The enrollment in the Sunday schools has increased, several new schools have been organized, the quality of the work done in teaching has been improved, the offerings to the Centenary have been creditable. We shall make further progress when our pastors and superintendents study the books in our training courses so they may know how to administer the affairs of the Sunday school, and we must have buildings to care for those who attend. Trained leaders and more room are the two items we must have if we are to teach all the people and train them in worship and service.

During the year a Wesley Bible Class Federation has been organized, one Conference and two District Standard Training Schools have been held. Twenty classes have been taught by the field and volunteer workers of the Conference. We have enrolled 683 teachers and officers for training and 470 credits have been issued.

The schools of the Conference have paid in, up to November 1, $6,984.10 on the Centenary, and for the Orphanage and other objects a still larger sum. Less has been paid by the schools for strengthening and extending the schools than for any other purpose. This defect must be corrected if we make further progress.

So far, 64 pastors have sent in their reports for the year. For the information of the readers of the Advocate, we give a few of the reports: Greenville—31 officers and teachers; 48 on the cradle roll; 25 in the home department; 500 in all departments; two training classes for teachers; 8 Wesley Bible classes; 48 received into the church from the school; $240 raised for Missions, $26 for Sunday School Day, $1500 for supplies, $1723 for other objects.

Columbus, First Church—43 officers and teachers, 38 on cradle roll, 22 in home department, total enrollment 738, 6 Wesley Bible classes, 13 received into the church, $240 paid on Centenary, $31 for Sunday School Day, $300 for supplies, $650 for other objects.

Aberdeen—26 officers and teachers, 25 on cradle roll, 12 in home department, 370 total enrollment, 1 training class, 2 Wesley Bible classes, 33 received into the church, $14 Sunday School Day offering, $25 for Missions, $468 for supplies, $204 for other objects.

Holly Springs—39 officers and teachers, 51 on cradle roll, 37 in home department, 390 total enrollment, two training classes, 10 Wesley Bible classes, 38 received into the church, $200 raised for missions, $29.40 for Sunday School Day, $200 for supplies.

Pontotoc—22 officers and teachers, 39 on cradle roll, 24 in home department, total 275, 1 training class, 2 Wesley Bible classes, 4 received into the church, $246 for missions, $7.50 for Sunday School Day, $192 for supplies, $200 for other objects.

Byhalia—3 schools, 24 officers and teachers, 22 on cradle roll, 4 in home department, total 350, one training class, 2 Wesley Bible classes, 45 received into the church, $35 for Sunday School Day, $60 for missions, $175 for literature, $320 for other objects.

Kosciusko—2 schools, 30 officers and teachers, 35 on cradle roll, 8 in home department, total 325, one training class, 4 Wesley Bible classes, 31 received into the church, $66 for missions, $8 for Sunday School Day, $218 for supplies.

Itta Bena leads the Conference for Sunday School Day offering so far as reported—$44.35.

GENERAL ELEMENTARY COUNCIL

What It Is and What It Does.

The General Elementary Council of the Methodist Episcopal Church, South, is composed of the General Elementary Superintendent and her assistants, the Conference Elementary Superintendents, ex-officio members, certain elected members and the Conference Field Secretaries, advisory members.

The purpose of the Council is to aid in formulating policies and in promoting programs of activity for the children of Southern Methodism.

Two very important meetings of the Council have been held this year—one at Nashville, Tenn., in March, and one at Junaluska, N. C., in July. Both of these meetings were well attended and did splendid work of a constructive character. At the Nashville session, part of the time was spent in revising the elementary standards. At the Junaluska session, many important matters were discussed, among them being the adaptation of standards to the one-room church, the adoption of a constitution and by-laws, the making of a Cradle Roll Standard in the ranks to correspond with those of the other Elementary departments, and the appointment of the following committees: Child Evangelism, Children's Week, Evaluation of Pictures, Stories and Books for Children and Teachers, Evaluation of Music for Children — Vocal and Instrumental — and The Home.

At the Junaluska session, the following were present: Mrs. L. G. Fant, Holly Springs, Miss.; Mrs. W. W. Adams, Memphis, Tenn.; Miss Caroline Hess, Alexandria, La.; Mrs. G. E. Cameron, Lexington, Ky.; Mrs. John A. Rice, Dallas, Texas; Miss Jean Crawford, Knoxville, Tenn.; Mrs. L. P. Hanner, Spartanburg, S. C.; Miss Elizabeth Shields, Richmond, Va.; Mrs. C. J. Van Oppen, Greensboro, N. C.; Mrs. Bert Morehouse, Chicago; Miss Lynda Ramey, Oxford, Miss.; Miss Lola Lawler, Lakeland, Fla.; Miss Roberta Smith, Dublin, Ga.; Miss Georgia Keene, Durham, N. C.; Mrs. M. M. Hughes, Birmingham, Ala.; Miss Willette Allen, Atlanta, Ga.; Miss Ethel Smither, Richmond, Va.; Miss Corinne Little, Orangeburg, S. C.; Miss Marie Parham, Atlanta, Ga.; Mrs. W. F. Cann, Asheville, N. C.; Rev. R. L. Duckworth, Jackson, Tenn.; Rev. L. D. Gillespie, Spartanburg, S. C.; Rev. F. M. Thornburg, Huntingdon, W. Va.; Rev. Alonzo Early, Alexandria, La.; Rev. J. E. Ford, Orangeburg, S. C.; and Misses M. E. Kennedy, Mary Alice Jones and Pauline Suddath, Nashville, Tenn.

The present officers are: Mrs. L. G. Fant, Holly Springs, Miss., Chairman; Mrs. Clay E. Smith, Little Rock, Ark., Vice Chairman, and Mrs. W. W. Adams, Memphis, Tenn., Secretary.

MISSIONARY EDUCATION CONFERENCE, 1922.

By R. B. Eleazer.

The annual Southern Conference of the Missionary Education Movement for 1922 has been set for June 23 to July 3 at Blue Ridge, N. C. At a recent meeting of the Conference Executive Committee held in the Methodist Mission Rooms in Nashville the Committee was reorganized, sub-committees were appointed and preparations begun for the conference, which will draw several hundred missionary leaders from a half dozen denominations in the South and East.

Dr. W. D. Weatherford, President of Southern College and executive of the Blue Ridge Association, was elected chairman to succeed Dr. H. F. Williams, resigned. Dr. C. L. Brown, of the Lutheran Board of Missions, Baltimore, was elected Vice-Chairman. The following were elected the committee on program: Dr. Weatherford, Rev. E. D. Grant, Mrs. Hume R. Steele, Dr. E. C. Cronk, Miss W. B. Lindley. This committee was instructed to lay out a full program of mission study, Bible study, normal training and inspirational addresses, and to take steps at once to secure the strongest leaders and speakers available.

The M. E. M. Conference has been held in the South for nineteen years consecutively and occupies a large place in the training of missionary leaders in this section. It is interdenominational, being conducted under the auspices of a number of missionary boards, including our own. Annual attendance runs to four or five hundred and is drawn from all the Protestant denominations.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE.

From Hammond.

The Woman's Missionary Society of the Methodist Church of Hammond, La., held its regular monthly meeting at the home of Mrs. H. H. McCain, November 2. There was an attendance of twenty-four.

The regular business was first attended to, when the election of officers for the ensuing year followed. The Society showed their love and appreciation of the present officers by re-electing them without one dissenting voice: Mrs. J. W. Dunn, President; Mrs. Coake, Vice President; Mrs. C. B. Johnson, Recording Secretary; Mrs. H. H. McCain, Treasurer; Mrs. Steinbeck, Corresponding Secretary.

The Bible Study Class meets the third Tuesday in the month at the church. We are studying Revelations and have as helps the reference books by Milligan, Scott and Dean.

The meeting was dismissed by Mrs. Leon McCain in prayer, after which refreshments were served.

MRS. S. J. MERRY.

Union Meeting in New Orleans.

The Annual Union Meeting of the Missionary Societies of the Methodist churches in the city was held in Rayne-Memorial Sunday school chapel on Monday, November 7, at 2:30 p.m. Announcement cards had been sent out and the daily papers gave several notices of the meeting; therefore there was a splendid attendance, nine churches having representatives present. Mrs. John D. Rumph had arranged and presided over the meeting. The objects for prayer and giving for this, the week of Prayer throughout Southern Methodism, are Holding Institute and the Lambuth Memorial Training School.

The first day's program as outlined by the Woman's Council was carried out fully and several very interesting subjects were discussed. The program was as follows:

Hymn 495; Bible lesson, Mrs. W. L. Duren; Prayer, Miss Ellison, of St. Mark's Hall; Solo, Mrs. T. O. Adams.

The topic, Some Achievements through Prayer, was discussed under four headings, as follows:

1. A Mission Call through Prayer, Mrs. D. E. Strain, Felicity Church.

2. An Institution Established through Prayer, Mrs. Thompson, Carrollton Avenue.

3. A Great Leader Won through Prayer, Mrs. Alvis, Rayne Memorial.

4. Personal Service through Prayer, Mrs. Torian, Parker Memorial.

Mrs. C. F. Niebergall, President of the Louisiana Missionary Conference, was to have spoken for the Conference work, but was prevented from doing so on account of illness. Mrs. R. H. Harper prayed for her speedy recovery and for the success of the Conference work. A message of love and sympathy was sent to Mrs. Niebergall.

Mrs. S. A. Montgomery held quite an interesting quiz about the young women who have gone out from the Louisiana Conference, after which she gave us a brief history of their work and closed her remarks with a fervent prayer for each of the workers.

Our city work was told of in a most striking and entertaining manner by Mrs. J. B. Parker. She started from the very first Protestant meeting in New Orleans and came up to the present time, and closed her remarks with a description of our new St. Mark's Hall and impressed on each one present that the success of this new enterprise depended on the individual Methodist. Miss Stevens followed with a prayer for the new venture and the workers there.

Solo, Miss Kitty Levy; "Her Gift," an original Missionary story, was told in a most impressive manner by the author, Mrs. George S. Brown; Duet, "Whispering Hope," Mrs. T. O. Adams and Miss Kitty Levy.

Offering. Dismissal prayer by Miss Riechy, of St. Mark's Hall.

MRS. J. M. WYATT HONORED.

The spacious, elegant home of Mrs. J. P. Shelby was the scene on November 2 of a large reception given Mrs. J. M. Wyatt, who for the past four years has served as president of our missionary society and who is soon to leave for other fields of labor.

Mrs. Wyatt and the executive officers stood in the receiving line and were greeted by almost every woman in Shelby, as each person regardless of denomination or creed, feels a special interest in Mrs. Wyatt.

Delicious punch was served throughout the afternoon, and the cut flowers, together with a profusion of autumn leaves, made a lovely picture under the soft lights.

Mrs. Wyatt was presented a valuable watch as our parting gift. This society has grown by leaps and bounds in all departments under her leadership, and every one went away feeling that it has been worth much to have known and been associated with such a strong character as Mrs. Wyatt, and wishing for her many years of useful service in the Master's vineyard.

Mrs. J. L. WILKINSON.

Shelby, Miss.

IN MEMORY OF REV. JAMES MATTHEW HENRY, D.D.,

Pastor Trinity Methodist Episcopal Church, South, Ruston, La., Died October 11, 1921.

Whereas, God, in his infinite wisdom, has deemed fit and proper to remove from his earthly sphere of action our beloved brother and pastor and called him to a higher realm of activity and usefulness;

And, whereas, Trinity Methodist Church, Ruston, Louisiana, in the death of its said beloved pastor, has received the most decided shock and signal bereavement it has ever sustained, since its organization, a bereavement that has been sorely felt by every member of said charge, and shared by every lover of truth, virtue and righteousness of this community;

And, whereas, it is meet and proper that the Board of Stewards of Trinity Methodist Episcopal Church, South, Ruston, La., should voice its grief and lamentation, and give expression to its profound sorrow and bereavement in fitting memorial, in attestation of its loving trust, its explicit faith, and its willing and cheerful loyalty to its said beloved, honored and revered leader;

Therefore, be it resolved by the Board of Stewards of Trinity Methodist Episcopal Church, South, Ruston, La., that in the death of our said beloved pastor, brother and friend, our great church has suffered an irreparable loss, Christian citizenship has experienced a vital depletion in the ranks of its leaders, and the body politic of our State has lost one of its ablest promoters of clean, honest and wholesome government and defenders of the rights of the weak and helpless of the citizenry of the State.

Resolved, further, that the example, life and ministry of this noble, great and godly man was an inspiration and an uplift to every one with whom he came in contact, whether as a citizen of the community or as a minister and servant of the church of God. He was the embodiment of all that was ethical and ideal in the varied and many-sided relations he sustained to public life and people, outside as well as inside his own church family; tolerant at all times of the views and vagaries of others on all questions, though himself strong-minded, intellectual, and broad-guaged in his knowledge and information of things in general; and kind, and gentle and loving in his dealings, ministrations and intercourse with his fellowman in his every relation to him.

Resolved, further, that while the lofty pedestal of character builded by this good man for himself, and occupied by him during the whole of his life, may be seemingly impossible, or difficult of attainment, by us, we hold it up as eminently worthy of our emulation. We do not know, nor is it proper that we should know, why an all-wise, merciful and loving Heavenly Father should have removed our lamented brother from his earthly sphere of usefulness and service in our midst, at the period of his life when the mental and physical man in him was at its prime, and the well-ripened fruit of his godly life was yielding its richest returns; when his ripe experience, his wise counsel, and his mature judgment was so much needed in the councils of his church, both locally and at large, and meant so much to the cause of righteousness generally: when such profoundly great and vital questions as world-disarmament, world-peace, and world-Christianization, so intimately and inseparably connected as they are, are clamoring for solution by war-cursed peoples of the world. It suffices that such is God's inscrutable way; and that whatever He does is best. And while we bow in humble submission to His will, and receive the blow with Christian resignation, as doth become us, we breathe the silent, reverent prayer of the contrite heart, that a merciful, tender, loving Heavenly Father will comfort, shield and protect the bereaved and heart-broken wife and helpless little children of our lamented brother and minister in their every want, leading them gently along life's rugged pathway, and keeping aglow upon the altars of their hearts the live coals of faith and trust in the God of their departed loved one.

Respectfully,
S. D. PEARCE,
J. H. MAYS,
W. J. LEWIS,
Committee

FROM DENHAM SPRINGS, LA.

Dear Brother Carley. We held our last service on the charge yesterday; had a great one, with six additions to the church, all of them adults, four strong men—one the professor of the high school here, one, manager of a sawmill plant, one, a station foreman, and the other a progressive farmer. I feel sure they will mean a great deal to this church.

I trust we will meet at Conference.

Fraternally,
J. S. RUTLEDGE.

November 7, 1921.

The grave is the common treasury to which we must all be taxed—Burke.

REPORT OF MISSISSIPPI CONFERENCE SUNDAY SCHOOL BOARD TREASURER, ENDING OCTOBER 1, 1921.

Brookhaven District.

Tylertown	$ 5.55
Norfield	9.79
Crystal Springs	15.93
Kokomo	10.00
Sandy Hook	5.00
Bethesda (Gallman Church)	5.00
McComb, Centenary	35.56
Hawkin's Chapel	1.40
Pleasant Grove	5.00
Bethel	5.50
Auburn	6.00
Wesson	12.50
Fernwood	25.45
Brookhaven	12.80
Knoxo	2.00
Hopewell	8.65
Hazelhurst	16.32
S. E. McComb	15.60
Meadville	10.00
Tilton	22.00
Osyka	9.35
Total	$238.90

Hattiesburg District.

Prentiss	$ 5.55
Collins	10.00
Moselle	8.25
Good Water	8.25
New Hope	5.88
Petal	6.00
Lucedale	8.00
Purvis	13.44
Richton	15.04
Avera	6.50
Ellisville	5.68
Eucutta	6.44
Boyles Chapel	5.17
Hattiesburg, Broad Street	3.00
Heidelberg	9.00
Mt Olive	5.25
Sandford	5.00
Total	$131.45

Jackson District.

Brandon	$ 15.00
Forest Grove	1.50
Edwards	12.85
Andrews Chapel	3.20
Braxton	5.00
Capitol Street	100.00
Madison	12.00
Mendenhall	8.00
Terry	2.86
Forest Hill	3.00
Yazoo City	38.75
Pelahatchie	7.30
Holly Bush	5.00
Fannin	3.12
Canton	25.00
Elora	6.00
Galloway Memorial	71.00
Rankin Street	3.20
Ridgland	3.65
Sharon	10.00
Byram	4.01
Total	$343.44

Meridian District.

Bucatunna	$ 8.00
Bethel	6.35
Enterprise	5.00
De Soto	15.00
Pachuta	9.75
Wahalak	2.00
Poplar Springs	6.30
State Line	4.50
Meridian, Central	40.88
Fifth Street	11.80
7th Avenue, all schools	32.00
Shubuta	7.78
Hawkins Memorial	9.16
Daleville	4.12
Pleasant Ridge	3.00
Stonewall	7.51
Lauderdale	8.50
Scooba	5.50
Salem	3.10
Theadville	12.50
Langsdale	20.10
East End	11.80
Poplar Springs	7.50
Quitman	15.00
Waynesboro	5.17
Coker's Chapel	6.00
Total	$269.32

Newton District.

Forest	$ 16.00
Morton	8.12
Gasque Chapel	2.60
Laurel, First Church	25.00
West End	3.75
Piladelphia	12.00
Rose Hill	5.83
Johns	10.80
Puckett	3.00
Sebastopol	4.00
Bay Springs	4.00
Newton	7.50
Homewood	2.75
New Chapel	2.06
Kingston	8.00
Montrose	5.21
Raleigh	2.56
Finkbine	15.00
Shiloh	12.51
Polkville	2.15
Decatur	5.00
Union	8.40
Total	$166.27

Seashore District.

Salem	$ 7.05
Harleston	3.75
Brooklyn	8.00
Bay St. Louis	11.40
Moss Point	15.85
Big Ridge	3.10
Poplarville	9.00
Wiggins	10.00
Logtown	19.94
McLaurin	2.05
Maxie	2.00
Stillmore	11.05
Columbia	21.90
Ocean Springs	6.00
Pascagoula	5.11
McHenry	10.25
Escatawpa	5.26
Total	$151.41

Vicksburg District.

Sunflower Chapel	$ 2.65
Gloster	14.00
Hermanville	7.00
Tillman	2.00
Mt Olive	5.55
Nebo	11.20
Rolling Fork	11.40
Carpenter	6.15
Gibson Memorial	16.00
Woodville	12.50
Port Gibson	9.59
Carlisle	7.00
Fayette	18.00
Liberty	9.30
Patterson	3.50
Holly Bluff	9.40
Natchez	25.00
Oak Ridge	11.00
Greendale	8.40
Vicksburg, Crawford Street	20.00
Washington	4.70
Perth	8.40
Total	$222.74

FROM GREENVILLE, MISS.

Dear Brother Carley: I just wanted to tell you that we had 249 men present to-day in the Big Brother Class, and a total attendance in all departments of 525. What do you think of that? The Big Brothers were racing with Greenwood on the matter of attendance. They had 136 men present as against our 249.

We have had 116 additions to the church this year, 59 of them on profession of faith. I have received 448 since coming here four years ago. We raised more than $11,000 for Centenary purposes and over $17,000 for Education. All goes well with us.

Yours,

E. S. LEWIS.

AT HOME.

This has been a strenuous year for me, but one of the best. I have held fifteen meetings. We closed a splendid revival at Camden, Miss., last week. We did not have many additions. Dan Kelly was there a year ago, and nearly every one who was not a member, joined. On the last Sunday night the house was packed and there was only one person of any age that was not a member. I went there that the young converts might receive a "second benefit." The church was wonderfully blessed. We held the meeting in the new Methodist church. Brother C. H. Ellis has done a great work in Camden. He has built a most beautiful church. It is a splendid monument to his great energy and ability. Brother Ellis is a most consecrated man, and capable of doing big things. Bishop McMurry had just visited Camden and dedicated the new church and we followed with a glorious revival. We helped raise nearly $200, a big part of the balance due the pastor from that church. I was at Camden twenty-four years ago and held one of the most wonderful meetings in the history of that town. Some of our best people there were converted in that revival.

I am now at home for a rest. However, it is hard to find time to stop and recuperate. I am a steward as well as a general evangelist, and I am giving a few days here to assist our faithful pastor. Brother Carter, put everything over the top—and we are going over.

Doctor, you are giving us a splendid paper and the readers of the Advocate appreciate the great work that you are doing. Yours fraternally,

W. M. McINTOSH.

Young people, do not marry in fun. As soon as the ceremony is pronounced, solemn realities begin, which may be to your good, or evil, not only in time, but in eternity.—Selected.

"BUT AS WISE."

The apostle Paul was concerned not only to save men's souls but also to conserve their wits and quicken their intelligence. While he condemned a false philosophy, or a pseudo-science, which sought to rule the Divine Being out of the universe He has created, he appreciated at its full worth a reverent scholarship and a consecrated genius. (Had not the Master Himself, who went by the name of rabbi, bidden men to love the Lord their God with all their mind?)

Writing to a group of the early converts, Paul cautioned them against contemporaneous heresies and vanities, enjoining them to live "not as fools, but as wise." Wisdom is, then, a perpetual duty of the Christian. If anybody on earth should be inquiring and knowing, it is a man who professes faith in the Christ of whom it was said, "Rabbi, thou art a teacher come from God."

The modern church needs to be constantly reminded of the fact that there is a virtue of intelligence. Socrates of old knew enough to proclaim, as a basic principle of his conceptual philosophy, that "virtue is knowledge." It is true that, while there is no danger lest the world become too intelligent, there is a menace of intellectualism from which the church can expect no good—a kind of cold rationalism which takes no real account of God, and to which faith is an affront, and love a neglected challenge. But so long as man thinks in terms of God he can never think too much, or too broadly. It is the clear duty of a Christian to cultivate mind as well as heart.

The churches need to put more wisdom into the conduct of their work. A noted painter, questioned as to the pigments he used, was asked with what he mixed his paints. "With brains, sir!" was his reply. Church work should increasingly be mixed with brains. We should not be ignorant of the devices of wickedness, but as wise, yet harmless, human intelligence should outwit shame with virtue, and evil with good.

It has been well said that while physical laziness is generally condemned, mental laziness is too often condoned, or accepted as the inevitable thing. Such mental torpor, or mediocrity, is no proper mark of a Christian. Strive, then, for new ideas, broader horizons, and larger social sympathies, for so shalt thou serve the Lord thy God with thy mind, as well as with heart and soul! — Zion's Herald.

FROM SHELBY, MISS.

Dear Brother Carley: This brief note from the Shelby charge is punctuated by the quick, sharp blows of the packers' hammer, for the quadrennium is up; the itinerant wheel is about to revolve again, and drop this Methodist preacher and his wife in a new field of labor. The parsonage is dismantled; all the old, dilipidated itinerant trunks are falling into line, awaiting the order, "Move on!" Have you forgotten the scenes, and the feelings they aroused, during your term of service on the editorial tripod? I dare say not. What Methodist itinerant can?

We are finishing a pleasant, and we trust, not a wholly unsuccessful quadrennium as pastor of the Shelby Methodists. We have not realized all our dreams, nor accomplished all our hopes for the Master's Kingdom here. And yet, as we review the four years which we have spent among these fine, big-hearted people, we feel like exclaiming, "What hath God wrought," in and through the membership of our church here! For the work is His: He has blessed the co-operation of pastor and people and made its accomplishment possible.

We found the membership here numbering 122; we are leaving 260 on the church register. We have had good revival meetings every year. The current year has seen the addition of fifty-five new members.

Every department of the church is well organized and actively at work. The men constitute a big Christian brotherhood lined up for service in a Business Men's Bible class. This was organized four years ago with five members. Its objective was to place on its roll every adult male member of our church. Having reached that goal early this year, it has enlisted a number of outsiders who had no church affiliations in Shelby. This class is a tower of strength to the pastor, and an influential moral force in the community.

The women are equally well organized in a wide-awake Missionary Society. It carries on its rolls, in active membership, practically all the women of the church. They have just completed their year's work, winning the Harvest Day gold star, for the fourth year in succession. These women are a power for good in every department of church work.

The young life of our church is organized into a live Junior church, with their own stewards who attend and make reports to the quarterly conference. Two services are held for them every Sunday. That at 7 o'clock in the evening is carried out by the Juniors themselves, under the wise leadership of some of our godly women, and is about the livest thing in Shelby.

Our Sunday school is doing good work under the superintendency of Brother F. W. Bullock. So, on the whole, the Shelby charge will furnish a rich and pleasant field of Christian activity for our successor. We congratulate him on the privilege of serving so choice a people; and bid him God-speed in all his labors to advance the cause of our blessed Master in this charge. We shall pray Heaven's richest blessings upon pastor and people alike as they move forward to greater conquests for the Kingdom.

J. M. WYATT.

November 9, 1921.

EVANGELISTIC CAMPAIGN IN NATCHEZ.

My Dear Dr. Carley: To-morrow, the 13th inst., an evangelistic campaign under the leadership of the Men's Federated Bible Class of the Presbyterian, Baptist and Methodist churches of the city of Natchez will begin. The preacher that will do the preaching and give general direction to these meetings is Rev. Dr. H. W. Stough, of Illinois. He comes recommended by such men as the late Dr. J. Wilbur Chapman, Dr. Torrey and others of equal ability, and the city of Natchez is expecting a great revival that will move the church life and lift the churches of the city to a higher level than they have had for many years, and bring many into the kingdom.

The three pastors, Dr. Borum, Dr. Thompson, and the writer, will stand by the Bible Class and Dr. Stough, and do all in their power to make the meeting a great success.

The campaign is expected to run at least three weeks, and maybe longer, and by this time the Mississippi Conference will have met and my relation with the pastoral charge of the Methodist church here will have closed, as the time limit will make it necessary for me to go. It is expected that services will be held each Sunday morning in the churches, so that the pastors may have the chance to receive into the church those who may have committed themselves to membership, and organize the good accomplished as the meeting progresses. It will be the pleasure of the Jefferson Street congregation to hear a sermon by Rev. C. N. Guice, of Conway, Ark., who was born in this church, and grew up under the ministry of the men who have been the leaders of the kingdom, men like T. B. Holloman, Bryant Lewis, W. C. Black and C. G. Andrews, and others too numerous to mention in a short note like this. He will preach at the 11 o'clock hour in the morning, the 13th inst. This will be a very great pleasure to the parents of Brother Guice, as they have been members of this church for many years, and the other members of the family, and we all rejoice at the growing usefulness of this young man who has won his way to the top, and is regarded as one of the most successful evangelists in the church. He is remembered with pleasure by his friends of the Mississippi Conference, of which he was a member for several years, and we all watch with growing interest his success in the work of the Master.

W. H. SAUNDERS.

FROM FAYETTE, MISS.

Dear Brother Carley: Will you please let a report for our year's work from Fayette find space in the Advocate? This is the close of my second year here, and I feel that it has been one of progress in the work of the Kingdom. The good people of the church and town have been very kind to the preacher and his family, remembering us with many nice things all during the year.

We have had our fourth quarterly conference, and were able to report on the finances for the year, $1296, with much more to come later. The preacher and presiding elder have been paid in full for year, with the Conference collections coming up. We will report, "Everything in full, Bishop."

Our Sunday school is a live, working school. Under the leadership of the Sunday school superintendent and her faithful corps of teachers, we have five organized Wesley Bible classes—with fine attendance and good record of work done for each. Our school has Cradle Roll, Primary or Beginners' department, under fine leaders. All told, we have a fine school.

The missionary work of the church is in the hands of fine ladies, who love God and do all they can for the advancement of the great cause of missions in the church. We have a W. M. S.-Adult, Young People, and Junior. These societies have raised something over $600 this year.

We had our revival in August, with Rev. J. Lambuth Evans, of the Louisiana Conference, doing the preaching, assisted by Mrs. Alma G. Spaulding, soloist, and Miss Evelyn Hammett, pianist, both of our local congregation.

We had a good season for the Lord—large congregations throughout the two weeks, many hearts were touched, and a number pledged their lives unto God and his Christ.

This was a fine team. Brother Evans is a good preacher, and works faithfully for the consecration of life, "body, mind and soul," unto Christ and his church, for service unto God. His assistants were faithful in ministering in the gospel of song, and no finer soloist could have been secured than the one we had, our own choir directress.

I feel that the spiritual life of the church is on a high plane, and many are rejoicing in the "love of the Lord."

We have a fine official board, men of courage, and men who love the church. We have two young men with the board for the new year who are jewels, and fortunate will be the preacher who can have these young men, together with the others, to work with.

Thanking and praising God for what has been accomplished, and trusting to see you at Conference, I am,

C. P. JONES, P. C.

NEW ORLEANS
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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 24, 1921. CHAS. O. CHALMERS, Manager.

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE.

AMORY, MISS., NOV. 16-21, 1921.

Reported by Rev. H. P. Lewis.

As early as Sunday some of the preachers had made their way to the seat of the Conference, and all day Monday and Tuesday every train brought delegates, so that at roll call very few failed to answer to their names.

Many standing committees met Tuesday and prepared their reports for the Conference. On Tuesday evening the members of the Conference and the local congregation at Amory were delighted with a semi-centennial sermon delivered by Brother Jno. Ritchey, who during this session will celebrate his 81st birthday.

The Conference session proper opened at 9 a.m. Wednesday. The Bishop, W. F. McMurry announced and the Conference sang hymn 560. The Bishop led in prayer and following this the Conference partook of the Lord's Supper, the Bishop being assisted by Brothers W. M. Young, R. O. Brown, L. A. McKeown and J. M. Wyatt.

The roll was called by J. R. Countiss, the secretary of the last Conference, who was elected as secretary for this Conference. On the nomination of the secretary, J. E. Stephens was chosen as assistant secretary and the following as statistical secretaries: W. R. Lott, R. G. Lord, S. H. Caffey, C. T. Floyd, N. G. Golden, S. C. Yates.

The hours for the daily sessions and the bar were fixed and the Bishop was swamped with gavels. R. M. Weaver presented him a gavel made from part of the material in old Bethel church, located on the old Shiloh battle grounds. Rev. T. H. Dorsey presented him one made from a black walnut tree planted at Aberdeen 60 years ago by Bishop Paine. Rev. E. H. Cunningham presented the Bishop one made from material taken from the home where Bishop Galloway was born.

A most beautiful scene that followed was the presentation of a beautiful bouquet of chrysanthemums by Mrs. Maida Stanley to the Conference in behalf of the good women of the church.

The Bishop met every speech of presentation with witty and appropriate remarks.

The following committees were chosen to look after the several interests of the Conference:

Public Worship—E. R. Smoot, T. H. Dorsey, L. E. Price.

Spiritual Interests—Carroll Varner, R. I. Collins, P. W. Shell, W. W. Magruder, B. P. Fullilove, J. G. Houston, W. W. Mitchell, S. B. Wall, J. A. Poe, A. L. Marshall, R. P. Neblett, J. E. Bailey, N. G. Augustus, N. E. Wilroy, T. C. Sledge, Miss Corinne Rogers.

Conference Relations—W. E. Mounger, J. A. Hall, W. L. Storment, N. C. Beasley, S. A. Brown, W. S. Selman, J. M. Guinn.

Hospitals and Orphanages—Mrs. J. M. Wyatt, J. H. Sherard, D. W. Babb, Mrs. Jeff Busby, T. M. Brownlee, Mrs. T. J. Lee, P. F. Luter, R. M. Weaver, J. D. Simpson, J. T. Lockhart, Mrs. G. C. Jones, L. M. Lipscomb, F. A. Howell, J. B. Conner, I. L. Minor, Miss Jimmie Caldwell.

District Conference Records—T. H. Mills, R. M. Evans, C. A. Lamb, N. D. Guerry, G. A. Baker, W. C. McCay, S. C. Yates, W. E. Beallé, W. L. Graves, A. J. Simmons, W. M. Langley, R. W. Sharp, W. D. Bennett, H. G. Wallace.

Admission—R. H. B. Gladney, H. M. Young, J. H. Smith, D. W. Babb, E. B. Sharp, L. K. McKeown, W. L. Storment.

Memorials—V. C. Curtis, J. A. Hall, R. H. Furr, T. H. Lipscomb, J. H. McKinnon, D. H. Hall, J. L. Nabors, E. N. Broyles, Judge Percy Bell, Ward Allen, W. W. Woollard, L. G. Fant, R. O. Brown, Herbert Holmes.

Sabbath Observance—J. D. Wroten, E. M. Shaw, W. L. Atkins, E. H. Cunningham, D. C. Hall, H. E. Carter, H. D. Stephens, R. G. Lord, S. J. Holcomb, Miss Tommie Foster, W. W. Bruner, W. M. Meek, F. H. McGee, A. D. Elder.

The following were elected to fill vacancies on Quadrennial Boards:

Education—V. C. Curtis, in place of O. W. Bradley.

Epworth League—W. W. Jones, in place of O. P. Armour.

Board of Finance—Dr. W. T. Johnson, in place of J. J. Beck, deceased.

Christian Literature—L. M. Lipscomb, in place of A. M. Bennett.

Admission—J. E. Stephens, in place of R. A. Tucker, resigned.

Examining Committee: Second Year—W. D. Bennett, in place of W. O. Wagoner, transferred.

Third Year—Mellville Johnson, in place of O. W. Bradley, transferred.

Memoirs—J. J. Garner, in place of O. W. Bradley.

The visiting brethren and those representing the connectional interests of the church were introduced to the Conference, and some of them made announcements about the interests they represent.

Appropriate greetings were sent to the Annual Convention of the Christian Church at Aberdeen, the Synod of the Presbyterian Church at Pontotoc, and the Baptist Convention at Jackson.

The Bishop called Question 17 and the presiding elders made their reports in writing, from which we cull the following facts of progress: "There have been good revivals on most all the charges and an ingathering of between 5000 and 6000 members. Eight young men come up for admission, the largest class in several years. Eleven have been given license to preach. Real progress has been made in every district in church buildings and improvement of property. The Greenville District took the lead in the Christian Education Movement, getting nearly all its quota subscribed.

The following resolution, submitted by R. P. Neblett, was adopted:

"Whereas our minds are turning daily towards the Conference in Washington, where the representatives of the several nations are deliberating over the matter of disarmament; and,

"Whereas this is the chief concern to millions of earth and the welfare of generations to come, therefore be it resolved,

"That we, the ministers and members of the Methodist Episcopal Church, South, in North Mississippi, in Conference session do hereby register our hearty approval of this undertaking, and pledge earnest prayer for these servants of humanity and wish them success.

"Be it further resolved, that this Conference be called to special prayer for these servants of humanity at such time as the Bishop shall deem advisable, and that a message be sent the American representatives in this meeting regarding the action taken here."

Signed by: J. H. Holder, W. R. Lott, R. P. Neblett, J. M. Wyatt.

The Bishop selected the first hour of the second day's session as the time for special prayer.

Upon calling the names of the superannuates, it was reported that two of them, R. P. Goar and J. C. McElroy had answered to the "last roll-call." One more of the brethren, D. C. Foust, has laid down his armor to take up his crown.

T. J. Halfacre and O. P. Armour withdrew from the ministry and membership of the Methodist Church and united with the Presbyterian U. S. A. J. A. Coleman located at his own request.

J. A. George requested that a committee of investigation be appointed to sift charges against him. J. W. Ward, J. E. Cunningham and C. P. Moss were named as the committee of investigation.

O. L. Savage's name was referred to the committee on Conference Relations. The condition of his needs was stated, and the brethren of the Conference made an offering for him.

At this juncture T. M. Brownlee stated to the Conference that a club of 50 laymen had been organized at Starkville to pay $2 apiece to every preacher who is superannuated, and that Brother Savage would receive a check for $100 from this club. Brother Brownlee said further that he expected to have a membership of 500 laymen in the club shortly.

Announcements were made and the first day's session of the Conference came to a close.

Dr. Luther E. Todd addressed the members of the Conference at 3 p.m.

Dr. S. H. C. Burgin, Secretary of the Church Extension Board, spoke at the evening hour.

SECOND DAY'S SESSION.

Conference was called to order by Bishop McMurry at 9 a.m. Hymn 702, "My Country, 'Tis of Thee," was sung, and in accordance with the resolution adopted on the first day, the hour was devoted to prayer and consideration of the disarmament conference in session at Washington, D. C. J. A. Randolph, chaplain in the U. S. Army, read Is. 2:1-5; W. W. Woollard led the Conference in prayer; hymn 382, "Soldiers of Christ Arise," was sung, and the Bishop introduced two laymen of the church to make appropriate addresses on the occasion. They were Judge Percy Bell, of Greenville, and Hon. A. H. Stephens, of New Albany. Hymn 416, "The Son of God Goes Forth to War," was sung, and the Conference was led in prayer by Brother D. W. Babb.

After reading of the minutes of yesterday's session and calling the roll of absentees, the Bishop called Question 1, "Who are admitted on trial?" T. B. Thrower, G. E. Williams, G. W. Roberson, C. W. Avery, G. C. Gregory, and H. H. Wallace were admitted.

The Class of the Second Year was called, and L. H. Floyd, N. D. Guerry, W. O. Hunt and R. G. A. Carlisle had their characters passed and remained in the Class of the Second Year. W. R. Liming, J. S. Maxey, Seanion Rhea and S. C. Yates were advanced to the Class of the Third Year.

The Class of the First Year was called, and G. D. Burt, W. T. Phillips, and J. W. York were advanced to the Class of the Second Year. J. R. Murff was retained in the Class of the First Year.

The following local preachers, recommended for deacon's orders by the Corinth District, were elected to the same: J. A. C. Nelson, R. C. Nunnery, George B. Love.

The committee of investigation appointed to examine into the charges against J. A. George, reported a trial not necessary. The Conference received the news with loud applause.

L. P. Wasson read the report of the Board of Education, and pending the adoption of the same J. H. Holder, Secretary of the Education Movement of the Conference, made his report, and following him, Dr. Stonewall Anderson, Secretary of the General Board, addressed the Conference. The report was adopted.

J. R. Countiss read the following resolutions:

Resolutions.

Whereas, There appears to be a revival of propaganda in behalf of theories of the origin and inspiration of the Holy Scriptures which we regard as subversive of sound doctrine, and,

Whereas, we consider these theories as the outworn creed of German rationalism, supported by no new discoveries in language, history, philosophy or science, resolved:

First—That we reaffirm our abiding faith in the Bible as the inspired Word and revealed will of God, and the only authoritative rule for Christian life and conduct.

Second—That while we rejoice in every achievement of modern discovery of scholarship and

(Continued on Fourth Page)

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A WISE PRAYER.

Not more of light, O God,
But eyes to see what is.
Not sweeter songs, but ears to hear
The present melodies.
Not more of strength, but how to use
The power that I possess.
Not more of love, but skill to turn
A frown to a caress.
Not more of joy, but how to feel
Its kindly presence near.
To give to others all I have
Of courage and of cheer;
No other gifts, O God, I ask
But only sense to see
How best those precious gifts to use
Thou hast bestowed on me.

—Author unknown.

PAUL'S VINDICATION OF CHRISTIAN LIBERTY.

By Rev. John W. Ramsey.

I place at the head of this article the above caption because some people of a meddling disposition, who would have individual consciences to conform to their way of thinking, have miserably perverted the argument of St. Paul contained in the fourteenth chapter of Romans and the eighth chapter of First Corinthians, and have written above each of those chapters the title: "The Limitations of Christian Liberty," whereas, the truth is, his whole argument is a stronger vindication of Christian liberty than its limitations.

The defense of liberty of conscience in the practice of things which have nothing to do with morals and Christian conduct was never, since the heroic apostle to the Gentiles laid down his life for soul freedom, more urgent than now when from all directions is coming the demand from fanatical men and women that we regulate our living by their consciences, thereby dethroning the divinely given authority of our own consciences. When such people begin the manufacture of virtues and vices, there is no limit to their product till they arrive at the tithing of mint, anise, and cummin, and at last demand that others do likewise. Those who refuse to comply with their requirements are designated publicans and sinners. They seem to forget that when the Judaizing believers made "a point of conscience" in the matter of circumcising the Gentile converts, Paul, refusing to accede to their demands, appealed the question to the Council at Jerusalem, which issued the decree that circumcision should be relegated to the rites and ceremonies of the past where it properly belonged. The Council at Jerusalem also had some vigorous things to say about a yoke which "neither they nor their fathers were able to bear." Likewise, there are some now who would lay a heavy yoke upon the individual conscience in non-essentials of Christian practice. The Pharisees are not all dead even in this twentieth century of Christian liberty, but they are still going up to "Jerusalem" annually, introducing and attempting to pass "resolutions" to bind the consciences of their brethren. Unfortunately for the church, they are sometimes more successful than were their prototypes who contended with St. Paul.

The favorite Scriptural quotation of these disturbers of Israel are the words of Paul in his letter to the Corinthians: "If eating meat make my brother to offend, I will eat no meat while the world standeth; lest I make my brother to offend." This tolerant statement of the apostle has for generations been used by those who were righteous over-much to hammer the heads of honest men as if it meant only, "What I do not approve you must not do," because what I do not approve is sin." This is the interpretation of fanaticism and bigotry, and the approximation of the conceited egotism of Pharisaism. For the sake of their own complacency, I would suggest that those who so misinterpret the apostle's words do not venture to read Mark 7:1-23 lest their eyes be blinded with the lightnings of God's truth as Jesus flashed it that day around the heads of the Pharisees who asked, "Why do thy disciples eat bread with unwashen hands?" and he replied, "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me."

The most charitable construction to put upon the attitude of those who read into the apostle's words a limitation of Christian liberty is that they have not attentively regarded the thought which he intended to convey, and have not consulted a dictionary for the definition of words. If the context in the eighth chapter of First Corinthians signifies anything, the apostle had in his mind no thought of what gives offense to another man, but he was thinking of what leads or causes that man "to offend"—that is, to win. The verb is not passive, but active. There is no allusion here, then, to the mere act of eating meats, or drinking coffee, or doing a score or more things indifferent—neither good nor evil in moral quality. Yet, St. Paul's text has been misinterpreted through the ages. It has been used as a hobby by the narrow-minded who wanted to muzzle the consciences of better men than they. Bishop Haygood relates that when he was a young preacher a misguided brother reproved him for wearing a beard—it being regarded in those days by certain belated brethren a sin to wear beard. The Bishop replied: "It is unscriptural to shave. Moses said: 'Thou shalt not mar the corners of thy beard.' This retort "offended" the man, but did not cause him "to offend"—that is, to sin. The careful reader will note the difference and compare it with the apostle's use of the word.

The words of the apostle have been used by ignorance and intolerance to hurl at the heads of good and honest men who smoke cob pipes, at women who wear finger rings or a pretty flower on the hat, and a thousand other indifferent things done by sincere and good men and women who believe that the apostle meant what he said: "Let every man be persuaded in his own mind." These busy-bodies in other people's affairs and meddlers with the consciences of other men seem to think that Paul meant: "Be persuaded in my mind." The story is told in the early history of Methodism that Dr. Lovick Pierce was "complained" of because he wore suspenders. In his own vindication he said: "It was a great relief to me when suspenders came about; for I was always as round as a tree, and to keep my breeches on I had to draw them so tight that they hurt me." The same man voted against giving license to preach to Bishop George F. Pierce because he combed his hair back from his forehead—"roached it," as the complainer put it. This complainer thought Dr. Lovick Pierce "worldly-minded" because he wore "gallusses." According to the narrow-minded, both were cases of "eating meat offered to idols." And if the hobbyist's interpretation of the apostle's determination not to eat meat is correct, Dr. Pierce should not have worn "gallusses," thereby causing his "weak" brother offense, neither should Bishop Haygood have worn beard for the same reason. But where would all this lead us? We should soon find ourselves wandering in the interminable wilderness of casuistry.

The cases which Paul discusses in I Cor. 8 and in Rom. 14 are different. The first had its source in confused ideas concerning meats offered to idols; the latter was a dispute among diet cranks. The case in Rome was composed of intolerant people who had weak heads; that in Corinth of those who were superstitious. Both were religious nuisances. Paul had a very poor opinion of the vegetarians: "One believeth that he may eat all things; another, who is weak, eateth herbs." The apostle does not tell the meat eaters that, for the sake of the vegetarians, they must quit eating pork chops and fried chicken, but he does give both some good advice. First, the meat-eating Christians must be patient with their "weak" herb-eating brethren; second, the eaters and non-eaters are forbidden to despise one another; third, that it is sinful to continue in unnecessary things if, by so doing, we may destroy souls for whom Christ died. But it is a serious mistake to conclude that he intended to teach that Christian men are to allow the whims, fancies, and hobbies of others to regulate their consciences; fourth, he advises those who eat not—that is, the "weak" herb-eaters—that they have no right to sit in judgment upon the consciences of other men: "Let not him which eateth not judge him that eateth. Who art thou that judgest another man's servant? to his own master he standeth or falleth. But why dost thou judge thy brother? or set at nought thy brother? for we shall all stand before the judgment seat of Christ. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." It must be remembered here that the "stumbling block" doctrine is intended by him to be applied to both parties in both churches. Therefore, the man possessed with his own idea of the morality of things not forbidden in the Bible, who tries to impose his notions of such things upon the consciences of other men, is more surely laying a "stumbling block" in the path than one who indulges in things indifferent. To say the least of it, the teaching of Paul is that no man has a right to sit in judgment upon another man's conscience in such matters. In his letter to the Colossians, he says: "Let no man therefore judge you in meat, or in drink, or in respect of holydays, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ."

The essence of what Paul says to the churches in Rome and Corinth about meats and herbs and other things immaterial, and therefore left to individual judgment, may be indicated as follows: 1. Charity toward all; 2. The sin of judging one another; 3. The sacred right of personal liberty of conscience; 4. The heresy of denying personal liberty of conscience to those who do not think as we do about things not condemned in the Bible.

It is sometimes true that the supposed weak conscience is nothing more nor less than a pitiful self-conceit that fixes a false importance on trifling things and tries to impose its notions as a law on others. To supinely submit to its dictates would only gratify this self-conceit and increase its dictatorial inclinations. Under such circumstances, it becomes the Christian duty of Christian men to stand courageously for the defense of their Christian liberty, because the whims of self-conceit tend to make themselves a part of Christianity and thereby cease to be personal matters. Paul defended the principle of Christian liberty when he refused to allow Titus to be circumcised, because he did not intend that circumcision should become a part of Christianity. Likewise it is the duty of every Christian man, not for his own sake, but for the sake of our Christianity, to defend his Christian liberty against the conceits of ignorance and intolerance. The apostle in his letter to Timothy warns him of those who "shall depart from the faith, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." In fact, the apostle everywhere throws all the

energies of his consecrated powers into the fight to maintain Christian liberty, and at the cost of his own life laid deep the foundations of modern religious liberty. So far, then, from teaching in his letters to the Romans and Corinthians that godly men and women are to submit to the impositions of silly and foolish people, he plainly tells these "weak" brethren that they have no right to judge their brethren in matters of conscience. God never intended that the opinions of one man should dominate the conscience of another man in things about which the Bible is silent, and this is the very heart of the teaching of St. Paul in the epistles under discussion. There can be no true religion without freedom of conscience, and the man who so misconstrues the words of the apostle in his letters to the Romans and Corinthians as to justify his desire to regulate the consciences of other men by his own opinions assumes the age-long attitude of Romanism. It was that sort of spirit that, in the early history of our country, made witches famous.

BISHOP LAMBUTH.

By Dr. Henry Beach Carré.

When one brings to mind the life, the character, and the personalty of Bishop Lambuth, he finds that he is dealing with one of those rare men to whom it is proper to ascribe the word, great. In the case of some men it is not hard to tell wherein their greatness consists. One or two pronounced characteristics mark them off from their fellows; an outstanding feature here or there stamps them as exceptional men.

In the case of other men, however, one must take into account, not one or two qualities, but a considerable number of them before he can say wherein they differ from the multitude, and stand out as mountain peaks above the plain.

Bishop Lambuth belonged to this latter class. His many-sided nature, his numerous excellencies, make one pause in an attempt to explain his greatness, whether that greatness be measured by the number and variety of his achievements, by the place he occupied in the esteem of men in all parts of the world, both in high station and in low, or by his recognized leadership in his own church.

In the study of such a character as that of Bishop Lambuth one is reminded of the party of explorers which is endeavoring at this time to reach the summit of Mount Everest. For a long time the members of this party did not attempt the ascent at all. They found it advisable before doing so to camp upon the slopes of the mountain in order that they might study carefully its various approaches with a view to selecting the best of them.

One is conscious of a like uncertainty as to the best approach to an appreciation of the man whose going away is mourned to-day by men and women in five continents, in all of which he labored. We might speak of his faith, his prayer-life, his dependence on God, his consciousness of the presence of the Holy Spirit, his zeal, his self-denial, his consecration, his gentleness, his humility, his consideration of others, his far-reaching plans for the Kingdom of God, his forward-looking, progressive policies, his pioneer spirit, his practical common sense view, coupled with a marked mysticism, his sense of humor, his fondness for a good story, his power to make and hold friends. Certainly one would have to include all these qualities in any adequate study of the man and of his work. Omit one of them and the study is incomplete, and even when they are all included, the study is still incomplete.

Somehow I imagine that, when the qualities of the man and the record of his achievements are summed up, we shall feel that we have not accounted for Bishop Lambuth. The real Bishop Lambuth cannot be transferred to paper, because so much of him was hidden away in what Wordsworth calls "That best portion of a good man's life—his little, nameless, unremembered acts of kindness and of love."

When the news of his death came over the wires, my mind reverted to one of those little acts of kindness and of love, which perhaps after all constitute the best approach to an understanding of him.

The incident occurred when he was engaged in war-work in Paris. He and I were going to our hotel, not long before midnight. The street lamps, dimmed by blue shades for the protection of the city from the aeroplane bombing squadrons of the Germans, gave little suggestion of the gaiety which one is wont to associate with the French capital, and there were few people on the streets.

As we made our way along the colonnades of the Rue de Rivoli, we saw the form of a woman in black, moving slowly and keeping close to the walls of the buildings. She was bent nearly double, and reminded one of the woman whom Jesus released from her infirmity after she had suffered eighteen years.

At once Bishop Lambuth said to me: "I wonder who this woman is. I have noticed her here a number of times, about this hour." We approached her, and spoke to her, but she did little more than turn her head so as to see us from her stooping position, as though she would assure herself that we intended to do her no harm. At the same time she muttered to herself, indicating that she wished to be let alone.

At that moment, a smartly dressed young woman approached, and, seeing our interest in the poor creature, halted a moment to see what the matter was. We asked her who this pitiable one might be, and expressed our fears for her safety in view of the darkness of the streets and the swiftly moving taxicabs. But this newcomer did not share our solicitude. She seemed to sense the situation instantly, and whether correctly or otherwise, made up her mind that the object of our concern was some habitue of those parts, following her well-beaten path, and fully capable of taking care of herself—possibly a beggar, perhaps a vendor of newspapers or fruit, but in any case only one of that great multitude of Les Miserables about whom her own Victor Hugo wrote, those unfortunates that are thrown up as drift-wood by the turbulent currents of our great cities.

There seemed to be nothing we could do to help this woman who had so stirred our sympathies. So we moved on, the smartly dressed one assuring us that there was nothing exceptional in the case and nothing to give us concern.

Now, it was in that instinctive response to suffering and need, exhibited by him in this case, that we discover one of the primary qualities of Bishop Lambuth. The pedestrians of Paris might become callous as they passed one after another of the broken bodies and crushed spirits that one finds on their streets, but Bishop Lambuth was never so engrossed in official tasks or so absorbed in his own personal affairs that he lost the human touch. It is said that when the body of his own son, his namesake, was lying in the family home awaiting the funeral hour, Dr. Lambuth, as he was then, found time to separate himself from loved ones and comforting friends, in order to pay a visit to the bedside of a sick one in a hospital.

"He that shall be great among you shall be your servant and he that shall be foremost among you shall be the bond-slave of all." It was that principle of the Master, the gospel of service which he proclaimed more potently through example than by preached word. It was the appeal of human need that constituted the gleam which he followed in his endless journeyings. It was human need that made him a pioneer in medical missions, and the founder of a hospital in Soochow. It was human need that turned his thought to educational missions and made him the founder of one of the great institutions of learning in Japan. It was human need in its most elemental and appealing forms that lured him into the heart of the Congo. It was the world's need that constituted the burden of his heart, that made him a thorough-going cosmopolitan, a genuine world-citizen, the friend of every one.

According to Professor Spalding of Yale, "Only two and a half per cent of the boys and girls of our country are now in reach of a really good high school education."

TRAVEL LETTERS FROM DR. AND MRS. I. W. COOPER.

S. S. Empress of India,
Sept. 21, 1921.

Dear Dr. Carley: In the closing paragraph of our last letter to the Advocate, we tried to tell you something of the impressiveness of the approach to Jerusalem, for, after the heat and the barren wastes through which we had passed, it seemed, in the distance, almost an enchanted city. Nearer view, however, was rather disappointing. And yet it is, by far, the greatest and the best looking city in Western Asia. Besides its churches and mosques, it contains a number of fine buildings, both for public use and administration and for private dwellings. Moreover, there are some whole streets which are rather up-to-date, from our American point of view. The vast majority of the streets, however, particularly those which lie within the confines of the original city, "within the walls,"—are narrow, crooked, dirty, ill-smelling—filled with ragged, ill-kept people, donkeys, camels, goats, sheep and flies. Many of the streets are "bazaars," such as we saw in Damascus.

Jerusalem is, of course, very cosmopolitan in its population. We are safe in saying that in the course of a two hours' walk through the streets of Jerusalem, one would meet with some representative of nearly every nation under the sun. Most of these foreign people would, however, belong to the fluctuating rather than to the stable population of the city, for Jerusalem is largely Mohammedan—that is, Turkish, Syrian, Egytian, Arab, with a small per cent of Jews and Christians. Each has his own quarter of the city, but all live together in comparative peace—each believing that the city is most sacred to his religion and that his own people will, in time, be in full possession of it. At present, the English govern it and have already done much toward improving its cleanliness and orderliness. English is the official language, and we were glad to find most of the hotel and shop service were English. But English rule is not yet popular in Jerusalem. The Arabs fear that the English will be too partial to the Jews and that these people will press them out of the business world.

Here, as everywhere in the East, we found age much more venerated in buildings and streets than cleanliness and beauty. Our first sight-seeing trip in the city took us through some of the oldest streets and by the gate of "King David." It is remarkable how much of the massive masonry of walls and gates is still standing. It seemed to us that the mere weight of real history and age and the greater burden of superstition—or fictitious history—which rest upon them would have borne them to earth long ago.

Our first visit in Jerusalem was to the church of the Holy Sepulchre. We have already spoken of the Eastern custom of building a church, a temple, or a mosque, over every sacred place which is to be found. This is for the double purpose of preserving the spot and providing a place for worship. It may, or may not, be a good idea, but here, at least, we have the thought "run to seed." These Catholic Christians in their zeal for worship have far overstepped the bounds of geography and reason and the dictates of good taste which forbid the artist to overcrowd his canvas. Here they have located, within the walls of one church, the following sacred places: the grave of Adam, the tomb of our Savior, and, at a little distance from it, the tomb in which Joseph of Aramathea and several members of his family were buried—the spot, on Calvary, where the Lord was crucified and the place where He was scourged. The incongruity of it is no more astonishing than the superstitious veneration is pathetic. The church itself is large, as it must be to contain so many holy places and have them even a few feet apart. Its size is, however, not its only impressive feature. In spite of Protestant views and dislike of many Roman Catholic forms, we could not fail to be impressed with the spirit of reverence and devotion which pervades the place. To be face to face with a spot so sacred as any one of these,

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PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE.

(Continued from First Page)

every fact bearing upon the history and customs of ancient peoples, we believe that none of these things affect in the slightest degree the integrity and veracity of the Bible as the Book of books.

Third—That while we accord to every man liberty of thought, research and investigation to the uttermost limit of his ability and opportunity, we believe that every obligation of ethics and morals demands that those who accept the honors, offices and emoluments of the church shall be true to its doctrines and loyal to its standards as set forth in its confession of faith.

Fourth—That we protest against the use of pulpit, press or class-room as a means of opposing the doctrines, polity, or authorized enterprises of our beloved Methodism, and we call upon those to whom we have given charge of our interests and institutions to use all possible care and diligence to see that sound doctrine is preserved and the welfare of our people, especially of our young people, is safeguarded to the uttermost.

Signed: J. R. COUNTISS,
R. A. TUCKER,
T. M. BROWNLEE.

The resolutions were secended by R. A. Meek, and with a decided ringing vote were unanimously adopted.

J. H. Sherard read to the Conference the annual reports of the Orphans' Home and of Hospital, which were referred to the proper committee.

Question 10 was called, "Who are transferred to other Conferences?" and the Bishop announced the transfer of O. W. Bradley to the Louisiana Conference and stationed at First Church, Alexandria. Brother Bradley was present and said a few words of love and affection to the Conference in farewell. A standing vote of appreciation of him as a member of the body and for the work he had done was given.

Dr. Emmet Hightower, of the General Sunday School Board, gave an interesting address to the Conference.

On motion, the time for electing delegates to the General Conference was set for Friday immediately after the reception of the class into full connection. The Bishop announced that he would receive the class at 10 o'clock.

Announcements were made and the Conference adjourned with the benediction pronounced by T. H. Dorsey.

The Sunday School Board held its anniversary at 3 p.m., at which time Dr. Hightower gave a great address.

The Board of Education held its anniversary at 7 p.m. when Dr. R. H. Bennett, General Secretary, addressed the members of the Conference and local congregation.

THIRD DAY.

Conference opened with singing, "There is a fountain filled with blood," Rev. J. M. Wyatt read Phil., 2d chapter, verses 1-11, and led the Conference in prayer. The Bishop announced Hymn 260, "Come, Humble Sinner, in Whose Breast A Thousand Thoughts Revolved."

Secretary Countiss read the minutes of the second day's session which were adopted.

Revs. L. H. Estes, of the Memphis Conference, W. C. Childress, and J. G. Snelling, of the Louisiana Conference, the Rev. Mr. Longgreer, a transfer from the St. Louis Conference, Ralph Nollner, of the General Epworth League Board, and the Rev. Mr. Williams, superannuate member of the Illinois Conference, were introduced to the Conference.

Under Question 12 the following members of the class of the Third Year were reported as having passed examinations successfully on the course of study and were advanced to the Class of the Fourth Year: J. A. George, N. J. Golden, C. L. Oaks, Seamon Rhea, S. C. Yates and J. S. Duncan. A. J. Henry who did not complete the course remained in the Class of the Third Year.

Under Question 15, "What traveling preachers and what local preachers are elected elders?" A. R. Beasley, E. E. McKeithen, J. W. Robertson, and M. E. Scott successfully passed examinations and were elected to elder's orders. W. W. Bruner, M. A. Burns, W. J. Wood (elder), having failed to pass examination remained in Class of the Fourth Year.

Under Question 1, "Who are admitted on trial?" R. C. Nanny, was unanimously admitted on trial under the two-thirds rule.

Report of the Committee on Lay Activities was read by D. H. Hall, Conference Lay Leader, and, pending its adoption, Dr. D. C. Hull and J. M. Way addressed the Conference. The report and the addresses delivered made such an impression on the members of the Conference that they adopted the report by a standing vote.

The hour for the order of the day having arrived, the Class for Admission was called, consisting of W. R. Liming, J. S. Maxie, Seamon Rhea, W. A. Wilson, and S. C. Yates, who, after answering all disciplinary question and receiving an earnest charge from the Bishop, were unanimously received into full connection.

The members of the Conference joined in singing, "Savior, More than Life to Me," following which they went into the election of delegates to the General Conference.

While ballots were being counted, J. D. Turley, Conference Treasurer, made his report, which showed the following amounts paid by districts: Aberdeen, $7068.83; Columbus, $9677.57; Corinth, $6945.01; Greenville, $11892.08; Greenwood, $10,338.23; Grenada, $8583; Sardis, $7412.24. Total, $61917, which is 61 per cent of the assessments.

E. S. Lewis read the report of the Sunday School Board, which was adopted. Dr. A. F. Watkins, President of Millsaps College, told of the progress of that institution. Rev. Ralph Nollner, representing the General Epworth League Board, addressed the Conference on the work of the Leagues.

Dr. H. T. Carley (it doesn't sound just right to old Millsaps students to put the "Dr." handle to Henry Carley's name) was introduced and talked to the brethren about our Conference organ, the New Orleans Christian Advocate.

Greetings from the Convention of the Disciples of Christ at Aberdeen, the Synod of Mississippi of the Southern Presbyterian Church at Pontotoc, and from the Mississippi Baptist Convention at Jackson were read to the Conference.

The hour for adjournment having arrived, Conference adjourned to meet at 2:30 p.m. to continue ballotting on General Conference delegates. The Doxology was sung, and benediction was pronounced by Dr. E. H. Rawlings.

Afternoon Session.

The Bishop called the Conference to order at 2:30 p.m., announced hymn 1, "O For a Thousand Tongues to Sing," following the singing of which Rev. R. O. Brown led in prayer.

While the tellers were out counting ballots, Dr. W. B. Baker offered a resolution that the Conference requested Judge W. A. Roane, of the Third Judicial District, to address the Conference on law-enforcement and good citizenship. The Judge rose to the occasion and gave an address that aroused the spirit of the Conference in a most remarkable way.

The following laymen were elected as delegates to the General Conference: J. G. McGowan, D. H. Hall, Dr. D. C. Hull, and Herbert Holmes. The two alternates are J. H. Sherard and Mrs. J. M. Wyatt.

The clerical delegates elected are Dr. R. A. Meek, R. A. Tucker, Dr. J. R. Countiss and J. H. Felts. The alternates are L. M. Lipscomb and T. H. Dorsey.

While ballots were being counted the following Conference work was dispatched:

Question 15 was called, "What traveling preachers and what local preachers have been elected elders?" and E. Blizzard, Philip B. Grisham, J. D. Boggs and J. T. Gullett, all of the Corinth District, local preachers, were elected to elder's orders.

Mrs. J. M. Wyatt read the report of the Hospital Commission and pending its adoption, J. H. Sherard, and L. H. Estes, of the Memphis Conference, addressed the Conference. The report was adopted.

Mrs. Wyatt read the Orphans' Home report, which was adopted.

Water Valley was selected as the place for holding the next session of the Conference.

The name of D. H. Crowson was referred to the committee on Conference Relations for the supernumerary relation.

J. B. Randolph, P. E. of the Corinth District, presented the case of E. P. Craddock, an elder from the Presbyterian Church, U. S., for the recognition of orders, and his orders were recognized.

Under Question 17, the names of most of the preachers were called, their characters passed, and reports of their year's work were made.

Rev. B. F. Lewis, Manager of the Orphans' Home, addressed the Conference.

Announcements were made and the session of the Conference came to a close with the benediction pronounced by T. H. Dorsey.

FOURTH DAY—Morning Session.

Bishop McMurry called the Conference to order at 9 o'clock, announced Hymn No. 315, "Nearer My God to Thee," which the Conference sang, and called upon Rev. J. G. Snelling, presiding elder of the New Orleans District, Louisiana Conference, to read the Scripture and lead in prayer. "Blest Be the Tie" was sung. Secretary Countiss read the minutes of the preseding session, which were adopted.

Rev. W. R. Lott, for the statistical secretaries, exhorted the members of the Conference to be more careful in making out their reports.

A resolution read by J. T. Lewis that all moneys and statistics be handed in to the Conference Treasurer and Secretaries no later than the second day of the Conference, was passed.

E. N. Broyles read report No. 1 of the Mission Board. Pending its adoption, B. P. Jaco, Centenary Secretary and Treasurer for the Conference, addressed the Conference, and the Bishop gave some earnest exhortations concerning Centenary obligations. R. M. Evans also spoke to the report. It was adopted.

A resolution for the more equitable adjustment and distribution of the General and Conference collections to the districts was offered. It created prolonged discussion, and was finally disposed of by the appointment of a committee composed of a representative from each district to make careful study of the situation during the coming year and report to the next year's session of the Conference.

J. E. Stephens read resolutions concerning State legislation against the use of cigarettes by minors, which were adopted.

The report on the Spiritual State of the Church, read by R. P. Neblett, was adopted.

A resolution requesting the Bishop either himself to preach daily, or secure some one else to do so, a series of sermons at the next Conference for the spiritual welfare of the church, was adopted.

N. G. Augustus read the report of the Committee on Social and Moral Reform, which was adopted.

J. W. Dorman read the report of the Committee on Christian Literature and the discussion of the report was set as the first item for the afternoon session.

The Conference adopted the report of the Sunday School Board, read by E. S. Lewis.

Dr. R. A. Meek offered resolutions for a more liberal provision to care for our men serving mission charges, which were adopted.

The report of the Sabbath Observance Committee, read by V. C. Curtis, was adopted.

A memorial to the General Conference against legislation on a time-limited episcopacy, read by R. E. Williams, was unanimously adopted.

The Committee on the American Bible Society submitted its report, read by James Porter, which was adopted.

R. O. Brown read the report of the Committee on Conference Relations answering Questions 18 and 19. D. H. Crowson was granted a supernumerary relation, and the following were given the superannuate relation: R. I. Allen, J. W. Anderson, J. W. Bell, W. J. Burt, Thos. Cameron, D. L. Cogdell, W. C. Harris, J. W. Huggins, E. Johnson, A. W. Langley, W. J. O'Bryant, B. R. Patterson, James Porter, J. Ritchey, H. G. Roberts, E. H. Rook, C. M. Terry, W. D. Wendel, O. D. Savage.

The report of the Committee on Evangelism was read by W. L. Graves.

T. H. Mills read the report of the Committee on District Conference Records. The report was adopted.

The Conference was called to prayer in behalf of some who were desperately ill, and the Bishop called on W. M. Young to lead the prayer.

W. C. Galceran, Treasurer of the Superannuate Endowment Fund, submitted his report, which was adopted.

The following transfers were announced as coming to this Conference:

R. C. Mayo in the Class of the Third Year, from the Missouri Conference; O. A. Clark, in the Class of the Second Year, from the North Arkansas Conference; Dell Longgreer, an elder, from the St. Louis Conference; C. M. Chapman, an elder, from the Mississippi Conference.

Question 10, "Who are transferred to other Conferences?" was called, and the following transfers were announced: C. E. Downer to the Mississippi Conference (the Bishop said Brother Downer had gone home); G. E. Williams, in the First Year, to the North Arkansas Conference; W. O. Bradley, to the Louisiana Conference; D. R. Wasson, to the St. Louis Conference; L. W. Cain, to the Louisiana Conference.

After announcements, the Conference adjourned to meet at 2:30 p.m., with the benediction pronounced by J. R. Countiss.

Afternoon Session.

The Conference was called to order, the Bishop announced and the Conference sang, "O for a Heart to Praise My God," and W. E. Stokes, a layman of Macon, led the prayer.

Secretary Countiss read the minutes of the morning session, which were approved.

The report of the Committee on Christian Literature was re-read and after prolonged discussion the report was amended by striking out the clause binding the pastors to secure a definite number of subscribers or underwrite for them, and as a substitute provision each member of the Conference was called upon to state the number of subscribers he would stand for. A total of 1258 was pledged. Dr. Carley spoke a few words of interest to the Conference. The report as amended was adopted.

J. H. Felts submitted a resolution, which was adopted, directing the presiding elders to secure a list of the pledged subscribers made in their district and increase the same where possible.

B. P. Jaco read Report No. 2 of the Board of Missions, relative to the Memorial Home in New Orleans. Pending its adoption Dr. Snelling, Brother Childress, the Bishop and T. H. Mills all spoke of the great work the Home was doing. The report was adopted.

In accord with the call of the last General Conference, the Conference took the vote on making

necessary change in the 23d Article of Religion to conform to requirements of mission fields. The vote was 91 for the change and none against.

Mrs. R. P. Neblett delighted the Conference with a short but pointed address in the interest of the Woman's Missionary Society.

J. H. Felts offered a resolution against the Commission on Finance increasing the assessments on the districts for the Conference work. After some discussion, the resolution was adopted.

The Committee on Memorials to the General Conference submitted their first report on the memorial to discontinue the Commission on Unification and to terminate for the time being all efforts looking toward unification. They reported concurrence, and their report was adopted.

On Report No. 2, relative to the membership of the General Board of Mission, the Committee reported non-concurrence; and the Conference adopted their report.

J. T. McCafferty read the report of the Church Extension Board, which was adopted.

L. P. Wasson read Report No. 2 of the Board of Education. Pending its adoption the Conference heard J. H. Holder and J. R. Countiss give account of their stewardship, then adopted the report.

W. R. Lott read the report of the Board of Finance, and W. C. Galceran read the treasurer's report. Pending adoption, J. H. Bell, financial secretary, gave account of his work. The report was adopted.

V. C. Curtis read Report No. 3 of the Committee on Memorials on the memorial to the General Conference so to change the law of our church as to make a two-thirds majority of the body necessary to the election of a bishop instead of a mere majority, as is now the law. The Committee concurred and the report was adopted.

E. G. Mohler read a report of the Board of Missions, which was adopted.

J. H. Holder offered resolutions in honor of Bishop Lambuth, which were adopted.

J. H. Felts moved that the Conference adjourned to meet at 7 p.m. and conclude business, which motion was adopted, and L. P. Wasson pronounced the benediction.

Evening Session.

The Bishop announced and the Conference sang, "Faith of Our Fathers." S. L. Pope led the Conference in prayer. Minutes of the afternoon session were read and approved. The Bishop called for report from the statistical secretaries, which was made in part.

D. H. Hall, of New Albany, was elected Lay Leader for the Conference.

Dr. Countiss, the secretary, explained some matters about the expense of printing the Minutes of the Conference and provisions were made to defray the same.

R. P. Neblett read the report of the Epworth League Board, which was adopted.

The Bishop completed the call of Question 17 and heard reports from all the preachers present. He also had the local preachers serving supplies to make report of their year's work. These supplies have done a great work for the church. T. J. Adair had 35 additions to the church, G. C. Gregory reported 23, J. R. James, 46, G. B. Love, 20, M. H. Weed, 102, and R. M. Papasan, 91. Very few pastors in the connection have reported better results in gains in membership than have these local preachers serving as supplies.

The Committee appointed to make an equitable adjustment of a basis for apportioning the Conference assessments to the districts at the next Conference consists of J. D. Turley, J. E. Cunningham, T. M. Brownlee, D. H. Hall, Judge Percy Bell, A. M. Marshall and L. M. Lipscomb.

There being no further business, the session adjourned to meet in memorial session at 3 p.m., Sunday, November 20, and the evening service was turned over to the Epworth League Board, which held its anniversary, having as the principle speaker for the evening Rev. J. T. Bagby of the Memphis Conference.

SUNDAY—Morning Service.

Sunday was a great day in the sessions of the Conference. The Love Feast was held at 9:15 to 10:45 a.m., presided over by Rev. W. D. Babb, who, as a real saint of God, with his mellow spirit, was able to give spiritual tone to the service from the very beginning. Old songs were sung with fervor and unction. Rev. John Ritchey led the opening prayer, and Psalms 121 and 122 were read. Revs. E. S. Lewis, J. A. Randolph, V. C. Curtis, J. M. Wyatt, John Ritchey, L. A. McKeown, R. P. Neblett and R. H. B. Gladney served the bread and water.

The brethren spoke out of the hearts of their experiences in Christ Jesus. Twenty-seven had a hearing, and the whole congregation, who, because of lack for time, could not speak, stood as witnesses to their love for God.

Before the hour for closing the love feast had arrived the church was overflowing with people, many of whom had come from afar to hear the Bishop and take in part of the Conference proceedings. Your writer saw laymen that had come from as far as Yazoo City, Columbus, New Albany, Tupelo, Pontotoc, and other towns. The Bishop preached from Rom. 1:16 a sermon that all who heard, felt and knew were words of truth and power. Laymen said, "There is POWER in that kind of preaching."

Following the sermon, the Bishop, assisted by some of the elders, ordained the classes for deacon's and elder's orders. There were seven ordained deacons and eight ordained elders.

Memorial Session.

The Conference met in Memorial Session at 3 p.m. After preliminary exercises, Question 11 was called, "What preachers have died during the year?" The memoir of D. C. Foust was read by L. M. Lipscomb. The memoir of J. C. McElroy was read by J. W. Dorman. The memoir of R. P. Goar will be prepared and inserted in the Minutes.

Many of the brethren paid tribute in loving, tender tones to the life, character and ministry of these brethren who have "fallen on sleep." After this, the report of the Committee on Memoirs was adopted and the Conference adjourned to meet in final session at the close of the evening service.

Evening.

Dr. J. R. Countiss delivered the sermon for the evening, after which the Conference was called to order and the remaining business dispatched. The Bishop certified to the ordination of deacons and elders at the morning service. Olin Ray read the report of the Commission on Finance. Resolutions of appreciation of Bishop McMurry and his happy administration, and of the royal entertainment furnished by the people of Amory, were adopted by a rising vote. The Conference sang "Blest Be the Tie that Binds," J. M. Wyatt led in prayer, the Minutes were read and approved, and, after suitable preliminary remarks, the Bishop read the list of appointments of the preachers for the ensuing year. With the doxology and benediction this session of the North Mississippi Conference was brought to a close and the preachers began wending their way back to their homes, some to resume work on the same charge for another year, some to move to better places and new fields, and some to take up work in the harder fields of the Conference. May the Lord make the coming year the best in the ministerial life of every preacher!

APPOINTMENTS.

Aberdeen District.

T. H. Dorsey, Presiding Elder.

Aberdeen—J. E. Cunningham.
Algoma circuit—M. L. Nichols.
Amory—J. T. McCafferty.
Bellefontaine circuit—W. C. Mattox, Supply.
Buena Vista circuit—E. C. Driskell, Supply.
Calhoun City circuit—B. F. Bullard.
Eupora and Maben—W. B. Baker.
Fulton circuit—M. B. Williams, Supply.
Greenwood Springs circuit—J. W. Jones, Supply.
Houlka circuit—A. A. Martin.
Houston—E. E. McKeithen.
Mathiston circuit—T. B. Thrower.
Nettleton circuit—W. R. Williams.
Okolona—E. H. Cunningham.
Pontotoc—W. H. Mounger.
Prairie and Strong—D. W. Babb.
Shannon and Nettleton—R. I. Collins.
Randolph circuit—J. A. Brody, Supply.
Salem and Ecru—R. M. Papasan, Supply.
Smithville circuit—J. F. Owen, Supply.
Toccopola circuit—W. M. Commander, Supply.
Tremont circuit—L. Betterton, Supply.
Tupelo—J. A. Hall.
Verona circuit—R. M. Evans.
Vardaman circuit—J. R. Murff.
Woodland circuit—J. G. Johnson.
Assistant Editor Sunday School Literature—J. W. Boswell.
Chaplain U. S. Navy—J. H. Brooks.

Columbus District.

A. T. McIlwain, Presiding Elder.

Ackerman and Weir—W. L. Storment.
Artesia—H. M. Young.
Brooksville—A. L. Davenport.
Caledonia—C. M. Ray, Supply.
Cedar Bluff—O. A. Clark.
Chester—J. A. Biffle.
Columbus, First Church—T. H. Lipscomb.
Columbus, Central—T. E. Gregory.
Crawford and Schafers—R. G. A. Carlisle.
Ethel—R. L. Ellis.
High Point—Wade Heath, Supply.
Kosciusko station—Olin Ray.
Kosciusko circuit—W. A. Bowlin.
Louisville—J. W. Dorman.
McCool—Guy Ray.
Macon station—S. H. Caffey.
Macon circuit—M. A. Burns.
Mashulaville—To be Supplied.
Mayhew and Sessums—To be Supplied.
Noxapater—W. V. Shearer.
Shuqualak—Seaman Rhea.
Starkville—T. M. Brownlee.
Sturgis—R. S. Lawson.
West Point—Carroll Varner.
Field Secretary Board Finance—J. H. Bell.
Chaplain U. S. A.—J. A. Randolph.

Corinth District.

J. B. Randolph, Presiding Elder.

Baldwyn circuit—J. J. Garrer.
Blue Mountain circuit—W. G. Burks.
Booneville station—H. P. Lewis
Booneville circuit—J. T. Gullett, Supply.
Burnsville circuit—E. P. Craddock, Supply.
Chalybeate circuit—M. L. Ward, Supply.
Corinth, First Church—E. R. Sneed.
Corinth, South Side—J. D. Boggs, Supply.
Corinth circuit—D. R. McDougal.
Dumas circuit—J. R. James, Supply.
Golden circuit—B. P. Fullilove.
Guntown circuit—C. W. Riley.
Hickory Flat circuit—R. C. Nanney.
Iuka station—W. W. Jones.
Iuka circuit—W. T. Phillips.
Kossuth—T. J. Hopper.
Mantachie circuit—G. B. Love.
Marietta circuit—Robt. E. Woodfin, Supply
Mooreville circuit—J. C. Nelson, Supply.
Myrtle circuit—G. A. Baker.
New Albany station—M. Johnson.
New Albany circuit—J. W. York.
Potts Camp circuit—R. W. Evans.
Rienzi circuit—W. I. White.
Ripley station—S. A. Brown.
Sherman circuit—J. L. Nabors.
Silver Springs circuit—P. B. Grisham, Supply.
Tishomingo circuit—W. T. Bazzell, Supply.
Wheeler circuit—F. C. Bell, Supply.
Conference Evangelist—W. A. Wilson.
Conference Secretary of Education—J. H. Holder.

Greenville District.

James H. Felts, Presiding Elder.

Benoit charge—W. R. Goudelock.
Boyle circuit—W. W. Hartsfield.
Clarksdale—E. Nash Broyles.
Cleveland—W. W. Mitchell.
Coahoma and Lyon—Dell Longgrear.
Duncan and Hillhouse—J. A. George.
Evansville and Dubbs—C. T. Floyd.
Friar Point—C. P. Moss.
Glen Allen and Avon—W. L. Graves.
Greenville—E. S. Lewis.
Gunnison and Deeson—W. C. Carlisle.
Hollandale and Arcola—E. M. Shaw.
Jonestown and Rich—A. R. Beasley.
Lake Cormorant—J. B. Conner.
Leland—W. M. Young.
Lula and Dundee—J. M. Wyatt.
Merigold and Alligator—L. A. McKeown.
Rosedale—J. W. Robertson.
Shaw—J. D. Simpson.
Shelby—C. M. Chapman.
Tunica—C. A. Parks.
Student Emory University—Julian S. Duncan.
Chaplain U. S. Army—J. M. Moose.

Greenwood District.

S. L. Pope, Presiding Elder.

Acona, J. A. Poe.
Belzoni—W. M. Campbell.
Black Hawk—W. S. Selman.
Carrollton—S. C. Yates.
Coila—W. M. Hester, Supply.
Drew—W. N. Duncan.
Dublin—N. J. Golding.
Greenwood—V. C. Curtis.
Indianola—W. C. Galceran.
Inverness—E. B. Sharp.
Itta Bena—J. T. Lockhart.
Lambert—C. A. Northington.
Minter City—H. E. Carter.
Moorehead—W. D. Bennett.
Ruleville—R. O. Brown.
Schlater—J. J. Brooks.
Sidon and Cruger—C. L. Oakes.
Sunflower—F. H. McGee.
Swiftown—Casper W. Avery.
Tchula—H. N. McKibben.
Tutwiler—W. N. Dodds.
Webb and Sumner—T. H. Mills.
Principal Acona High School—A. S. Brisco.
Rural Survey Secretary, Home Department, Board of Missions—R. H. Ruff.

Grenada District.

R. A. Tucker, Presiding Elder.

Abbeville circuit—R. G. Lord.
Ashland circuit—B. E. Crowson, supply.
Coffeeville circuit—W. F. Rogers.
Duck Hill circuit—G. D. Burt.
Durant—R. P. Neblett.
Ebenezer circuit—A. J. Henry.
Grenada—W. W. Woollard.
Holcomb circuit—W. M. Langley.
Holly Springs—W. R. Lott.
Kilmichael circuit—J. A. Goad.
Lamar circuit—W. C. Beasley.
Lexington—J. W. Ward.
Oxford—L. M. Lipscomb.
Paris circuit—G. W. Russell, supply.
Pickens and Goodman—J. H. Smith.
Poplar Creek circuit—G. W. Robertson.
Red Banks circuit—W. W. Bruner.
Sallis circuit—W. R. Liming.
Tie Plant circuit—J. S. Maxey.
Valden and West—J. W. Raper.

(Continued on Eighth Page

TRAVEL LETTERS FROM DR. AND MRS. I. W. COOPER.

(Continued from Page 3)

which was so connected with our Lord's suffering, was enough to make us feel that we were not even in the atmosphere of this world. For reason to tell us that this was probably not the spot--that neither Calvary nor the Holy Sepulchre was so close to the center of Jerusalem—this was not enough to keep us from feeling the reverence of the situation. Here thousands of devout hearts have, for years, sent up prayers and adorations. To this spot many a dying saint has turned his last thoughts. The Sepulchre itself is so venerated that three branches of the church—Coptic, Greek and Roman Catholic—each claims a portion of the tomb and each has a shrine here. For this place, many financial sacrifices have been made, and here are collected many gifts of silver, gold and precious stones. Indeed, the riches of the church are as oppressive as its overdecoration is tawdry and displeasing to the Protestant—and to our Western taste.

Quite in contrast to this ornateness is the beauty, the simplicity—the elegance of the church of the Redeemer, which stands near by. It was built some ten or twelve years ago with funds donated by the German Emperor. At that time he expected, doubtless, to worship there some day, as ruler of all Palestine. But whatever his purpose, the resulting structure is a thing of beauty. To step into it after being in the church of the Holy Sepulchre is somewhat like going from a dark though beautiful cavern, to the glory of a mountain top—which is another way of saying it is the difference between a Catholic and a Protestant worship.

Another great "house of worship" is the Mosque of Omar, built, we were told, over the site of Solomon's temple. It is said to be the largest and finest mosque in the world. There are so many things of interest to write about this mosque and its superstitions that we will postpone a discussion of it till our next letter, which is to be on the subject of Mohammedanism, as we saw it on all our journey.

In Jerusalem, for the first time, we were introduced to what Eastern people call the **hospice.** There are several in the city, kept up by different nationalities. The only one that we visited was the Russian Hospice. It is partly religious, partly business and partly charitable in its nature. A portion of it is like a nice, modern "rooming hotel." Here Russian Christians who are visiting the Holy City may find entertainment. If they are able to pay, they are expected to pay well for their lodging and, in addition, to give liberally to the chapel which is connected with it and for the "up-keep" of the institution. If they are "financially embarrassed," they pay merely a nominal sum, or even nothing at all. The chapel in connection with it is brighter and newer than any other chapel we saw on our journey, and it contains some very good works of art.

Even more interesting from a social view-point is the American Colony of Jerusalem. Here we find a community of people who are "trying out," again, the old communistic ideas of Brook Farm. And it looks as if the experiment would be successful this time, for the colony has been in operation for more than twenty years and has, in its fold, over one hundred persons. They own and operate the American Colony Store, which is the principal source of their income. They hold all property and all work in common. The community family is very loosely bound together by a very few rules—principally the Golden Rule—and by almost no creed. They have their own "capel" and prayers, but attend no church. As far as we could make them out religiously, they are related both to the Unitarian and to the Quaker. We did not have time or opportunity to study them carefully, but we were impressed, by a casual acquaintance, with the idea that they were smart, erratic, liberal in their views, and charitable in their deeds. They have won the respect of their neighbors, and doubtless they will do missionary work, if it is possible for so large a number of human souls to keep together with such a loose organization. They were very pleasant to all members of our American party and invited the whole crowd out to tea with them.

Early one morning all the gentlemen of our party who were Masons visited the stone quarries of Solomon, which run for several miles under the city of Jerusalem. Here they were shown many places connected with the early history of Masonry.

Our first day in Jerusalem was Sunday. Some of our party went to service at two of the largest Episcopal churches of the city, for, since this is the Established Church of England, the English garrison worshiped in these churches and the singing was very fine. But several of us wished to hear, on this our only Sunday in the Holy City, a service of our own "communion," so we went to a little mission church, where we heard a very good sermon preached by a young Methodist minister.

In the afternoon, we drove about five miles, over very fine roads, to Bethlehem. The church in Bethlehem which marks the spot where the Savior once rested in a manger is called the Church of the Nativity. Even though it was the Sabbath, the streets of this village were crowded with people in the market places, buying and selling, so that the Sabbath peace and quiet and the reverence and satisfaction which should have filled our hearts at the thought of being in this place was more or less spoiled by the sordid scene and we recalled again the Master's words about the Temple, for this place which should have been sacred to prayer, at least on this day, had now become if not a "den of thieves" at least a place suggestive of them.

More satisfactory from many points of view was our drive, the following Tuesday, to the Jordan, the Dead Sea and Jericho. The Dead Sea is not far from Jerusalem if we could go as the bird does, in a straight line, but on account of the mountains the road winds about for a distance of thirty-five miles and takes one down into a very barren basin—a place which is usually intensely hot, even for the natives. The day we visited it we were fortunate enough to have "very endurable" weather, for there was a little breeze all day. The approach to the Dead Sea is very dreary. There is no vegetation and little sign of life. A few people live in the neighborhood and work in what may be called, for the sake of courtesy, the "salt refineries"—a very crude form of industry which consists of turning the waters of the Dead Sea into little pools, and, after the sun has evaporated the water, collecting and shipping the residue of salt. A drive of three or four miles through the barren valley of the Dead Sea brought us to that part of the Jordan where John is said to have baptized our Savior. Nearly every member of our party filled a bottle with water from this sacred spot to carry home for baptismal purposes. By the way, our Baptist friends would not have been pleased to find that here, as well as in all the pictures of the great artists, John is represented as standing in the edge of the river, with Jesus by his side, and lifting the water up and pouring it upon His head.

Some miles further on, we came to Jericho, a place not unlike man of the villages of Samaria and Galilee. Most of the inhabitants seem to live in the most abject squalor—if anything, worse than the conditions in any city previously seen. Near Jericho, however, there were some signs of comfort in a few places which had been irrigated. Indeed, we even saw a few orange trees growing there.

On our trip down we had passed the inn which was made famous by our Lord's parable of the Good Samaritan. On our return, we passed near the Mountain of Temptation, where Jesus met and conquered every type of temptation which can come to man. Further on, we saw Elijah's pool which, though small in his day, is now quite a bold spring for Palestine.

One of the afternoons that we were in Jerusalem, we took automobiles and went a short distance out of the city to see the Mount of Olives, Bethany and the Garden of Gethsemane. The Mount of Olives is beautiful for situation, for it overlooks a vast territory of surrounding country, but it now has little about it to suggest its sacred association. At its foot, or near it, is the sad and impressive "God's acre" which is given up to those English soldiers who fell during the late war—most of them General Allenby's men. Further on, we came to some of the English barracks. But the summit of the mountain is marked chiefly by two great mosques. We climbed the minaret of one of these to get a view of the surrounding country. As we looked out over these hills and valleys and over Jerusalem, our hearts were filled with sorrow to think that so much of this land that is sacred to our religion should be stamped by the followers of Mohammed

Bethany is not far from the city, but is so much of a ruin that it can hardly be called a village. And here we found some sacred spots unmarked by churches. The homes of Mary, Martha and Lazarus, and of Simon, were pointed out to us, but they were rather unsuggestive bits of stones. We were shown the tomb of Lazarus, which is not far from his house. To reach it, one must go down a flight of about twenty very slippery stone steps, to a little cave in the mountain's side.

In one place, the Garden of Gethsemane, we were not disappointed, though it was very different from what we had pictured it. It is surpassingly sweet in its suggestive beauty. A monk of the Franciscan order tends the garden with loving care and some of the beauty and divinity of the place has passed into the serene and charitable expression of this old man's face. He has planted the garden with many beautiful flowers and shrubs and pruned and cared for the three or four ancient olive trees which are all that remain of the olive grove which once covered this acre. One olive tree in particular is shown as the place where our Lord knelt in prayer the night of the arrest. We plucked some old-fashioned flowers and some rosemary from the garden. We wish we could send to all our friends a spray of this rosemary which Shakespeare says is "for remembrance," for we feel sure that we would all be the happier and the better could we constantly carry with us the thought of this Garden.

If these few words about the Garden of Gethsemane have succeeded in conveying to you any of our thoughts and feelings about this sacred spot we would like to leave them with you as our last word upon the subject, for surely this visit was the climax of our experience in the Holy City.

Sincerely your friends,

I. W. COOPER and
Mrs. I. W. COOPER.

LADDERS.

The purpose of a ladder is to get up in the world, and the best way to climb a ladder is to look up while you plant your foot firmly on the lowest rung. The visions splendid that we catch in life's luminous hours are as the rounds of a ladder by which we rise to the higher sphere of service wherein we realize the ideals that have begun to glow in the sky of our souls.

We mortals are best developed by the visions that come to us from above, not from the men and things that are on a level with us. God urges us to "look unto the hills from whence cometh our help!" The wise men saw the star in the east before they saw the manger in the khan. Eventually we must meet with Barabbas, but it is best to walk and talk with Jesus ere we come into that experience.

Jesus said, "Blessed are the pure in heart, for they shall see," and "they shall see God." The rich and broadening vision such as we long for does not come from greater knowledge or finer culture. The light of such vision flashes when the fountain of its life brims, but the light dims if the stream of life runs dry. And run dry it inevitably will unless it be continually fed from those everlasting springs that flow down from the eternal hills of God.—The Intelligencer.

The Home Circle

A BOY'S BEST RULE.

Be honest, lad, in word and deed,
  In all you say and do;
Treat others in your walk of life
  As you'd have them treat you!
Don't steal another's precious time,
  Or blot a spotless name—
You may not think that stealing, 'tis
  Dishonest just the same.

Be true—there's nothing half so grand
  As character of truth;
Let never trace of falsehood stain
  The glory of your youth.
Let every thought you harbor be
  As clear and pure as day,
Sincerity of purpose gleam
  In every word you say.

Be brave—don't be afraid to stand
  Up boldly for the right,
And evil firmly to oppose
  With all your fearless might;
For real courage only fears
  What it is wrong to do—
To live a hero's life, my lad,
  Be honest, brave, and true!

—L. M. Montgomery.

BRINGING IN THE BUCKET.

"O dear!" sighed Mary. "I really must write that letter to Mrs. Norton to-night. It's got to be done this week, or there'll be trouble."

"And this Saturday, if I'm not mistaken," said Uncle Jim, looking up from his newspaper. "In fact, Saturday afternoon. Why not postpone it till to-morrow, if I may ask?"

"Why, Uncle Jim!" cried Mary. "That from you! 'Why not wait till to-morrow!' I should have expected you to say, 'Why didn't you write it before?' "

Uncle Jim hid a quizzical smile behind his newspaper. "Well, since you suggest the question, why didn't you write it on Monday—or Tuesday—or Wednesday—or—"

"O, Uncle Jim—" Mary interrupted him. "Do stop! You make it sound so terrible! I've put it off because I haven't felt a bit well this week; and it's an awfully hard letter to write, and I dread it no end!"

"O, yes." Uncle Jim was politely sympathetic. "Well, I suppose it's a great deal easier to do to-night, of course."

"What in the world do you mean? It's harder, if anything"

"Oh-h? Harder? Well, at any rate, I suppose you don't dread it so much?"

"I dread it just as much!"

Mary's voice showed that she was becoming a little annoyed; but Uncle Jim apparently did not notice, and kept on with his questions.

"Then you're feeling pretty well again, are you?"

"I'm feeling tired to death! You know I said so at lunch. What do you mean by all these questions, Uncle Jim? Are you making fun of me!"

But every trace of the quizzical smile was gone from Uncle Jim's face.

"I was just trying to find out," he said, quietly, "just why any sensible girl waits a week about doing something that grows harder the longer she waits, and that she dreads more and more. Besides, the delay makes her every day more and more tired. No, don't shake your head, Mary. You would have felt a great deal better physically as well as mentally if you had got that letter off your hands earlier in the week. Did you ever hear the story about the little boy who was sick with all the symptoms of overwork? The doctor asked how much work he had to [illegible] And they said: 'To bring in a bucket of water every day.'

"'At any particular time?' inquired the doctor.

"'Well, he is supposed to bring it early in the morning, but he usually puts it off till the last thing at night.'

"'And brings it in all day long!' said the wise old doctor. 'You make him bring that water in before he has his breakfast, and he'll be all right.'

"And he was!"

Mary laughed in spite of herself. "That's all very well for a small boy," she said, "but for a girl as old as I am it's different."

"How much older do you think you are than Mr. Howard Carpenter?" inquired Uncle Jim, with one of his surprising conversational changes.

"Older? Why, Mr. Howard Carpenter is as old as father! What do you mean?"

"Simply that he was the one who told me he used it for a watchword. I was asking him how he managed to get so much done without ever acting tired or showing strain as so many men do; and he said: 'I bring in my bucket of water the first thing in the morning.' Then he explained that for a good many years he had chosen the hardest thing in each day's work, or the thing he dreaded most to do, and had deliberately done that thing first of all—thereby losing neither time nor nervous energy in dreading it. I've determined to adopt the plan, Mary, and I respectively pass it on to you. And now, since the sermon's over, how about a nice little walk through the woods?"

"Thanks, kind sir," said Mary, with a smile, "but that's no bucket. I'm going now to draw mine; better late than never."—Youth's Companion.

A NEW CURE.

"Well now, Sue Matthews, I just want to know why you didn't flare up when Jennie Jackson called you a coward. I think it was downright mean of her right out before everybody at the League social."

The younger sister pulled out a half-dozen hairpins as she spoke. The two had eagerly anticipated this first night together after Sue's long absence at boarding school.

"'Cause she was right," confessed Susan gravely.

"But you used to get mad over everything"—

"I know, but one day Miss Mitchell—she's the teacher of whom I've written you so much—talked to us about it. She used to write a new quotation every day on the board in her room and we learned them. This time it was, 'Come, let us go and see if it be true.' She explained that Hannah Moore said it to people who came to her with gossip but that it wa n't a bad maxim when folks told hateful things about us."

"But Sue, you aren't a coward, you just don't like mice, and of course, when that big one ran most over your feet as you were playing the march, anybody would have screamed. I'd like to see Jennie Jackson herself"—

But the taller girl interrupted. "No, I was truly afraid of it. I hope I'm not so silly about everything."

"Indeed you're not. You're just the bravest"—Floss's indignation vented itself on her auburn tresses and she brushed and brushed as her sister went on:

"It's a big help because you see there's most always some little bit of fact in everything they say—and how can you get mad when it's true?"—Selected.

"LET DOWN THE NET."

"Did you ever notice," said an old lady, smiling into the troubled face before her, "that when the Lord told the discouraged fishermen to cast their nets again, it was right in the same old place where they had been working all night and had caught nothing?" If we could only go off to some new place every time we get discouraged, trying again would be an easier thing. If we could be somebody else or go somewhere else, it might not be hard to have fresh faith and courage; but it is the same old net in the same old pond for most of us. The old temptations are to be overcome, the old faults to be conquered, the old trials and discouragements before which we failed yesterday to be faced again to-day. We must win success where we are if we win at all, and it is the Master himself who, after all these toilful, disheartening efforts that we call failures, bids us "try again." Those disciples who failed here in faith and power after Pentecost were filled with power for doing just what they had failed to do in the old days.—Sunday School Times.

The New Testament must be taken away from all special pleaders and given back to the humble-minded man of God who seeks in it nothing but the way of childhood and brotherhood, childhood toward God, and brotherhood toward man.—Christian Century.

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Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THANKSGIVING.

The blessings we receive are always so much greater than the misfortunes that befall us that we can come to our Annual Thanksgiving Day with much to make us profoundly grateful to Almighty God. While we have not yet recovered from the losses of the World War, either materially or spiritually, we know that a process of readjustment is going on that will bring stability in business affairs; and we know that a new spiritual note is being sounded that is calling the world to the consideration of the real issues of life. The great Conference on the Limitation of Armaments, now in session in Washington, is a concrete illustration of the new mind with which men approach the problems of the world, and the progress that has already been made toward permanent universal peace is but a prophecy of the coming of that glad day when good-will will reign among all men.

When we think of the personal blessings that have been vouchsafed unto us, we cannot refrain from exclaiming, "Praise God, from whom all blessings flow!"

THE MISSISSIPPI CONFERENCE.

The one hundred and eighth session of the Mississippi Annual Conference will convene in the Capitol Street Methodist Church, Jackson, Miss., on next Wednesday, November 30. That the occasion will be a most pleasant one is assured by the fact that the pastor, Dr. H. F. Tolle, and the loyal membership of his own and the other Methodist churches in Jackson have made every preparation for the entertainment of delegates, and everything is in readiness for the meeting of this historic body. The presiding elder of the Jackson District, Rev. M. L. Burton, and the other pastors of the city will, of course, contribute not a little to the pleasure and happiness of all who are in attendance.

The sitting of the Conference in Jackson will be especially delightful to the ministers and lay delegates of the conference because two of our great institutions are located at that place—Millsaps College and the Methodist Orphanage. We understnd that the members of the Conference will be given special opportunities of visiting these institutions, partaking of their hospitality, and inspecting their work. It is to be hoped that every one of them will take advantage of this opportunity to acquire first-hand knowledge of the work of these splendid institutions.

The presidency of Bishop W. F. McMurry will insure to the Conference a business-like administration of its affairs and a brotherly consideration of all its interests. A full account of the proceedings of the Conference will appear in the Advocate.

KEEP THE RECORD STRAIGHT.

It is so well known that secular newspapers are prone to print inaccurate reports of ecclesiastical affairs that we are sometimes tempted to believe that it is useless to try to hold them to the record.

But in justice to all concerned we feel that a correction should be made of a statement appearing in the Dallas (Texas) Morning News of November 15 in connection with the attendance of Dr. John A. Rice upon the recent session of the Louisiana Annual Conference, of which he was a member. The statement is as follows:

"Discussion regarding the orthodoxy of Dr. John A. Rice, professor of Old Testament at Southern Methodist University, culminated Monday by the unanimous approval of the ideas he fosters by the Louisiana State Conference which closed yesterday, according to Dr. G. M. Gibson, pastor of the Oak Cliff Methodist Church. Dr. Rice is a member of the Louisiana Conference, and the status of Methodist ministers is agreed upon by that Conference. Though a number of the Texas Conferences do not favor the teachings of Dr. Rice, declaring them to be unorthodox, his position in the Southern Methodist Church is established by the decision of the Louisiana Conference, Dr. Gibson said."

As a matter of fact, the Louisiana Annual Conference did not at any time, in any way, have the question of Dr. Rice's orthodoxy or of his recent book before it, and there was at no time any discussion by the Conference of the ideas he fosters. To say that the Conference gave unanimous approval to his views, is as far from the mark as to say that "the status of Methodist ministers is agreed upon by that Conference."

At least let us keep the record straight in dealing with such matters.

NORTH MISSISSIPPI APPOINTMENTS.

(Continued from Fifth Page)

Waterford circuit—H. Weir, supply.
Water Valley, First Church—L. P. Wasson.
Water Valley, Main and Taylor—M. E. Scott.
Winona station—J. T. Lewis.
Winona circuit—J. A. Patterson.
President Grenada College—J. R. Countiss.
Prof. of Religious Education—J. E. Stephens.
Conference Missionary Secretary—B. P. Jaco.

Sardis District.

R. A. Meek, Presiding Elder.
Arkabutla—E. C. Sullivan.
Batesville—J. D. Wroten.
Byhalia—N. G. Augustus.
Charleston—T. M. Bradley.
Cockrum—T. L. Oakes.
Coldwater—A. S. Raper.
Como—A. C. McCorkle.
Courtland—W. O. Hunt.
Crenshaw—J. M. Gulnn.
Crowder—M. H. Weed, Supply.
Hernando—P. F. Luter.
Horn Lake—L. H. Floyd.
Longtown—A. F. Moore.
Oakland—W. J. Wood.
Mount Pleasant—G. C. Gregory.
Olive Branch—J. H. Ingram.
Pleasant Hill—H. H. Wallace.
Sardis station—E. G. Mohler.
Sardis circuit—T. H. Porter.
Senatobia—W. S. Shipman.
Shuford—N. D. Guerry.
Tyro—R. C. Mayo.
Sunday School Field Secretary—R. H. B. Gladney.

Received by Transfer.

R. C. Mayo, in the Class of the Third Year, from the Missouri Conference.

O. A. Clark, in the Class of the Second Year, from the North Arkansas Conference.

Del Longgrear, an elder, from the St. Louis Conference.

C. M. Chapman, an elder, from the Mississippi Conference.

Transferred to Other Conferences.

D. R. Wasson, a deacon, to the St. Louis Conference.

O. W. Bradley, an elder, to the Louisiana Conference.

George E. Williams, in the Class of the First Year, to the North Arkansas Conference.

C. E. Downer, an elder, to the Mississippi Conference.

L. W. Cain, an elder, to the Louisiana Conference.

REPORT No. 1 OF THE BOARD OF EDUCATION. PAY-UP WEEK, DEC. 11-18.

We, the Board of Education of North Mississippi Conference, have had under consideration reports concerning the Christian Education Movement from the General Board of Education and from the Conference Educational Secretary, and respectfully offer the following recommendations:

First—We are gratified at the splendid progress that has been made towards the attainment of the five objectives of the Christian Education Movement. When all of the conditions are taken into account, we believe that what has been accomplished is little short of marvelous. It is a great tribute to the faithful service and loyalty of the preachers and people participating.

Second—We desire to emphasize that the campaign is not closed and must not be until the entire quota for this Conference is raised. We are, therefore, in the midst of an incompleted task. Every charge in Methodism has been assigned a definite part in a great co-operative effort of the church to solve its educational problem, and it is hereby declared to be the policy of the North Mississippi Conference to regard the quotas assigned heretofore as the financial goal to be reached by each pastoral charge.

Third—That the presiding elders in the first round of quarterly conferences secure accurate reports from pastors and church collectors or directors concerning the quota and the amounts already subscribed and concerning the general economic condition in each charge. We further recommend that wherever practicable arrangements be made to finish the Every-Member Canvass in churches which have not raised their quotas. The full amount of each quota should be subscribed if possible by the General Conference of 1922.

Fourth—That we urge our people to pay promptly their educational subscriptions when they fall due, that pastors and presiding elders do what they can to secure prompt payment, and that as most subscriptions fall due November 1, we fix the week following the second Sunday in December (December 11-18) as Pay-Up Week. The schools and colleges of our Conference are sorely in need of money, and as a means of relief the co-operation of pastor, presiding elder, and people is urged in an effort to secure the prompt payment of pledges.

Fifth—That if church collectors in any charge or charges have not been appointed, they should be elected at the first quarterly conference of the ensuing year.

Sixth—That, where the original pledge cards have not been sent to the Educational Secretary, the pastor arrange to have them sent to him at an early date.

Seventh—That J. H. Holder be appointed as Conference Educational Secretary.

CONFERENCE NOTES.

The Conference host, E. R. Smoot, and his committeemen did everything that could be asked for the convenience of the members of the Conference. An out-of-the-ordinary arrangement was the furnishing for the convenience of the delegates stationery, typewriters, writing-room, and stamps—all in the church—and two young lady stenographers, Misses Sullivan and May, who were ever ready to serve any and all with their skilled services. More preachers were seen writing to their wives, those faithful, true, loyal helpmeets in the parsonage home, than were ever seen at an Annual Conference before.

A delight to the eyes of the members of the Conference were the beautiful bouquets of choice flowers kept in the Conference room, placed there by the thoughtful women of the church. Mrs. Jessie Young, of Aberdeen, had placed in the church a bouquet of large, snow-white chrysanthemums, and Mrs. E. D. Gilmore placed there a bouquet of large "Radiance" roses in memory of her sister, Mrs. J. H. Beauchamp.

Revs. H. P. Crow, a former member of this Conference, but now a member of the St. Louis Conference, was a visitor, as was also Rev. A. N. Goforth, who is now pastor of Trinity Church, Jackson, Tenn., and Rev. O. A. Clark, now a member of Arkansas Conference.

Dr. A. F. Watkins, Rev. B. F. Lewis, and Rev. M. M. Black of the Mississippi Conference, Rev. C. A. Bowen, of the chair of Religious Education at Millsaps College, and Mrs. Alma G. Riley, of the Orphans' Home were visitors at the Conference.

Rev. Dell Longgrear, a transfer from the St. Louis Conference to this Conference, made the trip from that Conference here in his Ford, a distance of over 600 miles, with his family.

Rev. L. H. Estes, secretary and treasurer of the Memphis Methodist Hospital, was among the visitors.

Rev. A. R. Beasley, of the Corinth circuit, spent two days in the Gilmore Sanitarium as the result of an auto wreck. Though badly bandaged up, he attended regularly the sessions of the Conference.

Rev. T. M. Brownlee, our pastor at Starkville,

reports that there are between 600 and 700 boys from Methodist families in the A. & M. College.

There are only three men present who were at the organization of the North Mississippi Conference 51 years ago: Rev. J. J. Brooks, Rev. W. M. Langley, and Mr. Frank A. Howell.

Rev. T. M. Bradley, who has been sick, was able to be up and mingle with the members of the Conference during the last few days.

Judge W. A. Roane, of Houston, Circuit Judge of the 3rd Judicial District, attended the Conference and gave a rousing address.

Chaplain J. A. Randolph, Lieutenant Colonel in the U. S. Army, is among his brethren again this year.

Among the lady delegates noticed present in attendance on the Conference were Miss Corinne Rogers, Mrs. J. M. Wyatt, Mrs. Lee, Mrs. G. C. Jones, and Miss Etta Murrey.

Wives of preachers that were among the visitors at Conference were noticed Mrs. J. D. Simpson, Mrs. R. P. Neblett, Mrs. J. M. Wyatt, Mrs. R. H. Tucker, Mrs. T. H. Dorsey, Mrs. J. H. Holder, Mrs. T. H. Mills, Mrs. Carroll Varner, Mrs. T. M. Brownlee, Mrs. W. M. Young, and Mrs. J. J. Garner. Other prominent women of the church who visited the Conference were: Mrs. J. J. Beck, from Drew; Mrs. Dr. Green, from Drew; Mrs. P. W. Shell, from Houston; Mrs. Vick Hoyle Thompson, of Tupelo; Mrs. T. M. Clark, of Tupelo; Mrs. J. B. Sanders, of Booneville, and Miss Linder Ramey, Elementary Superintendent for the Sunday School Board.

Mrs. J. A. Bowen, widow of the late J. A. Bowen, who for a number of years was evangelist for this Conference, was among the visitors to the Conference.

Mrs. T. H. Lipscomb and Mrs. T. E. Gregory, wives of our pastors at Columbus, attended the Conference Sunday.

Mrs. A. T. McIlwain, wife of the presiding elder of the Columbus District, was among the visitors on the Conference.

C. S. Bennett, a loyal layman and the Sunday school superintendent of the Sunday school in Yazoo City, of the Mississippi Conference, was among the visitors who came from a distance to hear the Bishop.

Dr. C. M. Chapman, who has been serving the Poplarville station, Mississippi Conference, and who is transferring to this Conference, was here getting acquainted with the brethren.

One of the most delightful features of the Conference was the meeting of preachers and laymen in attendance who had been associated together in the past as pastors and people. Old memories were stirred, old experiences gone over, old battles re-fought and won for God and the Kingdom in these happy meetings.

The testimony given by Mrs. P. W. Shell in the love feast, who was the only lady that had a chance to speak, was one that stirred the hearts of all who heard. Her statement that dances, card playing, and other worldly amusements had no charms for her after Christ came into her heart, was a great testimony that such amusements have no place in a truly converted heart and life.

The entertainment that the Amory pastor and people gave the members of the Conference has never been surpassed. Every arrangement for the comfort and convenience of the delegates was made, and ties were formed that will make all the preachers love Amory and her people.

PAY-UP WEEK, LOUISIANA CONFERENCE.

The Pay-Up Week in the Louisiana Conference has been set for December 4-11.

Twenty-three churches have paid 60 per cent or more of their pledges. Since last week's report Pelican, in the Shreveport District, and Gillad, in the Baton Rouge District, have paid 60 or more per cent each.

Sixty-six others have paid 40 to 60 per cent. It is our aim and full expectation that every church will reach the 60 per cent during this coming campaign. There are no other collections that the church has planned in our Conference for this time. Every subscriber should write it in his heart. "I must pay my vows."

STEPHEN S. THOMAS,
Conference Sec'y-Treas.

PERSONAL AND OTHER NOTES.

The Educational Association of the Methodist Episcopal Church, South, will hold its annual meeting at the Hotel Chisca, Memphis, Tenn., December 13-15.

More than three hundred guests attended the annual banquet of the First Methodist Church, Laurel, Miss., served at the Y. M. C. A. on Friday evening, November 18.

Rev. A. H. Williams, formerly of the North Mississippi Conference but now of the North Alabama Conference, was recently transferred from the Oxanna Church, Anniston, Ala., to Montevallo, Ala.

The Herald, of Algiers, gives editorial expression to the gratification the people of Algiers feel at the return of Rev. C. C. Weir as pastor of the Methodist church at that place for another year.

Rev. R. H. Clegg, of Raleigh, Miss., wants to buy a second-hand set of the Pulpit Commentary, provided it is not too badly worn, and is held at a reasonable price. Those who have such a set may communicate with Brother Clegg at the above address.

The Advocate is authorized by Bishop W. F. McMurry to announce that, by the consent of all concerned, H. W. Cudd, who was appointed to the Belcher circuit, Shreveport District, and A. S. J. Neill, who was appointed to Waterproof, Monroe-Ruston District, have exchanged appointments.

The Era-Leader, of Franklinton, La., gives editorial expression to the gratification the people of that delightful little city feel over the return for another year of Rev. L. W. Cain and Rev. F. N. Sweeney. Brother Cain serves the Franklinton station, and Brother Sweeney serves the Bogalusa circuit.

Rev. J. S. Duke, who has been engaged in Y. M. C. A. work in Laurel, Miss., for the past two and one-half years, has been assigned to the Y. M. C. A. at the Gilchrist-Fordney logging camps, where a fine Y. M. C. A. building has been erected, and where he will have charge of the camp and community activities.

The fourth quarterly conference of the Galloway Memorial Church, Jackson, Miss., passed very highly commendatory resolutions concerning Rev. Chas. W. Crisler, D. D., whose transfer to the Louisiana Conference and appointment to First Church, Baton Rouge, were announced by Bishop McMurry at Alexandria.

An announcement that brought great sorrow to the editor was that of the death of little Eula May Setzler, daughter of Mr. and Mrs. J. D. Setzler, of Jackson, Miss., of diphtheria on November 12, the interment being in Cedar Lawn Cemetery. We have known and loved her parents for many years, and our deepest sympathy goes out to them in their great bereavement.

At a meeting of the Licensing Committee of the Meridian District, Mississippi Conference, held at Central Church on November 15, the following were licensed to preach: John Leland Holland, Fifth Street charge; Edwin Doty Snelgrove, East End charge; Frank Wedgeworth Dennis, Hawkins Memorial charge. Calvin Monroe Baggett, who is supplying the Vimville circuit, was recommended for admission on trial.

Dr. Elmer T. Clark, editorial secretary of the General Board of Education, is preparing, by instruction of the Board, a history of Methodist education, and he is desirous of securing all available historical data concerning Methodism in Louisiana. If any of our readers know of any books bearing on the subject, whether out of print or not, Dr. Clark will appreciate any information concerning them. He may be addressed at Nashville, Tenn.

The work on the Forest and Morton charge, Mississippi Conference, has prospered this year under the leadership of Rev. John W. Chisholm. About $1800 has been spent for repairs and improvements on the parsonage and churches, a fair proportion of the Centenary and the Education pledges has been paid, 81 members have been received into the church, two young women have signed pledges for Home Mission work and one for Foreign Mission work, and one young man has been called to preach.

Bishop W. F. McMurry authorizes the Advocate to announce the transfer of Rev. Alonzo Early, D. D., to the Northwest Texas Conference and his appointment to Quannah, in that Conference. Dr. Early has rendered splendid service to the Louisiana Conference as Sunday School Field Secretary, and his brethren will regret to lose him from the work in this State. Quannah is one of the leading appointments of the Northwest Texas Conference, a magnificent stone church, with every modern convenience, having recently been completed. It was from this charge that Rev. W. A. Waddill was recently transferred to the Louisiana Conference and appointed to Monroe.

Rev. T. B. Cottrell, our pastor at Gibson Memorial, Vicksburg, Miss., writes that he has just closed a good meeting at that place. For the first week the pastor did the preaching, after which Rev. T. J. Norsworthy preached for ten days. The meeting resulted in great good to the church, fifteen members being received. Brother Cottrell recommends Brother Norsworthy very strongly for evangelistic service.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following brethren who have sent us two or more subscriptions recently: Rev. C. E. Downer, Kossuth, Miss., 3; Rev. J. B. Cain, Oak Ridge, Miss., 11; Rev. J. W. Price, Walnut Grove, Miss., 3.

MISSISSIPPI CONFERENCE.

To the Members of the Mississippi Conference.

Dear Brethren: Please hand your reports in to the Auditing Committee not later than the second session of the Conference. Blanks will not be sent out. Obtain them from Smith & Lamar, using the latest form. Fraternally,

T. B. COTTRELL,
for Committee.

Class of the First Year.

The class of First Year, Mississippi Annual Conference, will please meet the Committee of Examination in Capitol Street Methodist Episcopal Church, South Jackson, Miss., November 29, 1921, at 3 o'clock p.m.

H. MELLARD,
for Committee.

Class of the Second Year.

The Class of the Second Year of the Mississippi Conference will please meet the Committee in the auditorium of Capitol Street Church, Jackson, Miss., at 3:30 p.m., Tuesday, November 29, 1921.

T. W. ADAMS, Chairman,
for Committee.

Class of the Fourth Year.

The Class of the Fourth Year will meet the Committee at the Capitol Street Methodist Church, Jackson, Miss., at 2:30 p.m., November 30, 1921. Those who have not stood the examinations and have certificates, will please come prepared to have written examinations.

W. H. SAUNDERS,
for Committee.

Conference Endowment Fund.

A meeting of the Trustees of the Conference Endowment Fund is called at the Capitol Street M. E. Church, South, November 29, 7:30 p.m. Please make your plans to be present.

J. M. MORSE, Chairman.

Board of Finance.

A meeting of the Board of Finance is called to meet at Capitol Street M. E. Church, South, November 30, 2:30 p.m.

J. M. MORSE, Chairman.

WANTED.

A good preacher and pastor, unmarried, for a circuit of six appointments, in the Baton Rouge District, Louisiana Conference, that will pay, with missionary appropriation, a salary of a thousand dollars; no parsonage. Please send references and recommendation of your presiding elder.

J. W. LEE, P. E.,
1103 Government Street,
Baton Rouge, La.

NOTICE.

I was continued at the recent Louisiana Conference in a relation that allows me to travel. So I am free to help brethren in their work. I offer my service, and will be glad to hear from any pastor who desires my assistance.

Mansfield, La. S. A. STEEL.

ANNUAL MEETING OF EVANGELISTS, FIRST CHURCH, BIRMINGHAM, ALA., DECEMBER 28-29.

The next annual meeting of the General Evangelists will be held in Birmingham, Alabama, First Methodist Church, December 28-29. All the General Evangelists and Conference Evangelists should attend. Laymen who are interested in evangelism will be heartily welcomed.

Let prayers be made that this may be a great meeting.

O. E. GODDARD.

FOR SALE, $40.

One Oliver Typewriter, almost good as new. Has not been used enough to wear out one ribbon. Address H. J. Maddox, Silver Creek, Miss.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

BENJAMIN TAPPAN CAMP.

BENJAMIN TAPPAN CAMP, the son of Joseph W. and Margaret Sharp Camp, who came to this State among the first settlers from Virginia, was born March 28, 1831, near Flora, Miss., Madison County, and died at the home of his daughter, Mrs. Mary C. Harris, July 2, 1921, aged ninety years, three months and four days.

On October 11, 1851, he was married to Miss Margaret Jackson, a grandniece of President Andrew Jackson. His wife preceded him to her reward twenty-nine years. To this happy union two children were born, a son, who died in infancy, and a daughter, Mrs. W. E. Harris, who, with her husband, survives him.

Mr. Camp came of sturdy Methodist stock, but on account of inaccessibility to the church of his parents, in early manhood he joined the Old Mount Bluff Baptist Church, where his body was laid to rest beside that of his beloved wife and infant son. There are left to mourn his going a sister, Mrs. Bowling, a daughter, Mrs. Harris, her husband, Mr. W. E. Harris, four grandchildren, B. C., W. T., Miss Margarette and Miss Annye B. Harris, and eight great-grandchildren.

Mr. Camp was a brave Confederate soldier, enlisting in the 38th Mississippi Regiment in the beginning of the Civil War. He was among the first to leave his wife and daughter and go out in defense of his country. He fought through the four years of war, taking part in many of the hardest-fought battles, among them the siege of Vicksburg, where he was taken prisoner by the Federal Army.

No truer man ever lived than B. T. Camp. He was a Southern gentleman of the highest type, the soul of honor, a loyal citizen, a kind friend and neighbor, a devoted husband, a considerate father, an indulgent grandfather and a genuine Christian man. He loved his friends and was true to his convictions of right and wrong. He had no patience with the slightest suggestion of crookedness or unrighteousness.

In the going of this man the South lost a brave and loyal soldier, the commonwealth an exemplary citizen, all who knew him, a trusted friend, and his family, an unselfish, devoted loved one—one who fought bravely in defense of his country and more bravely and heroically in the rehabilitation of a ruined South.

May his sacred ashes rest in peace. He hath wrought well in every relationship of life and is entitled to the best rewards of that life which is to come. One who knew and loved him,

CHAS. W. CRISLER.

Jackson, Miss., Sept. 12, 1921.

On the 10th day of May, 1921, at his home near Benton, Miss., the spirit of HARDY SOUJOURNER SWAYZIE passed away. For months he had waited with patience and courage this event, and was ready. His body was laid to rest in the family cemetery near the spot where he was born and where he had spent his entire life. The large company of friends who attended the funeral services attested the esteem in which he was held in his own and adjoining communities. Converted in early life, Brother Swayzie united with the Midway Methodist Church about 1859, was called to the office of steward, in which capacity he served his church for about 52 years, having missed in this entire period not more than one or two conferences. While taking a responsible part in all affairs of interest in his community and county, Brother Swayzie was best known as a church man and everything was determined by his relationship to God. Truly can it be said that the church never had a more willing worker, a more loyal soldier than Brother Swayzie.

Brother Swayzie fought in that terrible struggle between the States known as the Civil War. By those who knew him in this capacity, it is said, a truer soldier, a more chivalrous patriot never bore arms in defense of any cause. On July 13, 1866, at Benton, Miss., Brother Swayzie was united in marriage to Miss Jennie Handley. To this union were born eleven children, six of whom are still living, four boys and two girls, with the wife, to mourn the loss of a devoted husband and loving father. The wife feels utterly bereft without him. The sons and daughters all, while deprived of his presence and spoken counsel, are patterning their lives after his. His church and community miss his gracious influence and helpful service. All of his acquaintances have lost a friend. Nevertheless his life and influence will live through the years, and even though dead will yet speak.

His pastor, E. A. KING.

RESOLUTIONS.

On Sunday, October 30, Mr. B. C. Page, Assistant Superintendent of the Methodist Sunday School at Columbia, Miss., kindly referred to the recent death of William J. Lampton, one of our former Sunday school and church members, and second son of our beloved Sunday school superintendent, Mr. W. E. Lampton. It was the desire of the whole Sunday school that some expression of our regret and sympathy should be shown. Therefore the undersigned committee was appointed to pass suitable resolutions

Whereas William J. Lampton departed this life on Tuesday, October 25, in far-away California, after many long months of suffering, and

Whereas he was for many years a consistent member of our Sunday school and church, and

Whereas he leaves parents, a brother, sisters, and a host of friends to mourn his death; be it therefore resolved,

That we bow to the will of Almighty God, knowing he doeth all things well;

Be it further resolved, That we delight to cherish his manly qualities, his cheerful disposition, and his thoughtfulness and consideration for others;

Be it further resolved, That we tender our sincere sympathy and regret to his family; and

Be it further resolved, That a copy of these resolutions be sent to them, a copy given to the Secretary of our Sunday school, and a copy to each of our editors, and a copy to the New Orleans Christian Advocate.

Signed by: W. E. Barnes, L. L. Richardson, T. S. Ford, Committee.

THE PARADOX IN CHRISTIAN LIVING.

It is a central truth in Christ's teaching, emphasized repeatedly and in varieties of ways, that we get into life by the death route. Only the grain of wheat that dies bears fruitage. It is the man who loses his life that saves it. Into breadth of life we enter by way of the narrow gate. The free, light-hearted people are the burden-bearers. The very first and fundamental call of Christ is to surrender. Years ago I used to feel that such a call violated the dignity of man's personality. Now I have come to see that in surrender to Christ—the giving up of our plans for His, the exchange of our view of life and the world for His, the substitution for our program of work of His—we reach our highest peak of power. No man is nobler than when absorbed by Christ's will and controlled by His aims. For Christ's mind and program is that of humanity at its best. To be enlisted with Him is to be faced toward your greatest possible self and the cleanest possible world.—E. A. Leslie.

PROGRESS IN TEACHER TRAINING.

Gratifying progress is being made in most of the Conferences west of the river in the work of training of Sunday school officers and teachers, both in the matter of enrollment of new students and in the successful completion of the units of the Standard Training Course.

Enrollment of New Students.

Records in the office of the Department of Teacher Training indicate the enrollment of new students in the several Annual Conferences west of the Mississippi River during a period of twelve months ending October 20, 1921, as follows:

Conference—	New Students.
North Arkansas	730
West Oklahoma	665
Little Rock	614
East Oklahoma	613
North Texas	590
Central Texas	405
West Texas	397
Texas	327
Missouri	256
New Mexico	191
Pacific	183
St. Louis	150
Southwest Missouri	117
Los Angeles	116
Louisiana	99
Northwest	17

Awards.

A certificate of credit is awarded by the General Sunday School Board to a student passing satisfactory examination on a unit of the Standard Training Course. A unit consists of a group of twelve lessons. The completion of four units secures the diploma without seals, eight units the blue seal and twelve units the gold seal. The total awards issued to students in these Conferences during the period referred to above are as follows:

Conference—	Awards.
Little Rock	732
East Oklahoma	569
West Oklahoma	580
North Arkansas	543
Central Texas	526
North Texas	484
West Texas	415
Texas	380
New Mexico	198
Northwest Texas	94
Missouri	93
St. Louis	92
Pacific	92
Louisiana	81
Los Angeles	20
Northwest	9
Southwest Missouri	6

Leading Conferences.

The five Conferences in the whole church leading in enrollments of new students for the Course for the twelve months' period are:

Virginia	1552
Alabama	913
North Arkansas	730
West Oklahoma	665
Little Rock	614

The five Conferences leading in awards for credit work during this period are as follows:

Virginia	2266
Alabama	1519
Upper South Carolina	995
Little Rock	732
West Oklahoma	580

No Fees for Enrollment or Examination.

No enrollment or examination fees are charged for any of the units of the Course. Any one desiring to study the Course may do so and take the examinations when ready for them. The only item of expense is the textbooks, which may be secured from our publishing house at Nashville or Dallas.

New Catalogue.

A new catalogue giving detailed information on the Standard Training Course, textbooks recommended, the order in which the units should be studied, examinations, awards and much other valuable information on the Course has just come from the press. A copy may be secured by addressing your Conference Sunday School Field Secretary or the Department of Teacher Training, 810 Broadway, Nashville, Tennessee.

The infant's lowliness is not yet humility; for it is instinct rather than virtue. It makes no claims, thinks no lofty thoughts of self; in fact has scarcely begun to know that it is a self at all. On the other hand, clinging trust is the infant's life. It, too, is rudimentary and instinctive, but the impulse which makes the babe nestle in its mother's bosom may well stand for a picture of the conscious trust which the children of the kingdom must have. The child's instinct is the man's virtue. Alexander MacLaren.

The doors of your soul are open on others and theirs on you. Simply to be in the world, wherever you are, is to exert an influence—an influence compared with which mere language and persuasion are feeble.—Horace Bushnell.

Sunday School

MISSISSIPPI CONFERENCE NOTES.

Friday night, October 18, I conducted a cottage prayer meeting for the Capitol Street workers. This was indeed a pleasure and a profitable service.

Saturday, October 19, I gave an illustrated lecture at Lyman. This church has wonderful opportunities. I was rained out at Lyman, Beulah, and Mississippi City on Sunday. I regret this.

Monday I visited the Lyman Consolidated School. They are doing a good work there. The rest of Monday was spent at Nugent. These people have allowed their Sunday school to die. We succeeded in getting them interested in a Primary Department, which I feel will materialize, and be of great benefit to the community. There are some good workers in this community.

The Sunday School Board is interested in getting trained workers for each and every Sunday school. We feel we can be of great benefit and value to the schools by sending instructors for training classes. Winter months are by far the best for this work, as it gives an impetus for the whole year. Let us help you. **Please help us get accurate reports.**

Yours in Him,
JOHN C. CHAMBERS,
Field Secretary.

"ALWAY, ALWAY SOMETHING SINGS."

By Everett Ellis.

It has been said of some of the writing of Ralph Waldo Emerson that it was not easy for ordinary minds to understand. But Emerson wrote much that the mind of the young could grasp, and young people could not make a better choice than to include in their reading some of the books of the "Sage of Concord."

There is nothing obscure in the following lines by Mr. Emerson:

Let me go where'er I will.
I hear a sky-born music still:
It sounds from all things old.
It sounds from all things young.
From all that's fair, from all that's foul,
Peals out a cheerful song.

It is not only in the rose,
It is not only in the bird,
Not only where the rainbow glows,
Nor in the song of woman heard,
But in the darkest, meanest things
There alway, alway something sings.

The writer was once escorting some visitors through the slum district of the great city in which he lives. One of the ladies visiting a district of this kind for the first time said:

"What an awful way to live! How can one expect anything happy and cheerful to exist in such an environment as this?"

At that moment we heard the clear, sweet notes of a girl's voice singing a song with a happy, lilting air. The song came from a girl leaning out of a window of a miserable tenement far above us. She sang as blithely as if she were in the most pleasing and happy environment.

"Evidently some one can be happy even here," said the lady. Then she added,

"Alway, alway something sings."

A little farther on, a group of children were playing a singing game in a foul, dark "court" that some one would have called an alley. Not a ray of sunlight could reach it, but the children at play in the dark place were singing and dancing through their little game with a chorus of laughter ending it all. And the last stanza of Emerson's lines came to mind:

'Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things
There alway, alway something sings.

It is proof of the mercy and goodness of God that this is true. There is a note of song everywhere and at all times if we attune our ears to hear it. "There is no man but may make his paradise," and he alone can make it.
—Zion's Herald.

MODERN WARS.

By Wm. C. Allen.

During a life including much foreign travel I have observed that most people everywhere have a kindly feeling toward the peoples of other countries. But I have observed how propaganda—often of the most subtle description—has sometimes been directed against other nations and then suspicion is created toward other lands. Each nation next commences to emphasize the unjust actions of the other and forgets its own moral and political weaknesses. A hostile spirit is thus created.

It is openly known and charged from the most responsible European sources that these influences originate with men whose interests in some way or other are enhanced by promulgating international fears. We must expect this because both "preparedness" and war result in the hard-earned assets of the many going into the coffers of the few. The opinion once having been created that war is inevitable, the rest is easy. Under such conditions governments yield to the pressure brought upon them. Real motives for the prospective conflict are hidden behind plausible excuses, because nowadays you must have your great moral slogans to justify war. Next, "leaders of public opinion," who possibly had not approved of the threatened struggle but who do not wish to seem unpatriotic, join in the call to arms. Other citizens who had seen a better way are silenced. The governments, if strong enough, next apply conscription with its freedom-destroying corollaries of espionage and censorship. The people, often for political reasons, are kept in the dark whilst their wealth and their boys—the best of the breed—are destroyed. Who gets the plums? Members of the noisy minority, and a few others, get the plums. These plum-securing folks meanwhile are mostly safe in their offices or homes whilst "the boys" are sent to the slaughter. When the war is over and the moral and material effects are counted, mighty few people are satisfied. How worse than foolish we are!

What is a remedy? Knowledge is not sufficient. The only practical solution is obedience to the plain teachings of Christianity. And the peoples must let their respective governments know what they want. Now is our time. Write to the President!

IS AN "INCURABLE" DISEASE CURABLE?

From the United States government at Kalihi, Hawaii, comes the information that within recent months more than 100 leprosy patients have been paroled, apparently cured of the dread disease. These apparent cures are the result of the use of chaulmoogra oil, the product of the seeds of an East Indian tree by the same name. While the most optimistic authorities do not affirm that the oil will cure leprosy, there can be but little doubt that in certain types of the disease it has a decidedly beneficial effect. Chaulmoogra oil has been known to the East Indians for centuries, and they have regarded it as beneficial in all kinds of skin diseases. Only a few persons, however, have been able to take it internally, as it is a strong emetic. In its natural form it is viscous. Eight or ten years ago Dr. Victor G. Heiser and his associates in the Philippine Islands began to experiment with the oil, and his methods have greatly stimulated medical men in various parts of the world. One of these investigators has been Sir Leonard Rogers, a physician in Calcutta, India, whose use of gynocardate of soda—a product of chaulmoogra oil—has been quite successful. Chemists have reduced the oil to a more fluid state so that now it can be given hypodermically, with little ill effect on the patient.

Despite the fact that leprosy is but feebly contagious, most sanitarians have come to the conclusion that the most practical and efficient method of dealing with the problem is through segregation. Were it not so little contagious, some oriental countries would be quickly depopulated; lepers are permitted to move about without restriction. In Siam, for example, a mother refused to give up her leprous child and was sent out to beg, yet she never contracted the disease. Until the discovery by Hansen in 1874 of the bacillus leprae, the real cause of the disease was in dispute. The bacillus has a resemblance to the tuberculosis bacillus and has a special affinity for the human body and cannot be carried by animals, nor can it be cultivated in the laboratory. There are two kinds of leprosy. One is the nodular variety; those afflicted with it generally die within eight or twelve years. Nerve leprosy, or the dry variety, acts much more slowly; victims live fifteen years or longer. In most cases one individual has both kinds.
—The Continent.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

THE COUNCIL DOING PUBLIC HEALTH WORK IN SOUTH CAROLINA.

Miss Ellen Carter, a registered colored nurse, is an employee of the Woman's Missionary Council, doing work in Sumter, S. C. She is under the direction of the Conference officers of the South Carolina Conference in co-operation with Mrs. Ruth A. Dodd, of the Bureau of Public Health, South Carolina.

The employment of Miss Carter was authorized at a last session of the Council. Miss Carter is a graduate of the Hampton Nurse's Training School, Hampton, Va., and has done some postgraduate work. She has also had experience in public health nursing under the Red Cross in Italy.

The health conditions in and around Sumter, among the colored people, have been so serious that the various insurance companies doing business there have brought the attention of the State Board of Health to the situation.

Nurse Carter makes monthly reports to the Administrative Secretary's office in Nashville and to the Conference officers of the South Carolina Conference. She will be employed for about three months in and around Sumter, at the end of which time the plan is to develop self-support for the work among the colored people from the fees that the New York Life Insurance Company has agreed to pay where a registered nurse visits in the family of policyholders. Nurse Carter will then be transferred to a new field for the instruction of the people in home nursing and for training midwives.

In the dense colored population of South Carolina only one other registered nurse is at work among the colored population.

THE COUNCIL'S INTERRACIAL WORK COMMENDED.

Writing with reference to the Council's large plans for the work of the Commission on Race Relationships, Mr. John J. Eagan, chairman of Commission on Interracial Co-operation says: "I am delighted and encouraged by the action of the Commission on Race Relationships of your church. Its generous appropriation indicates how genuine its interest is. I ask that you express to the Woman's Missionary Council, Methodist Episcopal Church, South, the deep appreciation of our Commission at its resolutions."

Dr. M. Ashby Jones, one of the leading Baptist pastors of Atlanta, Ga., and member of the Commission on Interracial Co-operation, says: "I was very much interested and pleased to receive copies of the resolutions adopted by your splendid group. As the boys say, I am 'strong for' the Southern Methodist womanhood. You represent to my mind the most forward-looking and aggressive body of women that I know. May God richly bless you and guide you so that you may fulfill the wonderful prophecy of your past."

Rev. W. W. Alexander, well known to Methodists says: "On behalf of the Executive Committee of the Interracial Commission, please allow me to thank you for sending the section of your Council report which referred to our co-operation. I have felt for several years that the Woman's Missionary Council of the Methodist Episcopal Church, South, was the most progressive and constructive religious group in the South. My observation of the work of your Interracial Committee has confirmed this opinion. The contribution which the Woman's Missionary Council made to the Memphis meeting and in the general question of Southern Women and Race Relations is in my opinion the most important thing which has been done within the last twelve years. It was my privilege to meet recently a national group of leaders in Negro education and welfare—some of the most delightful and influential men and women in the nation. I had something to say to them about the work of your committee and its influence on Southern women in general, and it was their opinion that you were making the greatest possible contribution to this difficult question."
—Council Bulletin.

READ THE FIRST PAGE—THEN YOU'LL READ THE REST.

What a Leading Layman Says of the Missionary Voice.

Judge W. Erskine Williams, Lay Leader of the Central Texas Conference, writes as follows:

"I cannot speak too enthusiastically of the Missionary Voice. From its first issue it has been not only an interesting but a most useful and helpful magazine.

"I think the chief reason for this is, if I may say so, that the Voice is really religious. Some periodicals published by the church have not manifested the highest spiritual qualities at all times

"The Voice appeals specially to the laymen who really want the church to do something; first, because it tells what has been done, and second, because it shows what should be done.

"I challenge any one who knows the general work of the church to read the first page of any issue of the Voice and then be willing to put it down until he has read it through to the last word."

Are you a reader of the Voice? If not you ought to be.

It has a message for every Methodist man and woman.

Thirty-two pages monthly, profusely illustrated. Price $1.00 a year. Special trial offer, to new subscribers only, four months for 25 cents.

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Missionary Voice,

Box 509, Nashville, Tenn.

Enclosed find.....for which please send the Voice..... months to following address:

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Post Office.....

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—Centenary Bulletin.

PROGRESS IN BRAZIL.

Bishop John M. Moore reached Nashville, November 3, following a stay of some six months in Brazil. Since his election to the episcopacy in May, 1918, Bishop Moore has been in charge of the work in Brazil, and has spent practically six months of each year in that field. The present quadrennium has shown greater progress in our work in Brazil than for any ten years previous to 1918. Under the efficient leadership of Bishop Moore, and with money available out of the Centenary funds, we have greatly strengthened out work in South America. Concerning the progress in that field, Bishop Moore says:

"We have already erected some 60 churches and others are going up. We have 30 or more parsonages. All of the buildings are good, substantial structures. The new church just completed at Sao Paulo was built at a cost of $75,000, one-half being paid by the native membership. The fact that so many new buildings are going up is evidence of the fine spirit which the people have toward their Centenary pledges as no money can be spent there until the pledges made by the native membership have been paid.

"Our new publishing house at Sao Paulo has been finished and Pedro Tosetti, Tito Becker and Jairo Walsenberg, the three young Brazilians who received their training at the Nashville house, are busy directing the operations of this big plant.

"Our schools are doing fine work and are crowded to capacity. Before leaving Brazil I bought property for Bennett College at Rio, and buildings will be erected at once. Granbery College, at Juiz de Fora, has the largest attendance in its history and we have bought 20 acres additional grounds for needed buildings. The day before I left I bought 31 acres in the city of Campinas for a new boys' school in the Central Brazil Conference, and the first building will go up at once. In September I bought grounds at Santa Maria for a new woman's college in the bounds of the South Brazil Conference. Miss Eunice Andrew will be principal of this institution and Miss Louise Best, one of the new missionaries just sent out by the Woman's Missionary Council, will be associated with her."

DO YOU REGISTER DAILY VICTORY.

Victory is something concrete. It is not a smooth generality. It is a gripping, concrete result. Recently Center College registered a victory striking, definite, thrilling—over Harvard. At the finish of the game men knew who had won. The victory stood out in the open, clear, sharp, and unmistakable. Do you register victories like that in your moral battle? Do you know your temptations and frankly recognize them as your enemies that give reality and concreteness to your Christian grapple? Can you say with the great missionary pioneer, "I fight, not as one that beateth the air"? The Christian life is supremely an overcoming life. No life is Christian that registers incessant defeat. For the Christian, fight "the stars in their courses." The might of an indwelling Presence is his ally.

"Did we in our own strength confide,
Our striving would be losing;
Were not the right Man on our side,
The Man of God's own choosing.
Doth ask who that may be?

Christ Jesus, it is He;
Lord Sabaoth is His name,
From age to age the same,
And He must win the battle."—Selected.

MAKING GOOD.

This world was not constructed for
the lazy man of dreams;
One flash is not a nugget—gold is constant with its gleams;
The world keeps looking higher than
the level you've attained,
And thinks you retrograding till it's
certain you have gained.
No stand still will it tolerate; slide
back, and you will see
Your name among the "has-beens" as
a harmless "used-to-be."
The standard you established when
you did the best you could
Was but your alibiavit that you'd keep
on making good.—Selected.

In creation God shows us his hand, but in redemption he gives us his heart.—Exchange.

FROM THE AMERICUS CIRCUIT.

Dear Brother Carley: We are closing out the second year on the Americus Circuit. It is needless to say they have been both pleasant and profitable.

At our first quarterly conference this year the Board of Stewards raised the pastor's salary to $1000. The District Stewards assessed us $100 for the presiding elder, but our conference assessed $105 because Brother W. M. Sullivan is so zealous and brotherly.

Our revivals were all fine. In order to understand this last statement, allow me to say that this is a Methodist country and the folks teach their children to join the church early, so there is no chance of a great increase in church membership at any one time. We have only received about twenty-five. Revivals do not consist of a great increase of church membership alone, but in a quickened church as well.

Our first revival was held at Tanner's chapel, Rev. R. G. Williams, pastor at Escatawpa, Miss., doing the preaching. He is one of those who are smooth, prayerful and sound. Every message he brought us was built on the Rock, even Christ Jesus, and was food for the soul.

Our next was at Rosedale church. Rev. J. W. Thompson, Lucedale, Miss., did the preaching. Only those who have used him can understand his work. His cry, "Back to the old paths of Methodism," together with his heart full of God's love and his whole being filled with a desire for the salvation of the lost stirred our church and the results continue to show in every department of our church here.

Brother Dave Ulmer, pastor at Saucier, Miss., held our meeting at Pleasant Hill. He certainly understands what the word DEVIL means and he proves his love for God and man by really fighting all sin. His work there was very effective.

At Cross Roads, our presiding elder, W. M. Sullivan, did the preaching. People came from every direction for ten miles around; the house, although a large one, was far too small for the folks. Time only can tell of the good done.

Next came Salem Camp Meeting. Brothers Sullivan and Tompson did the preaching. Salem is an old camp ground and has had much good preaching, but never, I am sure, any superior to that done by these two men. The grove meetings were grand. Shouts ascended and souls were made glad.

The Hurley church asked the pastor to hold the meeting there. We labored for a week with that zealous body of workers.

Roberts Chapel came last, Rev. H. H. Myrick, pastor of Wilmer church, Alabama Conference, doing the preaching, which was well done. He is easy in delivery, but his sermons seem to be directed at each individual and they are scriptural and soul-reviving.

At our second quarterly conference we recommended Brother F. L. Lingerman to the district conference for license to preach, and he has been very valuable this year to us. Our fourth quarterly conference recommended Brother Hugh Goff, who will meet the committee November 25. He came for definite life service during Salem camp meeting and professed his call to the itinerancy.

Pork and syrup as well as potatoes and other things have begun to reach the parsonage for our bodily good, so you see, in view of the fact that two men have entered the ministry and the general state of the church is improving, we are enjoying the work and are coming to the last days of this Conference year with glad hearts and thrilled spirits.

Let's now give honor to whom honor is due. If anything has been accomplished on the Americus circuit this year for the benefit of humanity, it was God's kingdom that did it. To Him be all the honor and glory. Amen! VAN R. LANDRUM, P. C.

RESOLUTIONS CONCERNING LAW ENFORCEMENT.

Whereas the Adult Bible Class of the Wesson Methodist Sunday school is convinced that the pernicious business of illicit distilling and bootlegging is spreading and has become a menace to our country and, if it is to be checked, it will require the combined efforts of all law-abiding citizens;

Therefore be it resolved, That this class go on record as approving a strict enforcement of the Prohibition laws by all town authorities, and favoring equal penalties for sellers and buyers of intoxicating liquors.

Be it further resolved, That we favor a law imposing more severe penalties for violations of the Prohibition laws.

Be it further resolved, That each member of this class obligate himself to investigate as far as possible any suspected violation of the Prohibition laws and report same to proper authorities.

Be it further resolved, That we use our influence to have a more thorough campaign waged against this monster evil from the platform, pulpit, and public press.

Be it further resolved, That these resolutions be read to the entire Sunday school and copies sent to the Wesson Enterprise and New Orleans Christian Advocate for publication.

Signed by: Miss Winnie J. Hood, Mrs. B. F. Youngblood, Coleman M. Furlow, Committee.

THE NEEDED SAVIOR.

By William C. Allen.

Some of us know very little about theology or creeds. The larger mysteries of the creation are too deep for us. We but dimly understand the beauty of the winning story of the Bible. Of one simple fact we are assured—we need a Savior. In the last analysis how little we have to depend upon within ourselves or in the world! We cast aside pride in our works, we acknowledge our sins, we bow at the foot of the cross and upon the humiliating tree find an invincible Deliverer. Antecedent to the pangs of Calvary were the pangs of the Nativity. It was of transcendent importance that the one should precede the other. It was desirable that He who was to be the Great Rescuer of all who would accept Him should take upon Himself the form of a man. So it came about that the Savior appeared, not with a mighty host, not with fanfare and palms of victory but in swaddling clothes in a manger. O the graciousness of God, in sending His Son as of the poorest of mankind, seeing that it was the poorest of mankind He was sent to help! Could a better plan have been devised? Can we measure the boundlessness of the Eternal Love that has provided such a simple method for our redemption? Shall we listen to the cry of the Child of Bethlehem as He calls to repentance and the offices of love? Does not a suffering world need to rediscover Him to-day? Should not the radiancy shed nineteen hundred years ago upon the dark Judaean hills become the glorious light of the present era? Then shall the sweet strain of the angels become our triumphant song: "Glory to God in the highest, and on earth peace, goodwill toward men!"

San Jose, California.

A NOTE FROM REV. G. R. ELLIS.

Dear Brother Carley: My wife and I have just returned from Livingston, Ala., where we went to visit our son, Rev. H. Marvin Ellis, who, in the early part of September, was appointed to the pastorate of Livingston charge, Greenshoro District, Alabama Conference, to serve the unexpired term of his predecessor, Rev. D. W. Register, who was elected to the presidency of the Vocational School for Boys at Hadly, Ala. While there, my son showed me an old quarterly conference record hook which was used from 1838 to 1842. In looking through the book, among other items of interest, I found the proceedings of the first, second and third quarterly conferences for the Livingston charge, 1838, the first of which I am sending you for the Advocate. The difference between the proceedings of a quarterly conference now and then being so great, I thought perhaps it would he interesting reading for our younger brethren, and many of the older ones as well. You will note that there is nothing at all reported for the support of the ministry, or, for any other purpose.

The same is the case in the minutes of the second quarterly conference, and only $15 reported at the third quarterly conference—$10 to the P. E. and $5 to the assistant P. C. The peculiar phraseology of the minutes indicates that the P. E. was the pastor and the P. C. his assistant.

I think if some of our modern-day preachers had to face such financial reports as the above, they would pack their grips and do like those fellows recorded in John 6:66.

G. R. ELLIS.

Seminary, Miss.

The following is a copy of the Minutes of the first quarterly meeting conference held in Livingston station, March 10, 1838, copied from the old quarterly conference record hook which was used from the year 1838 to 1842 on the Livingston (Alabama) station:

"March 10, Minutes of the first quarterly meeting conference held in 1838, Livingston station.

"Members present—Elisha Calloway, P. E.; R. C. Christopher, A. P.; Seahron Mims, Steward.

"Are there any complaints?—None.

"Are there any appeals or references?—None.

"What members have heen admitted into the Society?—None.

"What members expelled?—None.

"Nomination for stewards—Seabron Mims, Daniel Ayres, Jno. H. Boling.

"A standing committee appointed on table expenses—Seabron Mims, Samuel B. Boyd, Henry Potts.

"Seabron Mims was nominated and appointed District Steward.

"There heing no further business hefore the Conference, it closed with prayer. (Signed)

"ELISHA CALLOWAY, P E.

"R. C. CHRISTOPHER, Secretary."

The hook from which this copy of minutes was taken is in a perfect state of preservation except that the ruling has faded out. The hook is bound in sheepskin and was intended for a cash journal; therefore, there is not the printed form which we have in our present-day quarterly conference record books. G. R. E.

FROM SEVENTH AVENUE, MERIDIAN, MISS.

Dear Mr. Editor: Our church is doing well in many ways. The prayer meeting, Sunday school, Epworth League and Woman's Missionary Society are all running well. We have had a number of conversions this year, also last year. Our membership has increased about fifty per cent during these two years, one hundred and twenty-four members having been received. Our pastor has received on the charge one hundred members this year. Yours truly,

C. F. BUTLER, a Member.

FROM SUMMIT, MISS.

There has been some advancement on the Summit charge. The Osyka membership have asked for a resident minister, and have agreed to increase on salary, and, by a gift from Mrs. Edgar Goodwill, we have a nice little parsonage and four lots. The preacher that goes to Osyka will be lucky indeed. They are as fine a bunch of Methodists as you will find anywhere.

We will organize a church with about thirty members Sunday night, October 20, and get them in their own house at Smithdale.

Brother Albert Long has heen recently licensed to preach.

I forgot to tell you Osyka Methodists have presented this preacher with a new suit. We have had revivals at each church and much good was accomplished, for which we are thankful. Your brother,

ALGIE S. OLIVER.

NEW MEANINGS OF THE OLD, OLD STORY.

Our conception of Christianity and its mission in the world has been steadily broadening. So long as we thought of it wholly as a matter of saving for some future existence a certain intangible part of us which we called our souls, preaching was all we saw any need of. From that standpoint the vertical relation alone was essential to Christianity—man at one end of the line and God at the other. All other relations were merely incidental, if not inconsequential.

But at last we began to see that vital Christianity means far more. It means not alone the vertical relationship of God and man, but the triangular relationship of God and man and the other man, or better yet, the family relationship of a great human circle of brothers with the Father God at its center. It means not the Ten Commandments of Sinai, chiefly negative and perfunctory, but the one positive, living Commandment of Love—an all-embracing love that lives only to serve. It means not only a future salvation from the consequences of sin, but a present salvation from the power of sin. And it means not the salvation of individuals only, but the saving of society as well, through the Christianizing of its ideals and institutions.—R. B. Eleazer in Missionary Voice.

Mere continuance of personality after death is only the bare framework of the Christian hope. The revelation which Christ brought is a revelation of life rather than of existence. A life lived with Christ, nurtured by him, sharing in his fullness, drawing from him its energies—that is the Christian life. It is a life which death cannot destroy, but rather sets free for its true consummation.—Selected.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge District—First Round.

Amite, Dec. 3, p.m., and Dec. 4, a.m.
Kentwood, at Kentwood, Dec. 4, p.m.
Keener Memorial, Dec. 6, p.m.
Natalbany, at Natalbany, Dec. 11, a.m.
Hammond, Dec. 11, p.m.
Zachary, at Zachary, Dec. 18, a.m.
Jackson and Ethel, at Jackson, Dec. 18, p.m.
Denham Springs, at Denham Springs, Jan. 1, a.m.
Baton Rouge, First Ch., Jan. 1, p.m.
Springfield, at Springfield, Jan. 7, 8, a.m.
Ponchatoula, at Ponchatoula, Jan. 8, p.m.
Pine Grove, at Pine Grove, Jan. 15, a.m.
Olive Branch, at Clinton, Jan. 21, 1:30 p.m.
Clinton, at Clinton, Jan. 22, a.m.
Gonzales, at New River, Jan. 29, a.m.
St. Francisville, at St. Francisville, Feb. 5, a.m.
Greensburg, at Greensburg, Feb. 12, a.m.
Baker, at Baker, Feb. 18, 19, a.m.
Franklinton Ct., at Fisher, Feb. 25, a.m.
Franklinton Sta., Feb. 25, a.m.

J. W. LEE, P. E.

Lake Charles District—First Round.

New Iberia, Nov. 27, a.m.; Q. C., Nov. 28, p.m.
Lafayette, Nov. 27, p.m.; Q. C., Nov. 28, a.m.
Hornbeck and Peason, at Peason, Dec. 4, a.m.
DeRidder, Dec. 4, p.m.
Many and Robeline, at Robeline, Dec. 11, a.m.
Zwolle Ct., at Zwolle, Dec. 18, a.m.
Leesville, Dec. 18, p.m.
Sulphur and Vinton, at Sulphur, Jan. 1, a.m.
Lake Arthur, Jan. 1, p.m.
Branch Ct., at Maxie, Jan. 8, a.m.
Crowley, Jan. 8, p.m.
Indian Bayou, Jan. 15, a.m.
Rayne, Jan. 15, p.m.
Eunice Ct., at Eunice, Jan. 22, a.m.
Opelousas, Jan. 22, p.m.
Abbeville and Kaplan, at Abbeville, Jan. 29, a.m.
Gueydan and Estherwood, at Gueydan, Jan. 29, p.m.
Morgan City and Berwick, at M. C., Feb. 5, a.m.
Jeanerette and Patterson, at Jeanerette, Feb. 5, p.m.
Franklin, Feb. 12, p.m.
Merryville, Feb. 19, a.m.
Luddington Ct., at Carson, Feb. 19, p.m.
Lake Charles, Feb. 20, p.m.

C. A. BATTLE, P. E.

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY DECEMBER 1, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A NEW START.

The injunction of the Master, "Go, and sin no more," must have opened a new world to the sinful soul that had been taken in its sin. The past was as black as a heinous offense could make it—but the mereiful words of the Master pointed to a beautiful day ahead. If the past could not be literally blotted out, the future could be kept spotlessly clean—and that was worth living for. What a blessing to us all that the festering corpse of an evil past need not forever hang about our necks to drag us down to perdition! Thank God for the gospel of a new start!

A GREAT GOSPEL.

If the church does not whole-heartedly believe that the gospel of Jesus Christ is able to save to the uttermost the individual sinner and society as a whole, it ought burn its Bible, close its pulpits, tear down its schools and colleges, and write "Ichabod" across the history of every institution that has its origin in the teachings of the Man of Galilee. The world is in the throes of the mightiest cataclysm in human history, and it is in need of a sovereign remedy for its tragic ills This is not a time for experimentation with possible measures of relief, but for the application of a sure means of cure. The case is desperate and the need is urgent. But the church does believe whole-heartedly in the gospel it preaches: it has, therefore, the best opportunity in its whole history to convince the world of the validity of its message and of the saving power of its Master. What is needed now is the manifestation of an invincible faith and a passionate earnestness that will force men to listen to its call and constrain them to accept its offers of divine grace. What a day for the preacher of this gospel of salvation! Now is the time to proclaim the great doctrines of sin and repentance and faith and forgiveness and regeneration and conscious adoption into the family of the living God, not hesitatingly and falteringly and feebly, but with the tone of certainty and the accent of authority. It is a great gospel with which we have been entrusted—it is still the power of God unto the salvation of every one that believeth.

THE CONFERENCE AT WASHINGTON.

As was eminently proper, Secretary Hughes laid before the Conference on Disarmament a concrete plan for bringing about the realization of the hope with which the Conference was called—a lightening of the burden of keeping constantly prepared for war and the ultimate attainment of the dream of universal peace. The plan, in essence, is this: the United States to abandon the construction of all capital ships now under way, England and Japan to refrain from undertaking the construction of new ships of this class, this program to be continued for a period of ten years; the United States, England, and Japan to destroy old battleships on the basis of an agreed proportionate tonnage, replacement of all ships that have reached the age of twenty years being allowed, but the new vessels not to be placed in commission until the old have actually been retired; very definite limitations to be placed upon the construction and use of auxiliary craft, including airships and submarines. This proposal, so bold and so definite as to be startling, has received the approval of the Conference as to principle, and the representatives of the various nations are now engaged in the work of reaching an agreement that will carry into effect the plan proposed. At the same time, other definite suggestions are being made with reference to the solution of some of the other great problems that confront the Conference, and there is an evident desire actually to attain the goal in view when the Conference was called. The world is trembling upon the verge of a new era in international relationships, and countless prayers are going up every day that the new era may be ushered in. We continue steadfast in the hope that the time is almost at hand when wars shall be no more.

MAKE SOMETHING HAPPEN.

When something happens, people hear about it, learn about it, and become interested in the why's, how's, and wherefore's. A crowd will quickly collect when something unusual happens on the streets. An itinerant peddler may take his stand on the corner, place a box on end and begin to call his wares, and within a few moments men will be craning their necks looking over the shoulders of other men to find out what is going on. The best way in the world to attract attention is to start something. A church where nothing ever happens has a hard time holding the interest of the community, and sometimes it finds it difficult to keep its own membership on the qui vive. The church, too, is the one institution in the community where something ought always to be happening—something out of the ordinary. It has resources that no other institution has, and it deals with a side of life that is keenly sensitive to influences of an unusal kind. A few miracles of grace will turn a dead church into a center of activity and usefulness. Make something happen—but let it be something worth while.

GOOD FOR HIM.

We saw a news item recently to the effect that ex-Emperor William, on account of limited financial resources, has dismissed his head gardener and has taken over the duties of that official himself. Apart from the opportunity of moralizing on the theme, "How are the mighty fallen!" this incident furnishes us the occasion to remark that a little manual labor that will bring him into intimate contact with Mother Earth is not likely to do him any harm; on the other hand, the probability is that it will do him good. Work is the solvent of many of the problems that oppress us—and work with the hands is no more to be held in contempt than work with the head. Some of our most eminent scholars have borne testimony to the value of physical exercise in a garden, and what is good for a scholar cannot be bad for an ex-emperor. Even preachers, on occasion, have found it helpful to handle a hoe.

SCRAP OF PAPER.

We have a very definite recollection that the recently-adopted Constitution of the State of Louisiana declared that gambling is a vice, and that the Legislature should adopt measures to suppress it. Yet, on Thanksgiving Day, horse racing started in full blast on one of the tracks adjacent to the city of New Orleans, and the daily newspapers are printing the betting odds every day. It is a sad day for the commonwealth when its Constitution becomes nothing more than "a scrap of paper."

TAKE TIME.

Hurry is one of the besetting sins of this age. Men and women everywhere show a feverish anxiety to get through with what they are doing, to reach the destination toward which they have started. "Use speed" seems to be the motto of about four-thirds of the people one meets. The pleasant civilities of social intercourse are forgot in the mad rush to get along. The important, but apparently useless, details of a great undertaking are lost sight of in the desire to "put over" the big thing itself. The frayed nerves are never given a chance to become quiet—the beginning of a new day is like the feverish close of one that is past. A lesson that is hard for all of us to learn is that there is plenty of time to do well everything we ought to do. One reason why so many of us have to hurry is that we never start in time.

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A HERO PASSES.

To the Memory of W. R. Lambuth.

By Dr. W. W. Pinson.

Didst see a hero pass this way,
Whose course nor ease nor pain might stay;
With eye on far horizons bent,
And brow hard-knit with high intent;
His strength in daring deeds far spent—
For love of men, for love of God,
Forth-faring where the martyrs trod?

I saw a man with gentle mien,
Of lofty moods with smiles between—
A rare and radiant man I ween;
A man to whom the children clung,
Whose charm the poor and aged sung;
A comrade humble man among,
But never a hero have I known—
Since when have heroes common grown?

So dull of sight! So coarse our clay!
So sodden is our souls, I say!
A hero comes—we see a man:
He brings a world—we see a span;
He passes, and a glory bright
But leaves us blinking in its light!
Too late we know, too late—at last,
That all unknown a hero passed.

No marvel—for it needs must be
That men must share what they would see—
He only sees a landscape whole
Who bears all landscapes in his soul:
A hero passes, who shall know
That feels no kindred passion glow,
But thralled and holden sees him go?

'Tis well, if late, with tearwashed eyes,
We see the radiance where it lies
About the finished sacrifice,
And in that chastened vision greet
Full-orbed a hero's life complete;
They yield us bondmen to its sway,
And children's children mark the day
On which a hero passed this way.

THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By Hon. C. L. Bates.

Sixth Paper.

I.

The opinion has been expressed that the Methodist Episcopal Church, South, has no constitution at all, whilst some have sought to find one for it in a few segregated, detached provisions of the Book of Discipline, with no respect to their origin, connection or setting in our constitutional history. Both positions are untenable, and wholly at variance with law and fact.

England has no constitution set forth in one formal instrument, such as our American constitutions; but she has a constitution, comprehensive, definite, and clear, which no Parliament or statesman of that country would dare disregard; it is contained in many constitutional documents, dating from a very early period down to the Revolution of 1688, among which may be named Magna Carta, The Petition of Right, the Declaration of Rights, the Bill of Rights, and the Settlement of 1688.

And such is the character of the constitution of the Methodist Episcopal Church, South; there is no one, formal, orderly, compact, succinct, statement, characterized by unity of literary construction, setting forth in order of style the principles and provisions of the organic law of the church; but it has a constitution, strongly, clearly, unmistakably stated and declared by the fathers, in constitutional documents of undoubted genuineness and authenticity.

The General Conference is vested with no power to make a constitution for the church; it is, itself, a creature of the constitution and of the constitution-makers. Neither is it vested with any power to ascertain or declare what the constitution is, nor to construe it when ascertained; that is a judicial function, not a legislative function. The action of the General Conference of 1844, in constituting itself the judge of its own powers, was declared by the Constitutional Convention of 1845 to be a usurpation of power, and, of itself, justified the separation. It would be self-stultification for the Southern General Conference to commit the same blunder.

II.

Among the constitutional documents from which the contitution of the Methodist Episcopal Church, South, must be ascertained, and into which we must look for a statement and definition of its principles, the following must be accorded the first and highest rank, namely:

(1) The Declaration, and (2) the Protest of the Southern delegates upon the deposal of Bishop Andrew, (3) the Plan of Separation, (4) the call for a Convention and (5) the Address "to the members" issued by those delegates on June 11, 1844, (6) the proceedings of the Annual Conference in the slave-holding States at their ensuing sessions, (7) the proceedings of the Constitutional Convention of 1845 and the Book of Discipline therein adopted, and (8) the amendments which have since been duly and legally adopted; all of which must be examined in the light of contemporaneous history, discussion, exposition and construction.

It is not the purpose of the writer to state in detail the voluminous documents above enumerated; that would defeat the very object of these papers, which is to give a brief outline of the constitution as he has been able to eliminate it from the voluminous material at hand. With great diffidence, an attempt has been made to state the constitutional results of the revolution and construction period of Southern Methodism.

III.

The plan of separation, agreed to on June 7, was a formal and solemn treaty between competent, independent parties. In defining the situation resulting from the division of the church and the various questions arising upon it, the minority delegates frequently applied to the subject the analogies, principles, and definiteness of both municipal and international law; and Dr. Bascom, in the papers drawn by him, constantly used the language of American statesmen in the discussion of constitutional powers, rights and guaranties; the similitude of political revolution, civil government, and international relations, was applied throughout to the dissolution of the old ecclesiastical relations and the establishment of a new connection; the process was recognized as creating new ecclesiastical sovereignties and the erection of a new government, with a constitutional division of powers.

In the Address to the Ministers and Members of Southern Methodism it was said: "The separation proposed is not schism, it is not secession. It is a State or family, separating into two different States or families, by mutual consent."

In the Report on Organization, discussing the establishment of a separate, independent connection, it was declared: "All the right and power, therefore, of the General Conference, in any way connected with the important decision in question, were duly and formally transferred to the Annual Conferences in the slave-holding States, and exclusively invested in them."

And it was further declared that: "The jurisdiction we are about to establish and assert as separate and independent, is expressly declined and ceded by the General Conference as originally its owner, to the Southern Conferences, for the specific purpose of being established and asserted in the manner proposed."

The ideas of Sovereignty and Jurisdiction, and their cession and transfer from one ecclesiastical organization or unit to another, and the vesting and seat of that sovereignty and that jurisdiction, pervade all the proceedings. The point of greatest solicitude was to locate the sovereignty—the power to govern—"the power to command in the last resort"—for that is the first step in the construction of government. The legitimacy and legality of the whole fabric of a separate, independent Southern Connection, and the validity, and regulation of its laws, orders, and sacraments, were dependent upon that; that was the foundation upon which the superstructure was to be erected.

If the General Conference of the Methodist Episcopal Church had not ceded to the Annual Conferences in the South its sovereignty over Southern Methodism, if that sovereignty had not vested exclusively in those Annual Conferences, then their delegates in convention assembled had no power to dissolve the old connection and establish a new one, and the enterprise must fail. There was no Southern General Conference in existence to receive a cession of sovereignty and jurisdiction; it remained for such a General Conference to be created, and it could be created only by sovereign Annual Conferences.

The question of sovereiguty—the power to create and then to govern—met Southern Methodism at the threshold. That question must be settled first; if you have not got it, if it be not vested and exclusively vested in your Annual Conferences, then your movement is a "schism" and a "secession." Who, then, even at this late date, can wonder that Dr. Bascom took the pains to make the masterful argument on the point which he did make in the Report on Organization, and which was adopted by the Convention and which is the greatest constitutional document of them all? The wonder is that even the iconoclast can sneer at that great State paper. By it, the author won for Southern Methodism an invulnerable position of regularity and legitimacy amongst the ecclesiastical organizations of Christendom, based upon the cession of sovereignty by the General Conference of the Methodist Episcopal Church to the Southern Annual Conferences, which was sustained by the Supreme Court of this Union, though repudiated by the Northern Church.

IV.

On June 10, the General Conference of 1844 adjourned sine die; and on June 11 the Southern delegates issued and transmitted the following call to their constituent Annual Conferences:

"With a view to promote uniformity of action in the premises, we beg leave to submit to your consideration the expediency of concurring in the following plan of procuring the judgment of the church within the slave-holding States, as to the propriety of organizing a Southern division of the Methodist Episcopal Church in the United States, and of effecting such an organization should it be deemed necessary:

"1. There shall be a Convention held in Louisville, Kentucky, to commence the 1st of May, 1845, composed of delegates from the several Annual Conferences within the slave-holding States, appointed in the ratio of one for every eleven members.

"2. These delegates shall be appointed at the ensuing session of the several Annual Conferences enumerated, each Conference providing for the expenses of its own delegates.

"3. These several Annual Conferences shall instruct their delegates to the proposed Convention

on the points on which action is contemplated—conforming their instructions, as far as possible, to the opinions and wishes of the membership within their several Conference bounds."

Upon an analysis of this paper, it will appear that the purpose of the proposed Convention was (1) to procure the judgment of the church in the South as to the propriety of organizing a separate Connection in the South, and (2) to effect that organization should it be deemed necessary; and it will also appear that (1) the Annual Conferences were to appoint their delegates, each separately and severally, (2) to instruct their delegates on the point on which action was contemplated, and (3) the instructions were to conform to the opinions and wishes of the membership—the Methodist people—within their several Conference bounds.

At their respective ensuing sessions, the Annual Conferences, acting in agreement with the opinions and wishes of the membership, approved, ratified and confirmed the actions of their respective delegates in the General Conference of 1844, and, likewise, pursuant to said call, elected delegates to the Convention, which duly assembled at the time and place designated in the call. A discussion of the proceedings of that Convention must be deferred until the next paper.

Holly Springs Miss.

(To be continued)

MINUTES OF THE MEETING OF THE COLLEGE OF BISHOPS

Nine bishops attended the meeting of the College of Bishops held in Richmond, Va., October 26-28: Bishops Candler, Atkins, Denny, Murrah, Waterhouse, McMurry, Darlington, DuBose, and Cannon. Bishops Hendrix, Morrison, and Kilgo sent word that because of sickness they could not be present. Bishop Moore has not yet returned from Brazil, and Bishops Monzon and Ainsworth were busy with their Conferences.

Bishop Lambuth.

Communications from Bishop Lambuth were read, written in Yokohama the day before he went under the knife. He gave a detailed account of his work in the East, and calmly spoke of his trust in God. The American Bible Society and the Oriental Missions Council of San Francisco sent resolutions of sympathy. Bishop Atkins was appointed to prepare a memoir of Bishop Lambuth to be read at the spring meeting.

Representative to American Bible Society.

The American Bible Society requested that a representative from the College of Bishops should be appointed to attend a meeting of that Society November 2 and 3 in New York, and Bishop Denny was appointed.

United Brethren Church.

Dr. E. B. Chappell, Fraternal Delegate, to the United Brethren Church, sent a report of his mission.

Universal Conference on Life and Work.

Bishop Cannon, Drs. T. N. Ivey, W. W. Pinson, and H. N. Snyder were appointed members of the Committee on Arrangements of the Universal Conference on Life and Work.

Telegrams of Sympathy.

Telegrams of sympathy were sent to Bishop Hendrix and Mrs. Lambuth, and letters to the bishops who because of sickness could not be with us.

Questions of Administration.

Much time was given to the discussion of questions of administration, in order to comply with the provision of the Discipline which charges the bishops "as far as possible to provide a uniform policy of administration."

The Orient and Africa.

Bishop McMurry was appointed to take episcopal oversight of the oriental fields assigned last May to Bishop Lambuth. Bishop Cannon was appointed to take charge of the African work assigned last May to Bishop Lambuth, and Bishop Cannon was requested to arrange for his Conferences as to dates and if necessary to call to his assistance one or more of his colleagues to the end that he may visit Africa before the meeting of the General Conference, if practicable to do so and return by May, 1922

Next Meeting of the College.

It was agreed that there should be a meeting of the College in Nashville, Tenn., beginning at 9:30 a.m., March 8, 1922.

Adjustments with the Methodist Episcopal Church.

Our last General Conference adopted report No 12 of the Committee on Missions, in which report a commission to be composed of one bishop, three laymen, and three ministers was to be appointed to co-operate with a like commission from the Methodist Episcopal Church, or such other agents as may be authorized to act for the Methodist Episcopal Church, to consider the wisdom of the exchange of territory and such other adjustments as may be possible and practicable in order that all needless waste and competition may be eliminated and that American Methodism may, under the most favorable conditions, and to the best advantage occupy and cultivate the whole field. This committee was duly appointed and notice of the appointment sent to the Board of Bishops of the Methodist Episcopal Church That Board of Bishops acknowledged receipt of the communication, but no further notice having been received the Secretary of our College of Bishops was requested to call the attention of the Board of Bishops of the Methodist Episcopal Church to this fact.

Administration in Mission Fields.

The bishops in charge of our mission fields, with Bishop McMurry as Chairman, were appointed to work out a consistent practical plan for administration in those fields.

Tablet to Bishop Asbury.

The Methodists of Richmond had provided a tablet to Bishop Asbury to be unveiled October 27, the 150th anniversary of the landing in America of Asbury, and to be placed on the site of the church in Richmond, Va., in which the dear old Bishop had, on March 24, 1816, preached his last sermon. The programme of these interesting exercises and a newspaper cut of the tablet is enclosed.

Cornerstone of the Methodist Publishing House in Richmond, Va.

On the afternoon of October 28, Bishop McMurry, the Bishop in charge of the Virginia Conference, presiding, the cornerstone of the new Methodist Publishing House was laid. Bishop Candler delivered the address, Bishop DuBose offered the prayer, Bishop James Cannon, Jr., read the scripture, and Bishop Murrah pronounced the benediction. The St. John's Lodge of Masons were present and participated in the exercises, calling on Dr. T. A. Smoot, pastor of Centenary Church, to pray.

Appeal to the Church.

The following appeal to the church was unanimously adopted:

By an unfortunate oversight the General Conference of 1918 failed to arrange for the annual payment which had been made for many years by our church to the support of the work of the Federal Council of the Churches of Christ in America, of which Council the Methodist Episcopal Church, South, is a constituent member. Without this specific order by the General Conference, no one has been willing to take the authority to make this annual payment. As the amount of their payment had been, preceding 1918, $2000 annually, the treasury of the Federal Council has been deprived of $8000, which would have been paid by our church during this quadrennium but for the accidental omission noted above.

This has not only been a cause of mortification to our representatives in the Federal Council, but the work of the Council has been impeded for lack of this money We greatly regret the present unfortunate situation, and we appeal to our people to contribute promptly $8000 to prevent embarrassment of the Federal Council in its operations because of the failure of our General Conference to authorize the usual payment. We appoint Bishops Jno. M. Moore, James Cannon, Jr., Dr. E. O. Watson as a Committee to solicit and receive subscriptions for this purpose. Send all contributions to Dr. E. O. Watson, Room 927 Woodward Building, Washington, D. C.

Message to the Church.

The following message to the church was unanimously adopted:

We rejoice that the progress of our church during the past year has been so great. Reports from the Annual Conferences which have been held, both at home and in the foreign field, show unusually large increase in the membership, and reveal a most commendable degree of liberality in matters material and financial, notwithstanding the commercial depression which prevails in our own and other lands

Our preachers and people having put behind them certain divisive issues and distracting agitations, whereby, for a time, their spiritual life was somewhat impaired, and their evangelical labors hindered, have given themselves with renewed zeal and quickened energy to the discharge of their high and holy obligations The churches thus having rest from unprofitable debates and walking in the fear of the Lord and in the comfort of the Holy Ghost, have been edified and multiplied. For this we give thanks unto God, and take occasion to entreat more affectionately all who have membership in our widely extended connection to walk by the same rule and mind the same thing. Let us dwell in the unity of the faith and of the knowledge of the Son of God, continuing steadfast and immovable in doctrine and always abounding in the work of the Lord.

While rejoicing in the abounding prosperity which the God of all grace has so enriched our beloved church, we are not blind or indifferent to perils which easily beset us in common with all other evangelical bodies in the land we love and for whose welfare we cherish a jealous care.

The world has but lately emerged from a terrible war, which it is now generally agreed was the outcome of decayed faith with its consequent demoralization of life. This fearful conflagration was kindled not by the fanaticism of ignorance, but by an incendiary rationalism which had been consuming the foundations of faith in one of the most enlightend and highly educated nations of modern times a nation whose educational influence and rationalizing processes had been communicated to not a few individuals and institutions in our own country. This lesson of the war should not be overlooked. What wrought evil over seas cannot fail to be equally pernicious in America. Mankind cannot enjoy the fruits of faith after cutting its roots. If men depart from the truth as it is in Jesus, wasting in riotous rationalism their rich inheritance of divine revelation, they must expect spiritual destitution and moral disorder extending through all the ranges of individual, national, and international life and relations.

Heretofore our church has been remarkably exempt from these destructive influences and revolutionary tendencies Our preachers, with few, if any, exceptions, have been characterized by purity of doctrine and elevation of life, and the spirit of our people has been marked by the most admirable conservatism of evangelical Christianity. May such ever be the case!

We do not discourage devout scholarship, nor discourage efforts to reach sound learning in all departments of thought, and promote investigation along all lines of useful research From the first Methodism has fostered education and walked unafraid along all the paths of intellectual culture. From its founders and fathers who came forth from the halls of famous seats of learning, we have inherited courage in pursuit of truth and confidence in following its light. We have received also from them the disposition to maintain the faith once for all delivered to the saints. They were not, and we must not be, unstable children, tossed to and fro, and carried about by every wind of doctrine. Mellish rationalism must not be permitted to affect our devotion to the established tenets of ancient and abiding Christianity. To such folly we should not give place for a moment.

In these times of doubt and distress the message of the enduring gospel of the Son of God, with apostolic accent and authority, must speak tran-

quility and order to a perturbed and distressed world. The demands of the hour exclude the propagation of novelties and notions.

The learned and devout men into whose labors we have entered did not follow cunningly devised fables when they made known to our fathers the way of salvation. Mists arising from "astral myths" and "ethnic legends" did not becloud their judgment nor dim their faith, and to the sure word of prophecy in which they trusted we shall do well to take heed in these troubled times as unto a light that shineth in a dark place. The present is not the age for discovering the gospel, so long revealed, but for declaring it as a body of saving truth which even an angel might not seek to displace for another gospel without incurring the just anathemas of all holy and faithful souls. Our office is not to produce a new Christianity, but to preach with the power of the Holy Ghost sent down from heaven "the old, old story of Jesus and His love." We should deplore any other view of our mission, and deprecate any departure from it.

Let the evangelical note sound loud and clear throughout our borders, excluding all doubtful disputations.

At the same time let the campaign for Christian Education so auspiciously begun under most difficult conditions be carried to complete success for the more perfect equipment and adequate endowment of our institutions of learning, and let our schools of all grades fulfill with unwavering fidelity the purpose for which they were founded by the church which established them, and to which they must ever look for fostering care and constant support.

The Centenary movement has resulted in an extraordinary development of our work, especially among foreign peoples. The maintenance of this new work is of necessity dependent upon the successful carrying out of the obligations assumed by our people during the Centenary campaign. We urge that the subscriptions made to our Centenary fund be met with scrupulous exactness and promptness, to the end that the work of Christ committed to our hands may be maintained and extended in both the home and foreign fields.

Rejoicing in all that God has wrought for us and through us, let all our forces advance to greater victories of faith under the leadership of the Captain of our Salvation, to whom be glory and dominion forever and ever.

Signed by: E. R. Hendrix, Warren A. Candler, Henry C. Morrison, James Atkins, Collins Denny, John C. Kilgo, William B. Murrah, Richard G. Waterhouse, Edwin D. Mouzon, John M. Moore, William F. McMurry, Urban V. W. Darlington, Horace M. DuBose, William N. Ainsworth, James Cannon, Jr.

Resolution of Thanks.

The Methodists of Richmond were most courteous in their hospitality and the following resolution of thanks was adopted:

"With heartiness the College of Bishops thanks the committee in charge of our entertainment, our preachers, and indeed all our Methodist brethren in the city of Richmond for the gracious hospitality extended to us. Our stay, though short, was most pleasant, and the care of us made it profitable. Not one thing was left undone that could have been done, and the ample and unaffected courtesy we received from every one was in perfect harmony with the best traditions of Virginia."

COLLINS DENNY,
Secretary of the College of Bishops.

THE NORTH MISISSIPPI CONFERENCE.

By Rev. James H. Felts.

Bishop McMurry made a much more favorable impression as a presiding officer and appointment-maker than last year. This is not even intimating that his methods were unacceptable to any large number at that time. In practically every way he met the demands of the occasion. No man was hastily appointed to any place. He assumed all the responsibility when ready to read the appointments, but the presiding elders surely had a direct hand in the making of them all. The most notable feature of the cabinet work was the unusual amount of time given to the men who serve the weaker places, and the charges. It would hardly be challenged if I were to say that more time was given in caring for pastors and people who are not always considered so sympathetically than at any remembered period for years.

The election of delegates to the General Conference provoked considerable interest, and some "personal work" that was not exactly creditable. It is too often presumed that the rank and file of a Conference do not know, or at least need instruction, as to how and for whom they should vote. It does not appear to the present writer that it is a desired compliment to be told whom to vote for. It is one thing to discuss the relative merits and ability of men, quite another actually to WRITE A MAN'S BALLOT. It is probably only a "pipe dream," but I would certainly be interested in seeing an election of delegates to the General Conference without so much as a suggestion as to how men should vote. It might change the personnel of many delegations. Such a course might even prove disastrous to some aspirants for the bishopric. However, as the end of the session drew near a more marked atmosphere of religious fervor was apparent.

Perhaps the one outstanding feature, the one that will linger longest in many of our hearts, was the "talk" made by Dr. J. R. Countiss, president of Grenada College. That Sunday night message should be delivered from every pulpit in the Conference. It was sane, sound, filled with common-sense observations, humor, wit, pathos, homely wisdom, and the far-seeing vision of a man who stood on high ground and glimpsed many angles. Beyond any question Dr. Countiss sounded a note of warning that must be heeded, and offered the elements that must enter into the reconstruction and preservation of the home-life of Mississippi. He might have said more, he could hardly have said less and have been true to his theme and the occasion. OUR HOMES ARE THE PILLARS OF CIVILIZATION. These destroyed, the whole structure crumbles and decays. Let our pastors take up the echo of that sermon and sound it through the whole Conference. Better, let them command the services of Dr. Countiss on every possible occasion for the express purpose of hearing that message.

This letter would become alike burdensome to printer, editor and reader if attempt were made to recite any appreciable number of the interesting and helpful things of the Conference. I heard it pronounced on every hand as the best we have had for many years, and I said, AMEN! Amory did herself proud. There was positively nothing left undone that would have added to our comfort or pleasure. The spiritual tide rose much higher than usual. There seems to be dawning a new day. Old things, by the grace of God, are passing away. New things, and old things that are ever new, are finding a place in our hearts to abide. Every earnest prayer or exhortation provoked amen's that sounded like the early days. They were good to hear. Tears were often seen. Radiant faces were not wanting. Petty jealousies had scant fare. Men differed without airing personal grievances.

There is no task too great, no journey too hard, no appointment too burdensome for men who really love God and their fellowmen. Send men to their appointments with the assurance of the love of their brethren, and that they have had a "fair deal" in the cabinet, and complaint is all but eliminated. Appointments are comparatively easily made when all parties concerned love God and each other. Such seemed to be the case to a large extent at Amory. May the God of all grace keep our faces towards the heights!

An Aftermath.

When Rev. E. S. Lewis reached home Monday night he was surely "paralyzed." Many members of the Big Brother's Class were ready to greet him. He was carefully brought home, gently led, together with his wife, to the back room of the parsonage, and held there a prisoner of love for some ten minutes. Then he was brought to the front yard, turned over to the presiding elder for a moment, and the fun began. He was presented to the many friends present as a weary, foot-sore, often tried and true Methodist pastor, and the tender mercies of those present were invoked. Then Dr. T. B. Lewis, a big-hearted member of the board of stewards, and one of the leaders of this occasion, presented the five-times pastor, in the language of the heart, with a beautiful and well equipped Ford Sedan. He said they would have liked to make it a Packard, but this was the best they could A Ford (afford). Brother Lewis was just about "out of soap" for once in his life, but he responded with suitable words—and the fifth year of a remarkable pastorate was begun. Blessings on all concerned!

Greenville, Miss.

REPORT OF THE COMMISSION ON THE CONSTITUTION.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, South, in session at Hot Springs, Ark., May, 1922.

Dear Fathers and Brethren: Your Commission on the Constitution of the Methodist Episcopal Church, South, appointed by the General Conference of 1918, with instructions to report to the General Conference of 1922 their conclusions as to,

First, what is the Constitution of the Methodist Episcopal Church, South? and,

Second, what changes in the Constitution should be initiated by the General Conference of 1922? beg leave to submit the following report for your consideration and action:

First, the Constitution of the Church is contained in Paragraphs 42 and 43, as printed in the Discipline of 1918, which paragraphs read as follows:

"Paragraph 42. Ans. 11. The General Conference shall have full powers to make rules and regulations for our Church, under the following limitations and restrictions, viz.:

(1) The General Conference shall not revoke, alter, or change our Articles of Religion, or establish any new standards or rule of doctrine contrary to our present existing and established standards of doctrine.

(2) They shall not allow of more than one representative for every eighteen members of the Annual Conference, nor allow of a less number than one for every sixty; provided, nevertheless, that when there shall be in any Annual Conference a fraction of two-thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to an additional delegate for such fraction; and provided, also, that no Conference shall be denied the privilege of two delegates, one clerical and one lay.

(3) They shall not change or alter any part or rule of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency.

(4) They shall not revoke or change the General Rules of the United Societies.

(5) They shall not do away the privileges of our ministers or preachers of trial by a committee and of an appeal; neither shall they do away the privileges of our members of trial before the church, or by a committee, and of an appeal.

(6) They shall not appropriate the produce of the Publishing House to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children.

"Paragraph 43. Provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences, who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, excepting the first article, which may be altered upon the joint recommendation of all the Annual Conferences by a majority of two-thirds of the General Conference succeeding; and also, whenever such alteration or alterations shall have been first recommended by two-thirds of the General Conference, except as in first article, so soon as three-fourths of the members of all the Annual Conferences shall have concurred as aforesaid, such alteration or alterations

shall take effect: provided, that when any rule or regulation is adopted by the General Conference, which, in the opinion of the Bishops, is unconstitutional, the Bishops may present to the Conference which passed said rule or regulation their objections thereto, with their reasons, in writing; and if then the General Conference shall, by a two-thirds vote, adhere to its action on said rule or regulation, it shall then take the course prescribed for altering a Restrictive Rule, and if thus passed upon affirmatively, the Bishops shall announce that such rule or regulation takes effect from that time."

Second, what changes in this Constitution should be initiated by the General Conference of 1922?

Whereas, Restrictive Rule No. 2 has been interpreted by the General Conference and by the Annual Conferences, through the required process for amending or changing one of the Restrictive Rules, to mean that the General Conference shall be composed of an equal number of clerical and lay members, and, further, that the term lay members includes women as well as men, we recommend that Restrictive Rule No. 2 should be changed so as to read as follows:

"(2) They shall not allow of more than one clerical and one lay representative for every eighteen members of the Annual Conference, nor allow of a less number than one clerical and one lay member for every sixty members of the Annual Conference, and that said lay delegates may be either men or women: provided, nevertheless, that when there shall be in any Annual Conference a fraction of two-thirds of the number which shall be fixed as the ratio of representation, such Annual Conference shall be entitled to one additional clerical and one additional lay delegate for such fraction: and, provided, also, that no Conference shall be denied the privilege of two delegates, one clerical and one lay."

We recommend further: In order that Paragraph 43 may be made to clearly express what we understand to be its meaning, that it hereafter be made to appear in the Discipline as follows:

"Paragraph 43. Provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences, who shall be present and vote on such recommendations, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions excepting the first article, which may be altered upon the joint recommendation of all the Annual Conferences, by a majority of two-thirds of the General Conferences succeeding; and, also, whenever such alteration or alterations (except in the first article) shall have been first recommended by two-thirds of the General Conference, so soon as three-fourths of the members of all the Annual Conferences shall have concurred as aforesaid, such alteration or alterations shall take effect: provided, that when any rule or regulation is adopted by the General Conference, which, in the opinion of the Bishops is unconstitutional, the Bishops may present to the Conference which passed said rule or regulation their objections thereto, with their reasons, in writing; and if then the General Conference shall, by a two-thirds vote, adhere to its action on said rule or regulation, it shall then take the course prescribed for altering any Restrictive Rule except the first rule, and if thus passed upon affirmatively, the Bishops shall announce that such rule or regulation takes effect from that time."

Respectfully submitted,

EDWIN D. MOUZON, Chairman.
FRANKLIN N. PARKER, Secretary.
JOSEPH A. McCULLOUGH,
H. H. WHITE,
JOHN S. CANDLER,
PERRY S. RADER,
E. B. CHAPPELL,
A. J. LAMAR,
O. E. GODDARD.

"Eighty-four per cent of ministers in the United States receive from one-third to one-half less than unskilled steel workers, who get $1,466 a year."

"SAFETY SIGNALS."

Writing under the above heading, in a recent issue of the New Orleans Christian Advocate, Rev. S. J. Davies said: "I have not read Dr. Rice's book on the Old Testament, but I will venture this remark: if he is more heretical, rationalistic, modern or advanced in his interpretation of the Old Testament than some of the current writings of our times, he must be going some And nobody seems disposed to put others out of the synagogue; why land on Rice?"

The first impression to be gained by reading these remarks is that Brothor Davies is out of accord with those who have denounced the book of Dr. Rice. If he were not, he would not now be trying to defend Dr. Rice on the ground that others are guilty of the same offense and go unpunished. If in some instances men do not get their just deserts, can this fact be used as an argument to justify every man in his evil deeds? I can not see things in this light. If a thing is evil, it should be considered as such without having to resort to comparisons and contrasts.

But Brother Davies asks: "Why land on Rice?" The answer to this inquiry is so self-evident that Brother Davies ought to know it without having to ask. Dr. Rice held a very responsible position in a university (the Southern Methodist) established by the church for the education of her ministers If he taught heretical and rationalistic theology, he was in the very stragetic position to do the most harm. This is the reason why they "landed" on Dr. Rice.

Brother Davies complains about "the sensualism and the gross materialism contained in the Book of Ecclesiastes." He says that there is something of everything in the Bible. Why not cleave to the good that is in Ecclesiastes instead of worrying about "the sensualism and gross materialism?" I feel sure that such a course would be far better.

Brother Davies says: "If a man wants to believe Samson is a sun myth, or Jonah a parable or fable, he does not shake my faith." This statement puts Brother Davies in a class with his friend, Dr. Rice. It speaks for itself and does not need any comment. It is not enough for Brother Davies to know that it will not shake his faith. If there is a possibility of it shaking a fellowman's faith, and there is, such useless speculations ought not to be indulged in.

THOMPSON SNYDER.

Lexington, Miss.

EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

Pay-Up Week for the Louisiana Conference was set for January 8-15. Let every pastor and church collector do his utmost to get in hand the subscriptions falling due at this time. Our institutions are in great need right now, and we must meet the wonderful opportunities that present themselves to us at this very moment.

* * *

Centenary has 203 students. They are meeting with great success in all their plans. Satisfactory work is being done in the classrooms. The boys are enthusiastic concerning the future of the college, as they realize they are making "history" right now.

* * *

Mansfield has 225 students. They have always had an influential body of students coming from the very best homes. Thorough work is being done in the classroom. The students themselves are enthusiastic boosters for the College. They keep the halls filled with new students, so that our greatest need is for more room.

* * *

Our Board of Education sustained a great loss in the death of Dr. J. M. Henry, our Chairman We will miss his wise counsel and his careful planning. In his stead, we elected Dr. H. T. Carley, Editor of the New Orleans Christian Advocate, as Chairman. The other new members of the Board are: Dr. F. N. Parker, Rev. W. L. Duren, and Rev. A. A. Bernard. We welcome these brethren to a great task that is before us in Louisiana. We are on the border-edge of the most remarkable achievement in the field of Christian Education. No ordinary obstacle can stay the onward marching of our cause. Success is ours! We must move forward!

ALBERT S. LUTZ,
Conference Secretary of Education

SUPERINTENDENT OF METHODIST MISSIONS IN CZECHO-SLOVAKIA.

Dr. J. L. Neill, who for the past several years has been Superintendent of the Department of Missionary Education of our Sunday School Board, has been appointed to work in Europe. His headquarters will be in Prague, Czecho-Slovakia, and his work Superintendent of Southern Methodist Missions in Czecho-Slovakia and President of the Bible Training School in Prague.

Dr. Neill has done a remarkable work as head of the Department of Missionary Education in the Sunday school. Under his leadership, we have put on a real program of Missionary Education in the Sunday school, and in this work he has reached the church in the foreign field as well as in the home land.

Our Sunday schools in Cuba have asked for the privilege of providing Dr. Neill's salary in the new field, and this request has been granted. This gives evidence that the church and Sunday school in Cuba are of missionary spirit and bears witness also that Dr. Neill has a strong hold upon Southern Methodists in that Mission field.

The new Superintendent of our work in Czecho-Slovakia is a native of Mississippi and a member of the Mississippi Conference. He is a graduate of Millsaps College and before coming to Nashville, held important pastorates in the Mississippi Conference and was for a time Sunday School Field Secretary.

He will enter upon his new duties about January 1, but the work of his department in Nashville will continue under his direction until May, 1922.

THE SEASHORE DISTRICT.

Dear Mr. Editor: We are winding up the work of the Seashore District in fairly good shape. Will report nearly six hundred accessions on profession of faith, and also an increase in pastors' salaries. We have had a number of great revivals.

Rev. J. V. Bennett, one of our Conference evangelists, has held several meetings in the district. I consider Bennett one of the safest, sanest gospel preachers I have known in the evangelistic work. He is fully qualified to go into any of our largest churches and is willing to go into any of the smaller ones to do evangelistic work.

Hope to see you at Conference.

Yours,
W. M. SULLIVAN.

THANK YOU!

I wish to take this method of thanking the Editor of the Advocate, and each of the Presiding Elders, Pastors, and Centenary Treasurers in the Mississippi Conference for the courteous consideration given me in the work of the Centenary during this Conference Year—and pray that God's choicest blessings shall be yours.

Hoping to see you at Conference, I am,

Yours for service,
W. D. HAWKINS,
Conference Centenary Treasurer.
Conference Missionary Secretary.

So long as episcopal ordination is a requirement, church re-union will remain in the clouds.—Dr. Norman McLean, in Pan-Presbyterian Union.

"The Secretary of the National Safety Council estimates the economic loss from accidents in the United States to be $1,000,000,000 annually, $853,000,000 of which is in wages."

A LETTER FROM DR. BRISCOE CARTER.

Dear Brother Carley: Guess I will skip the description of those rooms in Warwick Castle that I sort o' threatened you with in my last. Their contents are mostly scented with dead folks and associated with a past that I hope may never be repeated in this or any other country. Of course we saw Shakespeare's country, the ruins of Kenilworth, the three spires of Coventry, the town made famous by Lady Godiva and her deeds for her people. From thence we went to Oxford, immortalized to Americans as the place where John Wesley was educated. I was shown into the room he occupied while there.

I think that American Methodism ought to put an adequate memorial tablet there commemorating the facts incident thereto. There is nothing there to make it; but then I guess that should not excite wonder, for as far as I have been able to judge by things seen, there is very little in the Wesleyan church to remind you of Wesley!

From Oxford we went to Bedford, the home of the immortal Tinker. His monument has a conspicuous place. The house in which he was born has been gone many years, but we walked out in the early morn and saw the cottage in Elston where he lived, after his marriage. I guess it is the place—looks like Noah might have stayed there.

There is a great rivalry between Oxford and Cambridge now, as of yore, but to me the latter appeals more than the former. In the first place, Cambridge has more land and much beauty is given its surroundings by it. In one of its big parks there are majestic trees, from three to five feet in diameter, which give it a stateliness that is most impressive. Here I saw a herd of about fifty deer and was told that was only a part that roamed in the great park. Then I like the arrangement of its buildings and their appearances better. But the general plan of all the schools here is the same—"the Quad." Carley, I don't believe you would have occupied the seats in the dining room, if such had been offered you in your school-days. You would have moved your boarding place: great big room, ceiling about 35 feet high; down each side a row of heavy tables, tops about 3 inches thick, about four feet wide; on each side benches with no backs. There never were any church benches more uninviting! Dr. Linn remarked that if he had a dining room like that he would not get many boys there.

Before passing from Oxford I must tell something of the wonderful glass window, the work of the 16th Century, in the chapel of St. John. It takes up the whole end.

The New Testament themes depicted have right under each its Old Testament type. Under the nativity is the Creation; under the Baptism of Jesus, is the passage of the Red Sea; under the Lord's Supper is the Passover; under the Cross of Crucifixion, the brazen serpent; under the resurrection, Jonah emerging from the fish's belly; under the ascension, Elijah going up in his chariot of fire. The coloring and tinting are marvelous.

Being in Cambridge Sunday, we went to Ely, about 15 miles away, and attended service in that famous Cathedral. I will not go on record as saying that this is the largest in England, for I have never seen all nor measured any. The books differ in the dimensions of these houses. The claim is that this is 565 feet long. The main thing here is its tower, the only Norman tower in England. The western tower is 266 feet high. A monastery is said to have been founded here in 673, which was destroyed and rebuilt in 970, so you see this is not the thing of a day or so. The service lasted from 11 to 1 and there were in all this vast house only 125 people, outside the choir and the ministrants. There is a wonderful choir and a magnificent organ.

Monday we took ourselves to London, where Conference was to convene on Tuesday. We were all comfortably quartered in the National Hotel. Here we found Dr. I. W. Cooper and wife, Dr. Wainright, from Japan, and Brother Hitch from Korea, whose fellowship we greatly enjoyed. I had the Methodist Times sent you so you would get the news of the Conference early and from the British viewpoint. Every American that I have heard express himself, emphasized his disappointment in the whole thing. I thought of suggesting for their discussion, "The whenceness of the Was and the whereforeness of the Is." By the way, these Methodists here are the greatest bunch of "fraid cats" I ever saw. They have a stuff here they call theology that would hardly pass as foolishness. They don't seem to believe anything with any degree of certainty, except that they are smart. There is a question-mark after every article of faith. No wonder they are getting nowhere. The only man in London who preaches to a full house is one like Opie Read's judge in Arkansas, who believes in the Bible from "kivver to kivver"—and my observation is that these are the only people whom the world cares to hear, and they will always get a hearing, even in a storm at sea, who can stand up and heartily say, "I believe God, and that it will be even as he has said."

In this country the Established Church is aping Rome, and the Wesleyan Church is aping the Establishment. Of course much stage talk was indulged in on the reunion of Methodism. This was very familiar to me—a fine phrasing of words without meaning—as we over there know. I asked a very prominent Primitive Methodist why it was that they could not get together, and he said it was mainly with the Wesleyans, as the majority of them favored union with the Establishment instead. Since then, after attending services at their churches, being "incog," I think he was correct. At the 11 o'clock service the full ritual service of the Established Church was read from the book of Common Prayer. After service a good brother came up and spoke to me, saying, "You did not enjoy the service. Neither did I, and I don't blame you." I said that the world starved to death once on that fodder and I thought it poor taste for people who claimed to be followers of Wesley to try to galvanize it into life. No wonder the Salvation Army had such a wonderful growth here.

But these folks are world beaters for thinking they "are the people" and wisdom will pass with them. I guess I will have to apologize to the "Japs" for thinking themselves Alexs.

The most ludicrous thing I have ever seen is the snug self-complacency of the Britisher. I can hardly look at them and keep my face straight. They take themselves as seriously as does a mummy. And for seriousness of expression commend me to the aforesaid mummy.

Saw the Celtic pull off from the wharf taking the last people out of England that I knew to-day. Wanted to go myself, but the boat was full, so I will have to wait until Wednesday, the 5th. Dr. R. H. Cooper from Missouri and I have stayed together pretty well. We just completed a little trip into Scotland this week, and he left to-day, also Dr. Elliott, editor of the Review of the M. E. Church. Enjoyed my brief stay in Edinburgh and Glasgow very much, but we were too late—the weather had gotten too thick to see much. May be more later. BRISCOE CARTER.

Liverpool, October 1, 1921.

BROTHER RANKIN AND THE HERETICS.

Prior to the publication in the church papers by Brother Pinson, General Secretary of the Board of Missions, of his communication, "Brother Rankin and the Heretics," he sent me a copy and informed me that he would publish it. Now that the church papers have published it, I do not feel that I ought to do more than to submit this brief statement:

After having been a missionary for nearly nine years in China, I came home and appeared before my Mission Board as a witness from China; and from that day to this I have been just a mere witness, and I am now nothing more than such a witness. I have testified as a witness from China, and I have furnished such information as I had—this is all I have done. Whether I am a credible witness, or whether I furnish any material proof, or whether others contradict my testimony, or whether others furnish more or better evidence, is not for me to decide; but I do feel that the information which I laid before the Mission Board and which, in some measure, I have laid before the membership of my church, should have been given consideration, at least to the extent of an examination, in an inquiry and investigation for the purpose of ascertaining whether it had, or had not, any foundation in fact.

I came to our Board of Missions as the highest authority of our church having to do with our missionary work, as a witness to facts that had come to me while serving as a missionary, as I have stated, showing, as I believed, unorthorox faith on the part of certain of our missionaries in China. And I only came to our Board after, with others of our Mission, trying unsuccessfully to deal with this matter through our usual official channels. I did not come to prosecute any missionary nor to ask that the Board try any missionary in his or her absence. I came in order that our Board of Missions, first having the same information that I had, might in their own way make an investigation that would ascertain all the facts, and then take such action as the facts might warrant. And only when our Board declined to investigate did I finally determine to bring these facts before our church in the best way that I could, and then published and began to circulate my pamphlet. On July 30, 1921, a copy of this pamphlet was mailed to each member of our Board of Missions, and about the same time one copy was also mailed to the presiding elder of the Shanghai District, at Shanghai, China.

So soon as I learned of Bishop Lambuth's death, since I had made statements in the pamphlet with reference to him, I wholly ceased circulating it either through the mail or in person, and wrote to three parties who were requesting the issuance to them of sixty-three copies, declining to send them on that ground, and also changed my plans with reference to giving out copies at one of our Conferences. Only one of these pamphlets was given out subsequent to Bishop Lambuth's death, and from that one all reference to Bishop Lambuth was first torn out. However, when Dr. Pinson wrote his article, quoting Bishop Lambuth and relying upon him as authority for conditions in our Mission in China, then I felt that our church was entitled to the full record, and again began to circulate it in its complete form, as it was asked for.

While I have felt no driving or compulsion from Him in my feeble efforts to witness for the faith of our fathers, I want with profound gratitude to say that I have been wonderfully conscious of our Lord's most gracious presence and of His constant leading and guidance; and also in the writing of this brief statement I wish to acknowledge my heavy obligation and my deep gratitude to Him, as well as to constant human friends whose thought and wording have also found expression here.

CHAS. W. RANKIN.
1905 Chamberlain Ave.,
October 26, 1921. Chattanooga, Tenn.

CHRIST OUR PROPHET.

The major and minor prophets whose writings we have in the Old Testament have done much to turn the darkness of man's ignorance of sacred things into twilight. But it was reserved for Christ to intensify the light and make our night day.

Antisthenes was famous as a teacher of rhetoric and had Diogenes among his pupils. But when he had heard Socrates, he was so impressed with his own inferiority as a teacher that he shut up his school and told his pupils, "Go, seek for yourselves a master; I have found one." John the Baptist did the same. He had a school of disciples. But when Christ came upon the scene, he referred his disciples all to Him, saying, "He must increase, but I must decrease."

Every school of philosophy that theorizes about God and creation and the soul and its hereafter, would do well to close its doors, that teacher and taught may together sit at the feet of Christ. All other prophets are over-shadowed by the sublime philosophy of Him whose knowledge is all-comprehensive, and who spoke as never man spake, startling, moving, captivating, and electrifying His hearers.—The Intelligencer.

The Home Circle

THE LOST PARTY AND ANOTHER.

Betty's grandmother, watching the busy street from her window, told Betty a story of the days when no one had ever heard of an automobile or an electric car. In those days grandmother, whose name was Elizabeth, would have thought it a fine joke had any one told her that the time would come when she could ride round the country without any horses to draw the carriage.

The little Elizabeth—that is, grandmother when she was a girl—lived in a lonely country house, where she saw few carriages, and she had never even seen a town. So, when her Aunt Julia from the city came to pay a visit and asked Elizabeth to go home with her, the little girl was greatly excited. While her mother dressed her and packed her clothes she chattered all the time.

"And shall I walk in the streets?" she asked. When her mother nodded she went on, "By myself sometimes?"

"Perhaps," her mother said doubtfully. "But remember, Elizabeth, don't ever cross the street in front of a carriage."

"No, ma'am," Elizabeth promised. "If there's a single horse in sight, mother dear, I will not cross."

"All right," said her mother absent-mindedly. She had found that two buttons were missing from her daughter's best petticoat, which had taken her mind off the conversation. She was not listening carefully to what Elizabeth said.

"The child can be trusted, I know," she thought as she hunted for her thimble.

So away to the city Elizabeth went with Aunt Julia. It was not really a city, only a large town, but Elizabeth could not believe that there was a place in the world with more people and horses and carriages in it. Aunt Julia had a carriage and horses of her own, and so Elizabeth did not have a chance to walk, but she thought it very wonderful to drive through the streets and look at the strange sights. Sometimes during a drive she turned her head so constantly from side to side that she almost got a crick in her neck.

Before her visit had lasted a week she made several little friends. Polly Randall was the best of them all, she thought. When, one day, the morning mail brought an invitation to Polly's birthday party the next afternoon, Elizabeth was quite overcome. She had never been to a birthday party before, and in her own home birthdays were not made much of.

"We must go down-town and pick out a birthday gift for you to take to Polly," Aunt Julia said.

Elizabeth chose a blue china vase decorated with pink rosebuds. When the next day came she put on her best dress, a white lawn starched stiff, and tied her white hat under her chin. Beneath the white ruffles of her dress her heart was beating high with thoughts of the happy hours to come.

"I must hurry and dress for a meeting," Aunt Julia said. "But Polly's house is only a block away, and so you can easily go by yourself. Be careful when you cross the street."

"Yes, ma'am," was the obedient answer.

Down the front steps and up the street went Elizabeth starched and proud. When she reached the end of the block she paused and looked up and down. This was the place to cross, but she must wait until the street was clear.

She waited and waited. Up and down went the carriages and the wagons, the buggies, the carts, and the cabs. The horses' hoofs made a loud clatter on the pavement. How many there were! Was there no end to them?

Elizabeth stood patiently on the curb. Surely the long procession would soon break. But meanwhile time was flying; she could see the hands of the City Hall clock pointing to five minutes to three; and three was the hour for the party! At last the double line of carriages grew a little thinner. There was a long space in the middle of the street with no carriages at all in it. Elizabeth took a quick step forward; then she pulled up short. Was there a carriage in sight? Yes, there were several. They were far enough away, she felt sure, to be harmless; but still they were in sight, and, remembering her promise to her mother, she drew back to the sidewalk.

Clatter, clatter, rattle, rattle, on came the horses and the wheels; and in a minute the street had filled up again.

More than once it happened. Just as Elizabeth would be thinking, "Now is my chance!" a carriage would come into sight, and the chance would be lost.

The big clock boomed three; from its high tower it seemed to be staring down at the forlorn little figure on the corner. Elizabeth cast troubled glances toward Polly's house on the other corner. Little dressed-up girls and boys were hurrying through the gate and up the steps.

"O dear!" cried Elizabeth aloud. "O deary, deary me!"

Suddenly, before she could stop it, a fat tear went racing down her nose; another raced after it. Was she going to cry in the street? She turned and ran home.

When Aunt Julia reached home the hour for the party was long past. She found a red-eyed little girl who was trying hard to smile. When Elizabeth had told what had happened Aunt Julia looked sorry.

"Well! Well!" she said. "I am so used to the city that I never thought, you poor little child!"

Polly, too, was sorry when she heard about it. She came over and brought a piece of birthday cake; and Elizabeth tried to forget all about missing the party, though it was hard to do it.

She learned that in large towns people would scarcely ever get anywhere at all if they waited until the street was free of carriages. But it was too late then.

In the week that followed, Elizabeth thought that her friend behaved rather quietly. Polly seemed to be trying to keep something to herself, and she kept running up to the other girls and whispering, though she never whispered to Elizabeth.

On Saturday Aunt Julia said, "Elizabeth, put on your best dress this afternoon."

"Are we going somewhere?" questioned Elizabeth.

"No. But put on the dress and then come down to the side yard. And hurry, dear, for there's no time to lose."

Wondering greatly, Elizabeth obeyed. And when she went down there was the side yard all decorated with flowers and bunting and full of girls and boys. Under the arbor a table was set up, and in the middle of the table was a huge cake with eight lighted candles on it and mysterious packages round it.

"Why, how"—stammered Elizabeth.

But Polly pushed her forward. "It's your birthday, you know," she said. "And this is your party."

Sure enough, it was her birthday. Elizabeth had forgotten.

"And that's your cake," Polly went on, "and these are your presents, and"—

"And ice cream is coming," interrupted a little boy.

Elizabeth jumped up and down until her starched ruffles crackled. "Oh, what a party!" she cried. Zella M. Walters, in The Youth's Companion.

THE CENTENARY IN CZECHO-SLOVAKIA.

On request of Dr. W. B. Beauchamp, Director General of the Missionary Centenary, the Board of Missions sent Dr. O. E. Goddard to Czecho-Slovakia to conduct evangelistic services for two months. Dr. Goodard conducted two meetings in Prague and one in Brunn. Great throngs attended these services. Penitents were called to the altar in the old-fashioned way and instructed on how to be saved. In the three meetings more than one thousand persons professed faith in Christ at the altar.

Dr. Goddard says: "This is the most wonderful revival campaign I was ever in. Centenary money paid my traveling expenses. Centenary money paid the rental on the great theaters in which we held the meetings. Centenary money paid for all the advertising. Centenary money is buying the houses in which these congregations created by these revival meetings shall be permanently housed. Centenary money is paying the expenses of the colportage work being done in Czecho-Slovakia. Centenary money is going the great relief work among the Russian refugees now in Prague. In short, were it not for Centenary money, none of the great work now being done in this new republic would be possible. While this work in Czecho-Slovakia is but one of the ten thousand good things being done with Centenary money, yet there is no other place on earth where a dollar will do so much towards establishing the Kingdom of God."

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Fisher, Rev. S. J. Davies, Rev. C. C. Miller.

Mississippi Conference—Rev. C. W. Crisler, D. D., Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is sent out as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page, leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

A TIME-LIMITED EPISCOPACY.

There is considerable agitation going on at the present time throughout the church in favor of the election of bishops for a term of years, the proposed term ranging from four to eight years, with eligibility to re-election. The movement seems to have gained considerable headway, several Annual Conferences having expressed themselves in favor of it by the adoption of memorials to the General Conference asking for legislation to that end.

The argument most frequently advanced in favor of the proposed change is that it will provide a more democratic administration of the affairs of the church and that it will, therefore, do away with the tendency toward autocracy inherent in our present system. This argument is reenforced by the appeal to the new spirit of democracy that is making itself felt in all spheres of activity since the World War, and by reference to the polity of other churches in which there is no life-tenure of office.

While there is some merit in this argument, we do not believe that it is of sufficient force to warrant a change in the system under which episcopal Methodism has become one of the greatest forces for righteousness in the world. While admitting that no system is likely to work perfectly, we believe that our present system is so well adapted to our needs that it should not undergo the radical change involved in the plan proposed. The following are some of the reasons why we hold this belief:

1. A careful student of the episcopacy has found that the average period of active service of our bishops is about eight years—maybe a little more or a little less. While the "law of averages" is not always to be relied upon for establishing a principle of action, it does frequently serve to remove popular misconceptions concerning questions at issue. If the average length of active service of our bishops is only eight years, more or less, we already have, in effect, all the advantages that would accrue from election for a term only.

2. It is commonly said that there is, at every General Conference, considerable activity among the friends of those who are supposed to be in line for election to the episcopacy, resulting in the mixture of "politics" with ecclesiastical affairs. We have never attended a General Conference, and we cannot, therefore, speak from personal knowledge of such "political" activity; but if it does exist, it is only reasonable to suppose that it would be greatly intensified by the increased number of quadrennial elections and the desire of their friends to see incumbents re-elected to their positions. If there is any reproach to the church in connection with the election of bishops under the present system, there would be a much greater reproach under the proposed change.

3. There is no question but that the most representative men of the church should be called to the highest office within its gift. With a life-tenure of office, it is only once in a great while that one who has been elected to the episcopacy declines the election, and then it is for reasons thoroughly understood by and acceptable to the church; but it is altogether probable that some of the men who would otherwise accept the office would hesitate to do so with the term so limited that its opportunities for service would be conceivably less than those offered in some other position of equal honor and responsibility. This would not involve the question of self-interest, either, for, under such conditions, the episcopacy would be only one of many positions in which the church could be equally well served.

4. Without contending that the episcopacy is an order, we have come to attach to it a degree of importance that gives to our bishops a pre-eminence that commands the respect of the world and, in consequence, secures to the church a consideration that it would not otherwise have. A short-term bishop might perform all the duties of the episcopal office—but he would not be the bishop we have learned to love and honor.

The above are some of the considerations which make us believe that no change should be made in our present system of electing bishops for life. To meet certain criticisms of the present plan of electing bishops for life, the following suggestions have been made:

1. Let the Committee on Episcopacy "function with a little more conscience" in the matter of retiring bishops on account of old age or physical inability to perform the duties of their office.

2. Let some plan be devised whereby the bishops will be able to cultivate more intensively the fields assigned to their care. This may involve the election of a larger number of bishops, the assignment of the bishops to definite episcopal residences, and a provision that they spend much of their time within their episcopal districts; but it would not involve any limitation of their episcopal functions, nor would it detract from the high honor in which the office is held.

The times may call for an adaptation of the episcopacy to the needs of the new age in which we live, but we do not believe they demand a fundamental change in the nature of the office itself.

BISHOP McMURRY AND THE GAVELS.

If presentations of gavels to Bishop W. F. McMurry continue as they have begun this year, the good Bishop will soon have a sufficient number of these emblems of authority to wield a different one at all the sessions of Conferences over which he may be called to preside for years to come.

At the recent session of the Louisiana Conference, he was presented with two—one from the famous Evangeline Oak, and another from the sill under the pulpit of the historic church at Opelousas, La., where the Louisiana Conference was organized, the first being presented by Rev. Martin Hebert, presiding elder of the French Mission District, in behalf of himself and the preachers of his district, and the other by Rev. S. L. Riggs, pastor at Opelousas.

At the North Mississippi Conference, Bishop McMurry received three gavels. One was made from the pulpit of old Shiloh Church, of Civil War fame, and was presented by the board of stewards of the Corinth Methodist Church. Another was made from the wood of a black walnut tree planted sixty years ago at Aberdeen, Miss., by Bishop Robert Paine, sent by his son, Capt. G. C. Paine, and presented by Rev. T. H. Dorsey. The third was made from the timbers of the house in which Bishop Chas. B. Galloway was born, at Kosciusko, Miss., and was presented by Rev. E. H. Cunningham.

Bishop McMurry has as little need of a gavel as any presiding officer we have ever seen—but if occasion should arise, he would be able to select one that would meet any emergency.

ANNUAL MEETING OF THE SOUTHERN METHODIST PRESS ASSOCIATION.

The Southern Methodist Press Association will hold its annual meeting at Lakeland, Florida, beginning December 15. Lakeland is the home of the Florida Christian Advocate, whose able editor, Dr. J. E. Wilson, will prove a most gracious host to his brethren of the tripod. The Chamber of Commerce of Lakeland has also indicated its intention of treating the visitors with most generous hospitality, providing for their entertainment while in the city, taking them on extensive sight-seeing tours, and contributing liberally to the expenses of the gathering.

The Southern Methodist Press Association, although young in years, has already accomplished much for the betterment of the church publications, and it faces the opportunity of increased usefulness. The following tentative program has been prepared for the meeting this month:

First Session.

1. President's Address, Carlton D. Harris.
2. Report of Historian, A. J. Weeks.
3. Business Problems of the Church Paper. (Addresses limited to twenty minutes and speeches in open parliament to ten.)
   - (a) Best Methods of Building up the Circulation—Budget and Other Systems, L. C. Branscomb.
   - (b) How to Secure Advertising of the Proper Quality and Quantity — Advertising Agencies, etc., W. E. Arnold.
   - (c) The best Methods for Collecting Arrearages—Collection Agencies, etc., D. H. Aston.

Open Parliament.

Second Session.

Duties and Responsibilities of the Editor.
- (a) What Limitation Should be Placed Upon the Expression of his individual Opinion? W. P. King.
- (b) To what Extent Should the Church Press Discuss Matters of Genuine Public Interest that are not Immediately Religious? E. B. Chappell.
- (c) What Should be the Relation of the Church Press to Social and Industrial Questions and the Race Problem? R. B. Eleazer.

Third Session.

Other Matters.
- (a) How Can We Get the Best Results from Conference Boards of Literature? J. A. Burrow.
- (b) How can We Influence the Church to Place an Adequate Value on the Printing Press? T. N. Ivey.
- (c) Open Parliament.
- (d) General Conference Legislation.
  - (1) Report of Special Committee, Dr. A. C. Millar, Chairman.
  - (2) General Discussion of Report.
- (e) Election of officers and other business.

A NOTE OF APPRECIATION.

We are sure our readers enjoyed the account of the proceedings of the North Mississippi Conference, which appeared in last week's Advocate. They, as well as we, are indebted to Rev. H. P. Lewis, a member of that Conference, who graciously acceded to the editor's request to furnish the account. We first knew Brother Lewis when we were students together at Millsaps College, and the passing years have only strengthened the high opinion we formed of him in those early days.

REV. J. L. NEILL GOES TO CZECHO-SLOVAKIA.

Th announcement on another page that Rev. J. L. Neill has been appointed superintendent of Methodist Missions in Czecho-Slovakia will be read with especial interest in Mississippi, of which State Brother Neill is a native and within the bounds of which, as a member of the Mississippi Conference, he rendered notable service as pastor of some of the leading appointments. He is a graduate of Millsaps College who has reflected honor upon his Alma Mater in the great work he has done throughout the church as Superintendent of the Department of Missionary Education of the General Sunday School Board. He will take up the work in his new field about January 1, making his headquarters at Prague, but he will continue in charge of his department at Nashville until May, 1922. It is a splendid tribute to his efficiency that the Sunday schools of Cuba, where he has rendered magnificent service, should have asked the privilege of providing his salary in his new field. Having already demonstrated the fact that he possesses unusual executive ability, Brother Neill will enter upon his new work with an experience and equipment that insure a successful administration in our missionary work abroad.

PERSONAL AND OTHER NOTES.

The next meeting of the College of Bishops will be held at Nashville, Tenn., on March 8, 1922.

Dr. A. W. Plyler has been elected editor of the North Carolina Christian Advocate to succeed Dr. G. T. Rowe, elected Book Editor.

A great union Thanksgiving service was held at Durant, Miss., Rev. R. P. Neblett and Rev. S. G. Posey having charge of the program.

Dr. J. M. Rowland has been elected editor of the Richmond Christian Advocate, to succeed Dr. G. H. Lambeth, who resigned on account of ill health.

Sister T. S. Randle, of Yoakum, Texas, has recently suffered severely from a bone felon, but, in spite of the pain, she was on "shouting ground" all the while.

Rev. R. A. Davis, an honored superannuate member of the Louisiana Conference, is making his home with his son-in-law and daughter, Dr. and Mrs. R. S. Crichlow, 916 Lowerline Street, this city.

Rev. J. M. Boykin and family were given a gracious reception on their new charge, Boyce, La. The services were well attended on the first Sunday, and three members were received into the church.

The Licensing Committee of the Aberdeen District recently granted license to preach to J. A. Helms, E. L. Jernigan, and J. A. Young. The first two are from the Pontotoc charge, and the last is from the Salem and Oakdale charge.

The Southern Methodist Handbook, no edition of which was published this year, will make its appearance early in 1922. It will be welcomed by all those who like to have important information concerning the church easily accessible.

Rev. T. H. Dorsey, Aberdeen, Miss., in renewing the subscription of Mrs. M. A. Cunningham, states that she has been a subscriber to the Advocate for fifty-two years—a notable record. We pray that the paper may continue to be a blessing to her.

When Rev. J. W. Booth and family arrived at their new home, Amite, La., last week, they found that the ladies had a fine dinner waiting for them, and they were made to feel thoroughly at home. Both the services on Sunday were well attended.

Rev. J. H. Felts, presiding elder of the Greenville District, North Mississippi Conference, is very highly esteemed by his co-laborers on the district. A recent number of the "Big Brother" pays him high tribute as a man and as a minister.

The first honorary degree ever conferred by Boston University was bestowed upon Marshal Foch recently, when he was granted the title of doctor of laws.

Dr. Henry Allen Peck, vice-chancellor of Syracuse University, who became acting head of the institution after the resignation of Chancellor James R. Day last summer, died on November 17.

Dr. Theodore Copeland recently closed a great meeting in Alderson, West Virginia. There were one hundred accessions to the churches, and a great many reclamations. The whole community was stirred religiously as a result of the meeting.

According to an exchange, between one-third and one-half of the undergraduate students of Johns Hopkins University belong to the Methodist or the Episcopal Churches, the Methodist Church having 134 members and the Episcopal Church 132.

The Baltimore Annual Conference passed the following resolution at its recent session: "Any undergraduate who fails to pass his examination on the Course of Study for two consecutive years, unless excused by the Conference, shall be discontinued."

Rev. George Avery, Jr., well known in Louisiana, was appointed pastor of the West End Methodist Church, Houston, Texas, at the recent session of the Texas Conference. He was ordained deacon at that Conference by Bishop W. N. Ainsworth.

Rev. H. N. Brown, the recently appointed pastor of Parker Memorial Church, this city, reached the city with his family last week, and filled his pulpit last Sunday. Large congregations attended the services and the work of the new Conference year begins auspiciously.

The Methodist Union Thanksgiving service in New Orleans was held at Rayne Memorial Church on Thanksgiving morning, the sermon being preached by Rev. W. L. Duren. The sermon was really a great utterance. The offering was devoted to the Memorial Home.

Rev. J. H. Moore, our pastor at Pascagoula, Miss., requests us to say that he is in need of Vol. III of Mosheim's Ecclesiastical History. He has Vols. I, II, and IV, presented to him from the library of the late Dr. T. B. Holloman. He will pay a reasonable price for the missing volume. The date of publication of the volumes he has is 1821.

The "Big Brother," official organ of the Big Brothers' Class, Greenville, Miss., pays high tribute, in its issue of November 20, to the pastor of the First Methodist Church of Greenville, Rev. E. S. Lewis, who was returned to that appointment for the fifth year. Brother Lewis and his great organization are doing a fine piece of work at Greenville.

We clip the following from Zion's Herald of November 23: "At a meeting of the Commission on Unification of the Methodist Episcopal Church held at Detroit a few days ago, a communication to the Commission of the Church, South, to be transmitted to the General Conference of that church, was adopted in accordance with the directions of the last General Conference of the Methodist Episcopal Church."

Rev. Humbert Weir and Miss Rosa Lee Pratt were married at the residence of the bride's parents, Mr. and Mrs. W. F. Pratt, at Bentonia, Miss., on Thursday afternoon, November 24, Rev. B. H. Williams, of Satartia, Miss., officiating. Brother Weir was pastor of the Sallis charge, North Mississippi Conference, last year, but was appointed to the Waterford charge at the recent session of the Conference. The Advocate extends hearty good wishes to the happy young couple.

We clip the following from a recent issue of the Oxford (Miss.) Eagle: "Dr. L. M. Lipscomb, of the Methodist church, leaves the first of the week for Amory, to attend the Annual Conference. Brother Lipscomb has a host of friends here who wish that he return to Oxford, as he is not only a strong gospel preacher, but a stalwart Christian character who takes a fearless stand for righteousness, truth, and justice, regardless of condition or class. The world is dying for the want of such leaders in our churches and communities."

Rev. R. S. Stewart, D.D., one of our general evangelists, has been working more than a year in the Orient. The major part of his time has been spent in Korea and Japan. His largest success has been in schools and colleges. In one school there were several hundred professions. He has been much in demand at numerous conferences of Christian people. In Japan he reports conversions as bright and as instantaneous as in the home land. Let us not forget Dr. Stewart in our prayers in the great work he is doing in the Orient.

We record with sorrow the death of Mr. Henry Skipwith, father of Mrs. R. H. Harper, wife of the pastor of the First Methodist Church of this city, at Baton Rouge, La., on Tuesday night, November 22, at an advanced age. Mr. Skipwith was a native of Clinton, La. He was a Confederate veteran, having fought through the battle of Shiloh and through the siege of Vicksburg. He was an elder in the Presbyterian Church, and had been prominent in the business and political life of the State. He was buried from the Presbyterian church in Baton Rouge, interment being in Magnolia Cemetery. The Advocate extends sincere sympathy to the bereaved family and friends.

CHANGE OF ADDRESS—IMPORTANT!

All those who wish their Advocate sent to a new address should notify us at once of the change desired, giving the old post office as well as the new. We can make no changes without this authority. This notice is especially important to the preachers of the three Conferences.

BUSINESS MANAGER.

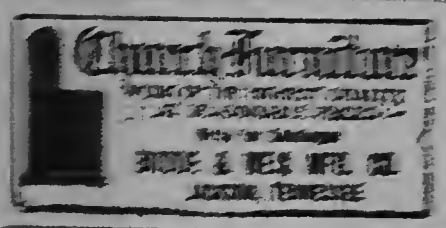
THANKS TO OUR FRIENDS.

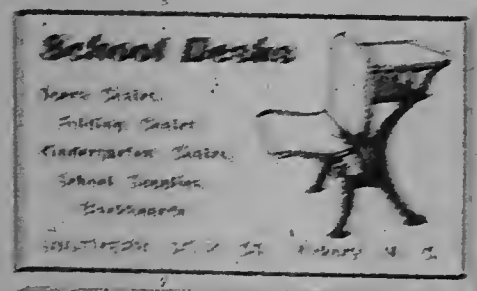
We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: T. M. Babington, Franklinton, La., 2; Rev. A. A. Simms, Johns, Miss., 2; Rev. E. M. Shaw, Houston, Miss., 9; Rev. D. W. Babb, Strongs, Miss., 3.

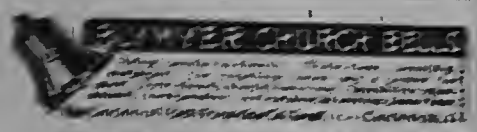
WHY CAN YOU BLOW OUT A CANDLE?

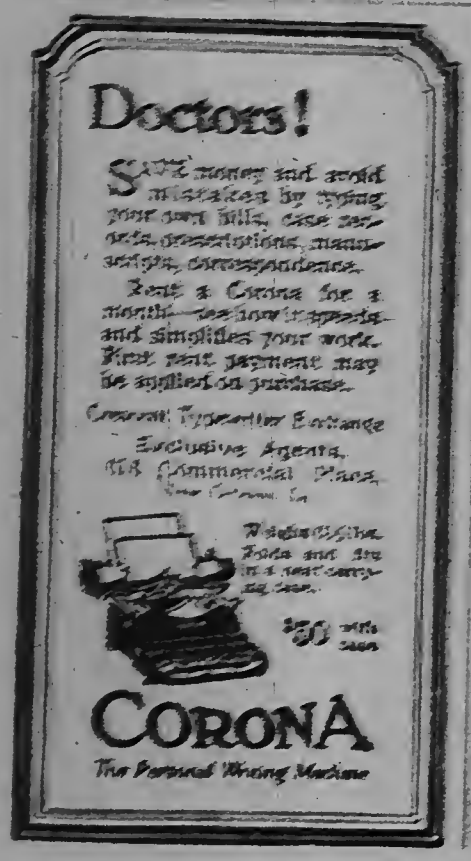
When you light a candle it burns because the lighted wick heats the wax sufficiently to turn it into gases, which mix with the oxygen in the air and produce fire in the form of light. You know it is not easy to light a candle quickly. You must hold the lighted match to the wick until the wax begins to melt and change to gases. As long as the wax continues hot enough to melt and turn to gas, the candle will burn until all burned up; but if there is a break in the continuous process of changing the wax to gas, the light will go out. Now, when you blow at the lighted candle, you blow the gases which feed the flame away from the lighted wick, and this makes a break in the continuous flow of gas from the wax to taper, and the light goes out.—From "The Book of Wonders."

I should be ashamed, as an American citizen, to have millions of men unemployed this winter, because there is work for all if we will only manage our affairs with a reasonable degree of intelligence.—Eugene Meyer, Jr., War Finance Corporation.









Obituaries

[illegible]

On October [illegible], 1921, [illegible] Mrs. [illegible] BARRETT, beloved wife of [illegible] our sister [illegible], faithful, consecrated member of our Missionary Society, passed away at her [illegible] home [illegible]. For more than thirty days he [illegible] suffering, and during [illegible] was cheerful [illegible]. Finally [illegible] took her into [illegible] and relieved her suffering. For more than eight months [illegible] the church [illegible] member of the Woman's Missionary Society. The entire membership of the church and especially the members of the Missionary Society extend to the bereaved husband, daughter and sister our sincere and heartfelt sympathy. Therefore be it resolved that a copy of this be sent to [illegible] her immediate family, and that one be sent to the New Orleans Christian Advocate for publication.

Signed by: Mrs. [illegible], Mrs. [illegible] Edwards, Mrs. [illegible].

JOHN W. LAWTHON, son of John C. and [illegible] Lawthon, was born April [illegible], 18[illegible], near [illegible], Miss., and died at [illegible], Miss., March [illegible], 1921. He married Mrs. Sarah [illegible] in 1858. To them were born two children. She died in 1860. In 1865 he married Mary Wilson. To them were born ten children. She died in 1877. He joined the Confederate army in 1862, was [illegible] at Port Hudson, was carried [illegible] until 1865. He was a Mason and served his lodge [illegible] as secretary for thirty years. He was a staunch Methodist and served as steward for about forty years. His home was the home of his pastor and he enjoyed having them around.

After the death of his last wife life seemed to lose its charms and he often expressed a desire to go. He said that death had no terror to him, that he was ready to go at any time. Truly a good man has gone. He leaves ten children and twenty-five grandchildren to mourn his death.

W. W. [illegible]

Summit, Miss.

In the translation of Mrs. MARY ELIZABETH WIGGS, wife of Marcus M. Wiggs, of Chalybeate, Miss., which occurred on Sunday, August 7, 1921, a noble woman has been removed from our midst. She was converted at an early age, joined the Methodist Episcopal Church, South, and remained a faithful, consistent Christian until God called her home. She was married March 1[illegible], 18[illegible]. She was the mother of ten children, all of whom survive her. She was a faithful wife and a true mother. She loved her church and her home. Always her heart was open to appeals and her hands outstretched to those in need of help. She was a friend to all the preachers and their families, always ready to help and cheer them in every possible way. A good woman is gone. But to the bereaved husband and children, to a host of sorrowing relatives and friends, we commend her life as one worthy of emulation. We do not sorrow as those who have no hope, but believe that by God's grace we shall clasp her to our bosoms again in the home eternal, where no death ever comes and where we will understand it better by and by.

One who loved her,

Mrs. J. C. JOHNSON

PAT McLEMORE, Jr., son of Mr. and Mrs. P. E. McLemore and a grandson of Mrs. [illegible] McGoldrick, died at the home of his parents in Coushatta, La., Oct. 2[illegible], 1921. He was a well-loved member of our Sunday school at Coushatta, where he had been taught the things of the kingdom. His death caused many tears, as he was a bright, attractive boy. He had not lived long—only seven years—but long enough to win all hearts that came within the circle of his influence. The writer [illegible] of some one [illegible] the family [illegible] the pastor of the church when [illegible] before [illegible] father and mother [illegible] sincere [illegible] that God may comfort the hearts that are broken by his taking.

[illegible]

[illegible] Mrs. L. J. BRADY [illegible] September [illegible], 1921, [illegible] years. Loving mother, [illegible] influence [illegible] from all sources [illegible] making them [illegible] good, [illegible] whether active or passive [illegible] "most worthy" [illegible]. It is not always necessary to write a volume in which to describe a life. "Enoch walked with God." [illegible] experiences [illegible] If we walk with the Man of Galilee we know there was much of sorrow and suffering, yet many [illegible] over the world [illegible] the [illegible] with all of it [illegible] joy [illegible] with [illegible] His approval. In the death of Mother Brady, Keener Memorial M. E. Church, South, of Baton Rouge, Louisiana, has sustained a very great and personal loss. She was a charter member and for over [illegible] years was active in the church proper, a member and officer in the Woman's Society, and to the time of her death remained an associate member. She has been [illegible] for about twenty-one years, but never in all of this time has she ceased to have a vital interest in everything and everybody that had to do with the church life. Just the evening before she died she was heard to offer this prayer, "Lord, bless the church, bless all of the members of the church." Her life was truly one of loving kindness, patient endurance, and faithfulness in every relation. [illegible] active member of the church [illegible] deeper interest in the pastor and the welfare of his family than did this saint of God, and it was a usual thing to hear any and all of them say, "Whenever I feel weak or discouraged, I go to see Sister Brady, because a visit with her is like a spiritual tonic to a tired and worn pastor." [illegible] her immediate family she leaves a son, W. K. Brady, his wife and three sons. With these we mourn her loss and pray that her desires for them may be realized, and say "Sweet be thy rest, dear mother; thou hast borne well thy part in life's great battle; thou hast fought a good fight. Henceforth there is laid up for thee a crown of righteousness which the Lord, the righteous Judge, shall give."

Signed by: Mrs. E. J. [illegible], [illegible] Brown, [illegible] Murphey, Committee.

Keener Memorial Methodist Episcopal Church, South.

Dr. WM. T. [illegible] was born in Albany, New York, Oct. 2[illegible], 18[illegible], and died in [illegible], Miss., Oct. 4, 1921. He lived in Mt. Vernon, Ohio, from youth till grown, [illegible] carpenter's trade. When [illegible] moved to New Orleans at age [illegible], and from there [illegible] took up the study of medicine and was a student in Tulane University. When war came he joined the Confederate Army as a member of the Liberty Guards. [illegible] after the war and he took up farming. Brother [illegible] has answered the last roll call. He had been a member of the Methodist Church for fifty years. We laid his body to rest, assisted by Revs. Geo. E. Thompson, [illegible], and [illegible], in [illegible] cemetery to await the resurrection morn. Weep not, children, as those that have no hope, but look to Him that said "I am the resurrection and the life."

[illegible]

Summit, Miss.

The subject of this sketch, MRS. MARY OPHELIA SULLIVAN (nee [illegible]) was born in Jefferson County,

Obituaries.

Miss., on April 20, 1849. She departed this life on July 5, 1921. She was born of pious Christian parents, and therefore got a good start in life. In early childhood she acknowledged Christ as her Master, and united with the Methodist Episcopal Church, South, and remained a member for more than fifty years. To the best of her ability she followed Christ all the way, even to the end. She was a faithful attendant upon all the ordinances of the church, as long as her physical strength permitted. When, a number of years before her death, affliction—blindness and disease—caused her to give up going to God's house, her interest in the work of the kingdom remained keen, and she never forgot to pray for God's cause. On March 17, 1875, she was married to T. W. Sullivan. This union was blessed with three daughters, two of whom preceded this patient, prayerful mother to heaven. One is yet living, Mrs. Jno. F. Hollinger, Meadville, Miss., who, no doubt, with her father gets inspiration from the memory of the Christ-like life of the mother and wife that God has called home. Let us not grieve as those who have no hope, but from this land of grief let us look for the dawn of the endless day when we shall see her again. May God bless and comfort the loved ones and friends.

PAUL H. GRICE, Pastor.

MRS. ETHEL TUCKER PITTMAN.

The Woman's Missionary Society of First Methodist Church, Baton Rouge, La., offers a tribute of love and appreciation of a beautiful life that has passed to life eternal.

In losing Mrs. ETHEL TUCKER PITTMAN, our auxiliary has lost a faithful worker, one ever ready to do any service assigned her. She lived a devout Christian and loyal Methodist. Her devotion to her family was beautiful, particularly her solicitous care of her feeble mother. Her spirit was very self-sacrificing, her nature lovable. She was always ready to help others.

To her bereaved husband and mother and the other members of her family, we offer our sincere sympathy.

Signed by: Mrs. S. T. Sanders, Mrs. Alfred Sheppers, Committee.

PROPERTY VALUES OF WHITWORTH COLLEGE.

The Whitworth College property, located between West Cherokee and West Monticello Streets, is a source of pride not only to Brookhaven but to Southern Mississippi especially and to the entire State.

President Cooper is gratified at the enrollment of 278 students so far this term. The morale of the student body is admirable, the young ladies appreciating the splendid additions to the campus and the equipment as shown in the gymnasium and natatorium that is adding to their pleasure as well as development.

Of the five buildings on the campus at the inauguration of Dr. Cooper's administration, only two remain, the big brick structure to the south now known as the chapel, and its counterpart to the north, used as a dormitory; and remodeling, improvements and repairs costing about $8,000 have been made on these.

There are now eleven buildings on the campus. The values of the later additions we give as follows:

Mary Jane Lampton Auditorium, $30,000; Cooper Hall, $35,000; Elizabeth Hall (former President's Home), $7,000; Enochs Hall, $50,000; Gymnasium and equipment, $20,000; Y. W. C. A. Hut, $10,000; Fernwood Cottage (former parsonage), $4,500; McGrath House, $15,000; laundry, $1,500; repairs to Margaret Hall and Johnson Institute in 1920, $8,000. Total, $181,000.

These are the buildings that have been erected or added in the last eight years. The two older structures mentioned before in this article, at present day values, are worth $100,000 in the opinion of a competent achitect.

A very conservative estimate of the buildings and site, which covers about three city blocks, would be $500,000.

The President's new home, the McGrath House, is a handsomely appointed home, the architecture and beautiful situation attracting the attention of observers in our city of beautiful homes. It is the gift of President Cooper to the institution over which he has presided with such signal ability for nearly twenty years. —The Semi-Weekly Leader, Brookhaven, Miss.

CENTENARY RECORD TO NOVEMBER 1.

To November 1 there had been paid on individual pledges to the Centenary $11,102,294.81. Including payments by the Sunday schools and Epworth Leagues, the total is $12,057,151.49. This total represents 33 per cent of amount pledged, as against 60 per cent now due.

In total amount paid—including Sunday schools and Epworth Leagues—the Virginia Conference is first, its amount to November 1, $1,100,615. The next six Conferences, with amounts paid, are: North Carolina, $595,036; North Georgia, $568,471; Tennessee, $533,332; South Georgia, $532,951; Western North Carolina, $531,973; Baltimore, $505,949.

In percentage of pledge paid, the first seven Conferences are: Pacific, 49.1; Missouri, 41.4; Kentucky, 42; Baltimore, 41; Northwest Texas, 41; Denver, 40.4; Virginia, 39.9. In percentage of quota paid, the first seven are: Pacific, 49; Kentucky, 48.7; Western Virginia, 48; South Carolina, 46.6; Baltimore, 46.4; Virginia 44. Nineteen Conferences have paid 33 per cent and above of their pledges, while nineteen are below that percentage.

Much is to be done during the next few weeks, or we will come far short for 1921 of the amount paid in 1920. And much can be done if we give ourselves, with the best we have of effort, of faith, and of prayer, to this task. Let us make this special effort to close the year with a record worthy of a great church, and one that shows sacrificial giving.

PROSPERITY.

Never are we so well off as when the people about us are sharing our prosperity or our happiness. This is one of the fine facts connected with giving regularly to religious and charitable causes; such giving blesses the giver quite as much as the getter.

So a native of East India learned of whom an Oriental parable tells. The first year after he had received an irrigated rice field by bequest, he observed that the water, having enriched his land, flowed on to his neighbor's fields and enriched them too, so that each had an abundant harvest.

Hating to see any one else get in on a good thing the man closed the water channel that led to his neighbor's fields, with the result that his neighbor's crop was destroyed by drought. But his own was ruined, too, because there was no outlet for the too abundant water.

Selfishly keeping our prosperity to ourselves means eventful unhappiness for ourselves, but passing on our prosperity means a blessing for others as well as ourselves. Selfish prosperity sooner or later dooms one to sorrow. —Exchange.

TO-DAY'S MEN OF WEALTH WERE YESTERDAY'S SAVERS.

Commenting on the value of starting saving habits early in life, the St. Joseph (Oreg.) Herald brings out the fact that the men who have got ahead in the world are those who started to save when young.

"Can you recall the little incidents of your young days?" asks the Herald. Perhaps you remember some child who was close with his pennies—who put them in his bank and kept them there. That child, even in its tender years, was imbued with the habit of saving and was cultivating the budding idea of thrift. If you can locate that child to-day you will probably find a man who has made a commercial success of life and who is financially at ease, even if not wealthy.

"The child who saves his pennies in time becomes the man who accumulates dollars. But the one who spends his pennies as fast as he gets them, generally finds that in after years the habit has fastened itself upon him to such an extent that his life becomes one of endless spending always earning money but never having a surplus dollar. The gravest financial injury you can do your child is to encourage it to go out and spend its pennies as fast as he gets them. It marks the beginning of a bad ending. It is easier for the leopard to change its spots than for the spender to be anything but what he is."

Said a heathen to a missionary: "There must be something in your religion which makes you come all the way out here to tell us of it. I am sure I would not go so far to tell you of mine." Exchange.

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

On November 18, I spoke to the men's and boys' club at Harrisville, giving the stereopticon lecture that night.

Sunday following I was with Brother Westbrook, at Seminary. We had a good service at Seminary, and if the school will keep their promise, they will do a good work next year. We also visited Eminence and Sandford.

Thanksgiving Day we spent at Hopewell, preaching in the morning, and in the afternoon we darkened the building and gave a stereopticon lecture, and that night we gave a lecture at Gallman.

Next Sunday will be spent at Lodebar, thus completing the year's work. You will read this letter while at Conference; will you not plan to do some definite training for your people? The Sunday School Board is anxious to help you. There are only 196 subscribers to the "Church School" in our Conference; we want to have at least 1000. You cannot do a better thing than to get your workers to read this magazine—the idea that it is merely for advanced schools is wrong. It is for every one that believes in Christian education and the spreading of the Gospel.

Pray for me, and the work.

Yours in Him,
JOHN C. CHAMBERS.

A DUTY THAT SHOULD NOT BE NEGLECTED.

Among the thousands of students now gathering in the various colleges and universities of the country are many young men and women from Methodist churches and homes. No work will be more gratifying to our ministers in college towns than getting acquainted with these stranger Methodists and making them feel at home. The names and if possible the addresses of all the students who have gone away to college should be sent to the pastors in their respective college centers. A visit from the pastor and an invitation to the church will help remove the lonesome feeling that many experience in their new and strange surroundings. It may also be a factor of no small importance in keeping these young people allied with the church during their student days, thus laying the foundation for loyal Christian manhood and womanhood in later years.—Exchange.

FROM OLOH, MISS.

The work on this charge has made some improvement this year, financially and spiritually. Two new Sunday schools, two Woman's Missionary Societies, and one Epworth League have been organized and are at work.

Our church at Clyde deserves creditable mention. Its growth has been phenomenal. They are an earnest working band. Have Sunday school pretty well organized, with two Wesley classes. They have organized a Woman's Missionary Society and an Epworth League that are working.

Total finances for the year about double that of last, approximately $1200. Clyde is the site of the Helen White Lumber Company.

R. T. PICKETT, P. C.

THE CHURCH AND PUBLIC OPINION.

By Dr. John H. Finley, Chairman of the Federal Council's Commission On International Justice and Goodwill.

The bold and noble policy for the reduction of navies announced by Secretary Hughes at the opening session of the Conference on Limitation of Armament may well prove to be the beginning of a new day in our international life. This far-reaching proposal was made possible by the nation-wide tide of public opinion which has supported the calling of the Conference and which has made it as clear as daylight that the people everywhere are not only ready for a thorough-going reduction of armament, but insistent that it should be no longer delayed. In developing and expressing this public sentiment, the churches have played a memorable part. Even the most critical could not declare that on this issue they have been either indifferent or ineffective. In fact, it is not too much to say that they have been one of the decisive factors in setting our nation before the world as the outspoken advocate of the abandonment of the policy of competitive armament.

But the work of the churches in behalf of a more Christian international life is not finished, it is only beginning. To mistake proposals for achievements would be a perilous mistake. Above all things, we must now be on our guard against being betrayed into complacency or inaction. We must support the Conference with the utmost vigor until it actually adopts constructive plans. We must then continue our campaign of education through the churches until Congress has taken action that will put those plans into operation concurrently with other nations.

The currents of reaction and skepticism may begin to set in at any time. In the face of these misgivings the church must sustain a lofty faith in the possibilities of the Conference for practical achievement and the workableness of a positive substitute for super-armament and war.

The complex and delicate problems of the Far East are still to be considered. They can be solved at all only as they are approached with largeness of vision and in an attitude of generous co-operation. The church must, therefore, create a spirit which will make it possible both to secure the future welfare of China and at the same time to maintain the utmost friendliness with Japan.

As the Conference goes on it will, no doubt, become increasingly clear that something more than reduction of armament is necessary. This, after all, is only the negative side of the question. Some arrangement will have to be found for assuring the sense of security and of the possibility of obtaining justice for which men have looked to armaments in the past. This will require a willingness on the part of America to join in permanent co-operation with the other nations in the support of international courts and some continuing association for future conference and the maintenance of peace. To develop an underlying conviction of the solidarity of the human race, to make men see that we are members one of another, and to inspire them to act according to this Christian point of view—surely that is a permanent task of the church and one which was never more challenging than now.

A GOOD MEETING IN BILOXI, MISS.

Dear Brother Carley: We have lately closed an excellent meeting at Main Street, Biloxi, Miss., which resulted in about thirty-five accessions to the church representing ten families not hitherto connected with us, and giving a spiritual uplift to many already within the church. The preaching was well done by Brother J. V. Bennett, who was also with us in a splendid meeting here last year He is a strong and effective preacher, with a winsome personality. Withal he is a growing man. His improvement during the past year was apparent. He preaches well at every service. He is without doubt one of our best and safest evangelist. He possesses both fervent piety and the spirit of a sound mind. He is helpful to the pastor and the results of his work abides. I most heartily commend him to the brethren who may need a helper. The singing, which was well done, was under the leadership of Rev. Frank Collins, of the Louisiana Conference, who is now a student of Emory University, and Mrs. Bennett, soloist and leader of our local choir.

In all ways, with candidates to be received, we have had a hundred accessions to the church this year, and should report a net gain of about fifty at the Annual Conference.

M. B. SHARBROUGH.

Nov. 26, 1921.

THE INNER CHAMBER.

I cannot choose my surroundings, but I can choose my thoughts. I cannot hinder evil entering my mind, but I need not, unless I like, bid it welcome and ask it to stay. I can get rid of it best, not by direct attack, but by what soldiers call a flank movement. To face the evil thoughts in your own mind, and try to think them away, is, in most cases, to make the trouble worse by concentrating attention upon it. The better way is Paul's—whatsoever things are true, pure, lovely, and of good report, think on these things. The good will expel the evil. Beyond our speech, our secret cherished thoughts speak for us. Beyond our profession, they declare what we are. If beyond our poor speech and imperfect discipleship we want our lives to speak for Christ, we must love him and worship him, and cleave to him, just in our inmost hearts.—Archibald Alexander.

The best part of human history is never written at all. Family life, patient service, quiet endurance, the training of children, the resistance of temptation—these things are never mentioned by the historian. * * * If we remember these things we shall mitigate the contempt with which we are apt to speak of so-called nobodies. Because we admire brilliance we need not despise usefulness. — Joseph Parker.

It is self that keeps us from service, self which breaks the golden rule by which Christ bade us live. Self is the first weight that we must cut off and lay aside, to which we must say as the knight said unto those who came to tempt him from his errand: "Stand aside; I run for my lord the king!"—Margaret Slattery.

If a pig could give his mind to anything, he wouldn't be a pig.—Dickens.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE.

A Request.

Mrs. Susie Thomas, Superintendent of Supplies of North Mississippi Conference, has received the following request from Mrs. McCoy, Administrative Secretary for the Eastern Division, with the request that it be given all publicity possible:

"The Vashti Industrial School has organized an orchestra. They are very much in need of violins, guitars, mandolins, and any other instruments they can get. Would you mind making a call through the Department of Supplies for musical instruments, stringed, brass, or silver, for Vashti?

"Possibly there are some young folks who, having outgrown the days of their orchestral performances, have tucked away many of their instruments in old attics and would be glad to hunt them up for the use of the Vashti girls."

All parcels sent to Vashti must be addressed to Miss Charlotte Dye, Thomasville, Ga.

Mission Study Classes.

I had only fifteen Mission Study classes during the third quarter, according to the reports sent in to Mrs. H. R. Steele. I have on hand a number of these report cards and would be so glad if every auxiliary who has a class taking a new book during this fourth quarter would write for one and send it to Mrs. Steele. Following are the Superintendents who sent in cards last quarter: Mrs. W. W. Woollard, Grenada; Mrs. J. E. Ross, Minter City; Mrs. E. B. Allen, Ruleville; Mrs. R. E. Williams, Charleston; Mrs. Vivian S. Jackson, Macon; Mrs. H. L. Moser, Iuka; Mrs. W. B. Parks, Merigold; Mrs. E. C. Sturdivant, Tyro; Mrs. R. P. Neblett, Durant.

Sixty-seven superintendents of Mission Study of the Conference reported to me last quarter, Grenada District leading. What about the other 200? Even should you have no Mission Study or Bible Study class, you should send me a card saying so, and that counts your report. Let's make the fourth quarter a banner one. Already had one report.

Shelby Auxiliary was the first to observe Harvest Day that I knew of this year. But those who know the President, Mrs. J. M. Wyatt, will know that her auxiliary would be very efficient in all it does.

If any auxiliary has finished the book, "Women and Missions," and wants to sell them, please write Mrs. M. L. Duncan, University, Miss.

MRS. C. A. NEAL,
Sup't Mission Study and Pub.,
North Mississippi Conf.
Carrollton, Miss.

President's Message.

Dear Friends: For several years it has been my custom to send to the auxiliaries a message at the end of the year to tell them how much depended upon the separate societies throughout the Conference. At this time it seems to me that all I have written before has merely touched the surface of the matter. If you will refer to the record of our Conference as it is shown by years in the last minutes, you will notice that our contributions through the Council have doubled during the past five years and that each year a very substantial increase has been made. Always the credit for this showing has been given to the faithful members who have labored so earnestly to round out the work. There has never been the difficulty of reaching what seemed an impossible goal.

But in this month before our records are closed again, the appeal must be made for the greatest effort you have ever made. With a wave of enthusiasm as well as of faith that our membership would achieve it, at the last annual meeting the goal was placed at $28,500. The first three quarters of this year the contributions amounted to $14,951.45, which is below the amount of the same period of 1920. If we reach the goal which our representatives set at Okolona, the fourth quarter must bring in $13,548.55. This is more than is usually sent for that quarter. Can it be done?

It is not an impossibility. In the first place, our records show that the specials have not come in as formerly. If your auxiliary is one which carries a special, see to it that it is paid in full. Your district secretary has been informed where the weak spots of her district lie. She has probably written you to tell just what effort it will take to make us reach our aim. Even if she has not, your auxiliary officers are cognizant of conditions and many are wondering whether their last report may state that all pledges are met in full. I may say that to be strong an auxiliary requires the best effort of each member, and that the Conference is helpless without the thorough cooperation and help of all its membership. Don't be one in auxiliary or Conference to cause the failure.

In fact, there is nothing left for us to do but to pledge ourselves to ONE LAST STRONG PULL for the last month of the year. Harvest Day is at hand; don't neglect to observe it. Make it attractive with a special program; get gifts from the women who have never united with the society. Your auxiliary may not need it; your Conference does. ARE YOU READY TO HELP?

May December truly be a gathering in of the fruits of the year in each auxiliary, is the wish of

Your president,
ALBERTA CONGER.

RESOLUTIONS OF APPRECIATION.

Whereas Brother Alonzo Early has, for the past three years, served our Sunday School Board as its efficient field secretary; and whereas the work has been abundantly blessed under his administration; therefore be it resolved,

That we receive his resignation with regret, and pray God's blessing upon him as he returns to the pastorate, and also pray that his mantle may fall upon his worthy and painstaking successor.

Signed by: I. T. Reams, W. W. Perry, C. V. Breithaupt, J. L. Evans, W. S. Holmes.

"HONOR TO WHOM HONOR IS DUE."

Dear Brother Carley: Rev. and Mrs. J. M. Wyatt, having completed a four-year period of service among us, will leave in a few days to take up their service in other fields; therefore it is a pleasure to give a brief summary of the wonderful achievements which they have accomplished since they came to Shelby.

The membership of the church four years ago numbered one hundred and twenty-two; it has been increased to two hundred and sixty. There were seventy members of the Sunday school, and the number now is two hundred and sixty-three, an excess of three over the church membership.

The Business Men's Bible Class, for which both Brother and Mrs. Wyatt have so zealously and tirelessly labored, and of which Mrs. Wyatt is leader and instructress, has made remarkable progress both in numbers and in achievements. Mr. C. S. Stone is president of the class and to him Mrs. Wyatt gives great credit for the growth and "aliveness" of this fine class of business men, which now numbers seventy members.

On last Wednesday evening at the usual hour for prayer service, Mr. Stone, who was leader for the evening, turned the meeting into a beautiful "farewell service" for Mrs. Wyatt as teacher and leader of the Men's Bible class. Expressions of appreciation, love and good wishes were given by various members, and a lovely gift was presented to Mrs. Wyatt, to her great surprise and pleasure, and her response was both touching and beautiful.

The summary of their work would not be complete without making especial mention of the Junior Church Service, which Brother and Mrs. Wyatt conceived and organized and of which Mrs. Wyatt has made a wonderful and greatly-loved leader. The membership of this organization consists of young people of the Intermediate and Senior ages—or from 12 years up—and it is the only known organization of its kind in this Conference. Its greatest service, aside from the religious objective, is the social appeal it makes to the young people during the ages when their social instincts demand recognition.

Mention also may be made of the growth and progress of the Woman's Missionary Society, of which Mrs. Wyatt was president, and to her the greatest credit is due for the excellent work it has achieved under her efficient and unselfish leadership.

It has been a rare pleasure to have Brother and Mrs. Wyatt among us; their zeal has been an inspiration, their culture and intellect of mind a delight to a wide circle of friends. The good wishes, love, and prayers of the people of Shelby go with them as they leave us. Sincerely,

Mrs. H. W. PEASE.

Read the Gospels and you cannot help seeing that what men learnt from Christ was to be themselves—not bound by convention, or fashion, or custom of unintelligent respectability, tradition of ordinances which only restrict and confine, but that each man, in his own individual gifts, had his own splendid opportunities, his own unique powers of development put into his own hands, and that the voice of the Father was perpetually calling him to use them to the utmost and so to rise into the glorious liberty of the children of God.—William Holden Hutton

Malice drinks one-half of its own poison.—Seneca.

THE EDUCATIONAL ASSOCIATION MEETING.

The Educational Association of the M. E. Church, South, will hold its annual meeting at the Hotel Chisca in Memphis, Tenn., December 13 to 15. The meeting last year was deferred on account of the Christian Education Movement and accordingly the gathering next month will be one of the most important educational gatherings ever held under the auspices of Southern Methodism.

The Educational Association is composed of the presidents and faculties of all the schools and colleges of the church. Dr. W. P. Few, the president of Trinity College at Durham, North Carolina, is the president.

A program of superlative merit has been prepared for this meeting. The opening evening, Tuesday, December 13, will be marked by addresses by Dr. Ed F. Cook, Associate Secretary of the Board of Education, and Dr. H. A. Boaz, the president of Southern Methodist University. On Wednesday morning the president, Dr. W. P. Few, will deliver his annual address on "The Spirit and Ideals of Distinctively Christian Education." The themes of all the addresses that will be delivered stress the Christian note in education and in all of the deliberations of the Association the uppermost thought will be the best methods of perfecting an education that is Christian to the core.

The general topic of discussion on December 14, will be the Christian Education Movement and addresses will be made from the standpoint of the college, the preacher, and the layman by Dr. W. F. Quillian, president of Wesleyan College, Rev. W. A. Lambeth, of High Point, North Carolina, and Mr. Thomas S. Southgate, of Norfolk, Virginia. Dr. J. H. Reynolds, Director General of the Movement, will speak on the subject of "Building Financial Constituencies for Our Colleges," and Dr. I. P. Martin, of the Holston Conference, will speak on "Relations between the Conference Secretary of Education and the Various Institutions."

One most interesting feature of the gathering will be a pronouncement on the part of the Committee on Resolutions concerning distinctively Christian education, in which the schools and colleges of the church will express their convictions, attitude, and purpose in this regard. The Committee which will deliver this pronouncement is composed of Dr. H. N. Snyder, president of Wofford College, Dr. J. S. French, president of Emory and Henry College, and Dr. F. N. Parker, Dean of Emory University.

A full day will be devoted to the discussion of religious education with especial reference to the training of Sunday school workers and religious educators in the schools and colleges of the church.

While the gathering is of especial interest to educators, it likewise possesses great significance to pastors and others who are interested in the cause of Christian education in the church. The sessions will be open to all visitors who may care to attend.

THE BIBLE AT THE DISARMAMENT CONFERENCE.

When the World Conference on Disarmament opened its history-making deliberations on Armistice Day, November 11, a Bible presented by the New York Bible Society was on the table, available for use.

President Warren G. Harding had accepted the Bible in behalf of the Conference a fortnight or more before the session opened. It was presented to him by John C. West, president, and Dr. George William Carter, executive secretary of the New York Bible Society, by whom the Bible had been designed.

On its black morocco covers in gold lettering was the inscription:

"This Bible is presented to the Conference on the Limitation of Armaments and dedicated to the Promotion of good will among the nations by the New York Bible Society, November 11, 1921."

The Bible contains 1,000 pages and is printed on India paper. When it rests on the speaker's stand in the Continental Memorial Hall, it is encased in a leather case lined with plush.

The New York Bible Society, at 5 East 48th Street, gave a Bible to every soldier and sailor who left New York ports during the war for France. Hundreds of thousands were distributed in this way. The Society provides a Bible for every immigrant who comes into this country and its work at Ellis Island has become famed around the world. The work is maintained by contributions from those who believe in its effectiveness. Sixty thousand dollars was used last year to "carry on."

The 112th anniversary of the Society will be on Bible Sunday, December 4, at 8 o'clock, in the St. Nicholas Reformed Church, Fifth Avenue and 48th Street. Sir William Ramsay, the author, who is the world's most famous archaeologist, and was knighted by King Edward VII, will deliver an address on "The Authority of the Bible."—Bulletin.

HOW BISHOP DENNY STUDIES THE BIBLE.

Bishop Collins Denny possesses a wonderful verbal knowledge of the Bible, and nearly always quotes from memory in the pulpit instead of reading from the Book as in the case with practically all ministers. The Bishop recently made the following statement with reference to his Bible studies.

"No man does much at anything who does not have a plan. My plan for Bible study is to hold myself responsible every day for a definite minimum of Bible reading. This minimum takes me through the Bible about three times every two years. For a busy man, it takes determination to carry out this plan, but it can be done, as I know by experience. In addition, a man should have some plan for regular and constant study of the Bible. I have found that it is good for my spiritual life, profitable for my intellect, helpful in my preaching to study a book of the Bibe. In making this study, I secure the best available commentaries, and try to go through the Book word by word. Yet another plan that I have pursued with great profit is to commit to memory chapters and indeed whole books of the Bible. For this purpose I always use the authorized version. Its tuneful periods are easily remembered and ring like bells. While walking along the street, or lying awake at night, I find it profitable to let the very words of the Bible flow through my mind. If a man really loves the old Book, it will be impossible for him to neglect it, and the more he loves it the more attention he will pay to it."

IN THE HEART OF BOLSHEVIK RUSSIA.

"On to Habarovsk! I have just come out of a long and hard conference with the Korean preachers here in Nikolsk. I have just appointed two to Habarovsk, following the instructions of Dr. Cram, Superintendent of the Mission. This means that Southern Methodism is going right on toward the Arctic Circle, following the work of the Centenary. This is right in the heart of Bolshevik Russia, and the missionary may not go in there. But the Korean preachers believe that they can brave all the dangers and get in there behind the wall of Bolshevism and through the line of robbers who infest the country, and spread the Gospel there. So, feeling that they are better men than I am, I have started them on their way.

"The rural districts of Manchuria and Siberia are now literally hotbeds of roving bands of robbers. Wherever you go, you constantly hear one word, 'Hong Wee Juk,' which means 'red robber.' The Japanese and Chinese police and military are after them, but they hide away in the mountains and are hard to catch. Our Koreans here are following in the steps of the Apostle in the dangers that they are sharing here for the Gospel."

This report comes straight from J. O. J. Taylor, writing from Hikolak.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—First Round.

Sherman ct., at Sherman, Dec. 10, 11 a.m.
Myrtle ct., at Glenfield, Dec. 11, p.m.; Q. C., 3:30.
Corinth, South Side, Dec. 15, p.m.
Corinth, First Church, Dec. 16, p.m.
Blue Mountain ct., at B. M., Dec. 17, 18, a.m.
New Albany sta., Dec. 18, p.m., and Dec. 19, a.m.
Corinth ct., at Box Chapel, Dec. 20.
Tishomingo ct., at Tishomingo, Dec. 21, 10 a.m.
Golden ct., at Golden, Dec. 22, 10 a.m.
New Albany ct., at Mt. Olivet, Dec. 30.
Hickory Flat ct., at H. F., Dec. 31, and Jan. 1, a.m.
Potts Camp ct., at Potts C., Jan. 1, p.m., and 2, 10 a.m.
Kossuth ct., at Kossuth, Jan. 4.
Dumas ct., at Jacob's C., Jan. 7, and 8, a.m.
Silver Springs ct., at Paine's C., Jan. 8, p.m.; Q. C., 3 p.m.
Mooreville, ct., at Allen's C., Jan. 10.
Mantachie ct., at Shiloh, Jan. 11.
Marietta ct., at Marietta, Jan. 12.
Iuka ct., at Camp Ground, Jan. 14, 15, a.m.
Iuka sta., Jan. 15, p.m., and 16 a.m.
Burnsville ct., at B., Jan. 16, 3 p.m.
Booneville ct., at Carolina, Jan. 21, 22, a.m.
Booneville sta., Jan. 22, p.m., and 23, a.m.
Guntown ct., at G., Jan. 28, 29, a.m.
Baldwyn ct., at B., Jan. 29, p.m.; 30, a.m.
Chalybeate ct., at Camp Ground, Feb. 4, 5, a.m.
Ripley sta., Feb. 5, p.m., and 6, a.m.
Wheeler ct., at Wheeler, Feb. 18, 19, a.m.
Rienzi ct., Feb. 19, p.m., and 20, a.m.

The District Stewards are called to meet at First Church, Corinth, Dec. 14, 1921, at 10 a.m.

J. B. RANDLOPH, P. E.

Grenada Dist.—First Round.

Grenada sta., preaching, Nov. 27; Conference, Dec. 27.
Water Valley, First Church, preaching, Dec. 4, a.m., Conf., Dec. 5.
Water Valley, Main Street and Taylor, preaching Dec. 4, p.m., Conf., Dec. 16, 2 p.m.
Holly Springs sta., preaching, Dec. 11, a.m., Conf., Dec. 12, p.m.
Red Banks ct., at Red Banks, preaching, Dec. 11, p.m., Conf., Dec. 12, a.m
Paris ct., at Paris, Dec. 17.
Oxford sta., preaching, Dec. 18, a.m., Conf., Dec. 19, p.m.
Abbeville ct., at Abbeville, preaching, Dec. 18, p.m., Conf., Dec. 19 a.m.
Waterford ct., at Waterford, Dec. 30.
Ashland ct., at Ashland, Dec. 31, Jan. 1.
Lamar ct., at Lamar, Jan. 1, 2.
Tie Plant ct., at Tie Plant, Jan. 7, 8.
Duck Hill ct., at Duck Hill, Jan. 8, 9.
Winona ct., at Bethlehem, Jan. 14, 15.
Kilmichael ct., at Kilmichael, Jan. 15, 16.
Sailis ct., at Salem, Jan. 21, 22.
Vaiden ct., at Vaiden, Jan. 22, 23.
Ebenezer ct., at Hebron, Jan. 28, 29.
Lexington sta., Jan. 27, 29.
Poplar Creek ct., at Bethel, Feb. 4, 5.
Winona sta., Feb. 5, 6.
Holcomb ct., at Holcomb, Feb. 11, 12.
Coffeeville ct., at Coffeeville, Feb. 12, 13.
Durant sta., Feb. 19, 20.
Pickens and Goodman, at Pickens, Feb. 19, 20.

The District Stewards are requested to meet at Grenada on Dec. 8, at 1:30 o'clock, p.m. R. A. TUCKER, P. E.

Aberdeen Dist.—First Round.

Amory, Nov. 27, 28.
Okolona, Dec. 4, 5.
Aberdeen, Dec. 11, 12.
Tupelo, Dec. 18, 19.
Prairie and Strong, Dec. 25, 26.
Houston, Dec. 31, Jan. 1.
Vardaman, at Vardaman, Jan. 1, 2.
Calhoun City, at Calhoun City, Jan. 3.
Pontotoc, Jan. 8, 9.
Woodland, at Woodland, Jan. 14, 15.
Eupora and Maben, at Eupora, Jan. 21, 22.
Bellefontaine, at Bellefontaine, Jan. 22, 23.
Mathiston, at Mathiston, Jan. 24.
Verona, at Verona, Jan. 28, 29.
Shannon and Nettleton, at Shannon, Jan. 29, 30.
Buena Vista, at Buena Vista, Feb. 4, 5.
Houlka, at Houlka, Feb. 9.
Algoma, at Algoma, Feb. 10.
Nettleton, at Shiloh, Feb. 11, 12.
Salem and Ecru, at Salem, Feb. 18, 19.
Toccopola, at Toccopola, Feb. 20.
Randolph, at Spring Hill, Feb. 21.
Greenwood Springs, at Greenwood Springs, Feb. 24.
Smithville, at Trangine, Feb. 25, 26.
Tremont, at Mt. Pleasant, Mar. 2.
Fulton, at Harden's Chapel, Mar. 3.

The District Stewards will meet at the Methodist Church at Tupelo on Monday, Dec. 19, 2 o'clock, p.m. A full attendance is desired.

T. H. DORSEY, P. E.

LOUISIANA CONFERENCE

Shreveport Dist.—First Round.

Greenwood, Sunday, Dec. 4, a.m.
Queensborough, Sunday, Dec. 4, p.m.
First Church, Shreveport, District Stewards' Meeting, Tuesday, Dec. 6, 2 p.m.
Longstreet, Sunday, Dec. 11, a.m.
Logansport, Sunday, Dec. 11, p.m.
Mooringsport, Monday, Dec. 12, p.m.
Vivian, Tuesday, Dec. 13, p.m.
Belcher, Wednesday, Dec. 14, p.m.
Ida, Thursday, Dec. 15, a.m.
Cedar Grove, Friday, Dec. 16, p.m.
Spring Hill, Sunday, Dec. 18, a.m.
Cotton Valley, Sunday, Dec. 18, p.m.
Bossier City, Sunday, Dec. 25, a.m.
Coushatta, Wednesday, Dec. 28, p.m.
Haynesville, Sunday, Jan. 1, a.m.
Homer, Sunday, Jan. 1, p.m.
Athens, Monday, Jan. 2, a.m.
Gibsland, Tuesday, Jan. 3, a.m.
Bienville, Wednesday, Jan. 4, a.m.
Trees, Sunday, Jan. 8, a.m.
Oil City, Sunday, Jan. 8, p.m.
Mansfield, Monday, Jan. 9, p.m.
S. Mansfield, Tuesday, Jan. 10, a.m.
Pelican, Wednesday, Jan. 11, a.m.
Bayou LaChute, Friday, Jan. 13, p.m.
Haughton, Sunday Jan. 15, a.m.
Arcadia, Sunday, Jan. 15, p.m.
Shreveport, Texas Avenue, Tuesday, Jan. 17, p.m.
Sibley, Wednesday, Jan. 18, a.m.
Plain Dealing, Sunday, Jan. 22, a.m.
Castor, Monday, Jan. 23, p.m.
Grand Cane, Wednesday, Jan. 25, a.m.
Shreveport, Noel Memorial, Thursday, Jan. 26, p.m.
Shreveport, First Church, Friday, Jan. 27, p.m.
Ringgold, Sunday, Jan. 29, a.m.
Wesley Circuit, at Hall Summit, Monday, Jan. 30,
Minden, Wednesday, Feb. 1, p.m.

R. H. WYNN, P. E.

Monroe-Ruston Dist.—First Round.

Bastrop, Dec. 4; preaching 11 a.m., Q. C., 2 p.m.
Oak Ridge, at Oak Ridge, Dec. 7; Q. C., 2 p.m.
Winnsboro, at Winnsboro, Dec. 11; preaching, 11 a.m., Q. C., 2 p.m.
Gilbert, at Gilbert, Dec. 11; preaching, 7 p.m.
Sicily Island, at Sicily Island, Q. C., 2 p.m.
Mangham, at Mangham, Dec. 15; Q. C., 2 p.m.
West Monroe, Dec. 18; preaching, 11 a.m.
Mer Rouge, Dec. 22; Q. C., 2 p.m.
Elmore, at Wesley, Dec. 25; preaching, 11 o'clock.
Bonita, at Bonita, Dec. 27; Q. C., 2 p.m.
Midway and Epps, at Epps, Dec. 28; Q. C., 2:30 p.m.
Calhoun, at Downsville, Dec. 30, 2:30 p.m.
Jonesboro, at Jonesboro, Jan. 1, preaching, 11 a.m., Q. C., 2 p.m.
Dubach, at Dubach, Jan. 8; preaching, 11, Q. C., 2 p.m.
Eros, at Eros, Jan. 10; Q. C., 2 p.m.
Chatham, at Chatham, Jan. 12; Q. C., 3 p.m.
Tallulah Jan. 15; preaching, 11 a.m., Q. C., 3 p.m.
Simsboro, at Simsboro, Jan. 18; Q. C., 3 p.m.
Oak Grove, at Oak Grove, Jan. 22; preaching, 11 a.m., Q. C., 3 p.m.
Farmersville at Farmersville, Jan. 25, 11 a.m.
Monroe, Jan. 27, at 7:30 p.m.
Rayville, at Rayville, preaching 11 a.m., Q. C., 2 p.m.
Lake Providence, Feb. 5, preaching, 11 a.m., Q. C., 3 p.m.
Waterproof, at Waterproof, Feb. 12.
Ruston, Feb. 16, 7 p.m.
Bernice, at Bernice, Feb. 19; preaching, 11 a.m., Q. C., 3 p.m.

The district stewards will meet at Monroe, First Church on January 17, at 10 a.m. K. W. DODSON, P. E.

Baton Rouge District—First Round.

Amite, Dec. 3, p.m., and Dec. 4, a.m.
Kentwood, at Kentwood, Dec. 4, p.m.
Keener Memorial, Dec. 6, p.m.
Natalbany, at Natalbany, Dec. 11, a.m.
Hammond, Dec. 11, p.m.
Zachary, at Zachary, Dec. 18, a.m.
Jackson and Ethel, at Jackson, Dec. 18, p.m.
Denham Springs, at Denham Springs, Jan. 1, a.m.
Baton Rouge, First Ch., Jan. 1, p.m.
Springfield, at Springfield, Jan. 7, 8, a.m.
Ponchatoula, at Ponchatoula, Jan. 8, p.m.
Pine Grove, at Pine Grove, Jan. 15, a.m.
Olive Branch, at Clinton, Jan. 21, 1:30 p.m.
Clinton, at Clinton, Jan. 22, a.m.
Gonzales, at New River, Jan. 29, a.m.
St. Francisville, at St. Francisville, Feb. 5, a.m.
Greensburg, at Greensburg, Feb. 12, a.m.
Baker, at Baker, Feb. 18, 19, a.m.
Franklinton Ct., at Fisher, Feb. 25, a.m.
Franklinton Sta., Feb. 25, a.m.

J. W. LEE, P. E.

Lake Charles District—First Round.

Hornbeck and Peason, at Peason, Dec. 4, a.m.
DeRidder, Dec. 4, p.m.
Many and Robeline, at Robeline, Dec. 11, a.m.
Zwolle Ct., at Zwolle, Dec. 18, a.m.
Leesville, Dec. 18, p.m.
Sulphur and Vinton, at Sulphur, Jan. 1, a.m.
Lake Arthur, Jan. 1, p.m.
Branch Ct., at Maxie, Jan. 8, a.m.
Crowley, Jan. 8, p.m.
Indian Bayou, Jan. 15, a.m.
Rayne, Jan. 15, p.m.
Eunice Ct., at Eunice, Jan. 22, a.m.
Opelousas, Jan. 22, p.m.
Abbeville and Kaplan, at Abbeville, Jan. 29, a.m.
Gueydan and Estherwood, at Gueydan, Jan. 29, p.m.
Morgan City and Berwick, at M. C., Feb. 5, a.m.
Jeanerette and Patterson, at Jeanerette, Feb. 5, p.m.
Franklin, Feb. 12, p.m.
Merryville, Feb. 19, a.m.
Luddington Ct., at Carson, Feb. 19, p.m.
Lake Charles, Feb. 20, p.m.

C. A. BATTLE, P. E.

NEW ORLEANS
CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 8, 1921. CHAS. O. CHALMERS, Manager.

PROCEEDINGS OF MISSISSIPPI ANNUAL CONFERENCE.

FIRST DAY.

The one hundred and eighth session of the Mississippi Annual Conference convened in the Capitol Street Methodist Church, Jackson, Miss., at nine o'clock a.m., Wednesday, November 30, Bishop W. F. McMurry presiding. Hymn No. 36 was sung, the Bishop led the Conference in prayer and read a Scripture lesson from Matthew 26, after which, according to a Conference rule, the sacrament of the Lord's Supper was administered, the Bishop being assisted in the administration by J. T. Leggett, W. H. Huntley, C. C. Evans, and L. E. Alford.

The roll was called by A. F. Watkins, secretary of the last Conference, and most of the preachers and many of the lay delegates answered to their names.

A. F. Watkins was elected secretary; G. S. Harmon and Claude P. Jones were elected assistant secretaries; G. P. McKeown, J. D. Ellis, and W. A. Hays were elected statistical secretaries.

The bar of the Conference was fixed to include the lower floor of the main auditorium, and the hours of meeting and adjourning were fixed at nine a.m. and 12:30 p.m.

The following committees, nominated by the presiding elders, were elected:

State of the Church—J. L. Decell, C. M. Crossley, W. A. Davenport, A. S. Oliver, J. O. Ware, M. B. Sharbrough, J. G. Galloway.

Conference Relations—J. T. Leggett, H. L. Norton, L. F. Alford, J. T. Abney, T. H. King, J. F. McLlelland, C. A. Schultz.

Sabbath Observance—O. S. Lewis, C. H. Strait, W. E. Barnes, Bura Hilbun, J. W. Ramsey, W. B. Alsworth, Dr. Henry Flowers.

District Conference Records—J. L. Smith, J. H. Jolly, J. W. Price, W. W. Godbold, J. B. Cain, S. B. Watkins, R. W. Hinton.

Orphans' Home—Rolfe Hunt, M. S. Enochs, H. B. Rush, James Hand, H. A. Wood, J. E. J. Ferguson, R. E. Rutledge.

Memoirs—Robert Selby, W. J. Ferguson, L. Carley, J. H. Foreman, E. L. Alford, G. H. Thompson, L. A. Darsey.

Admissions—W. B. Jones, H. J. Moore, W. W. Moore, W. H. Huntley, J. H. Foreman, N. B. Harmon, J. S. Purcell.

Public Worship—H. F. Tolle, M. L. Burton, O. H. Wingfield.

The following were presented to the Conference: Dr. H. C. Morrison, of the Kentucky Conference; Dr. S. H. C. Burgin, Secretary of the Board of Church Extension; Dr. J. H. Reynolds, Director-General of the Christian Education Movement; Rev. C. T. Talley, of the Texas Conference; Rev. K. W. Dodson, of the Louisiana Conference; Revs. E. H. Cunningham, W. V. Shearer and R. P. Neblett, of the North Mississippi Conference; Rev. H. T. Carley, editor of the New Orleans Christian Advocate; Rev. J. L. Decell, transferred from the Pacific Conference; Rev. G. W. Riley, pastor of the Griffith Memorial Baptist Church, Jackson; Rev. J. R. Carter, Superintendent of the Baptist Orphanage; President Joe Cook, of the State Normal College, Hattiesburg.

Announcement was made that Dr. H. C. Morrison would preach at noon each day at Millsaps College Chapel, and at 7:30 p.m. at the Capitol Street Church.

A resolution was adopted requesting Dr. H. Walter Featherstun, who completes with this session of the Conference fifty years as an itinerant preacher, to preach an appropriate sermon at the close of the Memorial Session on Sunday afternoon.

M. L. Burton called attention to the fact that seventy-nine years ago Jackson entertained the Mississippi Conference for the first time, and requested the privileges of the floor for Prof. J. N. Broome, Assistant Superintendent of Education of the State of Mississippi, that he might deliver an appropriate address. Prof. Broome delivered a felicitous address, and presented to Bishop McMurry, on behalf of the pastor, the officials, and the members of the Sharon charge, a gavel made of wood taken from the buildings of the old Sharon Female College, the head of the gavel being made of wood from the girls' dormitory, and the handle of wood from the boys' dormitory, the gavel being furnished by Miss Hattie Byers. The Bishop made an appropriate response.

Various communications were referred without reading to appropriate Boards and Committees.

The report of the Seashore Divinity School was read and adopted.

Leave of absence was granted, if needed, to L. L. Roberts and C. F. Emery.

On motion of the presiding elders, the following substitutions were made on Boards and Committees: Examining Committee, Admission on Trial—W. B. Jones in place of C. M. Chapman; Board of Education—A. F. Watkins in place of C. W. Crisler, and T. L. Enochs in place of P. H. Enochs.

Question 17, "Are all the preachers blameless in life and official administration?" was called. The names of the presiding elders were called, they made written reports, and their characters were passed. We summarize their reports as follows:

Brookhaven District, H. M. Ellis, P. E.—About $120,000 was subscribed to the Christian Education Movement. Revivals have been held in every church and at many schoolhouse appointments, with 462 accessions on profession of faith and 416 by certificate. Eight Sunday schools, five Woman's Missionary Societies, and eleven Epworth Leagues have been organized. Many family altars have been established, and quite a number of people have pledged themselves to tithe their incomes. The new church at Crystal Springs is about complete. The church at Tylertown is installing a heating plant. At Osyka, Mrs. Goodwell presented a comfortable house, with ample grounds, for a parsonage, and the good women of the town have furnished it. Two new churches have been organized, and two churches have been dedicated during the year. Three young men have been licensed to preach. There are 69 churches in the district, and every charge except one has a comfortable parsonage.

Hattiesburg District, W. W. Graves, P. E.—Eighty-one revival meetings were held during the year, with more than 800 members added to the church. The sum of $157,000 was pledged to the Christian Education Movement. Fifteen church buildings have been repaired, two are under construction, and two others are being moved to more desirable locations. The churches at Lucedale and at Collins have added Sunday school rooms. A lot adjoining the Main Street Church at Hattiesburg has been secured, upon which an annex will be erected. There are 23 parsonages in the district, one new one having been built during the year, and 17 having been repaired and improved. The district parsonage has received needed repairs.

Jackson District, M. L. Burton, P. E.—Meetings have been held in all the churches, with 610 accessions by vows and baptism and 514 by certificate giving a net gain of 836. There are 246 family altars on record in the district. Eighty-nine children have been baptized. Five young men have been licensed to preach, and all of them are attending Millsaps College. Four have been recommended for admission on trial, though one has withdrawn his application for the present. There are 78 churches and 73 Sunday schools, three of the schools being held in schoolhouses, leaving eight organized churches without Sunday schools. There is a Woman's Missionary Society in every charge except one, the number of adult auxiliaries being 37, and of Juniors and Young People, 17. There are some flourishing Epworth Leagues. All but three of the charges have parsonages. During the year three churches have been completed, one received, and four [illegible] church enterprises are under way. The [illegible] campaign was put on in the district. Galloway Memorial and Capitol Street exceeded their quota. The full amount apportioned to the district for the Methodist Home was raised.

Meridian District, P. [illegible], P. E.—Seventy-eight protracted meetings have been held during the year, resulting in 900 [illegible] to the church, 600 of these on profession of faith. Four young men have been licensed to preach, and three recommended for admission on trial. Two young women have gone to the foreign field, and two others are preparing for missionary service. Three new churches, two new Sunday schools, and two new Epworth Leagues have been organized. Two parsonages have been built, four repaired, and two moved to better locations. Two church buildings have been acquired by purchase, three have been built, and fifteen have been repaired. The new building at East End, Meridian, will be completed next spring.

Newton District, J. A. Moore, P. E.—There have been eighty-seven revival meetings, with 800 additions to the church, about 600 of them on profession of faith. Two young men have been licensed to preach, and both of them are in college. Seventeen Epworth Leagues, fifteen Sunday schools, and five Woman's Missionary Societies have been organized. Ten parsonages have undergone repairs and improvements. Improvements have been made on all the churches in Laurel. The church at Forest has been painted, and Sunday school rooms have been added to the church at Morton. Improvements have been made on the church at Carthage, and the church at Rose Hill destroyed by a tornado last year has been rebuilt. At Bay Springs both church and parsonage have been improved. Some indebtedness on church property has been liquidated. A new church movement is under way at Hickory, and plans for remodeling the church at Newton are being made. More than $10,000 was pledged to the Christian Education Movement.

Seashore District, W. M. Sullivan, P. E.—Two new churches have been built during the year and one was received by donation. A total of $7000 has been raised for church buildings and repairs. The building of the Back Bay church was a remarkable achievement. A new parsonage has been built at Logtown, and 11 parsonages have been repaired. The district parsonage has been repaired and furnished at a cost of $400. One church was lost by storm, and one by fire. There is great need of [illegible] church facilities at Gulfport, Lumberton, Columbia, Picayune, Sandler, Coalville, and Pascagoula. There have been sixty revival meetings, with 750 additions on profession of faith and [illegible] by certificate. Approximately $50,000 was pledged to the Christian Education Movement. There are twenty Woman's Missionary Societies, which have raised $1025. Three or four more churches are needed on the beach front. There has been an increase of three Epworth Leagues during the year. Six men have been licensed to preach, and one has been recommended for admission on trial.

Vicksburg District, J. R. Jones, P. E.—Fifty-six revival meetings have been held, with an addition of 500 members. One young man is in Emory University preparing for the ministry, and two have been recommended for admission on trial. One church has been built and dedicated during the year, the money having been raised last year. Plans are being formed for the erection of two new parsonages. Churches and parsonages have been repaired and improved at a total cost of $3700. About $60,000 was pledged to the Christian Education Movement. Payment of Centenary pledges has been encouraging.

R. P. Wilson and J. A. Bandy, representing the Publishing House at Nashville, were presented to the Conference, and Dr. Wilson addressed the

Continued on Fourth Page)

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A JOURNEY TO THE ORIENT—FROM KARUIZAWA TO SEOUL.

By Dr. Fitzgerald S. Parker.

IV.

I had fully expected to make the journey from Karuizawa in the company of Bishop Lambuth. In the light of subsequent events the loss of that privilege is even to be greater than it seemed at the time. On Friday afternoon of the week of the Mission meeting the Bishop had gone to Yokohama, accompanied by Mr. Towson, seeking relief, but as the event proved, he was like Elijah crossing Jordan toward the place from which he should be taken up. It is good to think that he was accompanied by his life-time friend and co-worker in the early days of the Japan Mission, who afforded him material and spiritual help. But our company was not sad; for we were hoping for his early restoration, and there is a resilient character in human emotion that lifts depression from our spirits even when we wonder that it is so. A number of the missionaries had gone to their stations in the southern part of the Island via Tokyo; I preferred the route through the western part of the Island mostly along the Japan Sea, and the choice proved to be a wise one. Between the wonderful wooded mountains, through gaps and passes, over grades that gave proof everywhere of the skill of the Japanese engineers the road runs until it suddenly comes upon the shore of the Japan Sea and thence as we traveled throughout the half day remaining we were seldom out of sight of the water. The shore line is varied, characterized by curves and high promontories that jut out into the water and form the protecting arms of bays; and at such places the roadway usually runs through tunnels that open out upon new scenes of mountain and riparian beauty and novelty. As the sun was setting far over the ocean flamed the crimson and gold and in the light clouds above delicate pink and neutral tints matched the soft hues of approaching dusk on the mountain shores.

The density of the population and the intensiveness of the cultivation that prevail in Japan are nowhere better seen than on this western side of the Island of Hondo. The shore is lined with the lowly thatched houses of fishermen and farmers. Down to the water's edge the villages extend, and drawn up on the shore are the sampans and smacks that enable them to ply their trade. The meat of Japan is fish. It is hard to see what this dense population would do without the wealth of the sea. Dried fish are everywhere for sale in great quantities and every menu suggests a large consumption of the food of the sea. The wealth of the sea for food we have hardly suspected. Not only the fish and crustaceal and mollusks, but sea weeds offer sources of food supply of which the Japanese avail themselves. If any of us should have become alarmed over the possibility of the demands of the appetites of the race exceeding the supplies of the earth, let him reflect with confidence upon the great resources of the sea, of the use of which our codfish chowder, breakfast mackerel and varied seaside resort delicacies offer only a suggestion.

The valleys of western Japan widen out to the sea and through them flow rivers, the beds of which in August have little water, but great quantities of stones. The water is in part diverted higher up for flooding rice fields and the stones that winter and spring torrents wash down are bare, for the hills and mountains are so well wooded that one sees no silt, no loss by erosion in the river beds. It is a frequent and beautiful sight up the narrowing valley to see the terraced rice fields rising like steps as far as the eye can distinguish their green, broken as by risers by the dykes that retain the water at the high levels to which they reach and all the way down to the sea. So closely is the land cultivated that one may see a little field about six feet wide planted in rice with a dike and terrace as high to make flooding possible. Hardly a foot of available land is unused, and yet the aspects of nature are not deprived of charm, for the mountains still stand in informal beauty, sometimes sublime, covered with their wealth of forest and rising in receding outline as their elevations increase with the distant ranges. Nevertheless it is fortunate that Japan, with its rapidly increasing population, has entered upon a course of industrial development; else it were impossible to sustain the human life that teems in contrast with the reluctant yield of sustenance by the narrow fields. Industrialism has its problems, and the morals of the Empire are feeling the effects of the transition. Laws there are for the protection of wage earners, but many of them are to go into effect only gradually, while congestion in the factory regions and physical and moral deterioration due to excessive hours and unsanitary conditions go on. In Europe and America we have had the same conditions and the same problems; the former are not yet fully corrected, the latter not yet solved.

On the journey from Karuizawa I had my first experience in a Japanese sleeping car. It is smaller than the American, as is everything else in the way of rolling stock, but excellent in appointments and the service charming. But on going to bed all is changed. "The bed is shorter than that a man of 6 feet can stretch himself on," and the cover is hotter than that a man can bear, nor is there any way to divide the heavy double blankets that are enclosed in a bag of sheeting; one must take it all and swelter or throw it all aside and chill. Adding to this preparation for sweating the "boy," a functionary who takes the place of the genial Negro porter in the service of Pullman & Company, had tightly closed every window and hung a mosquito netting behind the draperies. I wondered why several members of our party had resisted all persuasion to take a sleeper and persisted in occupying the lengthwise running seats of the second-class coach until I had this experience of the sleeper, and I then learned that there are two sides to this question also.

Early morning found us at Kobe and within five minutes walk of Palmore Institute, where entertainment in the hospitable home of Mr. J. S. Oxford, the Principal, awaited us. Here also we caught up with some of the recruits for Korea, Misses Bray, Furry, Mauk, Hanson and Cocke, with whom I was to travel the rest of the way to Seoul, the place of meeting of the Mission and of the Annual Conference of Korea. I saw very little of Kobe, as the time was short; but at night climbed the mountains in the rear of the city and from that elevation saw a most marvellous and beautiful sight. Spreading out before one through the intervening blackness of the night was the city with its six hundred thousand population and its wide expansion illuminated as if for a gala occasion, and looking toward the northeast one could see the lights of (Osaka) a city of two millions of inhabitants. Nothing could be more exhilarating and only the starry heavens more inspiring. Coming down from the mountain I was thinking in connection with this sign of human life, with its unknown sorrows and disappointments and joys that wane and beauties that fade and love that grow cold, of another scene that I had witnessed just before. It was the long line of youths awaiting their turn to enroll as students of Palmore, where the uninformed and hardly articulated aspirations and needs of their nature may be developed and directed to an ampler fulfillment. Young men interested Jesus. He loved one young man who aspired, but alas was unwilling to pay the price; he told the world's most beautiful story about two young men, and followed the younger of them through the bitterness of a broken life back to restoration and his father's house. St. John in his old age writes: "I write unto you young men, because ye are strong. * * * I write unto you young men, because your sins are forgiven you." Jesus is interested in the Japanese youths who are seeking to realize the promise of their youth through the processes of Christian culture, and the young Dr. Lambuth, now the sainted Bishop, who founded Palmore, and Doctor W. B. Palmore, who made the initial gift for its building, were moving in the line of Jesus's plan. But how of the church at large? Five hundred of these youths can be received at Palmore; five hundred who desire to avail themselves of its opportunities must be denied because there is no room. But the church at home does not realize these things, else the great Centenary offerings would become but the normal expression of a growing spirit of consecration to the work of Christ.

From Kobe to Shimonoseki, almost at the southwestern end of the Island of Hondo, is a day's ride, but the trains are reasonably fast and the equipment is even more luxurious than that of the day coaches of an American railway. Miss Mabel Whitehead, the daughter of an honored member of the North Alabama Conference, the Rev. H. Whitehead, formerly Assistant Editor of the New Orleans Christian Advocate, joined us in order to see our five young ladies safely along the way, and our company was enriched by Dr. Wynn and Mr. Urdman of the Northern Presbyterian Mission in Korea and Dr. Earnest D. Burton, of Chicago University, now traveling in the East as the Superintendent of the Rockefeller Educational fund. Dr. Burton's party numbers about a dozen, including Mrs. Burton. They were to be at the dedication of the Union Hospital and Medical College at Peking, another of those vast and inspired philanthropies of Mr. John D. Rockefeller, perhaps the greatest captain of industry of modern times and one of the greatest Christians. As the train stopped at Hiroshima during the afternoon, Miss N. B. and Rachel Gaines met us at the station with cordial greetings and a basket of luscious fruits. At half past eight the train stopped in the station at Shimonoseki and the multitude of passengers began to file into the gangways of the great steamer Nikko Maru, by which we were to cross the strait of Shimonoseki to Fusan, Korea. Trunks (of the young ladies) checked and hand baggage safely bestowed on board, thanks to the ever efficient and trustworthy red cap, we make haste to secure our first class reservations of cabin accommodations. Yes, it is all right; the purser is somewhat deficient in English, but unfailingly polite; he has my telegram for six berths for Dr. Parker and party of five; here they are three in this cabin and three in that. But I remonstrate, five of the passengers are ladies. He cannot see the point, hence I resort to my friend Mr. Urdman, who speaks Japanese, and he explains that it is impossible for us to occupy cabins in that promiscuous fashion. However, there is no help for it, there are no other berths available; so Mr. Urdman, my good angel, finds for me an excellent second class cabin, in which I make out very well, but with thanks that I do not have to sprawl on the matted floor on a "tomati" as the Japanese in absolute promiscuity seem to prefer doing. The passage of the strait is as provocative of seasickness as is that of St. George's Channel, but our crossing was suspicious as the water was calm. From my second class cabin bunk I arose early and went on deck hoping to look upon the stretch of water upon which Admiral Togo met and demolished the Russian Baltic fleet. It was this great victory

that assured to Japan her place among the first class powers and decided the war with Russia at a time when the finances of the Empire were strained almost to the point of breaking, and the war must soon have stopped but for this finishing stroke. We were just passing the Island of Tsuchima where the battle took place. It was the Trafalgar of modern times. There were two ways by which the Russian fleet might have reached Vladivostock: one going north of Yezo, the other by Korea Strait. If Togo had awaited the enemy on the former route they would have escaped him; if the Russians had chosen the southern route, with Togo near the other, they would have made their destination. The great admiral had to rely upon his intuitions of the probabilities of the course. It is said that twelve hours before he received the first wireless information that the Russian fleet was coming by the southern route he had received peremptory orders to await them by the northern. He called the fleet commanders to the flagship, informed them of the situation and declared his purpose of abiding by his own decisions, at the same time giving them the opportunity of resigning, of which none availed himself. The victory left no room for future discussion of the Admiral's course.

As the steamer neared the dock at Fusan we recognized Dr. Cram, of Songdo, one of the chief leaders in the Centenary Movement, who had made a day's journey to meet us. He happened to be at home on furlough at the time when such a man of organizing genius was needed, and was detained until the year following the great offering. He has returned to Korea and resumed his work in the Mission. Still an enthusiastic Centenarian (note the spelling with a capital initial), with the assistance of Mr. Ryang he has led the Korea Conference in a wonderful Centenary advance, as the result of which the Korea church will doubtless become self-supporting by 1922. It was good to see Cram again after what seemed a longer time than it really was. He made things easy for us in getting past all the official detentions and securing our seats on the elegant South Manchuria Railroad train for Seoul.

Evidence of some magnificent engineering we had seen in Japan was never lacking from the view as we journeyed. Rivers are restrained by stone revetments within their beds; grades, bridges and tunnels are made to afford the greatest economy and safety for the fine, broad-gauge, rock-ballast track. The bare mountains of Chosen, from which torrents laden with soil have been rushing into the rivers for centuries, are being afforested, and within a few years will not only enhance the beauty of landscapes already alternating in loveliness and sublimity, but will make their contribution to the well-being of a country in which deep poverty used to prevail.

I must hasten to bring this letter to a close, not for lack of material that at least interests me, but because space seems to be so easily used up. At the station in Nandaimon, as the new city outside the gate is called, the entire missionary force of the Seoul Station was awaiting us. Miss Myers was there to take care of the young lady recruits, also Misses Nichols, Jackson, Edwards and Hardie, and others. Dr. Hardie, Prof. Fisher, Mr. and Mrs. Taylor and a number of Korean brethren also greeted us. I was soon being rapidly conveyed to the compound at Dr. Hardie's, where home comfort awaited the traveler. The streets through which we first passed were broad and well macadamized and the buildings, so far as could be seen in the night, fine and modern; but all this changed to streets so narrow that it would have seemed impossible for the "Ford" to traverse them. But Prof. Fisher is a skillful chauffer, and by dint of keeping the horn honking all the time was able to avoid running over any of the numerous Koreans, men, women and children, who swarmed in the crooked ways and crowded one another in order to escape the machine.

Shanghai, China, Oct. 12, 1921

In the nature of man and in the divine law, it is clearly written that a part of every life's time should be set aside for sacred uses.—Exchange.

MEMORIAL TO THE GENERAL CONFERENCE OF THE M. E. CHURCH, SOUTH, MAY, 1922, FROM THE NORTH MISSISSIPPI CONFERENCE, NOVEMBER 20, 1921.

(Presented by T. H. Lipscomb, just before reading of appointments Sunday night, and unanimously adopted.)

Whereas questions of speculative Biblical Criticism, affecting the inspiration, authority, and historical veracity of the Holy Scriptures as a Divine Revelation, are now agitating the church; and

Whereas speculative evolutionary theories as to the origin and history of man, contradictory to the Biblical record and destructive of the whole Christian Plan of Redemption are now widely prevalent; and

Whereas a new Rationalism which, in the name of the "Christian consciousness" and the Spirit's illumination of the student to-day, rejects the "external authority" of the Scriptures and exalts the individual opinion against the obvious and generally understood teachings of God's Word, is now becoming dominant in the educational institutions of America, both theological and otherwise; therefore, be it

Resolved, by the North Mississippi Conference, in annual session assembled at Amory, Miss., on this, the 20th day of November, A. D., 1921, that we memorialize the approaching General Conference of the Methodist Episcopal Church, South, to appoint a Commission of ten ministers and laymen of recognized evangelical orthodoxy, one of whom shall be a bishop, six of whom shall be ordained elders, and three of whom shall be laymen, none of whom shall be in official connection with any of our educational institutions, whose duty it shall be to study carefully the character of the teaching being offered in our universities and colleges, both at home and in mission fields; particularly, (1) as to the recognition of the authority of the Holy Scriptures as a divine revelation and the doctrines related thereto and derived therefrom as the sure foundations of Christian faith and experience, i. e., is rationalism and individualism, however disguised, supplanting anywhere Revelation and faith? (2) as to the attitude assumed in scientific departments toward speculative evolutionary theories as to man's origin and history as it affects the Biblical record of the creation and fall of man and the Christian redemptive system; (3) as to the theological presuppositions and bias of the textbooks or reference books in use, as in harmony with or undermining the foundations of orthodox evangelical faith.

The further duty of said Commission, should teachers either ministers or laymen, be found in our church schools holding or advocating theories out of harmony with Methodist faith as expressed in our Articles of Religion, creeds, and standards of doctrine, shall be to bring to the attention of the Boards of Trustees of such institutions the facts brought to light by their investigations.

Resolved, second, that the educational institutions of our church and all ministers, laymen, and students, as well as college authorities, be requested to extend the utmost freedom and all proper assistance to said Commission, that a fair and impartial examination may be made, to the protection of the church from the insidious approaches of heresy, and in discharge of the duties hereby imposed upon the Commission by the church.

Resolved, third, that said Commission be instructed to make public report of its findings through the church press as in its judgment conditions may justify or demand and that the expenses of said Commission be provided for by the General Board of Education.

Signed by: R. A. Meek, R. A. Tucker, J. R. Countiss, James H. Felts, L. M. Lipscomb, T. H. Dorsey.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

Not long ago I met a young man who had the nerve to tell me that he reads more than I do. I am puzzled to know how the youngster does it. When I get up in the morning I read until breakfast; after breakfast I read or write until dinner; after dinner, and a nap to recharge the cerebral cells, I read until supper; after supper I read until I go to bed. So, unless this young man reads while he is asleep, I do not understand how he can read more than I do. At the time he said that to me I had a copy of Tennyson's poems in one coat pocket, Emerson's Representative Men in another, Bledsoe's Theodicy in my grip, and a trunk full of books in the baggage-room. You will say Bledsoe's Theodicy gives you away—a lover of old books, Rip Van Winkle literature! I plead guilty to the charge of being a lover of old books, but deny the insinuation that old books are obsolete books; especially Bledsoe's Theodicy, unless, as may be true, theology itself is obsolete. For profound thought, for close, logical reasoning, for clear theological truth, and for splendid rhetoric, I have read few books that equal Bledsoe's Theodicy. As a mere drill in logic, it would pay any man who wishes to think correctly to read that book, however much he might dissent from the views it advocates. Perhaps it is because I have read Bledsoe's Theodicy ten times, and the sixth chapter twice as often, that I find the pages of some brilliant present-day writers so superficial and insipid. Wells a spouter of nonsense, and Fosdick a tinkling cymbal. If I had anything to do with such matters, I would put Bledsoe's Theodicy in the Course of Study for young preachers in the fourth year.

But I read new matter also. When this young man boasted about his reading I had just read in the latest Scribner, Chauncey Depew's "Autobiography" and Washington's business record; and in the latest Atlantic Monthly the opinions of public men on the question of limitation of armaments; and the last Methodist Review, a superb number, by the way; and Tumulty's story of Wilson; and a lot besides. But if this young man reads in his sleep, he beats me. I am glad he reads.

But the book of all books for interesting reading is the Bible. I mean simply reading good literature. The "Short Story" is the favorite form of modern literature, and the Bible excels all other books in this department. Who ever wearies with the romance of Jacob and his meeting with Rachel at the well; or the wonderful tale of Joseph and his rise from the slave-block to the second place under Pharaoh over all Egypt; or the even more marvelous story of Moses, his rescue from the murderous decree, his adoption into the royal family, his education, his deliberate choice of affliction with the people of God, rather than the pleasures of sin for a season, his flight to Midian, his mission to Pharaoh, his leadership of Israel out of Egypt, and all the marvels of the wilderness—these and a hundred other equally wonderful narratives always delight a lover of reading? This oldest of all books is also the freshest in its perennial truth, and we see the human nature of to-day expressed in the behavior of the people of long ago. Women do not set their caps for men now as Ruth did for the rich widower of Bethlehem, but widowers tumble to the same art of Cupid, and, as Naomi told the blushing young Moabitess, are not "in rest" until they have finished the thing!

I wonder if the young man reads the Bible as I do? My daily Bible reading is a few chapters in the Old Testament, ten of the Psalms, and one of Paul's "Epistles," sometimes varying this with the Gospels. Often, as I read the Psalms, I find something new in them each time. I love poetry, and believe this literary taste helps to keep life sweet and full of inspirational zest. So I usually read the Iliad and Odyssey, Dante's Divine Comedy, Paradise Lost, and Tennyson's Poems once a year. But as far as I am competent to judge real poetry, the Psalms merit the highest place. For bold metaphor and splendid imagination, where can you match the 114th Psalm! "The sea saw it and fled: Jordan was driven back. The mountains skipped like rams, and the little hills like lambs!" The Psalms teem with poetic conceptions far surpassing any uninspired composi-

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PROCEEDINGS OF THE MISSISSIPPI ANNUAL CONFERENCE

(Continued from First Page)

Conference concerning the business of the House.

Report No. 1 of the Board of Education was presented. While the report was pending, Dr. J. R. Reynolds addressed the Conference. On motion the report was recommitted.

The Committee on Public Worship reported that at 1:30 p.m. the anniversaries of the Board of Church Extension and of the Board of Education would be held, with addresses by Dr. S. R. C. Burgin and Dr. J. R. Reynolds, and that Dr. R. E. Morrison would preach at 7:30 p.m.

Announcements were made, the doxology was sung, and the Conference adjourned with the benediction pronounced by C. N. Crisler.

SECOND DAY.

The Conference was called to order by Bishop McMurry promptly at 9 o'clock. After devotional exercises conducted by Rev. W. L. Duren, Dr. R. C. Morrison delivered an interesting address.

The minutes of the previous session were read and approved. The roll of absentees was called and several members of the Conference who were absent the first day answered to their names. On motion, further calling of the roll was dispensed with. On nomination of the secretary, C. E. Bowner was elected assistant secretary to serve for the General Board of Finance.

The following were presented to the Conference: Dr. R. H. Bennett, of the General Board of Education; Revs. W. L. Duren, C. A. Battle and J. G. Snelling, of the Louisiana Conference; T. M. Bradley, J. H. Felts, W. A. Bowlin, and R. H. B. Gladney, of the North Mississippi Conference; C. P. Colmery, of the Presbyterian Church.

A resolution was adopted by which the name of Bishop W. R. Lambuth was referred to the Committee of Memoirs, with a request that a suitable memoir of the Bishop be read at the Memorial Session Sunday afternoon.

Report No. 1 of the Commission on Finance was read and adopted. The report stated that the deficit on the Asbury Memorial Fund on the Jackson and the Meridian Districts had been raised in full, and expressed it as the will of the Conference that no advance in assessments be ordered at this session.

A resolution similar to that adopted at the recent session of the North Mississippi Conference concerning the integrity of the Scriptures was read and adopted.

On nomination of the Board of Missions, G. H. Thompson and J. R. Gray were elected to fill vacancies on the Board, and W. H. Saunders, W. S. F. Tatum and C. C. Evans were elected Conference Committee on Evangelism.

C. W. Crisler, pastor of Galloway Memorial Church, Jackson, on behalf of Mrs. Charles B. Galloway and Dr. R. H. Galloway, presented to Bishop McMurry a gavel that was presented to Bishop Charles B. Galloway when he presided over the Virginia Conference in 1907, one among the last Conferences he held. The gavel was made of wood taken from the chancel rail of the Union Street Methodist Church, Petersburg, Va., in which the first General Conference of the Methodist Episcopal Church, South, was held. Bishop McMurry made appropriate response.

Question 17 was resumed and the following were passed in examination of character and their names were referred to the Committee on Conference Relations, for the superannuate relation: R. H. Barr, T. W. Adams, R. Bradley, J. W. Brown, W. W. Cammack, L. Carley, W. D. Dommick, G. R. Ellis, G. W. Hoff, J. B. King, C. M. Martin, J. M. Massey, I. L. Peebles, E. D. Phillips, B. H. Davis, Ira R. Robertson, W. W. Simmons, R. F. White, C. T. Noble, J. T. Nicholson. The name of W. B. Waldrop was referred to the Committee for the supernumerary relation. The name of H. B. Watkins was referred to the Committee on Memoirs.

On nomination of the presiding elders, the following were elected as a Committee on Memorials to the General Conference: J. T. Leggett, Joe Cook, R. Selby, M. M. Satterfield, J. L. Decell, D. W. Heidelberg, J. G. Galloway, J. O. Brown, W. H. Lewis, T. W. Sullivan, B. F. Jones, W. A. Davenport, M. B. Sharbrough, H. B. Rush.

Question 2, "Who Remain on Trial?" was called, and T. C. Cooper, J. C. Jackson and L. J. Shellgrove were advanced to the Class of the Second Year.

Enoch M. Allen, John L. Carter, John L. Ferguson, Jr., Marvin R. Miller, and Irl H. Sells were elected to deacon's orders and advanced to the Class of the Third Year. S. W. Johnson, already in elder's orders and in the class for purposes of examination, was advanced to the Class of the Third Year; M. L. McCormick, R. E. Sampson, W. N. Ware, and B. H. Williams were continued in the Class of the Second Year.

William J. Stokes, recommended by Newton District Conference, was elected to local deacon's orders.

The Bishop announced that the class to be received into full connection would be received at 10:30 o'clock Friday morning.

T. M. Ainsworth, L. M. Sharp, and J. B. Stringer were advanced to the Class of the Fourth Year. M. A. Massey, already in elder's orders and in the class for purposes of examination, was advanced to the Class of the Fourth Year. Lito Porter and J. P. Watson were continued in the Class of the Third Year.

William D. Barrett, Victor L. Clifford, Coke T. Higginbotham, Henry H. Raney, and James M. Smith, having stood an approved examination in the course of study for the fourth year, were elected to elder's orders. S. E. Watkins and M. A. Massey, already in elder's orders, were graduated in the course of study. Burns G. Williams, recommended by the Sardis District Conference, was elected to local elder's orders.

On motion of J. L. Decell, balloting for delegates to the General Conference was made the order of the day for Friday, immediately following the reception of the class into full connection.

Enoch A. King, Robert T. Hollingsworth, Clarence M. Baggett, George L. McNease, Van R. Landrum, Briner M. Hunt, and James W. O'Neal, having met all disciplinary requirements, were admitted on trial. Daniel P. Feaster was unanimously admitted on trial under the rules.

The answer to the appropriate questions showed that none were discontinued, none examined, none received from other churches, none located, and none who have withdrawn or been expelled.

J. R. Jones, presiding elder of the Vicksburg District, announced that J. E. Hill, a local preacher who had lost or mislaid his credentials, had announced his desire to surrender his authority as a local preacher.

The Committee on Public Worship announced that Dr. R. H. Bennett would deliver an address at 3 o'clock in the afternoon, and that Dr. R. C. Morrison would preach at 7:30 o'clock in the evening. Announcements were made, a hymn was sung, and the Conference adjourned with the benediction pronounced by Dr. R. H. Bennett.

THIRD DAY.

The Conference met promptly at 9 o'clock, Bishop McMurry in the chair. A hymn was sung, Rev. W. J. Ferguson led in prayer, and Dr. R. C. Morrison read a Scripture lesson and delivered an address.

The minutes of the previous session were read and approved.

Bishop W. B. Murrah was presented by Bishop McMurry and was heartily welcomed by the Conference. He spoke a few words of affectionate greeting.

The following were presented to the Conference: Rev. J. E. McFadain, pastor of the Presbyterian church at Forest; Revs. R. A. Tucker, A. T. McIlvain, John Rhodes, T. M. Brownlee, T. E. Gregory, of the North Mississippi Conference, and Rev. R. H. Wynn, of the Louisiana Conference.

Report No. 2 of the Board of Missions was read, amended, and adopted. By the adoption of the report the Conference instructed the Commission on Finance to distribute as a separate item the sum of $500 among the several districts for the support of the Memorial Home, New Orleans, and the presiding elders were instructed to use every effort to secure the same during the first round of quarterly conferences.

B. H. Williams, having been approved by the Committee of Examination, being already in deacon's orders, was advanced to the Class of the Third Year.

E. M. Allen, J. L. Carter, J. L. Ferguson, Jr., M. R. Miller, I. H. Sells, and B. H. Williams were called to the bar of the Conference and charged by the Bishop, and after having answered the disciplinary questions, were admitted into full connection.

The Bishop announced the following transfers to the Conference: G. C. Griffin, an elder, from the North Arkansas Conference; J. L. Decell, an elder from the Pacific Conference; C. A. Bowen, an elder from the North Alabama Conference; A. W. O'Bryant, an elder from the North Arkansas Conference; C. E. Bowner, an elder, from the North Mississippi Conference; E. H. Means, an elder, from the Louisiana Conference.

The hour for the order of the day having arrived, balloting for delegates to the General Conference began. The Bishop announced that the Conference was entitled to five clerical and five lay delegates. The elections were not finished until Saturday, but we give the results here, the names appearing in the order of election:

Clerical—M. L. Burton, J. T. Leggett, Robert Selby, I. W. Cooper, J. R. Jones; alternates, A. F. Watkins, P. D. Hardin, G. H. Thompson.

Lay—M. M. Satterfield, W. S. F. Tatum, Rolfe Horn, G. W. Mars, J. B. Holland; alternates, W. M. Bole, J. M. Sullivan, W. D. Davis.

Dr. Luther E. Todd, Secretary of the General Board of Finance, was presented and he addressed the Conference.

At the request of Bishop McMurry, the children of the Methodist Orphans' Home, who were attending the Conference in a body, sang the song, "Love Lifted Me."

J. M. Way, Associate Secretary of the Laymen's Movement, was presented, and he addressed the Conference.

On motion, a session of the Conference was ordered at 2 o'clock p.m.

Announcements were made, the doxology was sung, and the Conference adjourned with the benediction pronounced by W. B. Murrah.

Afternoon Session.

The Conference was called to order promptly at [illegible] by Bishop McMurry. The devotional exercises were conducted by [illegible] Wynn, of the Louisiana Conference. The minutes of the morning session were read and approved.

A resolution [illegible] on motion of the Conference on Finance [illegible] increase in assessments [illegible] this session was rejected.

The report of the committee to investigate the fire at the [illegible] Hibben Female College [illegible] and the fire was ordered [illegible] in the Conference Journal. By motion the committee was ordered to take any further steps necessary to adjust the fire.

I. W. Cooper asked the [illegible] to make an offering in behalf of J. L. Neill, recently superannuated and in bad health. The sum of $[illegible] was raised and presented to Brother Neill.

A letter of greeting from R. H. Barr, an honorary supernumerary member of the Conference, was read, and the Secretary was instructed to make suitable reply.

A number of memorials to the General Conference were reported by the Committee on Memorials.

The report of the Committee on Schools and Colleges was read and referred to the Board of Education.

Report No. 1 of the Sunday School Board, commending the work of J. C. Chambers, Sunday School Field Secretary, and recommending his appointment for the ensuing year was read and adopted. Pending the adoption of the report, J. L. Neill, representing the General Sunday School Board, addressed the Conference.

The Bishop asked the children of the Orphanage to sing again, and they sang "He Whispers His Love to Me."

A resolution urging changes in the mortmain law of Mississippi to enable churches to receive legacies, was presented. A. F. Watkins spoke to the resolution, and it was adopted.

Announcements were made and the Conference adjourned with the benediction pronounced by W. H. Saunders.

FOURTH DAY.

The Conference met promptly at 9 o'clock, Bishop McMurry in the chair. A hymn was sung, Dr. J. A. Taylor led in prayer, and Dr. R. C. Morrison read and expounded a Scripture lesson.

The minutes of the previous session were read and approved.

Dr. J. A. Taylor, Educational Secretary of the Board of Church Extension, and Dr. W. G. Henry, of the North Alabama Conference, formerly pastor of Galloway Memorial Church, were presented to the Conference.

Dr. E. H. Rivers, Field Secretary of the Board of Missions, was present and addressed the Conference, and he addressed the Conference concerning the missionary operations of the church. W. D. Haygood, Conference Claimant Secretary-Treasurer, spoke concerning the work of the Centenary and Bishop McMurry made a strong appeal for the payment of the Centenary pledges.

Several communications were referred to appropriate Boards and Committees.

Dr. J. A. Taylor addressed the Conference concerning the work of the educational department of the Board of Church Extension.

Resolutions of appreciation for Dr. C. W. Crisler and Rev. C. M. Champion and members of the Mississippi Conference but recently transferred to other Conferences, were passed by a rising vote.

The name of C. H. Ellis was called. He made his report, his character was passed, but at his own request his name was referred to the Committee on Conference Relations for the superannuate relation.

Dr. W. A. [illegible], Superintendent of the State Deaf and Dumb Institution, was presented to the Conference, and he made a brief talk concerning the education of these unfortunates. He then presented two blind girls and three deaf mutes, who sang and gave touching interpretations of the songs, "Nearer My God to Thee" and "Rock of Ages." The Conference was deeply affected.

A resolution pledging the love and prayers of the Conference to Rev. J. L. Neill, who has recently been appointed by the Board of Missions as Superintendent of Methodist mission work in Czecho-Slovakia, was unanimously adopted.

A resolution asking the Legislature to appoint a Board of Censors for moving pictures was adopted.

The report of the Trustees of the Mississippi Conference Endowment Fund was read and ordered to record.

Report No. 2 of the Sunday School Board was read and adopted. The report showed that a fine work has been accomplished this year by the Field Secretary, Jno. C. Chambers, under the direction of the Board.

The report of the Committee on Lay Activities was read and adopted. J. M. Sullivan was named as Conference Lay Leader.

On motion, an afternoon session was ordered for 3 o'clock.

Report No. 2 of the Board of Education was read and adopted. The report was in the form of a resolution calling upon the presiding elders and pastors of the Conference to make surveys of the public schools of the State to determine as far as possible their religious condition, and urging co-operation with the North Mississippi Conference in providing for the religious needs of Methodist students in State institutions.

The report of the Board of Temperance and Social Service was read and adopted. A feature of the report was the protest against the pardoning of convicted criminals without proper publication of the petitions for pardon and without sufficient reason of such pardons being shown.

The Committee on Public Worship made announcements of the assignments for preaching at various churches of the city on Sunday, other announcements were made, a hymn was sung, and the Conference adjourned with the benediction pronounced by Rev. R. A. Tucker.

Afternoon Session.

The Conference met promptly at 3 o'clock, Bishop McMurry in the chair. A hymn was sung, and Ira B. Robertson led the Conference in prayer. The minutes of the morning session were read and approved.

The report of the Committee on the Orphans' Home was read and adopted. Reports Nos. 1, 3, and 4 of the Board of Education were read and, with amendments, adopted. The amendments substituted the name of L. E. Alford for the name of J. M. Morse as trustee of Millsaps College, and ordered the continuance of the committee from the Board to select a site for the Mississippi Conference Training School. The Board was authorized to fill vacancies on the committee.

Crystal Springs and East End, Meridian, were placed in nomination as the place for holding the next session of the Conference. Crystal Springs was chosen, and, on motion, the choice was made unanimous.

The report of hte Epworth League Board was read and adopted. Pending the adoption of the report, Rev. Ralph Noliner, Assistant Secretary of the General Epworth League Board, addressed the Conference.

On motion, the editors of the Conference Journal were authorized to edit the reports of Boards and Committees before publication.

Announcements were made, and the Conference adjourned to meet in Memorial Session, Sunday afternoon at 3 o'clock, the benediction being pronounced by Dr. R. A. Meek.

FIFTH DAY—Memorial Session.

The Conference met in Memorial Session at 3 o'clock p.m., Robert Selby presiding by appointment of the Bishop.

Hymn No. 146 was sung. H. W. Featherstun led the Conference in prayer, and read the Scripture lesson from the eleventh chapter of Hebrews. Hymn No. 180 was sung.

Question 11, "What preachers have died during the year?" was called, and the report of the Committee on Memoirs announced the name of Herbert B. Watkins.

By special resolution of the Conference a memoir of Bishop Walter R. Lambuth was read. The memoir was written by Bishop James Atkins and read by W. J. Ferguson.

The memoir of Herbert B. Watkins was written by Dr. D. C. Hull and read by George H. Thompson. Pending the adoption of the report, affectionate tribute was paid to the memory of the departed brethren by Robert Selby, J. C. Chambers, M. M. Black, P. D. Hardin and J. Loyd Decell.

A beautiful and touching tribute to the memory of Herbert Watkins from the Board of Stewards of Central Church, Meridian, took expression in a large floral offering of magnificent white chrysanthemums standing within the chancel of the church.

The hour, designated by resolution of the Conference for the preaching of a semi-centennial sermon by H. W. Featherstun, having arrived, on motion, the Conference adjourned, and Dr. Featherstun preached an appropriate sermon.

SIXTH DAY—Morning Session.

The Conference convened promptly at 9 o'clock, Bishop McMurry in the chair. The devotional exercises were conducted by Rev. H. T. Carley, after which the minutes of the Memorial session were read and approved.

Bishop McMurry certified to the ordination of deacons and elders after the 11 o'clock preaching service Sunday morning.

The name of H. B. Perritt was called, he made his report, his character was passed, and his name was referred to the Committee on Conference Relations for the superannuate relation.

On motion, the trustees of the Mississippi Conference Training School were requested to continue the operation of the school at Montrose, if practicable, until a permanent site be selected.

Resolutions commending Rev. G. S. Harmon for resisting the efforts of a mob to take a patient from the Mississippi Methodist Hospital were adopted.

The following reports were read and adopted: District Conference Records; Auditing Committee; Conference Relations; State of the Church; Auditing Committee, Mississippi Conference Endowment Fund.

The report of the Board of Christian Literature was read, amended, and adopted as amended. Pending the adoption of the report, the editor of the New Orleans Christian Advocate, J. T. Leggett, G. H. Thompson, M. B. Sharbrough, J. M. Sullivan, and John A. McLeod addressed the Conference concerning the circulation of the Advocate. Following the statement of J. T. Leggett, a member of the Publishing Committee, 130 members of the Conference pledged themselves to make every effort to secure a minimum of ten new subscriptions each in the near future. W. H. Saunders was elected a member of the Publishing Committee to fill the vacancy caused by the transfer of C. W. Crisler to the Louisiana Conference.

Resolutions concerning the death of Bishop W. R. Lambuth were read by M. M. Black, adopted, and ordered published in the Journal and in the Advocate. Attention was called to the fact that a monument to the memory of Dr. J. W. Lambuth, father of Bishop Lambuth, had been erected on the grounds of old Pearl River church, and, on motion, a committee, consisting of H. G. Hawkins and Columbus Ray, was appointed to take up the matter of having the monument removed to the campus of Millsaps College.

A resolution in opposition to the sale by the Publishing House of books of questionable orthodoxy was, after considerable discussion, adopted.

The report of the Committee on Memorials to the General Conference was read. The Committee reported "concurrence" in memorials as follows, and the report was adopted: To substitute the word "aid" for the word "supervise" in the directions concerning the relation of the Board of Missions to revival work; to cease negotiations looking toward the unification of the Methodist Episcopal Church, South, and the Methodist Episcopal Church; to give the General Board of Finance right of way during the next quadrennium for a campaign to raise a Superannuate Endowment Fund; to modify the powers of the Board of Missions so as not to interfere with the functions of the episcopacy on the mission fields; to appoint a commission to inquire into the teachings of our colleges, universities, etc. The Committee reported "non-concurrence" in the memorial to increase the membership of the Board of Missions, etc., and the report was adopted. The report was then adopted as a whole.

Report No. 3 of the Board of Missions was read and adopted. W. D. Hawkins was elected Conference Missionary Secretary. D. E. Kelly, J. V. Bennett, W. T. Griffin, J. M. Smith, and G. S. Harmon were recommended for appointment as Conference evangelists, and Rolfe Hunt and G. S. Harmon were recommended to the General Committee on Evangelism as general evangelists.

The report of the Board of Trustees of the Mississippi Methodist Hospital was read by W. S. F. Tatum and adopted. By the report the Trustees were authorized to issue bonds for building purposes if they deemed it advisable, and if the bonds could be placed at par.

Report No. 5 of the Board of Education was read. By an amendment, L. E. Alford was nominated to fill a vacancy on the Board of Trustees of Millsaps College, and the report was adopted as amended.

A motion that when the Conference adjourn it adjourn to meet at 1:30 p.m., was adopted.

The report of the Committee on Sabbath Observance was read and adopted.

Professor J. Reese Lin of Millsaps College was presented, and he addressed the Conference concerning Near East Relief.

Resolutions of appreciation of the presidency of Bishop McMurry over the Conference were read and unanimously adopted.

Resolutions of thanks to all concerned for the exceedingly hospitable entertainment of the Conference were adopted by a rising vote.

A report of the Commission on Finance apportioning the assessment of $5000 for the Memorial Home to the various districts of the Conference, was read and adopted.

The Conference adjourned with the singing of the doxology and the benediction pronounced by H. T. Carley.

Afternoon Session.

The Conference convened promptly at 1:30 o'clock, Bishop McMurry in the chair. After devotional exercises conducted by Dr. C. W. Crisler, the minutes of the morning session were read and approved.

Rev. J. L. Neill asked leave of absence from the Conference, and he spoke words of affectionate farewell on the eve of his departure for Czecho-Slovakia.

The report of the Board of Finance was read and adopted.

The Bishop announced the appointment of the committee ordered by the Conference to interest itself in the passage of laws for the moral welfare of the State.

The report of the Board of Church Extension was read and adopted.

Resolutions endorsing the rehabilitation work of the Government among civilians were read and adopted.

The report of the American Bible Society Board was read and adopted.

Question 17, "Are all the preachers blameless in life and official administration?" was resumed. The names of all those who had not previously been passed in examination of character were called, and their characters were passed.

The report of the Statistical Secretary was read. The report showed that there has been a net gain in membership during the year of almost 2000.

Dr. H. R. Hays was presented to the Conference, and he spoke briefly concerning the efforts of the medical authorities to bring about a better state of social morality, and asked the co-operation of the Conference in the work.

A supplementary report of the Board of Missions, recommending that the sum of $600 be raised by the presiding elders for co-operating with the North Mississippi Conference in furnishing religious oversight for the Methodist students of the A. & M. College, was laid on the table; and the earnest request of the Conference to the Board of Missions that it appropriate the sum out of any available funds remained as the action of the Conference.

The minutes of the afternoon session were read and approved, a hymn was sung, appropriate remarks were made by the Bishop and the appointments were read, and the Conference adjourned sine die with the doxology and the benediction pronounced by Bishop McMurry.

APPOINTMENTS.

Brookhaven District.

H. M. Ellis, Presiding Elder.

Adams Circuit—W. W. Nelson.
Barlow Circuit—A. T. Long, Supply.
Bayou Pierre Circuit—S. B. Watkins.
Bogue Chitto and Norfield—J. T. Weems.
Brookhaven—W. H. Lewis.
Crystal Springs—W. B. Jones.
Fernwood Circuit—H. L. Norton.
Foxworth Circuit—W. W. Murray; W. B. Waldrop, Supernumerary.
Gallman Circuit—J. T. Abney.
Georgetown Circuit—J. W. Sells, Supply.
Hazlehurst—W. H. Saunders.
Magnolia—C. F. Emery.
McComb, Centenary—G. H. Thompson.
McComb, Pearl River Avenue—J. A. Wells.
McComb, Labranch Street—A. S. Oliver.
Meadville and Bude—W. F. Baggett.
Monticello Circuit—R. A. Allums.
Osyka Circuit—H. E. Riley.
Pleasant Grove Circuit—E. D. Simpson.
Scotland Circuit—J. L. Carter.
Summit and Topisaw—W. A. Terry.
Tylertown—F. B. Ormond.
Wesson and Beauregard—J. E. J. Ferguson.
President Whitworth College—I. W. Cooper.
Conference Evangelist—J. V. Bennett.
Conference Evangelist—W. T. Griffin.
Chaplain U. S. Navy—W. N. Thomas.

Hattiesburg District.

W. W. Graves, Presiding Elder.

Avera Circuit—M. W. Porter.
Bon Homme Circuit—A. J. Boyles.
Collins Circuit—J. M. Lewis.
Ellisville Circuit—H. J. Moore.
Eucutta Circuit—R. T. Pickett.
Hattiesburg, Main Street—J. T. Leggett.
Hattiesburg, Court Street—C. M. Crossley.
Hattiesburg, Broad Street—J. E. Williams.
Heidelberg Circuit—J. H. Jolly.
Leaksville Circuit—S. W. Johnson.
Lucedale—J. W. Thompson.
Lucedale Circuit—J. C. Jackson.
Mt. Olive and Magee—J. L. Greenway.
New Augusta Circuit—J. C. Ellis.
Oloh Circuit—C. C. Griffin.
Petal Circuit—S. C. Moody.
Prentiss Circuit—H. R. McKee.
Purvis Circuit—W. M. Williams.
Richton Circuit—A. W. O'Bryant.
Seminary Circuit—H. S. Westbrook.
Silver Creek Circuit—P. H. Howse.
Sumrall Circuit—H. Mellard.
Taylorsville and Mize—H. J. Maddox.
Williamsburg Circuit—A. S. Byrd.
Conference Evangelist—D. E. Kelly.
Conference Evangelist—G. S. Harmon.

Jackson District.

M. L. Burton, Presiding Elder.

Benton Circuit—E. A. King.
Bolton and Raymond—H. M. Johnson.
Brandon and Pelahatchie—W. J. Dawson.
Camden Circuit—J. W. O'Neal.
Canton—H. A. Gatlin.
Eden Circuit—B. W. Lewis.
Edwards Circuit—B. F. Jones.
Fannin Circuit—W. D. Barrett.
Flora—J. H. Foreman.
Florence Circuit—A. A. Sims.
Harrisville Circuit—I. H. Sells.
Capitol Street—H. F. Tolle.

(Continued on Page 8)

FROM THE PELICAN PINES.

(Continued From Page 5)

lows. The beauty and grandeur are in the thought, not in the expression, which the idiomatic difference between the oriental and western mind makes it difficult sometimes for the superficial reader to perceive and appreciate.

And this is the book which we exclude from our public schools, while at the same time we teach in our public schools a "science" in biology that excludes God from the world. In Memphis, Tenn., the Catholics have built a High School for their own children, where they can be taught the truth, and escape the blight of modern secularized scientific instruction. All honor to the Catholics! world, to God we Protestants owe the same loyalty to our faith. But by allowing our young people to go to these High Schools, where Evolution is taught as "Science," we are sowing the Dragon's Teeth. As a nation, we will reap what we sow. In short, we are teaching in our public High Schools precisely the science that wrecked Germany, for it is a perfectly logical conclusion from High School "science" of Evolution, that "war is a biological law," and that "might makes right." I wonder if the young man will read my book? Whether he does or not, I want a thousand folks who read my Pelican letters to send me at once $1.25 each, and get a copy. The title of this book is The Modern Theory of the Bible. They need the book and I need the money. The $1.25 is important, of course; but I want to help maintain the "Faith once delivered to the saints," and to smash the "new theology" fallacies about the Bible. The book is now ready and so am I to receive the check for it. So!

I peeped in at the Louisiana Conference, but having nothing to do there, hurried on to the Pines, and the sweet little home in Mansfield. I was permitted, however, during my brief way in Alexandria to enjoy a meal at the board of dear old Halsey Werlein, and his family all packed up for their long move to California. Halsey is one of, perhaps, a half dozen of the old Emory and Henry boys now left with whom I attended college in the long ago. Bishop Lambuth was the last to transfer to the Church above, by far the most distinguished of the group. Atkins is still here, and old Dan Herron, and Ex-Governor Stuart, and a few more; but "our company before is gone!" But the more I read the Bible the brighter the sky grows at set of sun. For,

It tells me of a land where our friends have gone,
Who have vanished from our sight
Where they walk on the banks of the river of life
All robed in their garments of white!

No night ever darkens that beautiful land,
And they need not the light of the sun;
For the Lord is the light of the home on high,
We shall enter when our work is done!

Mansfield, La.

LOCAL PREACHERS, LAKE CHARLES DISTRICT.

By Rev. C. A. Earle, P. E.

At the session of the Lake Charles District Conference, held at Rayne in April, a resolution was adopted requesting the presiding elder to write for the Advocate a paper in which sketches of the life and activities of each of the local preachers of the district appeared. This article purports to be what the district conference requested of the presiding elder. It is late in appearing on account of the necessary wait in obtaining data from the local preachers. Something about the lives of twelve good men appears below.

R. T. Wright.

Brother Wright is a member of the Holy Grove Church near Anacoco, La., of the Hornbeck and Peason charge. He was born June 26, 1857, and was baptized in early infancy. He has been a member of the M. E. Church, South, fifty-two years. He was a steward at eighteen years of age, a Sunday school superintendent at twenty-one, was licensed to exhort at thirty-four, and was licensed to preach at thirty-five. Rev. Robt. J. Harp was Brother Wright's presiding elder in 1893, and that year Brother Wright served the Anacoco charge, which was composed of Union, Pine Island and Beach Grove. During that year Brother Wright traveled over twenty hundred miles in connection in filling his appointments, and assisted in revival meetings in other places besides. In December 15, 1894, Brother Wright was ordained local deacon by Bishop J. P. Fitzgerald at New Iberia, La. This good man keeps his pastor in amazed all the time. He has passed his sixty-fourth milepost, is vigorous, telling the story in Deed and Life and is awaiting with gladness the message from Dr. High: "Well done."

John Franklin.

Brother Franklin is a member of the Holly Grove Church, Anacoco, La. He was born November 12, 1847, and joined the church in 1870. He was licensed to preach in 1876 when Rev. B. F. Alexander was his presiding elder. Bishop A. W. Wilson ordained Brother Franklin a deacon in 1884 at Mansfield, La., and Brother Franklin has served on various circuits about half of his ministerial life. He has been faithful, and his influence for good has never waned. Brother Franklin suffered on March 15, 1931, the loss by death of his good wife who for a half century had walked with him through joys and sorrows. She had encouraged him in his ministerial life, and had helped him in all other matters where good judgment and determination were needed. He awaits the time when he will join her forever in that Land of Light beyond.

C. N. McLean.

Brother McLean has recently moved to Jackson, La., from Longville. In the latter place he has been a Sunday school worker since 1910 until a few months ago. He was licensed to preach in 1873, and in 1878 was junior preacher on the Ennis circuit, Vicksburg District, Mississippi Conference. For about fifteen years Brother McLean had regular appointments in charge of various circuits. He states that Brother L. T. Reames, of the Louisiana Conference, began his ministry under his supervision. Brother McLean has two sons in the ministry: E. F. McLean, a member of the Louisiana Conference, and C. B. McLean, a local preacher supplying the Istrouma Church in Baton Rouge this year. Brother McLean was ordained deacon by Bishop J. C. Keener about 1885, and Brother McLean has been true to the Methodist Church and to the Master in all his ministerial labors.

G. S. Roberts.

Brother Roberts began definite church work in Aurora, Ill., as city missionary. From there he went to the Upper Iowa Conference of the Methodist Episcopal Church, but after two years again took up the missionary work in Aurora. His health was failing and he came to Brookhaven, Miss. He joined the Mississippi Conference of the M. E. Church, South, and served three years. His health failed again, but he regained it sufficiently to be appointed by Bishop Morrison to Slidell, La. From thence he went as pastor to Hornbeck, and thence as pastor to Merryville. But finally Brother Roberts permanently located on account of impaired health. He now lives at Leesville, La., and is a local elder. God is with him and he feels His sustaining influence day by day.

R. P. Howell.

Brother Robert Pitman Howell was born at Bonham, Texas, June 25, 1862. He came to Lafayette, La., in May, 1881, and was converted in a meeting held by Brother Jackson, the pastor, Brother M. C. Manley and Brother H. O. White in 1883. Brother Howell was licensed to preach at Carrollton Avenue, New Orleans, in 1886, joined the Conference at Ruston in 1887, was ordained deacon by Bishop Hendrix in 1889 and elder by Bishop Duncan in 1891. He has served several of the important points in the Conference, and located at his own request in 1908. Brother Howell is doing effective work for the church at present as lay leader for the Lake Charles District, as secretary of the Board of Stewards of the First Church, Lake Charles, and as minister for the Methodists of Longville, giving them two Sundays a month, on the charge assigned at the last Conference to Brother P. M. Brown. Brother Howell is faithful and loyal to the Master's great cause.

E. S. Williams.

Brother Williams is from Missouri. He was reared a Baptist and was converted when eighteen years of age. After studying two years for the Baptist ministry he became dissatisfied with the doctrines of that church and turned toward Methodism. He was licensed to preach by the Methodist Church at an early age. He was received into the Missouri Conference and after serving eight years as pastor in charge located on account of poor health. Brother Williams was readmitted into the Conference four years after his location, but was located on account of poor health again to locate after two years. He served as a supply for two years in the West, but six years ago moved to Louisiana. He served as pastor at Elizabeth, La., for a time; and now he has charge of the Methodist missionary at Larto. Brother Williams is a valuable addition to the Methodist forces of this section.

L. N. Hoffpauir.

Brother Leon Hoffpauir is now living at Crowley and is supplying the Branch circuit of the Lake Charles District. He was licensed to preach in 1904, admitted on trial in the Louisiana Conference in 1910, was ordained deacon and elder in due time. Since he began his ministry Brother Hoffpauir has regularly served appointments from the hands of the bishop in charge until his location in 1929. His work is proving effective on the Branch circuit.

L. C. Gray.

Brother Neil Gray is a young man who felt the call to preach in the spring of 1918 while attending Centenary College as a student. He was licensed by the Shreveport District Conference that same year. His first sermon was preached at Belcher, La. Brother Gray later graduated from Meridian College, and while a student there he often preached at the Seventh Avenue Church. He has been teaching school at Hornbeck, La., and in his connection he has served the Holly Grove Church near Anacoco since December, 1929. Brother Gray recently was recommended for admission on trial in the Louisiana Conference by the Licensing Committee of the Lake Charles District. He is now a student at Southern Methodist University Divinity School. Brother Gray has promise of being a great force in the church as a minister.

W. F. Roberts.

Brother Roberts is living at Merryville, La., and is teaching in the high school. He was licensed to preach by the Alexandria District Conference in 1906 and served as supply on a mission work while attending high school. In 1907 he entered Millsaps College and remained there one session. He married in 1908, and in the fall of this year he entered Centenary College where he remained four years. While at Centenary Brother Roberts served various charges as pastor also. After his schooling was over he gave all his attention to his ministerial work. In 1920 Brother Roberts located on his own accord. He is a faithful follower of the Master, feels his call to preach, and expects to come back into the Conference.

A. R. Hoffpauir.

Brother Hoffpauir was converted when fourteen years of age during a meeting at Duson, La., conducted by Brother L. N. Hoffpauir. While attending Centenary College in 1902 he was called to the ministry and was licensed to preach. He was admitted on trial in the Louisiana Conference in 1904, ordained deacon in New Orleans by Bishop Morrison in January 1906, ordained elder at Leesville by Bishop Seth Ward in 1908. Brother Hoffpauir has served as pastor the following appointments: Mandeville, Glenmora, Sunnyside, Bell City, Simmesport, Pollock and Elizabeth. He was located at his own request in 1924. In 1925 he supplied the Jennings church. Brother Hoffpauir lives at Estherwood, and preaches when he has opportunity.

M. C. Holt.

Brother Holt lives at Jennings, La., and is a merchant of considerable proportions in that city and at Welsh. He is a graduate of the Divinity School of Yale University and for a number of years was a member of the Louisiana Conference, serving some of the important charges. He located of his own will. His membership is at Jennings. At Jennings Brother Holt is superintendent of the free Sunday school of the Congregational Church.

The Home Circle

THANKSGIVING REMINISCENCES.

When Ma penned up the gobbler
And fed him ever' day,
And Sis baked pies and fruit cake
And put them all away;
And Pa put up some apples
"To meller," as he'd say—
Right then it set me thinking
About Thanksgiving Day.

And, O, those hours of rapture,
To think the day was nigh,
When I'd help eat that turkey,
The apples, and the pie!
And, O, so many goodies,
It made me wonder why
Each day was not Thanksgiving,
As time dragged slowly by.

But now, somehow, Thanksgiving
Don't have that charm for me;
It seems, as I've grown older,
Those joys have slipped from me.
And so once more I'm longing
At home again to be
Around my childhood hearthstone,
Filled with Thanksgiving glee.

—Ethella Moore.

THE LITTLE SOLDIER.

There were once two little boys, and each wished—O, so very, very much—to be a soldier. It was Soldiers' Day, the sun was up, and from every house a red-white-and-blue flag was flying. Soon the soldiers would march by in their gay-colored uniforms, with the fifes playing pretty tunes and the drums beating time for the soldiers' feet.

The two little boys sat upon their doorsteps and talked together across the fence about it all, for they were both very much excited.

"I shall be as fine a soldier as any of them," said the first little boy, whose name was Bobby.

"I shall put on my soldier's cap with the gold cockade and my fringed epaulets and my new red drum," he went on. "As soon as I hear the parade I shall follow at the end, and every one will see me."

"O, there it comes!"

There was the sound of music at the end of the street.

"We must hurry, Tommy," said Bobby. "You put on your cap and your epaulets and your drum, too."

So the two little boys put on their soldier caps, their fringed epaulets and their little red drums, and they hurried off to join the parade.

Bobby could run the faster; so he soon outstripped Tommy, whose feet were short and fat and got in his way a good deal. Soon Bobby had reached the end of the parade; but Tommy, left behind, nearly tumbled over a silky-eared dog which lay crying in the road.

"Pretty little dog! What's the matter?" asked Tommy, stopping and lifting the silky-eared dog up in his arms.

Then he saw. The dog's poor little paw had been broken and quite crushed by some heavy cart wheel. Tommy sat down on the curbing and bound the hurt paw with his own handkerchief and stroked the silky ears and whispered comforting words in them. Presently he got up, still holding the dog in his arms, and he started home, for it was quite too late now for him to follow the parade. Even the drums sounded far away.

"I can't be a soldier to-day. I can't be a soldier at all," said Tommy to himself; and one big, salt tear splashed down to the sidewalk.

"Why not?"

Tommy stopped suddenly and looked up right into the eyes of a real soldier in a long blue cape. The soldier had dropped out of the parade and was going home.

"You are a soldier," the real soldier said. "Look!"

He opened his cape and showed Tommy a shining gold star that he wore upon his coat.

"That is my decoration," he said. "They gave it to me because once I carried a wounded friend just as you are now. It was harder than fighting, my lad."

"And do you really think I can be a soldier?" Tommy asked again.

"You are a soldier," answered the real soldier again, stroking the dog's soft, brown head.—The Mayflower.

"ON THE OTHER FOOT."

"But, Aunt Nell," said Elinor, "I shouldn't think I'd have to tell you why I seldom go to church any more; you have just been yourself. Now, frankly, did you ever hear any one more stupid than our pastor?"

Aunt Nell laughed. "Why, yes. The janitor at my apartment house and"—

"Oh, well, Aunt Nell, you know what I mean. Mr. Gray naturally had to have a few brains to study for the ministry; but he doesn't make himself interesting to me or to a lot of other young people in our congregation!"

Miss Porter regarded her niece with a considering look. "I wonder," she said, "whether you make yourselves interesting to him."

"Interesting to him?" Elinor repeated. "Why should we? It's his business to be interested in us. That's what we pay him for."

Miss Porter's look was now frankly quizzical. "Elinor, I should have supposed you were too proud to be satisfied with the dollars-and-cents kind of interest. Surely you know there is a kind that no money can pay for. However, I wasn't really looking at it from that point of view. I was just thinking about your end of the preaching service in your church. Put the shoe on the other foot for a minute."

"My end? What in the world do you mean by my end? I can't do anything but sit there and listen to Mr. Gray's perfectly commonplace utterances, can I?"

"You might make them less commonplace," replied Miss Porter coolly.

"I might! It sounds like a large order."

"It isn't. All you have to do is to make yourself an uncommonplace listener. Do you remember, my dear, when I was sent round to some of the schools to speak for the Junior Red Cross? Well, I went first to the Jay Street School. The children there were all interest and excitement! My, but I felt that I was a good speaker, and I certainly did my best. Then I went over to Rome Street where all the little foreigners live. They didn't understand very well. Some of them stared at me stolidly, and others fidgeted; and I felt myself growing more and more stupid till finally I realized that I was no speaker at all. It all depended on my listeners."

Elinor was silent, and Aunt Nell continued, "Interest seems to me to have a good many of the properties of electricity: the current can be easily grounded or short-circuited, but the more batteries there are to reinforce it the farther it will carry."

"Just one battery helps amazingly sometimes," said Mr. Porter, speaking suddenly from behind his paper. "I stopped after church to see Mr. Gray, and I happened to remark that he'd given us a particularly good sermon. 'Not I,' he said; 'it was the stranger that was sitting in your pew this morning. She was the most stimulating listener I ever had.' "

"Well, good for Aunt Nell, who practices what she preaches!" cried Elinor. "Next Sunday I cease to be a short-circuiter."—The Youth's Companion.

THE GREAT EYES.

Ours is the God of the ever-open eyes. O those eyes of the Lord, that "run to and fro through all the earth to behold the evil and the good!" Are we afraid of them? When Lafayette was a prisoner, during the Revolutionary War, he was distressed beyond measure by the fact that a guard was continually watching him through an aperture in the door of his cell. But those were the eyes of an enemy. Well may the Omniscience of God be terrible to such as are not on friendly terms with Him.

But to those who love Him His unceasing watchfulness must be a source of unspeakable joy. The bond-woman who fled from oppression in Abraham's tent and betook herself to the wilderness was bowed down in utter loneliness and desolation until the Angel of the Covenant spoke to her. Then filled with wonder and gratitude, she called the name of the place Beer-lahai-roi, that is, "Thou God seest me."—The Intelligencer.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor

CHAS. L. CHALMERS, Manager.

[illegible]

[illegible]

DEDICATIONS

[illegible]

APPOINTMENTS

[illegible]

Salisbury Circuit—E. A. Allen
Hillsdale Circuit—[illegible]
Rankin Street—[illegible]
Bethania Circuit—[illegible]
Hudson Circuit—[illegible]
Sandersville and [illegible]—[illegible]
Montgomery Circuit—[illegible]
Sarepta Circuit—[illegible]
Hazlehurst Circuit—[illegible]
Terry Circuit—[illegible]
Crystal Springs—[illegible]
Bethel Circuit—[illegible]
Prentiss Circuit—[illegible]
Prentiss Mission—[illegible]
Professor Millsaps College—[illegible]
Student Millsaps College—Robert T. Hollingsworth.
Commissioner Millsaps College—M. M. Black.
Secretary Education—T. H. Morse
Sunday School Secretary—[illegible] Chandler.
Manager Christian Advocate—[illegible]
Superintendent Mississippi Home Finding Society—[illegible]
Student Emory University—[illegible]
Superintendent Mission—[illegible]

Meridian District

P. D. Martin, Presiding Elder
Brookhaven Circuit—W. W. [illegible]
Clarksville Circuit—[illegible]
Danville Circuit—W. B. Dickens
DeKalb Circuit—W. [illegible] White
Lodema Circuit—[illegible]
Enterprise Circuit—W. C. [illegible]
Lauderdale Circuit—W. H. Lane
Macherville Circuit—[illegible]
Meridian Station—[illegible]
Meridian East End—[illegible]
Meridian Fifth Street—[illegible]
Meridian Hawkins Memorial—[illegible]
Meridian Poplar Springs—[illegible]
Meridian Seventh Avenue—[illegible] and one to be supplied by [illegible]
Pachuta Circuit—[illegible]
Portersville Circuit—[illegible] Supply
Quitman—[illegible]
Scooba Circuit—[illegible]
Shubuta—W. H. Hinkley
Vimville Circuit—[illegible] Supply
Waynesboro—H. A. West
Waynesboro Circuit—M. A. Massey

Newton District

[illegible]
Bay Springs Circuit—[illegible]
Carthage Circuit—[illegible]
Chunky Circuit—[illegible]
Decatur and Hickory—[illegible]
Lepanto Circuit—[illegible]
Forest and Morton—[illegible]
Harperville and Lena Circuit—[illegible]
Homewood Circuit—[illegible]
Lake Circuit—[illegible]
Laurel, First Church—[illegible]
Laurel, Hillcrest—[illegible]
Laurel, West End—[illegible]
Montrose Circuit—W. H. [illegible]
Newton Circuit—T. C. Cooper
Newton—H. G. Hawkins

[illegible]

Delaware District

[illegible]

Alexandria District

[illegible]
Rankin Street—[illegible]
Rosiere and Liberty—[illegible]
Sarepta—[illegible]
Sterlington and Bonita—[illegible]
Tallulah—[illegible]
Vidalia—[illegible]
Waterproof—[illegible]
Winnsboro Circuit—[illegible]
Winnsboro Station—[illegible]
Winnsboro Chisom Memorial—[illegible]
Wisner—[illegible]
Woodville—[illegible]
Student Emory University—[illegible]
Chisom Memorial Conference

Transferred to Other Conferences

Rev. [illegible] Usher, an elder in the Louisiana Conference.

Rev. [illegible] Simpson, in trial in the Class of the Second Year, from the Mississippi Conference to the North Arkansas Conference.

Rev. [illegible] Chapman, an elder in the North Mississippi Conference.

Received by Transfer

Rev. [illegible] Smith, an elder from the North Arkansas Conference.

Rev. [illegible] Lindel, an elder from the Florida Conference.

Rev. [illegible] Morris, an elder from the Louisiana Conference.

Rev. [illegible] Bowen, an elder from the North Alabama Conference.

Rev. [illegible] O'Bryan, an elder from the North Arkansas Conference.

Rev. [illegible] Lowder, an elder from the North Mississippi Conference.

Rev. [illegible] Hildebrand, an elder from the Florida Conference.

CONFERENCE NOTES.

[illegible]

Every member of the Memphis Conference [illegible] Brown a prominent layman of Memphis, began to attend the Conference sessions. Bishop Thoburn presided at the first Conference. Brother Brown attended [illegible]

[illegible]

PERSONAL AND OTHER NOTES.

[illegible]

[illegible]

Dr. Theodore Copeland writes that he has recently been in his greatest meeting of the year at Del Rio, Texas.

Mr. Thompson Snyder, author of the article, "Safety Signals," which appeared in the Advocate of December 1, requests us to call attention to two typographical errors. In paragraph three, the word "strategic" is misspelled "stragetic," and in paragraph five, "speculations" should be "speculation." We are glad to accommodate Brother Snyder by calling attention to these errors.

Mr. J. C. Ellis, Jr., son of Rev. J. C. Ellis, of the Mississippi Conference, and Miss Amiel Cole were married at the residence of the bride's parents, in Mobile, Ala., on Thanksgiving Day. Mr. Ellis is teaching at Hadley, Ala., in the Coley-Blackshear Vocational School. Mrs. Ellis is a highly gifted and accomplished young lady who has many friends in Mobile and vicinity. The Advocate extends hearty good wishes to the happy young couple. Rev. D. Y. Register, son-in-law of Brother and Sister Ellis, is vice president and business manager of the Coley-Blackshear School.

On Wednesday evening of last week, Mr. and Mrs. A. H. Ahten, for many years active and influential members of the Carrollton Avenue Methodist Church, celebrated the fiftieth anniversary of their wedding. Their beautiful home, "Oak Lawn," was the scene of a large gathering of members of the church and other friends, and there were many expressions of the esteem in which they are held by those who have known them and loved them through the years. The officials and members of the Carrollton Avenue Church presented them with a beautiful loving cup, suitably engraved, as a token of appreciation of their friendship and interest in the church. The editor of the Advocate regrets that attendance upon the Mississippi Conference made it impossible for him to be present on the happy occasion.

EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

Educational Pay-Up Week for the Louisiana Conference is January 8th to the 15th. Let every pastor make the announcement from his pulpit in due time and govern himself accordingly.

January 8th is the anniversary of the Battle of New Orleans. What would be more appropriate than to call attention to "Our Schools and the Nation?" Surely, education is the greatest investment for community, church, State and nation.

This week in January would be a good time to fill out your quota with new pledges. Then, where the drive has not been put on, let there be careful planning to give all our people a chance to subscribe. We still have 35,000 Methodists in Louisiana who have not pledged for Christian Education. What will we do about this?

A careful investigation shows that charges of every possible kind, in every section of the Conference, among every kind of people have succeeded. Others, exactly like them, have not done so well. What is the explanation? Is it not that the whole secret of success depends upon the leadership, the fidelity, the effort, the will-to-do it? Why not be loyal to the program of the church?

The Methodist Educational Association will meet in Memphis, Tenn., from December 13th to the 15th. Questions of vital importance will be discussed. ALBERT S. LUTZ.

NORTH MISSISSIPPI CONFERENCE "COLLECTION WEEK," DEC. 11-18.

The Annual Conference at Amory named the week from the second Sunday in December until the third Sunday as Pay-Up Week, or Collection Week in the Christian Education Movement. This became necessary because the week including Nov. 1, when most subscriptions fall due, was just before the meeting of the Annual Conference.

It is confidently expected that every pastoral charge will make special efforts to collect all due subscriptions. We are under binding obligations to do so. We made immediate demands that all of our schools establish chairs of Religious Education. They have responded to the demand of the church on our "promise to pay." Our schools have been embarrassed for months because of lack of finances. Now, if we do not hasten to turn our promises into cash, they will be much more embarrassed, and so will we be who made demands on them and promised to back those demands with the necessary cash. There is no desire to press unduly, but we do desire that every subscriber be solicited.

There were many who deferred their subscriptions "until later." Do not fail to give them opportunity, NOW, to subscribe and to make cash contributions. We are "on the job," not to "worry" anybody, but to "put over" the task you have assigned us.

Yours for service,
J. H. HOLDER,
Conference Sec.-Treas.

New Albany, Miss., Dec. 1, 1921.

EXTRACTS FROM THE SERMON DELIVERED BY REV. J. R. COUNTISS, D.D., ON SUNDAY EVENING AT THE NORTH MISSISSIPPI CONFERENCE.

"The great failure in America to-day is the home. If the homes go to pieces, the churches, schools, and government are gone."

"The children are going where the parents lead them."

"It nearly kills you when Mary is invited out to certain places—and it would kill you if she wasn't."

"If I could keep some girls away from their mothers, I could make women of them."

"'O,' but you say, 'this is a new age, and things are going fast.' I am trying to slow them down a little."

"God meant that the child should have the care of a hothouse plant."

"It is a mighty poor success a man has when he makes $100,000 and leaves a 15c boy. It would be better to leave 15c and a $100,000 boy."

"The biggest job in the world is being a father."

"Old David was a grand statesman, great warrior—great in many things—but he was a mighty poor father."

"It takes a man and a woman—a father and a mother—to make a home."

"When a man gets too dignified to lie down on the floor and roll and frolic around with boys, he ought to lie down and die."

"Another thing wrong with our American life is that we have too many hotels, apartments, and boarding-houses."

"All big business men have the wrong idea about business. They have their eye on skyscrapers, etc., and ought to have it on the home."

"Some of you women who are the best bridge-players in town—what kind of mothers are you?"

"When you strike a dagger in the American home, it is good-bye church, good-bye State, good-bye government, because you have struck the vital spot."

"Our forefathers were called a generation of discoverers. I call you a generation of un-coverers."

"God give us homes!"

CENTENARY CONFERENCE IN DETROIT.

By John S. Chadwick.
Secretary, Department of Publicity, Missionary Centenary, M. E. Church, South.

There was held at Detroit, Mich., November 15-17, the National Conference of the Methodist Episcopal Church, this Conference to give consideration to the Centenary interests of that church and the general program of advance for the second half of the Centenary period. The writer was one of several representatives of our own church invited to attend this meeting, and some of the things there heard are passed on to Southern Methodists.

There were present at the Detroit Conference the bishops of the M. E. Church, connectional officers, members of various connectional boards (these boards holding their annual meetings at Detroit following the Conference sessions), the district superintendents of the church, and a certain number of pastors and laymen from each Annual Conference. It was a representative gathering in that it represented every department of the church's activities. It was national in that every State of the Union was represented.

One outstanding feature of that Conference was that it was to give consideration to advance movements. That was the spirit of the Conference—no "knocking" of the work already done, and no thought but that bigger things are ahead. The Episcopal Church has on a big program and results worth while are being secured in the extension of its field of activities in the homeland and in the foreign countries. In the main the speakers were from the field, and their messages dealt with actual conditions—the work already done and the plans for the future. These speakers were bishops, who reported their fields; pastors of country charges and of city mission enterprises; workers on the frontiers, in industrial communities, and among foreigners; district superintendents, evangelists and workers in every other field. Without exception these speakers declared that the work done would not have been possible without the Centenary.

Some of the financial achievements of the Centenary in the Methodist Church were reported as follows: Six general boards of the church have each received their apportionments in full for three successive years, and larger amounts than ever before. In the quadrennium 1912-16 the total receipts of the Board of Home Missions and Church Extension from all sources was $4,495,826. For 1920-21 the receipts were $5,347,842, or $852,016 more in one year than for the total quadrennium preceding. For the Board of Foreign Missions total receipts for the four years 1912-16 were $6,311,261, while for the present year receipts are $6,612,593, or $300,000 more than for the whole quadrennium preceding. For the fiscal year just closed Centenary collections totaled $14,290,792, or seventy per cent of the amount due. This is below the 1920 record, but, in the face of "hard times," is a showing that does credit to the church.

It was well worth while to come in touch with the leaders of our sister Methodism and to hear the story of the Centenary in the Methodist Episcopal Church. In the face of world opportunities and world needs that church is sending its re-enforcements into well-nigh every field. Reports were that the revival fires were burning in the homeland and in every foreign mission. We must keep step with this other great Methodist army if we prove our right to live and grow.

RE-ENFORCEMENTS IN FOREIGN FIELDS.

Since January, 1919, our church has sent to foreign fields 162 new missionaries. These re-enforcements have gone to the following fields: China, 31; Japan, 17; Korea, 21; Brazil, 18; Mexico, 19; Cuba, 11; Africa, 17; Europe, 25. Until the coming of the Centenary there had been, for at least several years, practically no increase in the number of our missionaries in foreign fields. Our workers in foreign lands faced a situation more serious than any in the homeland could know. We had to send re-enforcements or quit the field. The Centenary saved the day for our work in those lands and for our church. In the face of a situation such as the world of to-day presents, Southern Methodism would have been helpless but for such increased financial resources as the Centenary has brought. And, yet some are asking whether the Centenary has been worth while.

If the prosperity of the world is to be restored, it will be because we are all willing to work harder and to put more of ourselves into our work.—President Richmond of Union College.

Not by self-restraint would I be made pure, but rather by unrestraint. I will not pray, "Bind my hands, that I hurt not my brother;" my cry will be: "Loose my hands, that I may serve Him."—George Matheson

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS OF RESPECT.

The following resolutions were adopted at the meeting of the Ladies' Aid of the Methodist Church:

Whereas, In the wisdom of our Heavenly Father, Sister ROBERTA ROXIE SEVIER has been called from our midst to her Eternal Home, having passed away on Saturday evening, the 5th day of November, 1921; and whereas in the death of Sister Sevier, her family loses a devoted wife and an affectionate, prayerful mother; our Sunday School an efficient, earnest worker; our church a faithful, zealous member; our Ladies' Aid an enthusiastic, tireless leader, and our community a noble, Christian woman;

Therefore, be it resolved, by the Ladies' Aid of the Methodist Church of Tallulah, that in expressing these words of tribute, we desire to convey to the husband and kindred, our sincere sympathy in their bereavement.

It is resolved furthermore, that these resolutions be presented to the family of our deceased sister, also that a copy be published in the Madison Journal, that one be sent to the Christian Advocate, and that the same be entered in the minutes of the Ladies' Aid.

Signed by: Mrs. Charles Coltharp, Miss Cora McClellan, Mrs. Jas. R. Linton, Committee.

RUSSIAN FAMINE RELIEF.

This appeal is not for money but for personal service.

The American Government has, we learn, huge stocks of surplus textiles, foodstuffs, drugs, etc., which it is understood are in danger of deteriorating. It is proposed that these be donated by the American Government to appropriate distributing agencies in Russia and the Near East. Bills have been introduced into Congress making this proposal.

American citizens can render a great service in the cause of humanity if on December 3, 4, 5 or 7, they will spend 50 cents for a telegram, or 2 cents for a postage stamp and send their urgent message to their Senators and Representatives, calling for the immediate passage of a suitable bill along the lines indicated.

Whoever is interested in relieving the famine sufferers of Russia can at least do this much to show their sympathy and their practical interest.

JOHN H. FINLEY, Chairman,
SIDNEY L. GULICK, Secretary,
Committee on Works of Mercy and Relief Federal Council of the Churches of Christ in America.

DR. GRAFTON'S MESSAGE.

"What I Am, I Carry With Me."
"What I Have, I Leave Behind."

This is a general law and is deduced from a verse in Revelation and from another from King Solomon.

A lion was captured in Africa and transported to Omaha. He carried with him his fierce nature; he left behind him his lioness, his young lions, his den and the sand deserts. What he WAS he carried with him; what he HAD he left behind.

A savage chief was captured in Africa and sent to Jamaica. He carried with him his bitter hatred of his enemies, his fierce instincts and wild passions. He left behind his wife, children, friends, his hut and everything else he had. What he WAS, he carried with him; what he HAD, he left behind.

A baby is born and carries along with it all through life all the instincts and passions which make up himself. Also he takes all the instincts of his nature to the world beyond. Everything else he leaves behind. He is under the law expressed so tersely: what I AM, I carry with me; What I HAVE, I leave behind.

Then, too, my happiness depends on what I am, my wretchedness also. What I have, whether much or little, does not make me happy or miserable.

What, then, am I? Who can tell me? Shall my mother or teacher or preacher tell me what I am? Alas, they do not know me thoroughly and I don't know myself. But in his Word, God tells me what I am. Repeatedly He says that I am unclean by nature and filled with the germs of all evil. He says that man goeth astray from his mother's womb, speaking lies. He says that the human heart is full of adultery, fornication, witchcraft, hatred, variance, wrath, strife, seditions, envying, heresies, murders, drunkenness, revelling and such like. Everything that was in Nero on the throne was germinally in Nero the babe. A babe is an undeveloped man. A man is a developed babe. According to the Scriptures such is what I am; and what I am, I carry with me.

I may possess gold and silver, but I leave all this behind me. What I AM, I carry with me; what I HAVE, I leave behind. Question: Am I willing to be an everlasting sinner? No man or angel can ever change me.

But here comes the gospel to our relief and when God changes me I AM a new creature and the same law prevails with the new man; what I AM, I carry with me. God offers to make a new creature of me in this life. In the next world he makes no changes. Therefore he makes the gospel call, saying, "Come unto Me." How thrilling the truth. What I AM, I carry with me, and what I HAVE, I leave behind.

A traveler in the next world may fall in with Joab. He will tell you that he carried with him all he was: his bloody nature, his selfish disposition; while all he had he left behind. Some one may meet Paul across the flood. Paul will tell him, "What I WAS, I brought with me; what I HAD, I left behind." As you read these words, think deeply and think long.—The Mississippi Visitor.

WHAT ONE INVESTMENT YIELDED.

By Garfield Evans.

A nineteen-year-old boy was at work in a brick yard in California. A Methodist pastor asked him if he would like to go to college. He further told him that a business man had promised, through him, that if the boy would go to college he would allow him $200 a year to meet his expenses. Of course, the boy wanted to go. The pastor knew his worth and the business man wanted to make his money count.

When college opened in the Fall of 1880, the boy enrolled at ——— College. During the summer months he worked and was enabled to cut down the allowance of his benefactor. He graduated in 1886 as a trained Christian man and entered business in San Francisco. He soon was able to pay back the funds loaned by his benefactor and in turn began to assist other young men and women through college.

Besides the success of his own business and influence, his daughter is the principal of an industrial school in Japan, two sons are in college preparing for the ministry and a third is a student volunteer. Of all his investments he considers that money he has used in helping young men and women through college has yielded the largest returns.

Several young men and women need assistance this year and there are no funds available.

810 Broadway, Nashville, Tenn.

CHRISTIANITY'S CLAIM UPON MY MONEY.

By Bishop F. J. McConnell.

In the first place, Christianity asks me to give up money because money gives control over consumption capital. It asks me to consume less so that my less favored brother may consume a little more. If we are to interpret Christianity by the spirit of Jesus, the appeal is in harmony with the very essence of Christianity. Christianity means a chance for life.

But money gives control over production capital, as well. It puts tools under my control. Christianity comes to its adherents with the call: "Let me have your money that I may have power over tools—that I may have hospital and surgical instruments and schoolhouses and books and churches for the revelation of the Gospel. Instead of using all your income for the purchase of more property, let me have an instrument that will teach a young Chinaman a trade, or that will cure sickness in India, or print the truth in Mexico."

But money is more than all this. It is control over men. Money makes it possible to bring the best types of Christian life into brotherly contact with non-Christians. And the world will finally be won to Christ through Christly contacts. Money makes it possible to put the Christian and the non-Christian side by side. Once together, the foundations of mutual repect and sympathy are laid on which it is possible to build those fine friendships which mean the most for the spread of Christianity. In just making it possible for the Christian to live among non-Christians, money does its mightiest for the advancement of the Kingdom.—Missionary Voice.

CLEAN-UP DAY.

By Mrs. W. N. Vernon.

There are great numbers of small towns that do not have a clean-up day once in ten years.

Any individual, Sunday school class or Missionary Society might render a splendid service to the community in this way.

Name a certain day, some two weeks beforehand, and advertise it well. Have a tin can contest, in which the boy who collects the largest pile of cans receives a small prize.

The merchants of the town would be glad to furnish a dray to carry off all rubbish.—Missionary Voice.

THOSE WHO LIVE BY WAR.

Just now the forces and the interests that live and profit by war are dazed and reeling from the tremendous impact of the American proposals. The white-hot enthusiasm with which the world is welcoming the proposed destruction of existing armadas and the ten-year building truce has cowed the selfish. They have bowed to the whirlwind that swept out of Washington Saturday, but—

These proposals of America strike at jobs and careers, at dividends and industrial dreams; at great plants and winters on the Riviera and at mighty yards and mills and shops and at private yachts drifting under Caribbean moons. They will wipe out men's future and dwindle fortunes made or in the making. In them there will be a far-reaching adjustment of many of the world's greatest industries and the disturbance of ancient and vested interests. For these proposals will cut through one of the oldest, thickest, and deepest of the taproots of war. Carried through to their logical end, they will make old institutions and ancient crafts no more than a song that is sung or a tale that is told.

These vested interests and their allies will fight. If the more impressive and powerful machinery of war at sea is to vanish, it will go because the vested interests of war cannot hinder its going. The men who lay keels, forge rities, roll armor plate, and hammer out gun turrets cannot be expected to welcome the ending of their day. Nor can the men who point these guns and command these ships.

The mingled forces of reaction, selfish and unselfish, are many, and they are strong enough to make themselves felt. It will not be long until their countermines are exploded and their poison gas attacks begin to roll in upon the conference in ways direct, and indirect tipped with venom and directed by greed, fear, and hatred, they will take their course.

The friends of arms limitation, of peace, and of that disarmament that is beginning to loom upon the horizon must be ready, anxious, even eager to meet and shatter these attacks and arguments and choke these certain intrigues. It may as well be fought out now. There never was a better hour and place for the Armageddon of armaments than to-day in Washington.—Philadelphia Public Ledger.

THE SNARLERS AND FAULT FINDERS.

How many a child's happiness has been spoiled, the future turned away from a good life, by nagging by the old folks at home, particularly by the father, sometimes even by the mother.

Think of Byron as an example. His club feet made him self-conscious to start with and the number of times he was reminded of it as a child in his own home turned him against the world with a bitterness that at times made him almost a devil. He rushed into excesses—and we cannot hold him altogether to blame.

Some children are brought up on "Don't." It does not take them many years to find or at least to think they find, their real friends out in the alley. And the graduates of the alley make our hoodlums, desperadoes and criminals.

What coldness, mere morality, fault finding do is to just turn the switch—a little act, but it may send the train over the preciplce.

A question: What makes you find fault anyway? Is it your hard row in business, your experience with others, or is it some malicious determination to pull others down that you may pose as being at least as good as they are supposed to be? Do you nag the child because you have the legal right to do it, because you are its parent, for example? Is it because you have a bad case of nerves? Is it because you are cold and selfish? Is it because you have not your self control?

Why not pray about it? Pray more and prey less.—Exchange.

WHO IS A CHRISTIAN?

Who then is a Christian according to the light which God hath vouchsafed to this people? He that, being "justified by faith, hath peace with God through our Lord Jesus Christ;" and, at the same time, is "born again," "born from above," "born of the Spirit;" inwardly changed from the image of the devil, to that "image of God wherein he was created;" he that finds the love of God shed abroad in his heart by the Holy Ghost which is given unto him; and whom this love sweetly constrains to love his neighbor, every man, as himself: he that has learned of his Lord to be meek and lowly in heart, and in every state to be content; he in whom is that whole mind, all those tempers, which were also in Christ Jesus: he that abstains from all appearance of evil, in his actions; and that offends not with his tongue: he that walks in all the commandments of God, and in all his ordinances, blameless: he that, in all his intercourse with men, does to others as he would they should do to him; and in his whole life and conversation, whether he eats or drinks, or whatsoever he doeth, doeth all to the glory of God. John Wesley.

When Evangeline Booth was asked the secret of success of the Salvation Army's work overseas she replied: "The Salvation Army has been successful in its work overseas because that work has the magic of the human touch! We have always done our work in great and crowded cities. That is why our workers can appeal to any sort of man. They know how to reach him on his own ground."—Record of Christian Work.

Your kindest friend is the alert enemy who keeps you anxious to make no mistakes."—Florida Christian Advocate.

THE COMMON FAULT.

A professor in a Western college has been making tests in connection with his classes in psychology to find out what is the most general fault among his students—that is, a habit which could not be classed as a sin or a crime or a misdemeanor, but a failure in the sum total of characteristics that mark a successful man or woman.

What do you think he found? Thoughtlessness. His tests were very simple, and even childish.

He left a book lying on the floor where every student saw it as he came into the classroom. Seven students stepped over the book without trying to pick it up. The eighth kicked it a little farther along the aisle. Four students stepped on the book, evidently not seeing it. The twentieth student picked up the book and put it on the professor's table.

There were three pictures on the walls of the classroom. The professor hung these askew, and a week went by before any one appeared to notice it, and then no one straightened out the picture, but one of the students asked the teacher if they ought not to be hung even.

One of the commonest excuses that men make after some harm has been done to some one or something is: "I'm sorry; I didn't think." A man runs into another car with his, and causes a smash-up or perhaps a tragedy. He is sorry. He did not think he was in any danger. The man fails to be on time for his appointment, wasting valuable time for the man waiting. "So sorry! I did not think it was so late!"

And so it goes all along the line of thoughtlessness. Perhaps the professor was right in his final conclusions.

"Thoughtlessness is not a fault of habit. It is a sin and a crime combined, for it leads almost always to both."—Dr. Charles M. Sheldon, in Christian Herald.

GIVING SIGHT TO THE BLIND.

Mrs. J. B. Ross, Wonsan, Korea.

One of the Bible women from down the coast brings us an interesting account of one of our former patients who was operated on for cataract and whose sight was restored. She is a strong Christian now and is wielding a good influence over those about her. She came to us some time ago with a cataract over both eyes and had been unable to see for a number of years. Dr. Ross removed the cataract from one eye and after a time of careful treatment the bandage was removed and she could see. You can imagine how grateful she was! She wanted the other eye operated on immediately, but Dr. Ross advised her to wait. She came back in a few months and when she left the hospital she was rejoicing over the restored sight to both eyes. Another woman in the same village who had the same trouble heard her story and has made application for admission to the hospital.—Missionary Voice.

The portraits of Christians in the Bible are faithful likenesses. They show us saints just as they are.—Ryle.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenwood Dist.—First Round.

Carrollton, at North Carrollton, Dec. 11.
Acona Station, Dec. 17.
Black Hawk, at Black Hawk, Dec. 18.
Swift, at Swift, Dec. 25, a.m.
Itta Bena Station, Dec. 25, p.m.
Lambert, at Lambert, Jan. 1.
Sunflower, at Sunflower, Jan. 8.
Coila, at Coila, Jan. 15, a.m.
Greenwood, Jan 16, p.m.
Moorehead, at Moorehead, Jan. 18, p.m.
Indianola, Jan. 19, p.m.
Tutwiler, at Tutwiler, Jan. 22, a.m.
Dublin, at Dublin, Jan. 22, p.m.
Drew, at Drew, Jan. 23, p.m.
Ruleville, at Ruleville, Jan. 24, p.m.
Minter City, at Minter City, Jan. 29, a.m.
Tchula, Feb. 5, a.m.
Sidon and Cruger, at Sidon, Feb. 5, p.m.
Inverness, at Inverness, Feb. 12, a.m.
Belzoni, Feb. 12, p.m.
Webb, at Sumner, Feb. 19.
Schlater, Feb. 26.

The Greenwood District Stewards are called to meet at Moorehead Dec. 19, at 10:30 a.m. in the Methodist Church. S. L. POPE.

Columbus Dist.—First Round.

West Point, preaching, Dec. 4, a.m.; Q. C., Jan. 11.
Columbus, Central, preaching, Dec. 4, p.m.; Q. C., Jan. 4.
Columbus, First, preaching, Dec. 11, a.m.; Q. C., Dec. 19.
Brooksville, preaching, Dec. 11, p.m.; Q. C., Jan. 18.
Starkville, Dec. 18, a.m.
Mayhew and Sessums, at Mayhew, preaching, Dec. 18, p.m.; Q. C., Feb. 1.
Artesia, preaching, Dec. 25; Q. C., Jan. 5.
Macon Station, Jan. 1, a.m.
Shuqualak, Jan. 1, 2.
Macon Circuit, Jan. 7, 8.
Crawford and Shafers, at Crawford, Jan. 8, 9.
Caledonia, at Piney Grove, Jan. 14, 15.
Cedar Bluff, at Pheba, Jan. 21, 22.
Sturgis, at Sturgis, Jan. 27.
McCool, at McCool, Jan. 28, 29.
Ethel, at Ethel, Jan. 29, 30.
High Point, at Center Ridge, Feb. 3.
Noxapater, at Flower Ridge, Feb. 4, 5.
Louisville, Feb. 5, p.m.
Chester, at Pisgah, Feb. 11, 12.
Ackerman and Weir, at Ackerman, Feb. 12, 13.
Kosciusko Circuit, at Springdale, Feb. 18, 19.
Kosciusko Station, Feb. 19, p.m.
Mashulaville, at Mashulaville, Feb. 25, 26.

District Stewards called to meet in the Methodist Church at West Point, at 1 o'clock, Dec. 16.

A. T. McILWAIN, P. E.

Corinth Dist.—First Round.

Sherman ct., at Sherman, Dec. 10, 11 a.m.
Myrtle ct., at Glenfield, Dec. 11, p.m.; Q. C., 3:30.
Corinth, South Side, Dec. 15, p.m.
Corinth, First Church, Dec. 16, p.m.
Blue Mountain ct., at B. M., Dec. 17, 18, a.m.
New Albany sta., Dec. 18, p.m., and Dec. 19, a.m.
Corinth ct., at Box Chapel, Dec. 20.
Tishomingo ct., at Tishomingo, Dec. 21, 10 a.m.
Golden ct., at Golden, Dec. 22, 10 a.m.
New Albany ct., at Mt. Olivet, Dec. 30.
Hickory Flat ct., at H. F., Dec. 31, and Jan. 1, a.m.
Potts Camp ct., at Potts C., Jan. 1, p.m., and 2, 10 a.m.
Kossuth ct., at Kossuth, Jan. 4.
Dumas ct., at Jacob's C., Jan. 7, and 8, a.m.
Silver Springs ct., at Paine's C., Jan. 8, p.m.; Q. C., 3 p.m.
Mooreville, ct., at Allen's C., Jan. 10.
Mantachie ct., at Shiloh, Jan. 11.
Marietta ct., at Marietta, Jan. 12.
Iuka ct., at Camp Ground, Jan. 14, 15, a.m.
Iuka sta., Jan. 15, p.m., and 16 a.m.
Burnsville ct., at B., Jan. 16, 3 p.m.
Booneville ct., at Carolina, Jan. 21, 22, a.m.
Booneville sta., Jan. 22, p.m., and 23, a.m.
Guntown ct., at G., Jan. 28, 29, a.m.
Baldwyn ct., at B., Jan. 29, p.m.; 30, a.m.
Chalybeate ct., at Camp Ground, Feb. 4, 5, a.m.
Ripley sta., Feb. 5, p.m., and 6, a.m.
Wheeler ct., at Wheeler, Feb. 18, 19, a.m.
Rienzi ct., Feb. 19, p.m., and 20, a.m.

The District Stewards are called to meet at First Church, Corinth, Dec. 14, 1921, at 10 a.m.

J. B. RANDLOPH, P. E.

Grenada Dist.—First Round.

Water Valley, Main Street and Taylor, preaching Dec. 4, p.m., Conf., Dec. 16, 2 p.m.
Holly Springs sta., preaching, Dec. 11, a.m., Conf., Dec. 12, p.m.
Red Banks ct., at Red Banks, preaching, Dec. 11, p.m., Conf., Dec. 12, a.m.
Paris ct., at Paris, Dec. 17.
Oxford sta., preaching, Dec. 18, a.m., Conf., Dec. 19, p.m.
Abbeville ct., at Abbeville, preaching, Dec. 18, p.m., Conf., Dec. 19 a.m
Waterford ct., at Waterford, Dec. 30.
Ashland ct., at Ashland, Dec. 31, Jan. 1.
Lamar ct., at Lamar, Jan. 1, 2.
Tie Plant ct., at Tie Plant, Jan. 7, 8.
Duck Hill ct., at Duck Hill, Jan. 8, 9.
Winona ct., at Bethlehem, Jan. 14, 15.
Kilmichael ct., at Kilmichael, Jan. 15, 16.
Sallis ct., at Salem, Jan. 21, 22.
Vaiden ct., at Vaiden, Jan. 22, 23.
Ebenezer ct., at Hebron, Jan. 28, 29.
Lexington sta., Jan. 27, 29.
Poplar Creek ct., at Bethel, Feb. 4, 5.
Winona sta., Feb. 5, 6.
Holcomb ct., at Holcomb, Feb. 11, 12.
Coffeeville ct., at Coffeeville, Feb. 12, 13.
Durant sta., Feb. 19, 20.
Pickens and Goodman, at Pickens, Feb. 19, 20.

The District Stewards are requested to meet at Grenada on Dec. 8, at 1:30 o'clock, p.m. R. A. TUCKER, P. E.

Aberdeen Dist.—First Round.

Aberdeen, Dec. 11, 12.
Tupelo, Dec. 18, 19.
Prairie and Strong, Dec. 25, 26.
Houston, Dec. 31, Jan. 1.
Vardaman, at Vardaman, Jan. 1, 2.
Calhoun City, at Calhoun City, Jan. 3.
Pontotoc, Jan. 8, 9.

Woodland, at Woodland, Jan. 14, 15.
Eupora and Maben, at Eupora, Jan. 21, 22.
Bellefontaine, at Bellefontaine, Jan. 22, 23.
Mathiston, at Mathiston, Jan. 24.
Verona, at Verona, Jan. 28, 29.
Shannon and Nettleton, at Shannon, Jan. 29, 30.
Buena Vista, at Buena Vista, Feb. 4, 5.
Houlka, at Houlka, Feb. 9.
Algoma, at Algoma, Feb. 10.
Nettleton, at Shiloh, Feb. 11, 12.
Salem and Ecru, at Salem, Feb. 18, 19.
Toccopola, at Toccopola, Feb. 20.
Randolph, at Spring Hill, Feb. 21.
Greenwood Springs, at Greenwood Springs, Feb. 24.
Smithville, at Trangine, Feb. 25, 26.
Tremont, at Mt. Pleasant, Mar. 2.
Fulton, at Harden's Chapel, Mar. 3.

The District Stewards will meet at the Methodist Church at Tupelo on Monday, Dec. 19, 2 o'clock, p.m.. A full attendance is desired.

T. H. DORSEY, P. E.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La

A CREED FOR BELIEVERS IN A WARLESS WORLD.

(Isaiah ii. 2-4)

I. We believe in a sweeping reduction of armaments.

II. We believe in international law, courts of justice, and boards of arbitration.

III. We believe in a world-wide association of nations for the world peace.

IV. We believe in equality of race treatment.

V. We believe that Christian patriotism demands the practice of good will between nations.

VI. We believe that nations no less than individuals are subject to God's immutable moral laws.

VII. We believe that peoples achieve true welfare, greatness, and honor through just dealing and unselfish service.

VIII. We believe that nations that are Christian have special international obligations.

IX. We believe that the spirit of Christian brotherhood can conquer every barrier of trade, color, creed, and race.

X. We believe in a warless world, and dedicate ourselves to its achievement.

NORTH MISSISSIPPI CONFERENCE

Missionary Societies Observe Week of Prayer.

The Ladies' and Children's Auxiliaries of the Methodist Church of Carrollton, Miss., observed last week as the annual week of prayer and self-denial, the meetings being held daily, the contributions of the different members going to Holding Institute and Lambuth Memorial School.

The Adult Auxiliary, with Mrs. J. R. Bingham, president, as leader, had charge of the program Monday, the meeting being held with Mrs. S. P. Hansbrough.

Tuesday afternoon the meeting was with Mrs. H. P. Bryan, Mrs. C. G. Bingham, president of the Young Women's Auxiliary, leading the program, which was carried out by members of that auxiliary.

Wednesday afternoon the Young People's auxiliary had charge of the program. Miss Virginia Bryan being hostess for the day, and the program was arranged by Mrs. Josie Lee Turner and her associates.

Thursday was given to the Juniors. Mrs. J. W. Taylor invited the auxiliaries to meet with her and enjoy the program which had been arranged by their Superintendent, Miss Berta Hughes.

No public meeting was held Friday since it was Armistice Day and all had been invited to join in the exercises at the school. Mrs. C. A. NEAL.

REV. AND MRS. J. M. SMITH HONORED.

On Thanksgiving night the spacious home of Mr. and Mrs. W. L. Collins of Union, Mississippi, was thrown open to entertain the pastor, his wife and entire family with a surprise Thanksgiving party. Brother and Mrs. Smith were met at the door and escorted into the large receiving hall where refreshments were being served by the girls of the Young People's Missionary Society; they were then carried into the parlors where seats of honor were waiting for them and the membership of the church were waiting to greet them. The house was profusely and elegantly decorated with autumn leaves and ferns and Thanksgiving emblems everywhere.

After an attractive program was rendered, Mr. L. Q. C. Williams, president of the Board of Stewards, made a beautiful talk upon the consecrated and useful lives of both Brother and Mrs. Smith, bidding them Godspeed in all they might undertake to do in God's Kingdom. Mrs. J. S. Grady, president of the Woman's Missionary Society, then paid a beautiful tribute to the pastor and entire family; this was followed by a talk from the president of the Y. P. M. S., telling of the love and devotion shown by Mrs. Smith to the Young People of the church. Then came in two little girls dressed as fairies pulling two gaily decorated wagons laden with gifts from the entire church as a token of their love and appreciation of the noble work done among them by Brother and Mrs. Smith; after this a song composed by a member of the local congregation was sung.

The program was completed by all singing together "Blest Be the Tie That Binds" and a fervent prayer of thanksgiving by the pastor.

A MEMORIAL FROM THE MISSISSIPPI CONFERENCE TO THE ALABAMA AND LOUISIANA CONFERENCES.

To the Conference Superintendents of Young People's Work and Officers and Members of the Alabama and Louisiana Conferences:

Realizing the value of Young People's Conference work and recognizing the many advantages to be derived from co-operation and large numbers:

We, the Young People's Missionary Society of the Mississippi Conference held in Vicksburg July 26-29, respectfully request the Young People of the Alabama and Louisiana Conferences to join us in a summer conference, ten days or two weeks to be held at Biloxi, Miss., at some time next summer.

We recommend that the Superintendents of the Mississippi, Alabama and Louisiana Conferences be requested to make all necessary arrangements, outlining the program, selecting the faculty, and arranging for speakers.

We further request the Woman's Missionary Society of these respective conferences to share jointly any deficit which may accrue from the expense of said conference.

Respectfully submitted,
MRS. J. M. SMITH,
MRS. Z. D. CLARK,
MRS. C. B. QUIN,
MRS. T. B. COTTRELL.

PLAN YOUR WORK.

There are two rules of success for the average man. One of them is, "Plan your work." To be sure, the element of system is not always to be found in the work that reaches farthest and has most stimulating influence. There are men and women of genius whose very energy defies the element of plan. It is often refreshing to touch such lives, which give us the impression of unique, unharnessed power, independent of system, unbound by any plan. Yet the vast majority of men make good in the various realms of life because they have learned to make plans which organize their lives and direct the flow of their energies into definite channels. A man's plan for his work is in itself the tribute of his soul to his importance. He who sees in his daily round its most immediate opportunity to express his deepest self and make his contribution to the kingdom of God will be concerned about the use of each day's every hour. So a Christian's plan of work will have in it two elements. There will be first a program for each day. He will enter into each day's work with its hours thought through in relation to all that he should accomplish. His plan of work will thus have the element of urgency about it because it relates to the immediate, pressing tasks of to-day.

But there is another element in this first rule of success. Alongside of a plan for each day there will be in the Christian's mind a plan for his whole life. There is no finer steadying force in life than a plan that reaches through the years and that can be realized only slowly and progressively, the work of each day and year fitting into the whole plan as its necessary and indispensable parts. How far ahead does your life plan look? Are you caught in the meshes of to-day? The impression we get of so many lives is that they are moving, sometimes with dizzy rapidity; but they seem to say in their feverish haste, "We don't know where we're going, but we're on our way."—Dr. E. A. Leslie.

Don't wait for the harvest of one golden deed to ripen before you sow another. The wide-awake gardener sows every week from spring till autumn.—Selected.

THE WESLEYAN DANCE.

It reads somewhat like an extract from one of the "funny" papers, but it is said to be a veritable fact that the American Dancing Masters' Association, in an endeavor to win over the Methodists from their official opposition to dancing, have launched a new dance, which is called "the Wesleyan dance." All objectionable features are said to have been eliminated, and the posture and movements of dancers made entirely correct. Of course, the whole thing has been met with ridicule by the Methodist papers, and it is now said that the association has withdrawn its new dance in umbrage, being unable to understand the coldness of the Methodist leaders. Funny, isn't it? Imagine John Wesley leading off in the dance bearing his name! One cannot help wondering if the dancing masters were quite serious, or whether they were trying to "put something over" on the Methodists. — Watchman-Examiner (Baptist).

We are convinced that the problems of the increase of the ministry, a deeper loyalty and devotion in reference to the public services of the church, and a stronger sense of personal responsibility with reference to the mission of the church, will all be solved in large measure if the church can succeed in leading her membership to rebuild the family altar and make it the center and source of daily inspiration and strength.—Southern Churchman (Episcopal).

A weak body is the assassin of a strong mind.—T. Tilton.

CENTENARY NOTES..

There have been some criticisms of the Centenary program as regards "overhead" expense. It is a fact, as all well understand, that no big enterprise of the church or of the business world can be carried through without some "overhead" expense, and in the case of the Centenary the percentage of expense does not approach that of the average commercial concern handling a like amount of business. And our people should keep in mind this fact, delayed payments always add to the expense of the collection program. On the same expense incurred in the collection of $12,000,000 could have been collected $22,000,000—the amount due. It is not the fault of the headquarters and field forces that the percentage of expense to amount collected to date is practically one hundred per cent higher than would be if pledges were paid to date. It is with the people who have made the pledges to the Centenary to reduce the percentage of "overhead" expense. But, as a matter of fact, the headquarters and field expense for 1920 was 80 per cent of the 1919 figures (not including campaign expense in 1919): this expense for 1921 is about 82 per cent of the 1920 figures, and the 1922 program guarantees even a larger decrease.

* * *

The Methodist Episcopal Church has paid 70 per cent of the Centenary pledge due for 1921. This is not up to the 1920 standard, but it is better than the record our own church has made. Southern Methodists ought to do as well, and we can do it even yet if we will make the extra effort during December that the situation demands. It will call for sacrifices on the part of some to bring their pledges to the 100 per cent standard during December. But it is in sacrificial giving that we come into experiences of real fellowship with our Lord.

* * *

We are a little more than midway in the Centenary period. Two and one-half years after the Centenary drive the church reports $12,057,151 for missions—all of this "new money." It is a record such as none of us would have thought possible a few years ago. Some mistakes have been made, as in all great enterprises of the church or the nation, and to some the mistakes made in any movement loom larger than the worth while achievements. But taking account of all mistakes, and giving to those even an exaggerated importance, it is yet true that our church is doing bigger things than ever before in its history. Let us thank God, take courage, and press on.

* * *

Our force of workers in foreign fields increased by nearly two hundred since January, 1919, is no small achievement. That increase is in no measure beyond what pressing demands upon our church called for in every foreign field, and but for the Centenary we would have been unable to answer the call of God in this hour of world need. And yet, there are some who ask whether the Centenary has been worth while. But for the larger service to the world that the Centenary has made possible, what right would we have as a church to claim the guidance of our Lord and his blessings upon us?

* * *

A special effort is being made in a number of the Annual Conferences to come during December to the 60 per cent paid standard. This goal should be reached in every Conference, whether or not "Pay-Up Week" campaigns are on. It cannot be done except as the individual subscriber makes it possible—unless individual pledges are paid to date. Will you help to guarantee success in this effort to pay all Centenary obligations before January 1?

* * *

The Sunday schools of Southern Methodism have made a great record in Centenary giving during eleven months of 1921. Lets make it even better by bringing every Sunday school pledge to date during December. See that the pledge of your school is paid in full and that the amount is sent not later than December 26 to Col. John E. Edgerton, Treasurer, Centenary Bldg., Nashville, Tenn.

* * *

THE SUCCESS OF "PAY-UP WEEK" RESTS WITH THE INDIVIDUAL SUBSCRIBER TO THE CENTENARY. WILL YOU DO YOUR PART?

FROM GUNTOWN, MISS.

Dear Brother Carley: I was appointed at the late session of the North Mississippi Conference by Bishop McMurry to the Guntown charge. I went home and got things together and moved in Saturday following the adjournment of the Conference. We were met at the train by quite a number of the people and brought to the parsonage where quite a number of ladies were in waiting for us. The table was ready and dinner was on it and all we had to do was to sit down and help ourselves. They had also enough to do for Sunday at dinner and Mrs. Baley did not have to cook until Monday morning.

They had also filled the larder with good things and we are provided for quite a while. The reception given us was very cordial and we feel sure the lines have fallen to us in pleasant places. Sunday was a great day with us and we preached to good crowds both morning and evening.

This is a new charge as the work was divided at Conference and two charges were made by the addition of some other churches to both ends of the work. The prospects are good for a good year in the work of the church here. C. WESLEY BALEY, P. C.

FROM NATCHITOCHES, LA.

Dear Brother Carley: Our second year starts off well at Natchitoches. Our people seem eager for the conflict, and we hope to have a really great year.

Last Wednesday evening we were surprised when we went to prayer meeting, to find instead of the regular mid-week prayer service that there was to be a reception for the pastor and his wife. Quite a few made talks of appreciation and welcome. After the speeches, refreshments were liberally served. A large number of people were present. It is needless to say that while we felt very unworthy of many of the kind things said, still we were very appreciative of the kindness.

We have had three accessions by vows since coming back from Conference.

We are not unmindful of the importance of the work here. So many of our young teachers are in training in the normal school at this place, and their influence will be felt throughout the whole State either for good or bad. The best that we can do, we will do, by the grace of God, for these young people.

We want to again offer our services to those who have sons or daughters in the school here. We will be glad to get their names so we can get in direct touch with them. There are one hundred and eighty-one Methodist young people in the school here and we only have about half of this number enrolled in the Sunday school. You can see from this that we are not in touch with quite a few. You that read these lines and are interested, help us to get acquainted with every Methodist young person here.

With best wishes to you and the Advocate readers, I am,

Fraternally yours,

HENRY T. YOUNG.

Natchitoches, La., Nov. 28, 1921.

History indicates that the few always lead the many.—James Bryce.

A CORRECTION AND AN APPEAL.

By Rev. P. L. Cobb.

In a recent letter from Bishop Ainsworth, giving an itemized statement of his office and travel expense, there is a suggestion that for the sake of accuracy a statement be made in regard to an allowance for expense of bishops.

This I am glad to do, and in order to have the exact facts I felt justified in asking Dr. Lamar for a statement that could be published.

From this it will appear that the amount for office is $1,200; for travel there is no limit. Expense funds are paid out only on bills presented.

The average expense for travel is $299.86 and for office expense something over $50 per month.

The letter is as follows:

"Referring to your request that I furnish you with the facts regarding the salaries and office and travel expense of our bishops, beg leave to state:

"The salary of each active bishop is $5,000 per annum, which is paid in monthly or quarterly installments, as the individual bishop concerned prefers.

"The allowance made by the General Conference of 1918 and now in force for the office expense of a bishop must not exceed $100 per month. Each bishop sends to the Treasurers each month a statement of his office expense for the month, for which the Treasurers send him their check. The cases in which office expense amounts to $100 are rare, as shown by our books. The average is nearer $50 than the full $100.

"Upon the traveling expenses of a bishop the General Conference placed no limit, simply directing that the Treasurers pay that expense each month. Each bishop (except in rare cases when there has been no traveling expense) sends the Treasurers a monthly statement of the amount he has expended during the month for travel while in the discharge of his official duties, which is paid and the statement filed as a voucher.

"Looking over the itemized accounts of the bishops for the last fiscal year, ending April 20, 1921, we find that our bishops were paid for traveling expenses for the year amounts ranging from $41.30 to $741.90 each, an average for each bishop of $299.86 and a fraction of a cent for the year.

"I believe I have given herein the information you requested.

A. J. LAMAR."

This gives me the opportunity to say what I have wanted to for some time.

What the church does for the bishops should be done for the presiding elders and pastors by districts and charges respectively. An expense fund based on a reasonable estimate should be made for such expense as is made necessary by the duties of the position. This fund should be held by a treasurer and disbursed on bills presented.

Recently I talked with a presiding elder whose district had provided liberally for his salary and had added a fund of $1,000 for expense of office and travel.

My attention was called to the expense of traveling a circuit by an article in the Christian Advocate. This expense reduces the average salary of $1,630 to about $1,400. This should not be. Over and above the meager circuit salary a generous and appreciative people should provide the expense of a conveyance, which would greatly increase the pastor's efficiency. As a presiding elder my heart has been sore as I have seen circuit pastors walking as much as twenty-five miles to their appointments.

One such pastor who had just bought and paid for a new Ford said he did as much pastoral work in one day now as he could do in five before. But out of his salary of $1,200 he could not really afford to buy and keep a car, but for the sake of the kingdom he was making a sacrifice.

We have hundreds and hundreds of country pastors who are doing the same thing.

The station preacher whose membership is scattered, and it usually is, also needs a car and in very few instances can afford one.

The salesman who travels the same territory as these pastors in country and city is provided a car by his house, and all expenses incurred. Can a church fail to do the same and look the world in the face?

Surely if our business men desire the greatest possible efficiency, and they do, they will make it possible by seeing to it that the servants of the church are provided with an equipment which would compare favorably with the outlay and equipment which the business man considers an absolue necessity in his own business.—Christian Advocate.

Eternity is crying out to you louder and louder as you near its brink. Rise, be going. Count your resources; learn what you are not fit for, and give up wishing for it; learn what you can do, and do it with the energy of a man.—Selected.

A country is not made great by the number of square miles it contains, but by the number of square people it contains.—Dayton News.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Oakdale, Dec. 11, a.m.
Elizabeth ct., at Elizabeth, Dec. 11 p.m.
Lecompte ct., at Lecompte, Dec. 16.
Marksville ct., at Marksville, Dec. 18, a.m.
Bunkie, conf., Dec. 16; preaching, Dec. 18, p.m.
Campti ct., at Campti, Dec. 20.
Boyce, Jan. 1.
Alexandria, Jan. 2.
Pineville, Jan. 6.
Colfax ct., at Colfax, Jan. 8.
Glenmora, Jan. 11.
Columbia ct., at Columbia, Jan. 15.
Pleasant Hill ct., at P. H., Jan. 20.
Provencal ct., at Provencal, Jan. 21.
Natchitoches, Jan. 22.
Winnfield ct., at Joyce, Jan. 29.
Winnfield sta., Jan. 30.
Jena and Jonesville, at Jena, Feb. 5, a.m.
Trout and Good Pine, at Trout, Feb. 5, p.m.
Rochelle and Standard, at Standard, Feb. 12.

The district stewards will please meet at the district parsonage, 1305 Monroe street, Alexandria, on Dec. 14, 11 a.m. There are important matters to be brought before this meeting, and a full attendance is much desired.

W. L. DOSS, JR., P. E.

Shreveport Dist.—First Round.

First Church, Shreveport, District Stewards' Meeting, Tuesday, Dec. 6, 2 p.m.
Longstreet, Sunday, Dec. 11, a.m.
Logansport, Sunday, Dec. 11, p.m.
Mooringsport, Monday, Dec. 12, p.m.
Vivian, Tuesday, Dec. 13, p.m.
Belcher, Wednesday, Dec. 14, p.m.
Ida, Thursday, Dec. 15, a.m.
Cedar Grove, Friday, Dec. 16, p.m.
Spring Hill, Sunday, Dec. 18, a.m.
Cotton Valley, Sunday, Dec. 18, p.m.
Bossier City, Sunday, Dec. 25, a.m.
Coushatta, Wednesday, Dec. 28, p.m.
Haynesville, Sunday, Jan. 1, a.m.
Homer, Sunday, Jan. 1, p.m.
Athens, Monday, Jan. 2, a.m.
Gibsland, Tuesday, Jan. 3, a.m.
Bienville, Wednesday, Jan. 4, a.m.
Trees, Sunday, Jan. 8, a.m.
Oil City, Sunday, Jan. 8, p.m.
Mansfield, Monday, Jan. 9, p.m.
S. Mansfield, Tuesday, Jan. 10, a.m.
Pelican, Wednesday, Jan. 11, a.m.
Bayou LaChute, Friday, Jan. 13, p.m.
Haughton, Sunday Jan. 15, a.m.
Arcadia, Sunday, Jan. 15, p.m.
Shreveport, Texas Avenue, Tuesday, Jan. 17, p.m.
Sibley, Wednesday, Jan. 18, a.m.
Plain Dealing, Sunday, Jan. 22, a.m.
Castor, Monday, Jan. 23, p.m.
Grand Cane, Wednesday, Jan. 25, a.m.
Shreveport, Noel Memorial, Thursday, Jan. 26, p.m.
Shreveport, First Church, Friday, Jan. 27, p.m.
Ringgold, Sunday, Jan. 29, a.m.
Wesley Circuit, at Hall Summit, Monday, Jan. 30,
Minden, Wednesday, Feb. 1, p.m.

R. H. WYNN, P. E.

Monroe-Ruston Dist.—First Round.

Winnsboro, at Winnsboro, Dec. 11; preaching, 11 a.m., Q. C., 2 p.m.
Gilbert, at Gilbert, Dec. 11; preaching, 7 p.m.
Sicily Island, at Sicily Island, Q. C., 2 p.m.
Mangham, at Mangham, Dec. 15; Q. C., 2 p.m.
West Mouroe, Dec. 18; preaching, 11 a.m.
Mer Rouge, Dec. 22; Q. C., 2 p.m.
Elmore, at Wesley, Dec. 25; preaching, 11 o'clock.
Bonita, at Bonita, Dec. 27; Q. C., 2 p.m.
Midway and Epps, at Epps, Dec. 28; Q. C., 2:30 p.m.
Calhoun, at Downsville, Dec. 30, 2:30 p.m.
Jonesboro, at Jonesboro, Jan. 1, preaching, 11 a.m., Q. C., 2 p.m.
Dubach, at Dubach, Jan. 8; preaching, 11, Q. C., 2 p.m.
Eros, at Eros, Jan. 10; Q. C., 2 p.m.
Chatham, at Chatham, Jan. 12; Q. C., 3 p.m.
Tallulah Jan. 15; preaching, 11 a.m., Q. C., 3 p.m.
Simsboro, at Simsboro, Jan. 18; Q. C., 3 p.m.
Oak Grove, at Oak Grove, Jan. 22; preaching, 11 a.m., Q. C., 3 p.m.
Farmersville at Farmersville, Jan. 25, 11 a.m.
Monroe, Jan. 27, at 7:30 p.m.
Rayville, at Rayville, preaching 11 a.m., Q. C., 2 p.m.
Lake Providence, Feb. 5, preaching, 11 a.m., Q. C., 3 p.m.
Waterproof, at Waterproof, Feb. 12.
Ruston, Feb. 16, 7 p.m.
Bernice, at Bernice, Feb. 19; preaching, 11 a.m., Q. C., 3 p.m.

The district stewards will meet at Monroe, First Church on January 17, at 10 a.m. K. W. DODSON, P. E.

Baton Rouge District—First Round.

Natalbany, at Natalbany, Dec. 11, a.m.
Hammond, Dec. 11, p.m.
Zachary, at Zachary, Dec. 18, a.m.
Jackson and Ethel, at Jackson, Dec. 18, p.m.
Amite, Jan. 1, a.m.
Kentwood, at Kentwood, Jan. 1, p.m.
Baton Rouge, First Church, Jan. 2, p.m.
Springfield, at Springfield, Jan. 8, a.m.
Ponchatoula, at Ponchatoula, Jan. 8, p.m.
Pine Grove, at Pine Grove, Jan. 15, a.m.
Olive Branch, at Clinton, Jan. 21, 1:30 p.m.
Clinton, at Clinton, Jan. 22, a.m.
Gonzales, at Meadow's Chapel, Jan. 29, a.m.
St. Francisville, at St. Francisville, Feb. 5, a.m.
Greensburg, at Greensburg, Feb. 12, a.m.
Baker, at Baker, Feb. 19, a.m.
Franklinton Ct., at Fisher, Feb. 26, a.m.
Franklinton Station, Feb. 26, p.m.
Denham Springs, at Denham Spgs., March 5, a.m.

J. W. LEE, P. E.

Lake Charles District—First Round.

Many and Robeline, at Robeline, Dec. 11, a.m.
Zwolle Ct., at Zwolle, Dec. 18, a.m.
Leesville, Dec. 18, p.m.
Sulphur and Vinton, at Sulphur, Jan. 1, a.m.
Lake Arthur, Jan. 1, p.m.
Branch Ct., at Maxie, Jan. 8, a.m.
Crowley, Jan. 8, p.m.
Indian Bayou, Jan. 15, a.m.
Rayne, Jan. 15, p.m.
Eunice Ct., at Eunice, Jan. 22, a.m.
Opelousas, Jan. 22, p.m.
Abbeville and Kaplan, at Abbeville, Jan. 29, a.m.
Gueydan and Estherwood, at Gueydan, Jan. 29, p.m.
Morgan City and Berwick, at M. C., Feb. 5, a.m.
Jeanerette and Patterson, at Jeanerette, Feb. 5, p.m.
Franklin, Feb. 12, p.m.
Merryville, Feb. 19, a.m.
Luddington Ct., at Carson, Feb. 19, p.m.
Lake Charles, Feb. 20, p.m.

C. A. BATTLE, P. E.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 50. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3384.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 15, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

MAKE THIS A GREAT YEAR.

Our three patronizing Conferences have now been held, our pastors and people are settled in their relationships for another year, and the time is at hand for us to enter upon our work—all of us—with the determination to make this the greatest period in our history for the accomplishment of good and the upbuilding of the Kingdom of God. The past may not have been just what we should like for it to have been—it probably is not—but we shall be very unwise to waste precious time and energy in bemoaning the past when we have the opportunity of doing better in the future. This is a good time for us to read, re-read, and meditate deeply upon the words of the great apostle: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." If we are in earnest about our professions, there is enough before us to call us on to the mightiest effort we have ever made really to do God's will. Two things above all we should do—cultivate our own spiritual lives that we may grow in grace and in knowledge of the Lord and Savior Jesus Christ, and give ourselves unreservedly to the work of helping save lost men and women. Let us make this a great year.

WHAT DO LAWS MEAN?

As is well known, the recently-adopted Constitution of the State of Louisiana declares that gambling is a vice, and the Legislature shall pass laws to suppress it. It was supposed that laws looking to that end had been passed, and there was more or less effort on the part of the police authorities in New Orleans to enforce them. But now, according to newspaper reports, the district attorney's office has rendered a decision which makes it practically impossible to arrest those who are accused of peddling racing "dope" in the city. One of the greatest evils connected with racing in the city is the operation of "handbooks"—downtown gambling outfits—by means of which people who never go to the race track can place bets in small amounts on the outcome of the daily races. It is charged, evidently on good authority, that thousands of people, including young men and young women, make such bets every day, and the eradication of these "handbooks" is necessary if the gambling evil is to be kept from destroying many young lives. Heretofore, the mere possession of gambling paraphernalia has been taken as prima facie evidence of guilt; but the recent decision is to the effect that no arrest can be made unless the making of the bet is actually witnessed: As in many other cases, it seems that the making of laws is one thing, and interpreting and enforcing them is altogether another. We are reminded of a cartoon we saw in "Character Sketches" years ago—good people pouring water on one side of a fire and the devil pouring oil on the other side. Some of these days we are going to have anti-gambling laws in Louisiana that will accomplish that whereunto they were intended.

MAKING PROGRESS.

There is every reason to be gratified over the results obtained thus far in the proceedings of the Conference for the Limitation of Armaments. In view of the many delicate and complex problems with which the Conference has to deal, it could not be expected that it would, overnight, reach conclusions that would forever settle the questions that nations have been fighting about for centuries; but it is evident that substantial progress has already been made. The draft of a proposed treaty between the United States, Great Britain, France, and Japan has been submitted which paves the way for the acceptance of the program of naval disarmament proposed by the United States, and the spirit of the representatives of the various nations represented is such as to lead to the belief that we are entering upon a new era of international comity. All Christian people should continue to pray for divine guidance for the Conference.

MARSHAL FOCH IN NEW ORLEANS.

On Thursday of last week, Marshal Ferdinand Foch, the distinguished commander of the Allied forces in the World War, visited New Orleans. Unfortunately, the weather was execrable and many of those who would have delighted to do him honor were unable so much as to catch a glimpse of him. As was to be expected, he was shown every possible official courtesy, and he expressed himself, through the daily newspapers, as delighted with his visit to the city that has so much to remind him of his own beloved France. We would detract nothing from the honor the great man received; we think it a little unfortunate, however, that so much of his stay in the city should have been taken up with functions under the auspices of the Roman Catholic Church. Upon his arrival, he attended mass at the Cathedral, a little later he was entertained at breakfast by the Knights of Columbus, and still later he was the guest of Loyola University, where an honorary degree was conferred upon him. Protestantism might well learn a lesson from the organization that knows so well how to make capital of any event that may add to its prominence and prestige.

NATURAL-BORN FIGHTERS.

We have never professed to understand the situation in Ireland, but we have followed with much interest the efforts of Irish patriots to secure for themselves a form of government that would relieve them of the feeling that they were merely the vassals of England. When, therefore, press reports last week indicated that the representatives of Ireland and England had reached an agreement that seemed to be mutually satisfactory, we felt relieved to think that their troubles were over. But recent dispatches are to the effect that Mr. Eamonn de Valera, known as the president of the Irish Republic, who has led the fight for complete independence, has declared that he will oppose the ratification of the agreement, in spite of the fact that the great majority of his advisers and of the people of Ireland generally are in favor of it. Since one of the leading supporters of de Valera has declared that, under the present agreement, "Ireland is now free to live her own life without interference," it would seem that de Valera and his irreconcilable friends are natural-born fighters who never know when they have attained what they fight for. There are many such.

SHE OUGHT TO GET IT.

Not long ago we saw a news item to the effect that a woman had sued a man who was accused of selling bootlegger liquor to her husband, for $10,000 damages, her home having been broken up as the result of the drunken debauchery following the drinking bout. The amount asked would be very small compensation for a wrecked home, but if it should be awarded, it might put a stop to the nefarious business of those who prey upon the weakness of human nature by selling their vile concoctions purely for the sake of the money they can make by so doing. If the courts would inflict heavier fines for the violations of the law, their severity would help a little, too. The bootlegger likes a light fine better than he does a heavy license.

THE JOY OF LIFE.

If those who complain that somebody is always taking the joy out of life would devote more of their energy to putting joy into life, they would find that the world is a mighty pleasant place in which to live after all.

New Orleans Christian Advocate

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TRAVEL LETTERS FROM DR. AND MRS. I. W. COOPER.

S. S. Empress of India.
Sept. 26, 1921.

Dear Dr. Carley: As promised in our last letter, the topic of this writing is to be the religion of Mohamed (or Mohammed, as it is often spelled), as it appeared to us on our journey through the East. The statements and statistics here given are as correct as we could gather them from observation, from guide books and from our native guides. We shall endeavor to be fair and true, though we realize that we are but imperfect "authorities" on this subject.

The outward evidences of Mohammedanism are everywhere visible in the East. The mosque seems to rear itself from every valley and hillside and has even impressed its domelike architecture upon the most common dwellings. By the way, the two characteristic features of the mosque—the dome and the minaret—do not belong together, according to the rules of art, but here, we always find them side by side. In the city of Cairo, alone, there are something over five hundred mosques. Two of these we visited and found them beautiful and imposing. One, the Gamia Sultan Hasan, is said to be the grandest edifice in Egypt. It stands on a "rocky shelf" opposite the Citadel—which is now occupied by an English garrison. On the same hill that we find the Citadel, is the Gamia Mohammed Ali, called the "alabaster mosque" because most of the building materials used in it are of alabaster, from one of the smaller pyramids. The "Sanctuary" of this mosque is remarkably fine. It is a domed Byzantine hall, grandly proportioned and beautifully lighted.

But of all the mosques we visited by far the most interesting was the mosque of Omar, in Jerusalem. It is built on the site of Solomon's temple. For this reason, and because it stands in a very large court, kept free of other buildings, the approach to it is much more impressive than that of others. The building itself is very large—is an octagon of fifty yards in diameter. Its architecture is a mixture of Roman and Byzantine and the resultant is supposed to be the most beautiful mosque in the East. It is certainly unique—at least, we found nothing like it elsewhere, but it seemed too ornate—almost fantastic in its style—to be classed as beautiful. Even the exterior is a conglomerate of marble, glass-mosaics and porcelain tiles. Within, it is ornamented with wood-carvings, gems, marbles, and all kinds of mosaics. Its wonderful proportions and glorious windows are its greatest assets. The temple of Solomon was probably not so costly as this structure.

Mosques are, however, not the only constant reminder of Mohammedanism. In another letter we spoke of how the muezzin, or Mohammedan priest, climbed the minaret five times a day and called all the "faithful" to prayer. If it is not possible for a man to go each time to the mosque, to say his prayers, he is at least supposed to turn his face toward Mecca and pray for a few minutes, and he should answer at least one of these calls by going to the mosque for worship. The muezzin is faithful enough about his part of the program, so the stranger, as well as the native, is reminded five times a day of the "Prophet"—but, as far as we could see, very few of the Mohammedans who were on the streets at times of prayer answered the call.

Mohammedan women are not supposed to go to the mosques. They must pray at home. Women are seen on the streets, but not women of the better class—and a virtuous woman must never walk on the streets with a man, not even with her husband. If it becomes necessary for a woman of "the faith" to appear on the street, she must wear black and a veil over the lower part of her face, almost to her eyes. The eyes which showed above the mosque-like veils, and the entire faces of those women who were unveiled looked very sad to us, and we did not wonder that their countenances should reflect something of the tragedy of their existence.

Most of the Mohammedan men wear the red Turkish "fez." Knowing that none of these countries were now under Turkish rule, we supposed that this head-dress had something to do with their religion, but our guide told us it did not. He said that the Turks required all male subjects to wear this head-dress and that many of them considered it so "handsome" that they now continued to use it—in other words, it was still "the style." Men, as well as women, in these Eastern countries, wear long robes. These are of different color and material, though, as a rule, the poorer classes dress in dark colors while the men of the upper classes, financially, wear the natural-colored pongee silk.

When we arrived in Cairo, we found that the next day was to be a great festive occasion in the city. They called it Holy Carpet Day. To the Mohammedan world it is the most important day of the year. Annually four great Mohammedan cities, Cairo, Constantinople, Damascus and Algeria, make and present, each one-fourth of a tapestry carpet to be placed over Mohammed's tomb, at Mecca. These four parts of the carpet are joined together, in Mecca, before they are put in place. The carpet, as thus completed, remains on the prophet's tomb for a year, after which time it is again divided and the parts given to chosen mosques throughout the Mohammedan world, while a new carpet takes the place of the old one—on the tomb. But the day before "the carpet" sets out for Mecca is a gala day for each one of the four cities named. In Cairo, the carpet starts from the alabaster mosque of Mohammed Ali.

Since we had heard some of the above facts and had been told that there would be a great procession, we were anxious to see the spectacle to the greatest advantage, so we did not go with the party, but hired a special carriage and a native guide, who told us many things about this custom.

Our guide thought it best for us to drive down near the "encampment," where the procession would end and the carpet remain until the next day, when it would be taken to Mecca. So we drove through crowded streets which reminded us somewhat of the thronged streets of New Orleans on Mardi Gras day; the crowd was just as motley and just as strangely dressed. The procession, when it finally came, was well worth seeing. Four bands of what was supposed to be "music" marched in the parade. The city guards, national guards, Mohammedan state officials—all were there in full regalia. Between these dignitaries were interspersed civilians of all classes and conditions. Some rode camels, some donkeys; others walked or danced along shouting with excitement and enthusiasm. Finally, the carpet passed, borne on a kind of pavilion on the back of a richly bedecked camel. This particular carpet is said to have cost approximately $65,000. It was crimson satin embroidered all over with threads of gold. Our guide said that this embroidery represented events in the life of Mohammed, or in the history of their religion.

This reminds us to say that in the procession, just in front of the carpet, there passed a large camel with a young date palm tree on its back. Before the camel danced two men with tambourines and water bottles of skin, which they twirled as they danced. Our guide told us that this represented a time in Mohammed's life when he was lost in the desert and almost dying of hunger and thirst. An angel appeared and brought him dates and a bottle of water. So he enjoined upon his followers that they must feed the hungry and give water to the thirsty.

The day after this great procession, one hundred "saints"—all rich Mohammedans who had paid for the privilege—and one thousand soldiers set out for Mecca with the carpet. The guide told us that they often met great hardships in crossing the Arabian Desert, but they always craved the honor of going.

All of what we have written shows the spectacular side of this religion, but there is a much darker side to the picture—the social, domestic and moral aspects of Mohammedanism.

Polygamy is, of course, one of its worst teachings—and practices. Inquiry showed that a man is allowed to marry as many as four wives in one day and to have as many wives as he is able to support. The Khedive is said to have nineteen wives. The matter of supporting the family is not looked at from our point of view, for often a man wishes to have a large family in order that he may have many wives and children to help him till his fields, or labor at whatever occupation he may follow. He has a perfect right to whip his wife or treat her in any way that he may see fit. The divorce laws are all on his side. A woman can never get a divorce, but a man may get one on any pretext.

At the pyramids, we had a guide who was very talkative. He told us that a man has to pay the equivalent of fifty dollars to his father-in-law when he marries, but if his wife has any money and likes him, she will pay this sum back to him. He said that he had at one time two wives, but he found that they were very jealous of each other. They would quarrel and fight and then "take it out on him" by not giving him his "cheese," when he came home. (Cheese seemed to mean his meals.) He divorced one wife and now he gets plenty of cheese.

Their religion is full of superstition. We had two outstanding illustrations of this in Jerusalem. In the Mosque of Omar we found an immense stone, said to weigh one hundred tons. This they call the "Sacred Rock" and declare that it is suspended in the air—has no support beneath. It rises about four feet above the mosiac pavement of the floor, but it is impossible for an outsider to say upon what it rests as there is a high network of wood-carving all around the rock, reaching to such a height that one can only see the top of the rock through the lattice work. From the top of this rock Mohammed is said to have been translated to heaven on his miraculous steed, Burak. The rock started to go to heaven with him but the angel Gabriel put out his hand and detained the rock. The interested visitor is shown, through a space in the wood-carving, an indenture on the rock which by a wild flight of imagination may be said to resemble the print of a hand. The guide also tells you that this rock was the scene of Abraham's sacrifice and the site of the Jewish altar of burnt-offering. Still further, they declare that this "Sacred Rock" is the place where the throne of God will be erected on the Day of Judgment.

Between Jerusalem and the Mount of Olives stretches the Valley of Jehosaphat for a distance of two or three miles. The Mosque of Omar overlooks this valley and the Mohammedans claim that when Jehovah erects his throne on the Sacred Rock all the inhabitants of the earth, for all ages, will be collected in this valley. Across the valley will be stretched three hairs from Mohammed's beard. (These hairs are kept in a treasure chest within the Mosque of Omar, but are not exhibited to the public.) All true Mohammedans will be able to walk across on these hairs—from the Mount of Olives to the Throne. Those who make the journey in safety will be received into bliss, but those who fall off while making the crossing will go to the bottomless pit.

Since they are superstitious, it is not surprising that they are very fatalistic, and this in turn

leads to a lack of ambition and a want of progress. On the other hand, it brings with it a species of content and reverence.

Indeed their specific practices are usually bad, but their general teachings are often good. For instance, they have very strict rules against the use of intoxicating drinks and they teach generosity in making gifts to their mosques.

Taking this religion as a whole, it seemed to us far more dangerous than the teachings of many heathen people, for its intermixture of truth with error makes it very difficult to fight against it. Another difficulty is that they claim all good teaching as their own. They even go so far as to claim Christ himself. He was just an earlier and a lesser prophet than Mohammed. This accounts, perhaps, for the fact that they live so peaceably with the Roman Catholics—but it makes them all the harder to reach, for they can not see that Christianity can do anything for them. It is one of the saddest situations we have ever met! How long will it be, we wonder, before this pall of darkness is lifted from the Orient?

Sincerely your friends,
MR. and MRS. I. W. COOPER.

CONFERENCE APPOINTMENTS.

LOUISIANA.

Alexandria District.

W. L. Doss, Presiding Elder.
Alexandria—O. W. Bradley.
Boyce—J. M. Boykin.
Bunkie—George Fox.
Campti—L. E. Crooks.
Colfax Circuit—S. S. Bogan.
Columbia Circuit—W. J. Porter.
Elizabeth Circuit—J. F. Waltman.
Glenmora—D. B. Boddie.
Jena and Jonesville—A. E. Barrett.
Lecompte Circuit—J. W. Faulk.
Marksville Circuit—J. H. French, supply.
Natchitoches—H. T. Young.
Oakdale—A. M. Shaw.
Pleasant Hill Circuit—E. L. Cargill.
Pineville—W. F. Chase.
Provencal—J. T. Little, supply.
Rochelle and Standard—W. W. Perry.
Trout and Good Pine—B. H. Sheppard.
Winnfield—W. H. Jordan.
Winnfield Circuit—F. T. Morse, supply.
Conference Sunday School Secretary—C. D. Atkinson.

Baton Rouge District.

J. W. Lee, Presiding Elder.
Amite—J. W. Booth.
Baker—J. L. Cady.
Baton Rouge, First Church—C. W. Crisler.
Istrouma—C. E. McLean, supply.
Keener Memorial—C. C. Miller.
Clinton—L. C. Wilson.
Denham Springs—C. H. Mayo.
Franklinton—L. W. Caln.
Franklinton Circuit—To be supplied.
Gonzales—B. W. Waltman, supply.
Greensburg—A. Brulet, supply.
Hammond—H. W. Ledbetter.
Jackson and Ethel—B. D. Watson.
Kentwood—A. J. Coburn.
Natalbany—H. C. Murphy, supply.
Olive Branch—J. S. Rutledge.
Pine Grove—L. C. Spencer, supply.
Ponchatoula Circuit—F. B. Hill.
Springfield—J. L. Frazier, supply.
St. Francisville—W. J. Newsom, supply.
Zachary and Slaughter—B. H. Andrews.
Chaplain State Penitentiary—H. S. Johns.

French Mission District.

Martin Hebert, Presiding Elder.
Bayou Blue—Martin Hebert.
Houma—F. J. McCoy.
Lockport and Raceland—Martin Hebert.
Lydia Circuit—A. D. Martin, supply.
Melville—C. W. Lahey, supply.
Mermentau and Ville Platte—E. V. Duplantis.
St. Martinville and Port Barre Circuit—A. J. Martin.

Lake Charles District.

C. A. Battle, Presiding Elder.
Abbeville and Kaplan—W. O. Wagoner.
Branch Circuit—J. H. Hoffpauir, supply.
Ludington Circuit—P. M. Brown.
Crowley—F. M. Freeman.
De Ridder—H. W. Rickey.
Eunice Circuit—J. I. Hoffpauir.
Franklin—L. R. Sparks.
Gueydan and Estherwood—A. A. Bernard.
Hornbeck and Peason—J. T. McVey.
Indian Bayou—P. O. Lowrey.
Lake Arthur and Grand Chenier—S. D. Howard.
Lake Charles—W. W. Holmes.
Lafayette—L. I. McCain.
Leesville—L. N. Hoffpauir.
Many and Robeline—J. A. McCormick.
Merryville—R. M. Brown.
Morgan City and Berwick—W. Schuhle.
New Iberia—S. D. Roberts.
Opelousas—S. L. Riggs.
Patterson and Jeanerette—S. A. Seegers.
Rayne—J. B. Williams
Sulphur and Vinton—Louis Hoffpauir.
Zwolle Circuit—W. F. Henderson, Jr.
Student Emory University—(L. C. Q. C.) Frank Collins.

Monroe-Ruston District.

K. W. Dodson, Presiding Elder.
Bastrop—G. A. Morgan.
Bernice—O. L. Tucker.
Bonita—P. H. Fontaine.
Calhoun—S. J. McLean.
Chatham—W. E. Akin.
Dubach—T. J. Warlick.
Elmore—L. W. Smart.
Eros—J. L. Lay.
Farmersville—R. V. Fulton.
Gilbert—H. W. May.
Jonesboro—J. C. Price.
Lake Providence—H. W. Bowman.
Mangham—J. D. Nesom.
Mer Rouge—J. R. Roy.
Midway and Epps—P. B. McCullin, supply.
Monroe—W. A. Wadill.
Oak Grove—A. D. George.
Oak Ridge Circuit—D. C. Barr.
Rayville—W. R. Harvell.
Ruston—N. E. Joyner.
Sicily Island—P. M. Caraway.
Simmsboro—H. J. Boltz.
Tallulah—R. F. Harrell.
Waterproof—A. S. J. Neill.
West Monroe—J. L. Evans.
Winnsboro—J. M. Alford.
Superintendent Louisiana Methodist Orphanage—R. W. Vaughan.
Student Southern Methodist University—(R. Q. C.) J. L. Greenway, Jr.

New Orleans District.

J. G. Snelling, Presiding Elder.
Bogalusa Station—E. C. Gunn.
Bogalusa Circuit—To be supplied.
Covington Circuit—John F. Foster.
Plaquemine Circuit—George P. White.
Donaldsonville Circuit—H. B. Hines.
Pearl River Circuit—Hugh W. Jamieson, supply.
Slidell—W. H. Giles.
Algiers—C. C. Wier.
Carrollton Avenue—Ellis Smith.
Epworth—J. E. Selfe.
Felicity and Mary Werlein—H. N. Harrison.
First Church—R. H. Harper.
Louisiana Avenue—W. D. Kleinschmidt.
McDonoghville—J. D. Harper.
Parker Memorial—H. N. Brown.
Rayne Memorial—W. L. Duren.
Second Church—J. A. Alford.
St. Mark's—W. C. Childress.
Superintendent City Missions—W. C. Childress.
Dean Theological Department, Emory University—F. N. Parker.
Editor of Epworth Era, and General Secretary Epworth League—F. S. Parker.
Editor of New Orleans Christian Advocate—H. T. Carley.
Chaplain, United States Army—A. F. Vaughan.

Shreveport District.

R. H. Wynn, Presiding Elder.
Areadia—W. S. Henry.
Athens Circuit—C. F. Sheppard.
Bayou La Chute Circuit—D. B. Raulins.
Belcher Circuit—H. W. Cudd.
Bienville Circuit—L. P. Moreland.
Bossier City—A. H. Parker.
Caddo Circuit—B. C. Taylor, supply.
Castor Circuit—To be supplied.
Cedar Grove—H. L. Johns.
Cotton Valley Circuit—A. J. Bonnett.
Coushatta—S. J. Davies.
Gibsland Circuit—H. B. Thomason.
Grand Cane Circuit—T. D. Lipscomb.
Greenwood Circuit—B. T. Crews.
Haughton and Doyline—J. O. Bennett.
Haynesville—A. J. Gearheard.
Homer—R. W. Tucker.
Ida Circuit—D. F. Anders.
Logansport—Leland Clegg.
Longstreet Circuit—R. L. Armstrong, supply.
Mansfield—Alonzo Early.
Minden—Briscoe Carter.
Mooringsport—R. T. Ware.
Oil City—Roy Moore.
Pelican Circuit—J. G. Sloane.
Plain Dealing Circuit—T. J. Holladay.
Ringgold Circuit—A. L. Harper.
Shreveport, First Church—H. F. Brooks.
Noel Memorial, Shreveport—W. W. Drake.
Texas Avenue, Shreveport—R. S. Walton.
Queensborough, Shreveport—W. A. Mangum.
Sibley Circuit—J. F. Dring, supply.
South Mansfield Circuit—G. D. Purcell.
Springhill—J. C. Rousseaux.
Vivian—I. T. Reames.
Wesley Circuit—D. C. Bennett.
President of Centenary College—G. S. Sexton.
Professor in Centenary College—R. E. Smith.
Professor in Centenary College—Roy Moore.
Conference Secretary of Education—A. S. Lutz.
Superintendent Anti-Saloon League—A. W. Turner.
District Evangelist—C. D. Anders.

Transferred to Other Conferences.

Rev. A. I. Townsley, an elder, from the Louisiana Conference to the West Texas Conference, November 17, 1920.

Rev. F. R. Power, an elder, from the Louisiana Conference to the Little Rock Conference, November 23, 1920.

Rev. W. E. Thomas, an elder, from the Louisiana Conference to the St. Louis Conference, September 20, 1921.

Rev. M. N. Hildebrand, an elder, from the Louisiana Conference to the Pacific Conference.

Rev. S. H. Werlein, an elder, from the Louisiana Conference to the Los Angeles Conference, October 19, 1921.

Rev. C. E. Fike, an elder, to the Northwest Texas Conference.

Rev. E. K. Means, an elder, to the Mississippi Conference.

Rev. J. A. Rice, an elder, to the East Oklahoma Conference.

Received by Transfer.

Rev. M. N. Hildebrand, an elder, from the Louisville Conference.

Rev. C. H. Mayo, in the Class of the First Year, from the Little Rock Conference.

Rev. H. F. Brooks, an elder, from the Northwest Texas Conference.

Rev. W. O. Wagoner, an elder, from the North Mississippi Conference.

Rev. L. W. Caln, an elder, from the North Mississippi Conference.

Rev. C. W. Crisler, an elder, from the Mississippi Conference.

Rev. O. W. Bradley, an elder, from the North Mississippi Conference.

Rev. W. O. Wadill, an elder, from the Northwest Texas Conference.

NORTH MISSISSIPPI.

Aberdeen District.

T. H. Dorsey, Presiding Elder.
Aberdeen—J. E. Cunningham.
Algoma circuit—M. L. Nichols.
Amory—J. T. McCafferty.
Bellefontaine circuit—W. C. Mattox, Supply.
Buena Vista circuit—E. C. Driskell, Supply.
Calhoun City circuit—B. F. Bullard.
Eupora and Maben—W. B. Baker
Fulton circuit—M. B. Williams, Supply.
Greenwood Springs circuit—J. W. Jones, Supply.
Houlka circuit—A. A. Martin.
Houston—E. E. McKeithen.
Mathiston circuit—T. B. Thrower.
Nettleton circuit—W. R. Williams.
Okolona—E. H. Cunningham.
Pontotoc—W. H. Mounger.
Prairie and Strong—D. W. Babb.
Shannon and Nettleton—R. I. Collins.
Randolph circuit—J. A. Brody, Supply.
Salem and Ecru—R. M. Papasan, Supply.
Smithville circuit—J. F. Owen, Supply.
Toccopola circuit—W. M. Commander, Supply.
Tremont circuit—L. Betterton, Supply.
Tupelo—J. A. Hall.
Verona circuit—R. M. Evans.
Vardaman circuit—J. R. Murff.
Woodland circuit—J. G. Johnson.
Assistant Editor Sunday School Literature—J. W. Boswell.
Chaplain U. S. Navy—J. H. Brooks.

Columbus District.

A. T. McIlwain, Presiding Elder.
Ackerman and Weir—W. L. Storment.
Artesia—H. M. Young.
Brooksville—A. L. Davenport.
Caledonia—C. M. Ray, Supply.
Cedar Bluff—O. A. Clark.
Chester—J. A. Biffle.
Columbus, First Church—T. H. Lipscomb.
Columbus, Central—T. E. Gregory.
Crawford and Schafers—R. G. A. Carlisle.
Ethel—R. L. Ellis.
High Point—Wade Heath, Supply.
Kosciusko station—Olin Ray.
Kosciusko circuit—W. A. Bowlin.
Louisville—I. W. Dorman.
McCool—Guy Ray.
Macon station—S. H. Caffey.
Macon circuit—M. A. Burns.
Mashulaville—To be Supplied.
Mayhew and Sessums—To be Supplied.
Noxapater—W. V. Shearer.
Shuqualk—Seaman Rhea.
Starkville—T. M. Brownlee.
Sturgis—R. S. Lawson.
West Point—Carroll Varner.
Field Secretary Board Finance—J. H. Bell.
Chaplain U. S. A.—J. A. Randolph.

Corinth District.

J. B. Randolph, Presiding Elder.
Baldwyn circuit—J. J. Garner.

Blue Mountain circuit, W. G. Burks.
Booneville station—H. P. Lewis.
Booneville circuit—J. T. Gullett, Supply.
Burnsville circuit—E. P. Craddock, Supply.
Chalybeate circuit—M. L. Ward, Supply.
Corinth, First Church—E. R. Smoot.
Corinth, South Side—J. D. Boggs, Supply.
Corinth circuit—D. R. McDougal.
Dumas circuit—J. R. James, Supply.
Golden circuit—B. P. Fullilove.
Guntown circuit—C. W. Baley.
Hickory Flat circuit—R. C. Nanney.
Iuka station—W. W. Jones.
Iuka circuit—W. T. Phillips.
Kossuth—T. J. Hopper.
Mantachie circuit—G. B. Love.
Marietta circuit—Robt. E. Woodfin, Supply.
Mooreville circuit—J. C. Nelson, Supply.
Myrtle circuit—G. A. Baker.
New Albany station—M. Johnson.
New Albany circuit—J. W. York.
Potts Camp circuit—R. W. Evans.
Rienzi circuit—W. I. White.
Ripley station—S. A. Brown.
Sherman circuit—J. L. Nabors.
Silver Springs circuit—P. B. Grisham, Supply.
Tishomingo circuit—W. T. Bazzell, Supply.
Wheeler circuit—B. C. Bell, Supply.
Conference Evangelist—W. A. Wilson.
Conference Secretary of Education—J. H. Holder.

Greenville District.

James H. Felts, Presiding Elder.
Benoit charge—W. R. Goudelock.
Boyle circuit—W. W. Hartsfield.
Clarksdale—E. Nash Broyles.
Cleveland—W. W. Mitchell.
Coahoma and Lyon—Dell Longgrear.
Duncan and Hillhouse—J. A. George.
Evansville and Dubbs—C. T. Floyd.
Friar Point—C. P. Moss.
Glen Allen and Avon—W. L. Graves.
Greenville—E. S. Lewis.
Gunnison and Deeson—W. C. Carlisle.
Hollandale and Arcola—E. M. Shaw.
Jonestown and Rich—A. R. Beasley.
Lake Cormorant—J. B. Conner.
Leland—W. M. Young.
Lula and Dundee—J. M. Wyatt.
Merigold and Alligator—L. A. McKeown.
Rosedale—J. W. Robertson.
Shaw—J. D. Simpson.
Shelby—C. M. Chapman.
Tunica—C. A. Parks.
Student Emory University—Julian S. Duncan.
Chaplain U. S. Army—J. M. Moose.

Greenwood District.

S. L. Pope, Presiding Elder.
Acona, J. A. Poe.
Belzoni—W. M. Campbell.
Black Hawk—W. S. Selman.
Carrollton—S. C. Yates.
Coila—W. M. Hester, Supply.
Drew—W. N. Duncan.
Dublin—N. J. Golding.
Greenwood—V. C. Curtis.
Indianola—W. C. Galceran.
Inverness—E. B. Sharp.
Itta Bena—J. T. Lockhart.
Lambert—C. A. Northington.
Minter City—H. E. Carter.
Moorehead—W. D. Bennett.
Ruleville—R. O. Brown.
Schlater—J. J. Brooks.
Sidon and Cruger—C. L. Oakes.
Sunflower—F. H. McGee.
Swiftown—Casper W. Avery.
Tchula—H. N. McKibben.
Tutwiler—W. N. Dodds.
Webb and Sumner—T. H. Mills.
Principal Acona High School—A. S. Brisco.
Rural Survey Secretary, Home Department, Board of Missions—R. H. Ruff.

Grenada District.

R. A. Tucker, Presiding Elder.
Abbeville circuit—R. G. Lord.
Ashland circuit—B. E. Crowson, supply.
Coffeeville circuit—W. F. Rogers.
Duck Hill circuit—G. D. Burt.
Durant—R. P. Neblett.
Ebenezer circuit—A. J. Henry.
Grenada—W. W. Woollard.
Holcomb circuit—W. M. Langley.
Holly Springs—W. R. Lott.
Kilmichael circuit—J. A. Goad.
Lamar circuit—W. C. Beasley.
Lexington—J. W. Ward.
Oxford—L. M. Lipscomb.
Paris circuit—G. W. Russell, supply.
Pickens and Goodman—J. H. Smith.
Poplar Creek circuit—G. W. Robertson.
Red Banks circuit—W. W. Bruner.
Sallis circuit—W. R. Liming.
Tie Plant circuit—J. S. Maxey.
Vaiden and West—J. W. Raper.
Waterford circuit—H. Weir, supply.
Water Valley, First Church—L. P. Wasson.
Water Valley, Main and Taylor—M. E. Scott.
Winona station—J. T. Lewis.
Winona circuit—J. A. Patterson.
President Grenada College—J. R. Countiss.
Prof. of Religious Education—J. E. Stephens.
Conference Missionary Secretary—B. P. Jaco.

Sardis District.

R. A. Meek, Presiding Elder.
Arkabutla—E. C. Sullivan.
Batesville—J. D. Wroten.
Byhalia—N. G. Augustus.
Charleston—T. M. Bradley.
Cockrum—T. L. Oakes.
Coldwater—A. S. Raper.
Como—A. C. McCorkle.
Courtland—W. O. Hunt.
Crenshaw—J. M. Guinn.
Crowder—M. H. Weed, Supply.
Hernando—P. F. Luter.
Horn Lake—L. H. Floyd.
Longtown—A. F. Moore.
Oakland—W. J. Wood.
Mount Pleasant—G. C. Gregory.
Olive Branch—J. H. Ingram.
Pleasant Hill—H. H. Wallace.
Sardis station—E. G. Mohler.
Sardis circuit—T. H. Porter.
Senatobia—W. S. Shipman.
Shuford—N. D. Guerry.
Tyro—R. C. Mayo.
Sunday School Field Secretary—R. H. B. Gladney.

Received by Transfer.

R. C. Mayo, in the Class of the Third Year, from the Missouri Conference.

O. A. Clark, in the Class of the Second Year, from the North Arkansas Conference.

Del Longgrear, an elder, from the St. Louis Conference.

C. M. Chapman, an elder, from the Mississippi Conference.

Transferred to Other Conferences.

D. R. Wasson, a deacon, to the St. Louis Conference.

O. W. Bradley, an elder, to the Louisiana Conference.

George E. Williams, in the Class of the First Year, to the North Arkansas Conference.

C. E. Downer, an elder, to the Mississippi Conference.

L. W. Cain, an elder, to the Louisiana Conference.

MISSISSIPPI.

Brookhaven District.

H. M. Ellis, Presiding Elder.
Adams Circuit—W. W. Nelson.
Barlow Circuit—A. T. Long, Supply.
Bayou Pierre Circuit—S. B. Watkins.
Bogue Chitto and Norfield—J. T. Weems.
Brookhaven—W. H. Lewis.
Crystal Springs—W. B. Jones.
Fernwood Circuit—H. L. Norton.
Foxworth Circuit—W. W. Murray; W. B. Waldrop, Supernumerary.
Gallman Circuit—J. T. Abney.
Georgetown Circuit—J. W. Sells, Supply.
Hazlehurst—W. H. Saunders.
Magnolia—C. F. Emery.
McComb, Centenary—G. H. Thompson.
McComb, Pearl River Avenue—J. A. Wells.
McComb, Labranch Street—A. S. Oliver.
Meadville and Bude—W. F. Baggett.
Monticello Circuit—R. A. Allums.
Osyka Circuit—H. E. Riley.
Pleasant Grove Circuit—E. D. Simpson.
Scotland Circuit—J. L. Carter.
Summit and Topisaw—W. A. Terry.
Tylertown—F. B. Ormond.
Wesson and Beauregard—J. E. J. Ferguson.
President Whitworth College—I. W. Cooper.
Conference Evangelist—J. V. Bennett.
Conference Evangelist—W. T. Griffin.
Chaplain U. S. Navy—W. N. Thomas.

Hattiesburg District.

W. W. Graves, Presiding Elder.
Avera Circuit—M. W. Porter.
Bon Hommie Circuit—A. J. Boyles.
Collins Circuit—J. M. Lewis.
Ellisville Circuit—H. J. Moore.
Eucutta Circuit—R. T. Pickett.
Hattiesburg, Main Street—J. T. Leggett.
Hattiesburg, Court Street—C. M. Crossley.
Hattiesburg, Broad Street—J. E. Williams.
Heidelberg Circuit—J. H. Jolly.
Leaksville Circuit—S. W. Johnson.
Lucedale—J. W. Thompson.
Lucedale Circuit—J. C. Jackson.
Mt. Olive and Magee—J. L. Greenway.
New Augusta Circuit—J. C. Ellis.
Oloh Circuit—C. C. Griffin.
Petal Circuit—S. C. Moody.
Prentiss Circuit—H. R. McKee.
Purvis Circuit—W. M. Williams.
Richton Circuit—A. W. O'Bryant.
Seminary Circuit—H. S. Westbrook.
Silver Creek Circuit—P. H. Howse.
Sumrall Circuit—H. Mellard.
Taylorsville and Mize—H. J. Maddox.
Williamsburg Circuit—A. S. Byrd.
Conference Evangelist—D. E. Kelly.
Conference Evangelist—G. S. Harmon.

Jackson District.

M. L. Burton, Presiding Elder.
Benton Circuit—E. A. King.
Bolton and Raymond—H. M. Johnson.
Brandon and Pelahatchie—W. J. Dawson.
Camden Circuit—J. W. O'Neal.
Canton—H. A. Gatlin.
Eden Circuit—B. W. Lewis.
Edwards Circuit—B. F. Jones.
Fannin Circuit—W. D. Barrett.
Flora—J. H. Foreman.
Florence Circuit—A. A. Sims.
Harrisville Circuit—I. H. Sells.
Capitol Street—H. F. Tolle.
Galloway Memorial—E. K. Means.
Millsaps Memorial—W. N. Ware.
Rankin Street—F. L. Applewhite.
Bentonia Circuit—Jessie F. Watson.
Madison Circuit—G. P. McKeown.
Mendenhall and D'Lo—J. O. Ware.
Monterey Circuit—L. M. Sharp.
Satartia Circuit—B. H. Williams.
Sharon Circuit—J. L. Ferguson.
Terry Circuit—C. E. Downer.
Vaughan Circuit—W. L. Blackwell.
Yazoo City—W. J. Ferguson.
President Millsaps College—A. F. Watkins.
Headmaster Millsaps Academy—J. L. Ferguson.
Professor Millsaps College—C. A. Bowen.
Student Millsaps College—Robert T. Hollingsworth.
Commissioner Millsaps College—M. M. Black.
Secretary Education—J. M. Morse.
Sunday School Secretary—J. C. Chambers.
Manager Orphans' Home—B. F. Lewis.
Superintendent Mississippi Home Finding Society—J. L. Sutton.
Student Emory University—Otto Porter.
Superintendent Mission Czecho-Slovakia—J. L. Neill.

Meridian District.

P. D. Hardin, Presiding Elder.
Bucatunna Circuit—C. M. Baggett.
Cleveland Circuit—L. J. Snellgrove.
Daleville Circuit—W. E. Dickens.
DeKalb Circuit—M. L. White.
DeSoto Circuit—R. E. Rutledge.
Enterprise Circuit—W. G. Forsythe.
Lauderdale Circuit—W. H. Lane.
Matherville Circuit—D. P. Yeager.
Meridian, Central—J. Loyd Decell.
Meridian, East End—J. L. Sells.
Meridian, Fifth Street—L. E. Alford.
Meridian, Hawkins Memorial—A. J. Davis.
Meridian, Poplar Springs—W. A. Hays.
Meridian, Seventh Avenue—D. E. Vickers, and one to be supplied by E. D. Snellgrove.
Pachuta Circuit—A. J. Beasley.
Porterville Circuit—J. N. Broadway, Supply.
Quitman—J. D. Ellis.
Scooba Circuit—T. H. King.
Shubuta—W. H. Huntley.
Vimville Circuit—H. J. Oakley, Supply.
Waynesboro—H. A. Wood.
Waynesboro Circuit—M. A. Massey.

Newton District.

J. A. Moore, Presiding Elder.
Bay Springs Circuit—E. H. Cooley.
Carthage Circuit—T. B. Winstead.
Chunky Circuit—S. E. Flurry.
Decatur and Hickory—C. H. Strait.
Deemer Circuit—R. A. Sibley.
Forest and Morton—J. W. Chisholm.
Harperville and Lena Circuit—G. G. Yeager.
Homewood Circuit—J. F. McClelland.
Lake Circuit—S. N. Young.
Laurel, First Church—O. S. Lewis.
Laurel, Kingston—L. F. Alford.
Laurel, West End—J. W. Ramsey.
Montrose Circuit—W. W. Hopper.
Neshoba Circuit—T. C. Cooper.
Newton—H. G. Hawkins.
North Neshoba—J. C. Long, Supply.
Philadelphia—J. S. Purcell.
Raleigh Circuit—R. H. Clegg.
Rose Hill Circuit—M. R. Jones.
Shiloh Circuit—P. H. Grice.
Trenton Circuit—G. L. McNeece.
Union—S. F. Harkey.
Walnut Grove Circuit—J. W. Price.
Industrial Secretary, Y. M. C. A.—J. S. Duke.
Conference Evangelist—J. M. Smith.

Seashore District.

W. M. Sullivan, Presiding Elder.
Americus Circuit—V. R. Landrum.
Bay St. Louis—H. W. Featherstun.
Biloxi—M. B. Sharbrough.
Brooklyn and Bond—W. J. Walters.
Carriere Circuit—E. J. Coker.
Coalville Circuit—L. A. Darsey, and one to be supplied.
Columbia—L. L. Roberts.
Escatawpa Circuit—J. B. Stringer.
Gulfport—W. L. Linfield.
Long Beach—H. C. Castles.
Logtown Circuit—E. L. Alford.
Lumberton—J. M. Corley.
Mentorum Circuit—R. G. Williams, Supply.
Moss Point—J. E. Gray.

Ocean Springs Circuit—J. H. Grice
Pascagoula—B. E. Meigs.
Pass Christian Circuit—To be supplied.
Picayune—J. H. Moore.
Poplarville—A. M. Broadfoot.
Saucier Circuit—D. W. Ulmer.
Van Cleave Circuit—E. M. Allen.
Wesley Memorial and Back Bay—W. W. Moore.
Wiggins—J. F. Campbell.
Seashore Camp Ground School—H. W. Van Hook.

Vicksburg District.

J. R. Jones, Presiding Elder.
Anguilla—C. A. Schultz.
Centerville—V. G. Clifford.
Fayette—C. P. Jones.
Gloster and Liberty—J. L. Smith.
Harrison—T. N. Ainnsworth.
Hermanville—C. Y. Higginbotham.
Louise and Holly Bluff—M. K. Miller.
Mayersville—M. J. Miller, Supply.
Natchez—C. C. Evans.
Nebo—C. H. Herring.
Oak Ridge—J. B. Caln.
Port Gibson—N. B. Harmon.
Rocky Springs—J. H. Sharp, Supply.
Rolling Fork—T. J. O'Neil.
Rosetta Mission—N. S. Loftus, Supply.
Roxie—M L. McCormick.
Silver City—T. A. Ferguson.
Utica—W. B. Alsworth.
Vicksburg, Crawford Street—Robert Selby.
Vicksburg, Gibson Memorial—T. B. Cottrell.
Washington—M. N. Hildebrand.
Woodville—J. G. Galloway.
Student Emory University—B. M. Hunt (Port Gibson Quarterly Conference).

Transferred to Other Conferences.

Rev. C. W. Crisler, an elder, to the Louisiana Conference.

Rev. R. E. Simpson, on trial in the Class of the Second Year, from the Mississippi Conference to the North Arkansas Conference.

Rev. C. M. Chapman, an elder, to the North Mississippi Conference.

Received by Transfer.

Rev. C. C. Griffin, an elder, from the North Arkansas Conference.

Rev. J. Loyd Decell, an elder, from the Pacific Conference.

Rev. E. K. Means, an elder, from the Louisiana Conference.

Rev. C. A. Bowen, an elder, from the North Alabama Conference.

Rev. A. W. O'Bryant, an elder, from the North Arkansas Conference.

Rev. C. E. Downer, an elder, from the North Mississippi Conference.

Rev. M. N. Hildebrand, an elder, from the Pacific Conference.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Conference is here again. Another year is added to the list of the many. The mystery of the unknown is nearer the time of its unveiling. Some whom we loved and with whom we walked in fellowship "know even as they are known;" here a little child, about whose tiny form were hearts entwined; then, anon, a wife, friend, mother; a great-heart shepherd and bishop of souls immortal, of every clime, a very prince in the household of God, and one from our own company, whose manly form enshrined a soul, tender as a woman's and as knightly as any who followed the train of Arthur. Their places will be hard to fill and the world is loneller without them.

"Such is life, and such is death.
We run about the green earth's
Patient breast—our little race
At set of sun, creep into her bosom,
And rest."

Sometime, beyond where the life which is touched and is merged into the fulness of the life to come I think there will a sunburst of glory like unto that which fell on the Damascus road, and we shall be changed.

* * *

After thirty-four years I am again amid the scenes and among friends of the past. As I arose in the pulpit on last Sunday morning, such a flood of memories rushed upon me that for a time utterance was scarcely given. Rich indeed are the lessons which the garnered years bring into the vast storehouse of memory. The true wealth of life lies here. The glory of the past pours its crystal stream into the present, and, like commingling waters, are lost in the sea of life. Memory to me is a pledge and promise of immortality. Some spirit perennial presides and abides while the years flow onward. The outer man wears away day by day and is renewed, for the keeper of the house watches the repair work until promoted to other building—a place in God's keeping.

* * *

People are getting—no, are—altogether too critical and exacting about their preachers. If a minister is wise and ignores the differences of the community and resolutely refuses to engage in the civil, ecclesiastical, or educational strifes, he is accused of being a superior being, or treating said community with contempt. If he is faithful to his ministry and rebukes meanness, selfishness, and narrow views of the kingdom, he is sure to be criticised by the busy minority who too often fancy themselves representatives of the public at large. But it is right difficult to damage the character of a faithful, efficient Methodist preacher. He is too well known and the itinerant circle in which he moves is too extensive. He is as sensitive to opposition as a waterfowl to coming storm, and can scent a move six months ahead of time. After all, moving is the saving grace of our system. If you don't believe this, ask the bishop and counsellors of the Louisiana Conference. I do not mean the P. E.'s alone. They are officers and get their full share of this unholy criticism, but the appointing power runs all along the line, and many are fingering the keys.

Aristides—was it?—was called the just, and men will ever remember him as such. Justice, fair play, righteous judgment, belong to the Christian life, but unholy, unfair criticism, not unfrequently based upon ignorance and prejudice, is of the devil.

Coushatta, La.

EVEN BETTER THINGS!

By Rev. Ben P. Jaco.

One reason why our recent Conference was a better one, is that it unanimously resolved that, after much cultivation and careful organization of each church by pastors and Centenary cabinets, there should be made a thorough personal canvass of every person for payment of Centenary pledges, beginning January 1 and continuing until all have been earnestly appealed to. The Conference desired that in each church there should be made a careful and complete statement covering all points as to need for, use, amount paid in, etc., of Centenary money.

The reason this is **even better**, is that out of the money collected, one-tenth comes back to this Conference and is being used to help mission preachers and charges in this Conference; and, further, that these men and charges will suffer unless we collect our pledges so as to get money to help them. If every person would pay up to date on his pledge in this Conference, the one-tenth that would be paid back to us for mission preachers would amount to twenty-six thousand dollars, or over five hundred dollars each for our mission pastors. Better things! What better thing could we preachers who get our salaries in full, pastors and presiding elders, do than go to work now and raise all Centenary pledges so these men in hard places may have what is theirs? "He that hath this world's goods and seeth his brother in need, and shutteth the bowels of his compassion against him, how dwelleth the love of God in him," is the way the Bible states the case.

We can not only do **even better things**, but we can do these things **even better**. In a few days there will come to pastors and treasurers a bulletin showing what has been paid by each church, and what is due. Let this be presented to the whole official board and, after a careful consideration, let them organize for and make the canvass of all members. If you want information, literature, or any help I can render, write me. If the bulletin does not give the correct amount paid by your church, please let me know. I have asked all elders, pastors, and treasurers from one to three times to help me get an audit so as to correct all accounts. Only a few have replied.

I wish for you all a merry Christmas and happy New Year! Let us make it a full Christmas and plentiful new year for these mission pastors by raising the Centenary pledges and paying these men what we owe them.

PREACHERS AND MEMBERS OF THE MISSISSIPPI CONFERENCE.

The following is a part of the report adopted by the Mississippi Conference held at Jackson, Miss., November 30-December 5:

5. As our people are behind on the first payment, we recommend that the third week in January be set aside as the time for securing payments of the balance on these subscriptions.

6. That, if the church collectors in any charge or charges have not been appointed, they should be elected by the first quarterly conference of the ensuing year.

7. That where the original pledge cards have not been sent in to the Education Secretary, the pastor to arrange to have them sent in at an early date.

8. That we stress the necessity of securing a subscription from each member, old or young, of the church.

9. That J. M. Morse be appointed Conference Educational Secretary. Signed:

I. W. COOPER, President.
H. WALTER FEATHERSTUN, Sec'y.

EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

Our church is doing bigger things educationally than ever before in our history. Let us thank God, take courage, and press on.

Individual subscribers can make it possible for us to reach our "goal" during Pay-Up Week, January 8 to 15, by paying their pledges up to date. Let many of those who feel able pay out in full.

It will call for sacrifices on the part of some to pay their pledges this year. But it is in sacrificial giving that we come into experiences of real fellowship with our Lord. Why not let the Educational campaign lead to a great revival in our giving for the Kingdom?

Our people should keep in mind this fact: delayed payments always add to the expense of the collection program. Therefore, now is the accepted time to do with our might what our hands find to do. Let us do our very best to reach the full quota at the appointed time.

ALBERT S. LUTZ,
Conference Secretary of Education.

THE MYSTERY OF THE SEALS.

Where do the fur-seals go in winter? It is one of Nature's secrets—a mystery as strange to-day as when the herd numbered several millions and before the demands of fashion took the merciless and excessive toll. But the depleted seal herd today in the great waters of the Pacific do the same as their forbears, though under closer guard and observation.

In Alaskan waters, about the first of May, the seals arrive at the islands of St. Paul and St. George and for the next four months they may be accounted for. On a day in early September, without sign or signal recognized by man, they all slip off into the ocean and disappear to parts unknown. For two-thirds of the year, they are gone on the long cruise. The prying eyes of the curious have not discovered their whereabouts, nor can the scientist tell you definitely where they go. Theirs is a mysterious itinerary, and it must be a happy voyage for them in contrast with that shorter but disastrous season when they come in contact with supposedly civilized man.—In Our Dumb Animals.

Considerations of blood and not dollars should dictate the immigration policy of our country. In the long run the eugenic policy will prove the most valuable economically as well. Professor Holmes, "The Trend of the Race."

BE A SANTA CLAUS THIS CHRISTMAS.

By Luther E. Todd, Secretary.

You have been writing down the names of all the people whom you would like to remember this Christmas. Perhaps your list appears to you bigger than your purse, and you are now seeking to reduce it by erasing some of the names. An eraser is very good for some things, but when it is used to remove Christmas cheer it is in bad business. I entreat you by all that is pure and good not to rub out the "Forgotten Man." No member of your immediate family, or personal friend of any circle, is more deserving a Christmas gift from you than the superannuated preachers and widows of preachers of the Methodist Episcopal Church, South.

An Ear Full For Santa. The nearly 1,000 living superannuated preachers, whom you are about to forget this holy season, built 4,000 of our churches—maybe you are pastor of one of these churches, or else a member there. They erected 1,500 parsonages—and perhaps you will have your family Christmas tree in one of these parsonages. They united in marriage 263,000 couples—did one of them tie your love knot? They conducted 410,000 funerals—was it your loved one dead? They christened 322,000 children—was your baby in the number? They led 1,000,000 souls to Christ and into His church—do you remember who performed this service for you? They went day and night visiting people who were sick or in great perplexity—do you recall the time when one of them prayed at your bedside or helped you untangle your problems? They made towns and caused business to grow therein because they organized churches and were faithful pastors to them—are you one who profited by the zeal of these prophets? You must acknowledge that these old heroes served you well. And yet you are not planning to help them this Christmas. How can you be so ungrateful? You were nearly in the act of rubbing the "Forgotten Man" from your gift list! And some of you had not even thought to put him down. If you have to forget somebody this Christmas, forget yourself.

A Heart Full For Santa. May I remind you of the conditions now existing among the nearly one thousand "Forgotten Men" whose cause I am pleading? There are 400 of them with such poor sight that they may be considered practically blind. There are 470 of them with such impaired hearing that they may be thought of as practically deaf. There are 440 of them so confined to their canes, crutches, wheelchairs, and beds, that they may be listed as practically invalids. There are 170 of them constantly shut within doors, unable to leave the bedside of some dependent invalid for more than a brief period any day. There are scores of them with their backs to the wall fighting desperately to keep their humble cottage homes from the maws of heavy mortgages. There are hundreds of them who yield their feeble and pain-racked bodies to the toil of odd jobs in order to meet high rents for poor houses and to pay unreasonable prices for insufficient food. And, withal, the church actually owes them a total of $3,000,000 salary deficit while they were active preachers in her service. Surely the God of justice and love led me to your door with this—just as you were about to scratch the "Forgotten Man" from your Christmas list, or in the nick of time to remind you that you had forgotten to put him on.

When Santa Claus Comes. Come Christmas morning, and there will be an easy stepping at your house. Nobody sleeps late. Everybody is up for breakfast—and what comes after. No cross words are spoken. The eyes of all sparkle and every face beams. Baby boy and baby girl, sons and daughters wise and otherwise, father and mother, the houseman and housegirl, everybody about the place—all quietly await that glorious thrill which riotously races through loving hearts on a Christmas morning. Daddy, I can see you when it happens, with your plumb bald head flirting with a hair or two, trying not to lose your everlasting poise in the midst of joys tingling in every nerve—even in your hair. And mother dear, never have you looked so beautiful or smiled so sweetly. And the children—but what's the use of trying to picture a lot of "kids" when it's Christmas? Breakfast over, and Santa Claus walks in. Then for two hours there is a jolly riot of good cheer, gift-making and gift-taking. It would be terrible for any member of this happy group to feel through it all a nagging pain at the heart because he failed to include the "Forgotten Man" in his Christmas list.

How To Be A Santa Claus! You are saying: "O me, what shall I do?" Do? Why man, woman, the thing to do is to remember the "Forgotten Man" this Christmas! How? Write a check for whatever amount you are able, and send it right away quick to the Board of Finance, 510-13 Security Building, St. Louis, Mo., for the cause of the Superannuates. You say you are a preacher yourself. Then I know what you are—you are broke. But, my dear brother, there will be many people in your congregation Christmas Sunday who will gladly make a fre-will offering for this Cause, if you will only give them the chance. Why not try it, and send the amount of the offering to the Board as stated. Maybe you are a Sunday school Superintendent—Fine! Are you near-sighted or long-seeing? What if the thought came knocking at your mind's door: "Request all the members of your school to bring a special offering on Christmas Sunday for the 'Forgotten Man' of our Methodism?" What would you do about it? Member of an Organized Sunday School Class, I'm giving you a hint—did you notice it? Epworth Leaguer, what a chance for you to get your League to do a **nice thing** for Christmas. Come on, folks, let us make this Christmas a real **Big Joy Time.**

Send all gifts and communications to the Board of Finance, 510-13 Security Bldg., St. Louis, Mo.

REV. RICHMOND POLK GOAR.

Richmond Polk Goar, son of R. B. and Mary C. Goar, was born in Choctaw County, Mississippi, June 6, 1844, and died at Pittsboro, Miss., November 15, 1921. He was educated in the common schools, attaining a fair English training. He was converted at Ebenezer Camp Ground and was licensed to preach at Mt. Nebo in 1871. He was ordained as a local deacon by Bishop Doggett at Aberdeen in November, 1874, and ordained local elder by Bishop Kavanaugh at Water Valley in November, 1879. He was admitted on trial in the North Mississippi Conference at Columbus in 1880 and served the following appointments in the same Conference: 1881, Benela; 1882-3, Pittsboro; 1884-7, Mt. Vernon; 1888, Charleston; 1889-90, Horn Lake; 1891-2, Arkabutla; 1893, Mt. Vernon; 1894-7, Chester; 1898, Pleasant Grove; 1899, Paris; 1900-01, Pleasant Hill; 1902-3, Cockrum; 1904-7, Pittsboro; 1908, Bounds; 1909, Vardaman; 1910-11, Derma; 1912-13, superannuated, but served Toccopola the latter year and also in 1914; 1915, Palestine; 1916-17, Algoma. At the close of 1917 he went on the retired roll and so remained till his death.

Brother Goar was twice married, his first wife being Miss Sallie Naron, whom he married in 1866. In 1899 he was happily married to Miss Georgia Coggin, who carefully kept the home in his absence, tenderly ministered to him in his long affliction, and now survives with six of their children, mourning the absence of her beloved husband. A son and daughter of the first marriage also survive.

He was a minister of the old school, soundly converted, deeply pious, gifted in earnest exhortation and in preaching the great doctrines of salvation. He was never so happy as when engaged in holding a revival meeting, and great numbers were converted and added to the church under his ministry. Of stalwart frame and rugged and unfaltering courage, he traveled large circuits and made his way in the face of obstacles which would have discouraged a timid soul. He was a zealous and popular pastor and was returned the second and even the third period to some of his charges.

Decided and positive in his convictions, his position was never in doubt. His utmost best was esteemed none too good for the cause in which he enlisted. At the age of seventeen, he joined the Confederate army and fought through four years, suffering a severe wound at the battle of Shiloh. Though ever a lover of the "Lost Cause," he was a loyal citizen and stood for all that is best in our National life. He was diligent and thrifty, making always careful provision for his large family and leaving them at the end a neat cottage on a small tract of land which he spent his last years in developing and cultivating.

The last year of his life was one of great suffering. Attacked by acute rheumatism, he was often in great agony. He bore his affliction with Christian fortitude, anxious to depart and be with Christ, yet resigned to wait the Father's own good time for the summons. It was a benediction to visit his bedside and receive his blessing as he talked of heaven and sent his love to the absent brethren. God giveth his beloved sleep and his toilers rest. At midnight on November 15, just as his comrades of North Mississippi were gathering in their annual session at Amory for roll call, he heard and answered in the roster of the skies, and was gathered with the saints in glory everlasting. May those who miss him here so live as to meet him yonder!

J. R. COUNTISS.

PAY THOSE PLEDGES.

The future of our Louisiana Methodism depends upon our attitude to the Christian Education Movement. Our church must educate her youth or be relegated to the rear and play an uncertain part in the progress of the world's civilization.

The world's thought must be dominated by ideals that are shot through with Christianity. We need strong leaders in the pulpit, in the pew, and in the mission field. Our hope is in the Christian college. The largest per cent of our outstanding Christian leaders come from these institutions. It becomes us, then, as true, loyal Americans, to rally to our schools and pledge ourselves that Christian Education shall not perish from the earth.

Our colleges are crowded to the utmost limit of capacity. They are pressed by soaring prices and outstanding claims upon them. The question with us is: "Shall we meet our Christian Education pledge?" The first installment on nearly all the subscriptions is now due. Let the payments be made to your local church collector; or send a check to your Conference Secretary of Education, payable to the Board of Education, M. E. Church, South. We are anxious for every church to pay out in full. Yours for Centenary and Mansfield.

ALBERT S. LUTZ.
Conference Secretary of Education.

THE BOYS WE LIKE.

The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly on the aged head.

The boy who never calls anybody names, no matter what anybody calls him.

The boy who is never cruel.

The boy who never lies. Even white lies leave black spots on the character.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never hesitates to say "No" when asked to do a wrong thing.

The boy who never quarrels.

The boy who never forgets that God made him to be a joyous, loving, helpful being.—The Philadelphia Public Ledger.

The industrial trouble will not be cured by fewer hours, or better conditions, or larger wages, or so-called welfare work. Men are not willing to be simply "hands;" they wish to be also brains and hearts; and they are right.—Lyman Abbott.

The Home Circle

WHEN A LAD IS DOWN.

By Willie C. Page

If you meet such a boy, give him a hand-shake of joy.
There is good in him still, if you seek his good-will;
Just lend him a hand, and help him to stand—
Be a friend to a lad when he is down.

He may a stranger roam from his mother and home,
And be met only by cold looks and frowns;
O, don't be afraid, go at once to his aid—
Be a friend to a lad when he is down.

If for the money you've spent and the aid you've lent,
Do not place any stars in your crown,
Don't let him go wrong and be lost in the throng—
Be a friend to a lad when he is down.

He may be down and out, and gossipped about.
There is in him yet, if you will forgive and forget;
If others scorn and deride, you stand by his side
Be a friend to a lad when he is down.

Lexington, Miss.

A BIG FUSS OVER NOTHING.

By Margaret Brown Elms.

Little Dorothy Mayhew had just gone to school, and the dolls were left alone in the nursery to amuse themselves. During school hours, they talked over their joys and sorrows, in their own language, and always came to the conclusion that they were one of the happiest and most fortunate doll families in existence.

On this particular morning, Priscilla, the beautiful French doll, was very much disturbed. Although she had lived in the nursery nearly two years, she was almost as good as new, because Mother Dorothy had been especially careful of her. Her long brown curls as pretty as ever; her dress was clean and not a bit shabby, and her hat was not at all mussed or faded.

In spite of all this, Priscilla was in a much distorted frame of mind this morning, and just because she had lost the bow belonging to one of her blue slippers.

"O dear!" she complained, in the doll language, "I was sure something dreadful would happen. I knew it wouldn't be long before I'd have much worse troubles than the rest of you."

"What's the matter?" inquired Eliza Jane, the doll who could really and truly say "Papa" and "Mamma."

"Matter enough!" exclaimed Priscilla. "I've lost the bow from one of my French slippers. Now, there's no use in any one telling me that Mother Dorothy can get me a new bow or another pair of slippers," she declared, as she glanced at Eliza Jane, who had already started to say something. "She can buy slippers, I'll admit, but they wouldn't be as good as these. When I was dressed in the French Shop in New York City, they were very particular about having my shoes and stockings match my dress and hat. So, Eliza Jane, if I should get a new pair, they would not be the right shade. Besides, I'd rather have these, for several reasons."

"I wouldn't worry about it, Priscilla, if I were you," Eliza Jane replied, in her quiet way. "You may be right, but I feel positive that Mother Dorothy can buy another pair of slippers just like those. And there is a possibility of our finding that bow, anyway."

"What does a 'pos-si-bil-ity' look like?" asked Priscilla, in a discouraged tone. "I never saw one."

Some dolls would have laughed at poor Priscilla's mistake, but Eliza Jane did nothing of the kind. "I mean that there is a chance of our finding it," she explained very graciously; "that it is possible that the bow is not lost at all."

"Well, if there is a 'possibility,' it's a very small one," Priscilla declared, in a much grieved tone.

"Let's look around," suggested Eliza Jane, as she glanced under the dolls' bed-hammock. "I feel positive that that bow is safely tucked away somewhere, and that we shall soon see it on darling Priscilla's slipper again."

"You always look on the bright side, Eliza Jane," Priscilla remarked. "How do you manage to do it?"

"I try to do so, but I'm sorry to say that I don't always succeed," Eliza Jane admitted. "But what is the use of worrying about a thing until it happens? Can you tell me?"

"But this thing has really happened! I guess if you had lost a nice bow off one of your stylish slippers, and you were miles and miles away from New York City, you'd be worried, too," replied Priscilla.

"Oh, maybe, but let's hunt for it right away," Eliza Jane proposed. "We'll never find it sitting here and worrying about it, that's sure. And, while we are looking, let's be cheerful and happy, and think that we are going to succeed."

Priscilla tried in vain to smile, as she looked under the chairs and in the bureau drawers. She could not see the bright side at all—she was sure that her slipper was spoiled, and that it would never be any different.

Suddenly Eliza Jane exclaimed: "Oh, there is Mother Dorothy! She will be so sorry for Priscilla! Let's see if we can't find that bow before she gets here."

Almost immediately every doll in the nursery was scampering about trying to follow Eliza Jane's suggestion.

Then Mother Dorothy appeared in the doorway. "Oh, you darling Priscilla!" she exclaimed. "No wonder my children could not find your lost bow! I had it in my pocket all the time. You see, it came off your slippers last night, just before I went to bed, so I couldn't sew it on. But I shall do so at once," she promised, as she sat down with a needle and thread in her plump little hand.

In a minute or two, the bow was sewed carefully in place, and Priscilla's troubles were over.

Eliza Jane said nothing, but smiled very sweetly. She was so glad that everybody was happy again, and that dear Pricilla had nothing to worry about!

After Mother Dorothy left the room, Priscilla turned to Eliza Jane and said: "It seems that you are always right. Hereafter, I'm going to try not to worry about anything until I have something really to worry about."

"That's right," agreed Eliza Jane. "It doesn't do any good to worry. And, besides, things usually are not half so bad as they appear to be."—In Zion's Herald.

THE PURSUIT OF HAPPINESS.

An Allegory.

Mankind was one day wildly pursuing a beautiful, untamed horse, when he chanced upon Unselfishness sitting by the wayside.

"You seem in a great hurry," said Unselfishness.

"Yes, I am," replied Mankind. "Life tells me that I may have that beautiful horse, whose name is Happiness, for my own if I can but catch it. Once or twice I have seemed on the point of doing so, but it always eludes me. A little while ago I met Sellishness, and he told me that if I persevered I was certain to catch it in the end."

"You have been deceived," said Unselfishness. "And you have not got the name of the horse quite correctly, either. That horse is Individual Happiness, and the more you pursue it the farther it gallops away from you."

"Then I shall never catch it," said Mankind, sadly.

"There is a way," replied Unselfishness, thoughtfully.

"Oh, tell me, please tell me," pleaded Mankind, eagerly.

"You see that building over there on your right?" asked Unselfishness.

"Yes," Mankind replied, wonderingly.

"That is a stable," said Unselfishness. "It is called 'The Happiness of Others,' and it is the place where that horse belongs. The faster you run after it, the farther you are frightening it away from its rightful place."

"Then what am I to do?" asked Mankind.

"Go into that stable," replied Unselfishness, "and settle yourself down there; and in a very short time you will find that the untamed animal will come of its own accord and eat out of your hand."

And it was even as Unselfishness had said.—C. M. S., Free Christian Evangelist.

Though many guests be absent, it is the cheerful man we miss. African Proverb.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

PERSONAL AND OTHER NOTES.

Rev. W. W. Perry has been cordially received on the Rochelle-Standard charge, Louisiana Conference, and he finds a promising field for a good year's work.

A note from the presiding elder, Rev. W. L. Doss, Jr., informs us that the work is beginning well on the Alexandria District, Louisiana Conference, for another year.

We have received a neat card announcing the birth, on Friday, Nov. 25, of a daughter to Rev. and Mrs. A. J. Martin, St. Martinsville, La. Blessings upon the little one!

The good people of Jonestown, Miss., began "pounding" their new pastor, Rev. A. R. Beasley, as soon as he arrived, which indicates that the new Conference year is beginning most auspiciously on that charge.

Rev. J. W. York and family, of the North Mississippi Conference, found a warm supper awaiting them on their arrival at their new home, New Albany, Miss., and they are greatly pleased with the outlook for the year.

Rev. A. C. McCorkle was warmly received on his return for another year by the good people of Como, Miss. The pastor's salary has been increased $200, and large congregations are attending the services of the church.

Rev. D. R. McDougal has been most kindly received on the Corinth circuit, to which he was appointed at the recent session of the North Mississippi Conference. He serves a noble people, and the outlook for the year is encouraging.

We learn through a friend that Rev. O. W. Bradley, recently transferred from the North Mississippi Conference and appointed to Alexandria, La., has been cordially received on his new charge, and that the year's work is beginning most auspiciously.

On account of the amount of space required for reporting the proceedings of the Annual Conferences, several communications will appear in the Advocate later than would have been the case otherwise. We will do our best to get back to normal as soon as possible.

Rev. W. A. Mangum has made a fine beginning on the work of the new Conference year at Queensborough Methodist Church, Shreveport, La. Four new members have been received since Conference, and the forces of the church are organized for aggressive work.

It is nearly always difficult to select a Christmas present for some friend or loved one whom we have in mind to be remembered at this happy season. A subscription to the New Orleans Christian Advocate at $2 a year would be a happy solution of the problem in many cases.

The Clerk of the House of Representatives has issued a statement to the effect that of the four hundred and thirty-five members of the House, only six answered to every roll call during the extra session of Congress just brought to a close. Two of these were from Mississippi—Quin and Rankin.

Our church at Como, Miss., recently suffered a great loss in the death of Mr. W. B. Taylor, one of its most influential members. For many years he was a steward, serving in that capacity until forced by ill-health to give up active work. We extend sincere sympathy to those who are in sorrow because of his going away.

A note from Rev. S. L. Pope, presiding elder of the Greenwood District, North Mississippi Conference, informs us that his daughter, Eloise, had recently been brought home from Martha Washington College, Abingdon, Va., to undergo an operation at the Memphis Methodist Hospital. She was resting well at the time the note was written, and we earnestly pray that she may soon be restored to health.

Rapid progress is being made on the tabernacle being erected for the Gypsy Smith meeting to be held in New Orleans during January, and all arrangements are being perfected for what is expected to be a great revival campaign. The building will seat about 6000 people, and it is most conveniently located on Clio Street, between Prytania Street and St. Charles Avenue. A choir of 1500 voices is being organized for service during the meeting.

Announcement has been made that the building committee of the Court Street Methodist Church, Hattiesburg, Miss., which was recently desroyed by fire, has bought a lot at the corner of Court Street and Southern Avenue. The parsonage will be moved from its present site to the new location, and the work of rebuilding the new church will be begun as soon as practicable. A larger structure than the old one will be erected in order to meet the requirements of the growing congregation.

Rev. R. H. Harper, the efficient Secretary of the Louisiana Annual Conference, laid on our desk, on last Saturday, a copy of the Annual of the Louisiana Conference, just from the press. At the recent session of the Conference the Secretary was made editor of the Annual, and was requested by the Conference to arrange for its publication as early as practicable. How well he has served the Conference is attested by the above statement. The Annual is most conveniently arranged, and splendidly printed, and it is a credit to the painstaking and accurate Secretary. Congratulations!

A royal welcome was accorded Rev. J. L. Greenway upon his return from the Conference at Jackson to the Mount Olive and Magee charge for the second year. He was met at the train by a delegation of his people with automobiles and taken to the parsonage, where a bountiful supper was spread, and the pantry generously supplied with good things to eat for days to come. A most enjoyable evening was spent and pastor and people rejoiced together. This kind regard on the part of this people opens the way for a good year, as it unites the hearts of pastor and people. The outlook for the year is full of promise.

Rev. C. F. Smith, of the Texas Conference, writes: "The first church paper I read when a boy was the New Orleans Christian Advocate. Though I have been for three dozen years out of its territory, I have continued to read it. Through its columns I have kept up with things and people dear to me in early life." Brother Smith has many friends in Mississippi who still count him as one of their "very own." At the recent session of the Texas Conference he was changed from Lufkin to Pittsboro, one of the strong charges of the Conference, having a most excellent church building, a splendid parsonage, and a membership of about seven hundred.

We are glad to be able to report that Rev. Ellis Smith, pastor of the Carrollton Avenue Methodist Church, this city, who was painfully injured in an automobile accident on Nov. 30, is gradually recovering from the effects of his injuries and that he will probably be able to leave the Touro Infirmary this week. His pulpit was filled last Sunday morning by Rev. Robt. W. Vaughan, Superintendent of the Louisiana Methodist Orphanage, and in the evening by Rev. W. C. Childress, Superintendent of City Missions.

Through the kindness of Brother A. M. Mayo, of Lake Charles, La., we received recently a copy of the "Building Edition" of the Lake Charles American-Press. It was full of interesting information concerning the splendid city which it so creditably represents. Much space was given in this special edition to the church interests of the city, the work of our own church being treated at length. A cut of the proposed new church building shows that it will be one of the most imposing and attractive in the State.

The editor of the Advocate had the pleasure of spending several hours last Sunday with Dr. A. J. Weeks, editor of the Texas Christian Advocate, who was passing through the city en route to Lakeland, Florida, to attend the annual meeting of the Southern Methodist Press Association. He also had the pleasure of a conversation over the telephone with Dr. W. H. Nelson, editor of the Pacific Methodist Advocate, who was likewise en route to Lakeland. The editor of the New Orleans Christian Advocate will not be able to attend the meeting of the Press Association on account of the serious illness of his mother.

At the recent sessions of our patronizing Conferences, in response to statements concerning the business affairs of the Advocate made by members of the Publishing Committee, the following pledges were made of subscriptions to be secured as early in the new Conference year as possible: Louisiana Conference, 1701; North Mississippi Conference, 1258; Mississippi Conference, 1300. These pledges were made with every show of earnestness and evident determination to carry them into effect immediately. Already some of the brethren have sent in lists to be counted on their quotas, and we are sure that the Advocate will soon begin its weekly visits to many new homes. That it will be a blessing to those homes we confidently believe.

Henry Leon, the indispensable colored man connected with the Advocate office, whom many of our friends have had occasion to observe diligently at work in mailing the paper and otherwise assisting in keeping things in order, had the misfortune last week to lose practically all his household effects by a fire that destroyed the house in which he was living. He has been working for the Advocate management sixteen years, and he has an unblemished record of faithfulness and trustworthiness. Without knowledge on his part that we are doing any such thing, we are venturing to suggest that perhaps some of the readers of the Advocate would be glad to make a cash contribution to this faithful workman to help him refurnish his home. The editor will be glad to receive and turn over to Henry all such contributions.

The tract, "Why I Am a Methodist," written and compiled by Rev. H. H. Smith, our pastor at Atlee, Va., is now in the sixth edition, more than

100,000 copies having been sold during the past five years. It may be had of the author for 5 cents a copy, or $4 per hundred, postpaid.

Rev. R. S. Lawson has reached his new charge, Sturgis, Miss., and has entered hopefully upon his work.

Rev. W. J. Wood and family met with a kind reception on arrival at their new home, Oakland, Miss., the ladies giving them a "pounding" and showing them many marks of appreciation.

Rev. R. V. Fulton was kindly received on his return for the second year to the Farmerville charge, Louisiana Conference. He writes that the prospect is good for substantial progress this year.

Rev. M. A. Burns writes from Macon, Miss., that he has been cordially received on the Macon circuit, and that the good people are showing him many marks of kindness. The outlook is encouraging.

Rev. Henry P. Lewis, our pastor at Booneville, Miss., in a personal note to the editor, speaks most kindly of the good people among whom he has been appointed to labor, their reception of him having been a royal one. The outlook for the year is bright.

Rev. A. M. Shaw, writing of his new appointment, Oakdale, La., says: "I have spent one week —two delightful Sundays—with the Oakdale people. The church is in good shape; all organizations functioning efficiently; outlook excellent, and every prospect pleases."

A note from Rev. J. C. Price, our newly-appointed pastor at Jonesboro, La., brings us the distressing news that Rev. J. H. Brown, an honored superannuate member of the Louisiana Conference, suffered a stroke of paralysis on Nov. 30, as a result of which he is totally disabled on his left side from the waist down. He is not suffering, and is cheerful under his affliction. He is greatly beloved in the community. Brother Brown will have the sympathy and prayers of his brethren in his misfortune.

Rev. J. C. Price has been cordially received on his new charge, Jonesboro, La., and the work of the new year starts off nicely. He writes that he will secure as quickly as possible the twenty subscriptions pledged by him at the recent session of the Louisiana Conference. Knowing his record in other places, we are sure he will reach his goal.

ANNOUNCEMENT.

C. A. Battle, presiding elder of the Lake Charles District of the Louisiana Conference, has surrendered his credentials, and withdrawn from the ministry and membership of the Methodist Episcopal Church, South.

Rev. J. Bloss Williams, pastor at Rayne, La., has been appointed presiding elder of the Lake Charles District.

Rev. J. B. Douglass, who has been the efficient assistant at First Church, Shreveport, for several months, has been appointed pasior of the church at Rayne, La.

W. F. McMURRY,
Bishop in Charge.

THE UNKNOWN SOLDIER HONORED BY THE CHURCH.

By Rev. E. O. Watson,
Secretary of the Washington Committee of the Federal Council of Churches.

When "the Unknown Soldier" lay in solemn state in the rotunda of the National Capitol on November 10, while his fellow-countrymen and the representatives of the great powers of the world were paying him such honor as emperor and princes seldom know, the first tribute was paid by the churches of America.

Through the courtesy of government officials, the Federal Council of the Churches, in behalf of thirty Protestant denominations, was assigned the first place in the program of the day in honor of the heroic dead. A brief service was held at the bier at 8 o'clock, attended by a delegation from the Washington Committee of the Federal Council and the churches of the city. Thus it fittingly happened that the first floral offering, the first words of prayer and the first tribute of honor were tendered in the name of the Christian church. The delegation left as its floral tribute an American flag of immortelles surmounted by a white cross of carnations. This offering was presented by Rev. Gaylord S. White and Rev. F. Paul Langhorne, Secretary and Associate Secretary of the General Committee on Army and Navy Chaplains during the war.

The prayer by Bishop William F. McDowell, the Chairman of the Washington Committee of the Federal Council, expressed in exalted language the spirit of the church in the momentous hour which we now face. Through this petition the whole voice of the church to-day seemed to be heard. He said in part:

"Almighty God, the Father of men and nations, we give Thee praise and thanks for all those who have bravely lived, nobly died, and offered the last, full measure of devotion to human welfare. We thank Thee most of all for the life and death of thy Son Jesus Christ in behalf of mankind. In His name we gratefully bless Thee for this soldier of the Republic, this representative of all the 'Unknown dead,' whose names we cannot speak but whose imperishable valor and heroic sacrifice written on high can never be forgotten.

"And help us, oh God, our Father, to 'carry on' for the world's peace and redemption. May our devotion be no less than his whom the nation today highly honors. May the churches of Christ, which did not fail in time of war, not falter now in their effort for peace.

"In memory of this 'Unknown Soldier,' may we firmly resolve that the purpose of his death shall not fail in the earth; and in the tragedy of his death and the death of other millions like him, may we resolve that war among men shall be no more.

"Guide the Council now to meet that it may perfectly fulfill the highest purpose for which this man and his comrades have given their precious lives."

The address was made by Rev. William Adams Brown, who rendered such notable service as Secretary of the General War-Time Commission of the Churches. His remarks brought new meaning to the verse: "As unknown, and yet well-known, as dying and behold we live." Dr. Brown spoke in part as follows:

"In the spirit of unity and faith, grateful to God for past guidance and protection, we, representatives of the Protestant Christians of America, bring to this historic spot our tribute of affection and pride. Center and symbol of our national life, this place is consecrated anew by the valor and devotion of our beloved dead, whom this unknown soldier represents.

"In this solemn hour deep calls to deep; patriotism is answered by religion. Gratefully will we cherish, resolutely will we guard this well loved land, our spiritual mother, home of the patriots to whose vigilant courage and unstinted sacrifice we owe our liberty as a nation.

"But we dare not forget, least of all at this hour and in this place, that patriotism alone is not enough. Servants of the Prince of Peace, we are called to a wider citizenship, a fellowship in which all the peoples of mankind may share.

"In the Kingdom of God, which is the brotherhood of men of good-will of every land and race, those who were once enemies may find in work for the common weal, reconciliation and peace.

"In this faith we welcome those who have come to us from across the sea, to join with us in seeking a better way. To this larger service, this higher patriotism, we now rededicate ourselves, in the unconquerable hope that in spite of every obstacle we shall attain at last the goal for which these heroes gave their lives—a warless world. God forbid that we should fail them in this hour of our opportunity."

At the conclusion of the address the delegations spontaneously began singing "America," in which the general public, which had now begun to throng the rotunda, joined.

WEEK OF PRAYER FOR THE CHURCHES.

January 1-January 7, 1922.

To the Churches of Christ in America:

In the name of our Lord Jesus Christ, we again invite you to unite in the fellowship of prayer and intercession during the first week (January 1 to 7) of 1922.

A world situation of great complexity still must be faced. A new world is being born. East and West the nations of the earth are in turmoil and trouble. There is deep social unrest, severe economic difficulties and widespread distress. Nation has risen against nation, and kingdom against kingdom; there have been famines and earthquakes in divers places.

At such a time we need to come very humbly to our Lord with the petition that He will "teach us how to pray." We cannot be content with words and forms; we need the right spirit and the gift of power. It has been sorrowfully said, not by an enemy, but by a friend, "The church has not yet discovered, still less begun to realize, the limitless possibilities of intercession." Can we pray as Elijah did on Carmel, or our Lord in the Garden? Can we pray so that Heaven is opened, the Holy Ghost descends, and the voice of God is heard? Let us not be content until we have discovered the secret of prevailing prayer.

During the past year there has been world-wide enquiry amongst the disciples of Christ as to the possibility of closer outward and visible unity. We have found that many practical difficulties beset the path of those who are most anxious to find the right way, but prayer will be answered.

Meanwhile we rejoice that we can unite wholeheartedly in bowing at the Throne of Grace. We remember that special promises are given with respect to united prayer. We live busy lives, but careful husbandry of our time will give us full opportunity not only for secret waiting on God, but for coming together with one heart and one mind to make our requests known to Him. On all such assemblies in the Name of Christ, whether large or small, in whatever land, may the power of the Holy Spirit be richly poured forth.

Yours in the fellowship of Christ,
THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

GOD LOVES US.

God loves us all even when we are very bad. There would be no hope for us if he did not. He loves us just because we are human beings, and his children. A man named "Davidson" was once convicted and ordered transported. Before he was sent away from England, his mother, who lived at Dundee, in Scotland, tramped five hundred and seventy miles, living on a pennyworth of potatoes a day, to see him in prison. On her awful journey she sold all the little things she had; but she managed to keep one present, which he had asked for, a Testament. She arrived nearly dead with exhaustion, but she kissed him and comforted him and gave him his present. God loves us more than any mother.—Selected.

THANKS TO OUR FRIENDS.

We desire o express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. H. J. Boltz, Simsboro, La., 2; Rev. W. M. Young, Leland, Miss., 4; Rev. Leland Clegg, Logansport, La., 2; Rev. W. A. Mangum, Shreveport, La., 2; Rev. T. W. Lewis, Memphis, Tenn., 2; Rev. W. H. Lane, Lauderdale, Miss., 3; Rev. I. T. Reames, Vivian, La., 14; Rev. B. B. Jaco, Winona, Miss., 6; Rev. R. V. Fulton, Farmerville, La., 2; Rev. P. M. Caraway, Sicily Island, 2; Rev. S. H. Caffey, Macon, Miss., 2.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On November 23, 1920, in the quietness of the early morning hours, from the home of her only daughter, Mrs. John T. Clark, Columbus, Mississippi, there went home to Heaven one of earth's sweetest saints, Mrs. CORNELIA BRYAN AUST. She was born in Kemper County, Mississippi, at the old Bryan home, south of Binnsville, May 19, 1852. In the year 1872, she was married to Robert Andrew (Tanny) Moore. To this union was born one daughter, Mrs. John T. Clark, of Columbus, Miss. Her husband died in 1880. In the autumn of 1882, she was married to Mr. S. J. Aust, who died in July, 1917. She joined the old Chapman Methodist Church when just a girl. She was a pure, sweet, consecrated Christian. She was kind, gentle and affectionate, always doing little acts of service for her loved ones and friends. She was a true and tried friend and a good neighbor. The sweet smile on her face and the touch of her gentle hand made her loved ones realize their welcome more than any number of words could have done. She had only one child of her own, but she was a mother to Ernest Aust, a nephew of her second husband, who was left an orphan when a little boy. She loved Ernest and he loved her. She loved her home, her child, her grandchildren with a devotion that was beautiful. Her love for her son-in-law was quite unusual. They were devoted to each other. Her loved ones missed the opportunity of nursing her just before she went away, as she was taken home without being sick; but her loved ones know that she is waiting at the beautiful gate for every one of us. She is one more link in the beautiful golden chain that is binding us more firmly to the heavenly home.

ONE WHO LOVED HER.

ALBERT S. COLTHARP.

This most worthy citizen, after a lingering illness, passed from amongst us at an early hour Tuesday morning. Mr. Coltharp was born some 70 years ago at Rocky Spring, Miss. He came to Madison Parish about 1871, and at once took a prominent place among its citizens, engaging in planting and the mercantile business. He was President of the Fifth District Levee Board for more than 20 years. He was a just, honest and upright man, would rather give than take, was one of nature's noblemen, and many, both white and black, have cause to remember him. What was mortal was laid to rest at 3:30 p.m., Tuesday, followed by his loved ones and many sorrowing friends, who will miss his happy greetings. The funeral was conducted from the residence by Rev. Mr. Harrel. He leaves surviving him his wife, Mrs Lelia Coltharp (nee Downs), two brothers, Mr. Chas. Coltharp, of Tallulah, and Mr. M. H. Coltharp, of Oklahoma, and sister, Mrs. J. T. Dale, of Tallulah, who have the sympathy of many friends.—Madison (La.) Journal.

RESOLUTIONS.

Whereas it has pleased God in his unfailing wisdom to call unto himself AUBREY YOUNGBLOOD, the president of our class, and whereas we are thankful for the memory of his willingness to assist us, therefore

Be it resolved, by the Intermediate Class of the Nebo Sunday School, that we are sorely bereaved in the loss of our friend and associate:

That his life, though cut off before he had reached the age of maturity, was a joy to his class and the younger boys of the Sunday school;

That we desire to assure the family of our deepest sympathy.

Resolved, That a copy of these resolutions be given to his parents, and one presented to the New Orleans Christian Advocate for publication.

Signed by: Verna Cupit, Frances Wallace, Tullie Woods, Committee.

FROM KENTWOOD, LA.

Dear Advocate: We received our appointment with the other brethren Sunday night, and arrived in our new home the following Thursday. We found the good women in the parsonage, with a nicely cooked supper and everything as comfortable as possible under the circumstances. We have been kindly received. It seems to us the outlook for a "Good year, Bishop," is promising. Have had large congregations at every service since coming here.

Last Sunday we observed the Sacrament and had a "Children's Service." At this hour we baptized fifteen children. Four of the largest children and a young married man united with the church. We have the promise of fifteen more for another children's service in the near future. The house was decorated and there was special music for the occasion.

We have a prosperous League and Missionary Society; one hundred and seven were in the Sunday school last Sunday.

We feel the "lines have fallen to us in pleasant places."

Greetings to the brethren. Pray for us. A. J. COBURN, P. C.

Kentwood, La., Dec. 6, 1921.

EMORY UNIVERSITY CLUB.

The former students of Emory University, in the Mississippi Annual Conference, met during the session of the Conference at Jackson, Miss., and formed themselves into a club, for the purpose of promoting fellowship among themselves, increasing interest in Emory University, and encouraging those who attend the University from the Mississippi Conference to return to their home Conference to labor.

The officers of the club are: J. W. Chisholm, President; J. L. Ferguson, Chairman, Executive Committee; J. H. Jolly, Vice-President; J. L. Carter, Recording Secretary; J. W. O'Neil, Corresponding Secretary; J. B. Stringer, Treasurer.

J. W. O'NEIL,
Corresponding Secretary.

SPIRIT OF FRATERNITY.

Rev. J. A. Hall has returned from Amory, where he attended the North Mississippi Conference, which convened in that city. Brother Hall had rounded out his second year's pastorate in this city, not only in high favor and esteem with his own people, but with people generally, of the city.

He occupies the position of dean in the pastors' union in the city and the members of the various churches are very much pleased over the spirit of love and harmony prevailing among the denominations.

The return of Brother Hall to the pastorate of the First Methodist Church has found high favor with the people and the outlook for continued growth, efficiency and fraternity is encouraging.—Tupelo (Miss.) Review.

THE RETIREMENT OF DR. BULLA.

Dr. Charles D. Bulla, who for eleven years has been one of the most useful and influential of our Sunday school workers, gave up his office as Corresponding Secretary of the General Sunday School Board the first of October in order to take work under Bishop DuBose in the Pacific Conference. His going is a great loss to our Sunday school force. He was loved and honored by all of his co-workers. Perhaps, however, there is no other among them by whom he will be so sorely missed as by the Sunday School Editor, to whom through all the years of their association in service he has been a tender and loving friend and a wise counselor.

Dr. Bulla did not leave the Sunday school work because he did not love it or regard it as of the very highest importance, but solely because he believes there is a great need and a great opportunity for service in the West. He spent a part of his youth in California, and his thoughts have ever turned toward that land of romantic associations. He goes back to it in the full strength of his manhood in the spirit of a true missionary to give to it the benefit of the wisdom and experience he has gathered in these years of faithful service. He will still give a part of his time to the promotion of Sunday school work.

Blessings upon him in his new field! —Dr. Chappell in December number of Adult Student.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE.

Attention, Auxiliaries!

At your December meeting you elected new officers for 1922.

What is the next step?

First—Send a complete list of the names of your officers, with the correct post-office and street addresses, to your district secretary and to the Conference Corresponding Secretary, Mrs. S. A. Montgomery, 7926 Elm Street, New Orleans, La.

Second—Send the name of your president to Mrs. S. A. Steele, Mansfield, La., in order that you may get this literature.

Third—Send the name of your Superintendent of Mission Study to Mrs. W. T. Cunningham, Natchitoches, La., that she may send you the Bulletin.

Fourth—Send the name of your Superintendent of Young People to Mrs. B. F. Key, 2607 Highlands, Shreveport, La.; and your Superintendent of Children's Work to Mrs. Elma Drew, Mansfield, La.

Fifth—Send the name of your Superintendent of Social Service to Mrs. W. W. Holmes, Lake Charles, La.

Sixth—Send the name of your Superintendent of Supplies to Mrs. H. L. Baker, Plattenville, La.

Seventh—Send the name of your Treasurer to Mrs. C. C. Carver, Rayne, La.

Who is to do the sending? The Auxiliary Corresponding Secretary.

When is she to send them? NOW. Will you? and oblige,

Mrs. S. A. MONTGOMERY,
Corresponding Secretary.

AMITE READY FOR GOOD TEAM WORK.

Officers for 1922—President, Mrs. C. S. Stewart; Vice President, Mrs. E. W. Dees; Recording Secretary, Mrs. B. W. June; Corresponding Secretary, Mrs. W. H. McClendon; Treasurer, Mrs. O. H. Rother; Superintendent of Study and Publicity, Mrs. J. W. Booth; Superintendent of Social Service, Mrs. H. E. Burnham; Superintendent of Supplies, Mrs. L. Lefevre; Agent for the Voice, Mrs. G. F. Goldsby. MRS. B. JUNE.

MISS DAISY DAVIES IN CZECHO-SLOVAKIA.

A letter from Mrs. Collyer, from Prague, states that Miss Daisy Davies, who has been doing relief and evangelistic work in Poland and Czecho-Slovakia for some months, has organized in Prague the first Woman's Missionary Society of the Methodist Church in that country. This society has a membership of three hundred women. The Polish evangelist, Rev. Joseph Dobes, writes of Miss Davies: "Her address was a great inspiration to our women. She is a real prophetess of the Lord. Her message is scriptural, simple, enlightening, practical. She has been a great blessing to our organization."

No woman of our church has meant more to the organized woman's work than Miss Davies, and we are happy to give the Methodist women of this far-away country the benefit of her wonderfully helpful presence.—Bulletin.

MRS. C. T. COLLYER IN PRAGUE.

Mrs. C. T. Collyer, formerly Miss Arrena Carroll, a missionary of the Woman's Missionary Council in Korea, now of Prague, Czecho-Slovakia, has accepted the responsibility of translating the literature of the Woman's Missionary Council into the Czech language for the newly organized auxiliaries of that country.

While in Korea Mrs. Collyer rendered invaluable service in the preparation of the program material for the missionary society of Korea, and we rejoice to hear that she is to continue this helpful work in the new field.—Bulletin.

MISS WYNN IN CUBA.

Miss Norwood E. Wynn, evangelistic missionary to Mexico, has been allocated for two months to Cuba, at the request of the Cuba Mission. Miss Wynn is visiting the educational institutions in our work on the island and is organizing Student Volunteer Bands. She is also organizing Woman's Missionary Societies in some of the congregations.—Bulletin.

THE WOMEN OF JAPAN DO NOT WANT WAR.

Madam K. Yakima, the President of the Woman's Christian Temperance Union of Japan, came all the way to Washington with a petition signed by 12,000 women saying that the women of Japan do not want war. What are you doing for disarmament?—Council Bulletin.

CRISES IN THE COLLEGES.

in an Annual Conference which met recently, it was found that one of our most worthy institutions of learning faced immediate death. It had behind it a half a century of honorable service, but it had not been able to weather the severe storms of the past year of high prices.

Without a president, burdened with debt, struggling in vain against poverty, it had reached the point of extinction. Yet there was no lack of students, no dearth of need. Indeed, the unanimous sentiment of the whole Conference is that this one college is an absolute necessity to our church in that section.

Desperate efforts were made to save it. The preachers themselves paid enough money to run it through this year, and a commission was created to ascertain if there might be a method of staving off the final tragedy. But even the members of this commission have little hope.

This Conference raised but one-third of its quota in the Christian Education Movement. The money that was pledged has not yet been paid. Consequently the noble college—the only one in this Conference—must die. Here is ample proof that the Christian Education Movement means life or death to the institutions of the church, for there is not a Conference in which a similar situation does not pertain.

The time is at hand when the first installment of the pledges of this great Movement must be paid. Everywhere the schools have kept themselves alive by dint of extreme sacrifice, waiting for this time to come. If the promised funds are immediately forthcoming, they will be saved. Otherwise, the tragedy in the Conference we have mentioned will be repeated all over the church.

What will our Methodist people do about it? There can be but one answer to such a question. It is inconceivable that they will permit, by delay or remissness, the closing of colleges which have produced the men who made Methodism what it is. We have pledged our sacred word of honor. We have consecrated a portion of our funds to the sacred cause of Christian Education. Now let us all with one accord perform the promises we have made and come to the immediate rescue of our schools so sorely pressed.—Christian Education Commission.

Christian faith is a grand cathedral with dimly pictured windows. Standing without, you see no glory, nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors. — Hawthorne.

Contentment, unalloyed happiness, and perfect peace is in the end the never-failing legacy of a strict obedience to the voice of conscience.—Exchange.

WHAT WILL LOUISIANA METHODISTS DO?

The Centenary "Pay-Up Campaign" should result in the Louisiana Conference going to, at least, near the head of the list of Conferences in percentage of its Centenary pledge paid. To December 1 the Louisiana Conference had paid on individual pledges to the Centenary $249,083.83. Including Sunday school and Epworth League payments, the total is nearly $270,000. The Conference has paid 33 per cent of its pledge, as against 60 per cent due. Louisiana Conference Methodists will not be satisfied to let this low percentage stand. They have their opportunity to bring this percentage to nearly the figure that will mean "100 per cent paid" that is to reach the 60 per cent standard.

It is not too late to have some share in making "Pay-Up Week" what it ought to be. If you cannot pay the full amount due on your pledge, make the largest payment possible. Help your local church, your Conference, the church to which you belong, to make a showing that will do credit to Southern Methodism. Better still, help forward the great missionary enterprises that wait on the payment of Centenary pledges.

FROM LAUDERDALE, MISS.

Dear Brother Carley: The good Bishop saw fit to send us back to this charge for 1922, and the good people gave us a warm reception. They met us with kind words and handshakes, and, as a token of their kindness, they sent to the parsonage flour, meat, lard, coffee, sugar, rice and many other good things to eat. They placed a nice six-eye cooking stove just before Conference (I would have told you about the stove before Conference, but I knew some other preacher's wife would want to come to this charge). Blessed are the people who furnish their pastor's wife with a good cooking stove! And blessed are the people who furnish the pastor's wife with plenty to cook!

We have started out with renewed energy to do more for the salvation of the unsaved and the upbuilding of God's Kingdom. This is a nice work now. We have just Lauderdale and Electric Mills, and a finer people cannot be found anywhere. Pray for us that we may do a great work for the church of God this year.

W. H. LANE, P. C.

FROM CRAWFORD, MISS.

Dear Brother Carley: We arrived in Crawford, our new home, last Wednesday. We found a nice, warm room ready for us at the parsonage. As we drove up, several of the good ladies met us at the door, saying, "Welcome to the parsonage." They invited us in and showed us over the house. When we reached the dining room, we found a large table, piled high with good things to eat, such as sugar, coffee, rice, eggs, butter, milk, preserves, etc., too numerous to mention. We have tried to thank them, but words are not at our command to express our appreciation for such kindness. After viewing the house, we were invited to the home of Brother G. P. Waller for dinner, where we spent a very pleasant hour before returning to the parsonage.

We have a live Sunday school and a fine people. Please change my paper from Rienzl, Miss., to Crawford, Miss., as I do not want to miss a single copy. Fraternally,

R. G. A. CARLISLE.

CARD OF THANKS.

Through your paper we want to express our gratitude to the members and friends of the Methodist Church at South Side for the shower they gave us the night of the 7th. About 7 o'clock, a number of people met at the parsonage, where we had a very pleasant time socially for an hour or two. After they left, we took an invoice and found there were more good things to eat, such as sugar, coffee, flour, fruit, canned goods, and a number of other things too numerous to mention, than this preacher had seen in a long, long time, for which we want to express our sincere thanks; and we pray the blessings of the Master on each one of you.

Sincerely yours,

J. D. BOGGS and WIFE.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenwood Dist.—First Round.

Acona Station, Dec. 17.
Black Hawk, at Black Hawk, Dec. 18.
Swift, at Swift, Dec. 25, a.m.
Itta Bena Station, Dec. 25, p.m.
Lambert, at Lambert, Jan. 1.
Sunflower, at Sunflower, Jan. 8.
Coila, at Coila, Jan. 15, a.m.
Greenwood, Jan. 16, p.m.
Moorehead, at Moorehead, Jan. 18, p.m.
Indianola, Jan. 19, p.m.
Tutwiler, at Tutwiler, Jan. 22, a.m.
Dublin, at Dublin, Jan. 22, p.m.
Drew, at Drew, Jan. 23, p.m.
Ruleville, at Ruleville, Jan. 24, p.m.
Minter City, at Minter City, Jan. 29, a.m.
Tchula, Feb. 5, a.m.
Sidon and Cruger, at Sidon, Feb. 5, p.m.
Inverness, at Inverness, Feb. 12, a.m.
Belzoni, Feb. 12, p.m.
Webb, at Sumner, Feb. 19.
Schlater, Feb. 26.

The Greenwood District Stewards are called to meet at Moorehead Dec. 19, at 10:30 a.m. in the Methodist Church.

S. L. POPE.

Columbus Dist.—First Round.

West Point, preaching, Dec. 4, a.m.; Q. C., Jan. 11.
Columbus, Central, preaching, Dec. 4, p.m.; Q. C., Jan. 4.
Columbus, First, preaching, Dec. 11 a.m.; Q. C., Dec. 19.
Brooksville, preaching, Dec. 11, p.m.; Q. C., Jan. 18.
Starkville, Dec. 18, a.m.
Mayhew and Sessums, at Mayhew, preaching, Dec. 18, p.m.; Q. C., Feb. 1.
Artesia, preaching, Dec. 25; Q. C., Jan. 5.
Macon Station, Jan. 1, a.m.
Shuqualak, Jan. 1, 2.
Macon Circuit, Jan. 7, 8.
Crawford and Shafers, at Crawford, Jan. 8, 9.
Caledonia, at Piney Grove, Jan. 14, 15.
Cedar Bluff, at Pheba, Jan. 21, 22.
Sturgis, at Sturgis, Jan. 27.
McCool, at McCool, Jan. 28, 29.
Ethel, at Ethel, Jan. 29, 30.
High Point, at Center Ridge, Feb. 3.
Noxapater, at Flower Ridge, Feb. 4, 5.
Louisville, Feb. 5, p.m.
Chester, at Pisgah, Feb. 11, 12.
Ackerman and Weir, at Ackerman, Feb. 12, 13.
Kosciusko Circuit, at Springdale, Feb. 18, 19.
Kosciusko Station, Feb. 19, p.m.
Mashulaville, at Mashulaville, Feb. 25, 26.

District Stewards called to meet in the Methodist Church at West Point, at 1 o'clock, Dec. 16.

A. T. McILWAIN, P. E.

Grenada Dist.—First Round.

Paris ct., at Paris, Dec. 17.
Oxford sta., preaching, Dec. 18, a.m., Conf., Dec. 19, p.m.
Abbeville ct., at Abbeville, preaching, Dec. 18, p.m., Conf., Dec. 19 a.m
Waterford ct., at Waterford, Dec. 30.
Ashland ct., at Ashland, Dec. 31, Jan. 1.
Lamar ct., at Lamar, Jan. 1, 2.
Tie Plant ct., at Tie Plant, Jan. 7, 8.
Duck Hill ct., at Duck Hill, Jan. 8, 9.
Winona ct., at Bethlehem, Jan. 14, 15.
Kilmichael ct., at Kilmichael, Jan. 15, 16.
Sallis ct., at Salem, Jan. 21, 22.
Vaiden ct., at Vaiden, Jan. 22, 23.
Ebenezer ct., at Hebron, Jan. 28, 29.
Lexington sta., Jan. 27, 29.
Poplar Creek ct., at Bethel, Feb. 4, 5.
Winona sta., Feb. 5, 6.
Holcomb ct., at Holcomb, Feb. 11, 12.
Coffeeville ct., at Coffeeville, Feb. 12, 13.
Durant sta., Feb. 19, 20.
Pickens and Goodman, at Pickens, Feb. 19, 20.

The District Stewards are requested to meet at Grenada on Dec. 8, at 1:30 o'clock, p.m.

R. A. TUCKER, P. E.

Corinth Dist.—First Round.

Corinth, South Side, Dec. 15, p.m.
Corinth, First Church, Dec. 16, p.m.
Blue Mountain ct., at B. M., Dec. 17, 18, a.m.
New Albany sta., Dec. 18, p.m., and Dec. 19, a.m.
Corinth ct., at Box Chapel, Dec. 20.
Tishomingo ct., at Tishomingo, Dec. 21, 10 a.m.
Golden ct., at Golden, Dec. 22, 10 a.m.
New Albany ct., at Mt. Olivet, Dec. 30.
Hickory Flat ct., at H. F., Dec. 31, and Jan. 1, a.m.
Potts Camp ct., at Potts C., Jan. 1, p.m., and 2, 10 a.m.
Kossuth ct., at Kossuth, Jan. 4.

Dumas ct., at Jacob's C., Jan. 7, and 8, a.m.
Silver Springs ct., at Paine's C., Jan. 8, p.m.; Q. C., 3 p.m.
Mooreville, ct., at Allen's C., Jan. 10.
Mantachie ct., at Shiloh, Jan. 11.
Marietta ct., at Marietta, Jan. 12.
Iuka ct., at Camp Ground, Jan. 14, 15, a.m.
Iuka sta., Jan. 15, p.m., and 16 a.m.
Burnsville ct., at B., Jan. 16, 3 p.m.
Booneville ct., at Carolina, Jan. 21, 22, a.m.
Booneville sta., Jan. 22, p.m., and 23, a.m.
Guntown ct., at G., Jan. 28, 29, a.m.
Baldwyn ct., at B., Jan. 29, p.m.; 30, a.m.
Chalybeate ct., at Camp Ground, Feb. 4, 5, a.m.
Ripley sta., Feb. 5, p.m., and 6, a.m.
Wheeler ct., at Wheeler, Feb. 18, 19, a.m.
Rienzi ct., Feb. 19, p.m., and 20, a.m.

The District Stewards are called to meet at First Church, Corinth, Dec. 14, 1921, at 10 a.m.

J. B. RANDLOPH, P. E.

Aberdeen Dist.—First Round.

Tupelo, Dec. 18, 19.
Prairie and Strong, Dec. 25, 26.
Houston, Dec. 31, Jan. 1.
Vardaman, at Vardaman, Jan. 1, 2.
Calhoun City, at Calhoun City, Jan. 3.
Pontotoc, Jan. 8, 9.
Woodland, at Woodland, Jan. 14, 15.
Eupora and Maben, at Eupora, Jan. 21, 22.
Bellefontaine, at Bellefontaine, Jan. 22, 23.
Mathiston, at Mathiston, Jan. 24.
Verona, at Verona, Jan. 28, 29.
Shannon and Nettleton, at Shannon, Jan. 29, 30.
Buena Vista, at Buena Vista, Feb. 4, 5.
Houlka, at Houlka, Feb. 9.
Algoma, at Algoma, Feb. 10.
Nettleton, at Shiloh, Feb. 11, 12.
Salem and Ecru, at Salem, Feb. 18, 19.
Toccopola, at Toccopola, Feb. 20.
Randolph, at Spring Hill, Feb. 21.
Greenwood Springs, at Greenwood Springs, Feb. 24.
Smithville, at Trangine, Feb. 25, 26.
Tremont, at Mt. Pleasant, Mar. 2.
Fulton, at Harden's Chapel, Mar. 3.

The District Stewards will meet at the Methodist Church at Tupelo on Monday, Dec. 19, 2 o'clock, p.m. A full attendance is desired.

T. H. DORSEY, P. E.

Sunday School

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

By Rev. R. H. B. Gladney, Sardis, Miss.

The reports of the preachers show we had an increase of 5000 in our Sunday schools the past year. Let us reach out for as many more the coming year. Organize your adult and young peoples' classes for this purpose and the work will be done. When we enroll as many people in our Sunday schools as we have church members, we can say, "A good year, Bishop," and tell the truth. Unless we care for all our people, we are poor shepherds. The reports further show that 1878 were received into the church from the Sunday schools. The schools raised $7000 on the Centenary fund. For the benefit of our own children, on Sunday School Day we raised about $1500. For all purposes the schools raised more than $52,000. The offering on Sunday School Day ought to be double the amount contributed the past year, and it will be.

Leave off the work of teaching and training the Sunday schools are doing, and what will become of the church in ten years? On the other hand, reach every man, woman, and child that we ought to reach and see the progress we shall make in establishing the kingdom of God. Think of it, men, we are teaching only 36 per cent of the people in Mississippi in our Sunday schools. What kind of teaching are those who are not in our schools receiving? We have a right to rejoice over what has been done; but we ought to weep over and pray much over what is to be done.

The last session of our Conference passed a resolution, at the request of the Sunday School Board, asking for the entire offering from all the Sunday schools the fifth Sunday in January. The Conference was not willing to increase the small assessment for our Sunday school work; we must therefore call upon the schools to help us go forward. The offering is to be used in the districts where it is raised. It is to be used in establishing the Four-Times-a-Year circuit institutes, teacher-training classes, and district teacher-training schools, and the district organization. The offering is to be sent to Rev. J. E. Stephens, Treasurer, Grenada, Miss.

The church at Sardis has taken a forward step. The expense of the school is put in the budget for the year. The school is left free to contribute to all the enterprises of the church. Thus the entire church will be taught that the offering is a means of worship, what the assessments are for; definite information will be given. It is not poverty that keeps some churches from paying what they owe the Lord, they have not been taught their duty. To use a hard, plain word, it is ignorance that makes them withhold their dues.

Below is a list of Centenary Specials available for Sunday schools, classes, or individuals. Write to C. R. Porter, 810 Broadway, Nashville, Tenn., and ask for the one you want.

Chapel Building, Realengo, Brazil, $380 for one year, $1900 five years; Seaman's Home, Rio de Janeiro, Brazil, $400 one year, $2000 five years; Primary school, building and land, Chulwon, Korea, $300 one year, $1500 five years; Native Parsonage, Seoul District, $50 for one year, $250 for five years; Dormitory, Mary Helm School, Songdo, Korea, $360 for one year; $1800 for five years; Grounds, Araxa, Brazil, one year $100, five years $500; Native Parsonage, Nanzing Circuit, China, $100 one year, $500 five years; parsonage and land, Seoul, Korea, $100, one year; $600, five years; equipment, primary school, Seoul, Korea, $100 one year, $500 five years; travel and outfit, nurse, Korea, $100 one year, $500 for five years; balance on salaries of three missionaries, $100 each for one year.

MISSISSIPPI CONFERENCE NOTES.

The Annual Conference is over and I feel that every one got a blessing out of it. It was to me a spiritual feast.

I heard one man say that he wanted those two boys who sang him nearly up to heaven to come back and finish the job. Good for Wells and Nelson.

I trust and pray that each one of us will have a passionate passion for souls; that this passion will drive us out and keep us on our knees. The revival will be here then.

The Capitol Street Church appreciated the Conference and I heard from numbers that the Conference was like a revival. Many said the preachers being in their homes brought blessings. Thank God for this.

Our Sunday school work showed a gain in everything but teacher-training classes and Sunday School Day offering. I do not think we had a loss in teacher-training classes. I have not seen an itemized statement as yet, but I feel that we really made a gain.

Only 169 take the Church School. I had a hurry call for a Christmas program. I got the material for it out of this issue of the Church School. This is a magazine for all Sunday school workers, on the circuits and other places, too. Subscribe for it and let it bring blessings to your charge.

I want five circuits in each district to put in training classes this year. Who will be the first to ask for one? I would like the same number of stations to do this also.

Above all, pray for the work and workers. Plan for large things. Trust in God. Pray.

Yours in Him,
JOHN C. CHAMBERS.

THE CENTENARY RECORD TO DECEMBER 1.

To December 1st payments on individual pledges to the Missionary Centenary were $11,412,844. Including Sunday school and Epworth League payments, the total is approximately $12,500,000. This is no small achievement by Southern Methodism, even in face of the fact that we are not up to the standard fixed in the Centenary program and in our pledges. Sixty per cent of our pledge is due and the church has paid about 33 per cent of the total pledge. We will make a far better showing by January first provided every Methodist who has a Centenary pledge will make the special effort to bring that pledge to date during December.

In percentage of pledge paid the first ten Conferences are: Missouri, Kentucky, Baltimore, Northwest Texas, Virginia, Denver, Mississippi, Illinois. In total amount paid Virginia leads all the rest, with $1,042,000 on individual pledges. Next in order, including only payments on individual pledges are: North Carolina, $614,537; North Georgia, $539,822; Tennessee, $521,239; Western North Carolina, $197,597; South Georgia, $479,700; Baltimore, $477,276; South Carolina, $466,860; Holston, $430,250; Central Texas, $402,255.

To date we have paid on individual pledges to the Centenary $5.12 per member. For the two and one-half years of the Centenary period we have paid $2.05 per member per year. Of course many of our people have made payments far larger than this average. Many, no doubt, have made payments that represent real sacrifice. But the fact stands that as a church we are paying but little more than two dollars per member a year to carry through the big Centenary program. Can we do less than this and meet our obligations in this day of world need? — Bulletin.

The grave is the common treasury to which we must all be taxed.—Burke.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Vicksburg Dist.—First Round.

Fayette, Dec. 25.
Natchez, Jan. 1.
Harrison, at Lorman, Jan. 7.
Hermanville, Jan. 8.
Utica, 7:30 p.m., Jan. 8, 9.
Rocky Springs, 2:30 p.m., Jan. 9.
Washington, 11 a.m., Jan. 10.
Port Gibson, 4 p.m., Jan. 11.
Rosetta Mission, 11 a.m., Jan. 14.
Centerville, at Stephenson, Jan. 15.
Roxie, at McNair, 3:30 p.m., Jan. 15.
Nebo, 11 a.m., Jan. 20.
Gloster and Liberty, at Gloster, Jan. 22.
Vicksburg, Crawford Street, 7 p.m., Jan. 23.
Vicksburg, Gibson Memorial, 7 p.m., Jan. 25.
Woodville, Jan. 29.
Oak Ridge, Feb. 5.
Mayersville, at Grace, 11 a.m., Feb. 12.
Rolling Fork, 7 p.m., Feb. 12.
Louise and Holly Bluff, at H. B., 11 a.m., Feb. 19.
Silver City, at Midnight, 7 p.m., Feb. 19.
Anguilla, at Delta City, Feb. 26

Notice.

The District Stewards of the Vicksburg District are called to meet at Vicksburg, Crawford Street Church, at 11:30 a.m., on Tuesday, December 20, 1921. Please let all the stewards be present. Pastors are invited to meet with us.

J. R. JONES, P. E.

Meridian Dist.—First Round.

Meridian, Fifth Street, Dec. 11.
Meridian, Hawkins Memorial, p.m., Dec. 11.
Meridian, Central, Dec. 18.
Meridian, Poplar Springs, Dec. 25.
Meridian, East End, Jan. 1.
Meridian, Seventh Ave., Jan. 8.
Porterville, at Chapel Hill, Jan. 14, 15.
Seooba, p.m., Jan. 15.
Vimville, at Why Not, Jan. 21, 22.
Enterprise, Jan. 29.
Quitman, p.m., Jan. 29.
Lauderdale, Feb. 5.
DeKalb, at Pleasant Ridge, Feb. 10.
Cleveland, at Mellen, Feb. 11, 12.
Matherville, at Poplar Springs, Feb. 18, 19.
Shubuta, p.m., Feb. 19.
Daleville, at Andrew's Chapel, Feb. 22.
Waynesboro circuit, at Fedora, Feb. 25.
Waynesboro, Feb. 26.
Buccatunna, at State Line, Feb. 26, 27.
Pachuta, at McGowan's Chapel, Mar. 3.
DeSoto, at Manassa, Mar. 4, 5.

District Stewards' meeting and Pastors' Conference at Central Church, Meridian, beginning at 10 a.m., December 30. All pastors and district stewards earnestly requested to be present. PAUL D. HARDIN, P. E.

Jackson Dist.—First Round.

Galloway Memorial, 11 a.m., Dec. 11.
Capital Street, 7:30 p.m., Dec. 11.
Rankin Street, 7:30 p.m., Dec. 28.
Edwards, Jan. 1.
Bolton, at Bolton, 7:30 p.m., Jan. 1.
Flora, 11 a.m., Jan. 3.
Millsaps Memorial, 7:30 p.m., Jan. 4.
Bentonia, at Bentonia, Jan. 8.
Satartia, at Satartia, Jan. 9.
Terry, 11 a.m., Jan. 11.
Fannin, at Holly Bush, 11 a.m., Jan. 13.
Harrisville, at Harrisville, Jan. 14, 15.
Mendenhall and D'Lo, at Mendenhall, 7:30 p.m., Jan. 15.
Florence, at Florence, 11 a.m., Jan. 18.
Vaughn, at Vaughn, aJn. 21, 22.
Benton, at Benton, 7:30 p.m., Jan. 22; 10 a.m., Jan. 22.
Eden, at Eden, Jan. 28, 29.
Yazoo City, 3 p.m. and 7:30 p.m., Jan. 29.
Canton, Feb. 5.
Camden, 11 a.m., Feb. 8.
Monterey, at Mt. Carmel, Feb. 11, 12.
Brandon and Pelahatchie, at Brandon, Feb. 12, 13.
Sharon, Feb. 25, 26.
Madison, Feb. 26, 27.

District Stewards are called to meet in Capital Street church, December 29, at 10 a.m. Pastors and Lay Leaders requested to be present if possible.

M. L. BURTON, P. E.

A MISSISSIPPI BOY IN CHINA REPORTS.

By Rev. Ben P. Jaco.

The fine boy that grew up at Winona, Miss., was always appreciated. When he came to manhood, his people put him into their High School as principal, and his church licensed him to preach and heard him preach with much interest. When he was accepted as a missionary, his home church offered to support him. It is no surprise to learn that in his work in Soochow University, Rev. R. T. Henry, "Timmons" as we love to call him, is making a large and influential place for himself. No doubt this sphere will widen until he shall be felt in a national way. The following report from him concerning a great revival in Soochow will be read with interest. The spirit of evangelism seems to overshadow everything else.

"The Christians of Soochow have just closed a week of union meeting in which all the denominations joined. There were seven hundred or more conversions and the motto of the meeting was 'Soochow for Christ.' The Christians raised all the funds for the work themselves. They put over one of the most successful pieces of advertising that has been done. One of the Y. M. C. A. Secretaries said he thought that they could advertise, but the Chinese Christians surely beat them. There was not a street or a telpehone in all the city but carried some message of the meeting, and these were changed every three days. When you see people take hold and do the things that these folks did, you realize that the Chinese are fast coming to the point where they can begin to do many things for themselves. This meeting opened on Sunday, September 25, and the first meeting was addressed by our able presiding elder, Z. T. Kaung. It had been planned that large delegations were to come from all the churches throughout the city and meet for a short service at the tent. After this meeting, the people marched out carrying banners telling about the meeting and also carrying a message for the day. It was surely an inspiring sight as we stood and watched more than two thousand pass by. Among these were students as fine as any American student, and with as bright faces. We are hoping from this effort to have such meetings at least three times each year. It has been suggested that if the place of meeting could be changed from time to time, gradually we could extend the influence of Christianity until all the lump is leavened. The work must not stop. Think! Over seven hundred in one week and then interested enough in the new belief to come the second week to get instruction. Pray that even a greater awakening may come."

The latch is on the inside of the door, and only the human hand can lift it from within.—Bishop Charles H. Brent.

NOTES FROM REV. S. W. MILLER

Dear Brother Carley: I was interested in Dr. J. W. Boswell's write-up of the first North Mississippi Conference, and, with your permission, I will relate a few things that occurred. It being my second Conference, I saw some things that amused me.

The first was on reaching our home, a mile east of town. In company with I. R. Hicks, H. C. Morehead, and J. J. Brooks. We entered a palatial residence, and our host, an old-style Englishman, welcomed us kindly. Entering the parlor, we found to our surprise on the center table decanters of wine, whiskey, and brandy, with sugar, glasses, and water, so we were invited to make ourselves at home, and told to help ourselves at any time to them. Of course we respectfully excused ourselves. Otherwise we had an excellent home and fared sumptuously, for they both gave us good beds and plenty to eat.

The next thing was Dr. R. A. Young's describing to me his experience as his cars came uncoupled passing over a long hill, leaving the passenger car's and sleeper just over the slope sufficient to move down the hill. As they separated, it rang the bell, and the conductor thought it a signal to stop; but by the time he got stopped they were several hundred yards apart, and the further they went the faster they got so he gripped the front seat and with rigid nerve held on till they came together, when he went over the seat and landed in the seat just in front: Imagine a seven-footer, weighing three hundred pounds, making such a sachia Dr. Young was, to my mind, a great character.

On Saturday night, Rev. J. B. McFerrin was to make the missionary address and take a collection to pay off our old missionary debt from the Civil War. Rev. Philip Tuggle made the opening speech and introduced Dr McFerrin as the "prince of beggars," so when Dr. McFerrin was making his speech, he asked how much it would be per member to raise the amount, and Brother Tuggle said "fifteen cents."

Dr. McFerrin said, "fifteen cents! Give me that stick:" and he held up the stick and said, "Here is a brother with a gold-headed cane worth fifty dollars, talking of giving fifteen cents to the missionary cause!" Brother Tuggle said to me he wished that stick had been at home.

On Sunday morning I and Enus Foust were crossing the foot-bridge going to the Presbyterian church to hear the bishop, when an old rooster ran out in front of us. We said, "Run, the preachers are after you," just for fun. The next morning there was a cartoon with two preachers and an old rooster running for dear life. The editor was a fine cartoonist and was always on his job.

I never let anything pass unread from the pen of Dr. Boswell, whom I have known since '58, a junior preacher on the Oxford circuit.

Yours in Christ,
S. W. MILLER.
Frisco, Texas.

LOUISIANA EPWORTH LEAGUE SECRETARY READY TO WORK.

Dear Brother Carley: In answer to the large number of calls which have come from our Methodist pastors, asking that I come and help them in a meeting, doing the singing and special work among the Leaguers, which requests I have not been able to comply with up to the present, I am very glad to announce at this time that I will be in a position to enter the field and assist in such meetings where I can do special Epworth League work, immediately after the first of the year.

I request the pastors who are thinking along this line to write me early, in order that I may make my program without conflicts.

Yours for a greater church.
JAMES B. GRAMBLING,
Field Sec'y, La. State Epworth League.
319 Kittrell Bldg., Shreveport, La.

A REAL SACRIFICE.

Many touching stories are coming to this country concerning the unselfishness of the children of the Junior Red Cross of Czecho-Slovakia. Perhaps it is because these children have so little to give that they find such happiness in the luxury of giving. The children of Czecho-Slovakia found so much happiness in playing health games and in doing the many things which the representatives of the Junior American Red Cross suggested for their benefit, that they organized a Junior Red Cross of their own last spring and now they are engaged in doing their utmost to relieve the suffering of the children of Russia.

A few months after the Czech Juniors were organized, they launched their effort to provide food and clothing for the ragged and hungry children of Russia, an effort which calls, among other things, for doing without all fats one day in each week in order to save this important food element to be sent to those more hungry than themselves. The representative of the Junior American Red Cross was greatly impressed by the seriousness of the Czech children when she went to her office in Prague one morning to begin her day's work. Standing before the door was a bedraggled little child whose moist fists clutched 600 dirty Czech kronen. These the child presented with many flutterings of excitement, and the announcement that the money had been raised for Russian refugee children by means of a small entertainment given by the girls and boys in a neighboring orphanage. Those parentless children had caught the spirit of the Junior Red Cross, and although their means were pitifully small they were not to be denied the joy of unselfish service for others.—Bulletin.

A BLESSED WIND-UP.

Not being able to get away from Gloster before Sunday, Dec. 11, we had services that morning, and I was at the Epworth League service at 2:30 p.m. At this service four Juniors joined the church on profession of faith. This was, indeed, a solemn and blessed service. They were all boys. There being no service at night, a citizen of the town, with two boys, made their way to the parsonage and united with the church on profession of faith. It was one of the most impressive services I ever attended. The good Lord, in the old-time blessedness and power, was manifestly present, for which we are so thankful! May I ask for a continuation of intercessory prayer for us? We need them so bad!

Brother Jasper Smith will cast his lot among a loyal crowd of Methodists here in Gloster. God grant to bless both pastor and people abundantly during the next Conference year!

Following the Gleam,
J. A. WELLS.

POLITICAL CONDITIONS IMPROVING IN KOREA.

By Dr. O. R. Avison, in Missionary Voice.

Conditions on the whole are quiet. In a general way it may be said that while the Koreans have not given up the idea of independence, they do not look for it so soon as they did a couple of years ago, and they are beginning to realize the fact that the provisional government at Shanghai can do little more than conduct propaganda. They are consequently trying to work out their own salvation by turning their attention to education, to participating in the rather limited measure of local self-government granted to them, and also to making representations.

It is a pleasure to testify to the more cordial feeling shown by the government officials as a whole towards the missionary body. The Governor General, Baron Saito, has invited the writer and other missionaries to his home several times. The Seoul Press announced that the policy of weeding out undesirable elements in the police force was being carried out, and we do know that certain hostile officials have been removed or dismissed.

The government is also to be congratulated upon its appointment of Mr. Hirai, a Christian, as head of the Department of Education and Religion for the province in which Pyengyang is located, since Pyengyang is a large center of Christianity in Korea. Mr. Hirai addressed the annual meeting of the Northern Presbyterian Mission at length in splendid English, and the cordiality, sympathy and insight of his words were finer even than his diction. He said it was his purpose to put a New Testament in the pocket of every policeman in the province, in order that the police might study Christianity and know what it is.

It is much to be hoped that the government will continue its good work in removing abuses in the police system, in giving the municipal councils more power and the right to meet as frequently as similar bodies do in Japan, and in giving employment to as many Koreans as possible in the various government services.

PRESCIENCE.

The mystic warmth of an opal sunset
Tinges with glory the somber stream;
Far above the misty shadows,
A star's pale golden gleam.

So at life's last sunset,
When the deepening shadows fall—
His tender smile will be as opal;
As a star through the mist—His call! —Grace Frances Hawley.

Religion must be as big and free as life or it cannot occupy a position of leadership in this time in which men are seeking the way of life. — Harry Burns.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Lecompte ct., at Lecompte, Dec. 16.
Marksville ct., at Marksville, Dec. 18, a.m.
Bunkie, conf., Dec. 16; preaching, Dec. 18, p.m.
Campti ct., at Campti, Dec. 20.
Boyce, Jan. 1.
Alexandria, Jan. 2.
Pineville, Jan. 6.
Colfax ct., at Colfax, Jan. 8.
Glenmora, Jan. 11.
Columbia ct., at Columbia, Jan. 15.
Pleasant Hill ct., at P. H., Jan. 20.
Provencal ct., at Provencal, Jan. 21.
Natchitoches, Jan. 22.
Winnfield ct., at Joyce, Jan. 29.
Winnfield sta., Jan. 30.
Jena and Jonesville, at Jena, Feb. 5, a.m.
Trout and Good Pine, at Trout, Feb. 5, p.m.
Rochelle and Standard, at Standard, Feb. 12.

The district stewards will please meet at the district parsonage, 1305 Monroe street, Alexandria, on Dec. 14, 11 a.m. There are important matters to be brought before this meeting, and a full attendance is much desired.

W. L. DOSS, JR., P. E.

Shreveport Dist.—First Round.

Ida, Thursday, Dec. 15, a.m.
Cedar Grove, Friday, Dec. 16, p.m.
Spring Hill, Sunday, Dec. 18, a.m.
Cotton Valley, Sunday, Dec. 18, p.m.
Bossier City, Sunday, Dec. 25, a.m.
Coushatta, Wednesday, Dec. 28, p.m.
Haynesville, Sunday, Jan. 1, a.m.
Homer, Sunday, Jan. 1, p.m.
Athens, Monday, Jan. 2, a.m.
Gibsland, Tuesday, Jan. 3, a.m.
Bienville, Wednesday, Jan. 4, a.m.
Trees, Sunday, Jan. 8, a.m.
Oil City, Sunday, Jan. 8, p.m.
Mansfield, Monday, Jan. 9, p.m.
S. Mansfield, Tuesday, Jan. 10, a.m.
Pelican, Wednesday, Jan. 11, a.m.
Bayou LaChute, Friday, Jan. 13, p.m.
Haughton, Sunday Jan. 15, a.m.
Arcadia, Sunday, Jan. 15, p.m.
Shreveport, Texas Avenue, Tuesday, Jan. 17, p.m.
Sibley, Wednesday, Jan. 18, a.m.
Plain Dealing, Sunday, Jan. 22, a.m.
Castor, Monday, Jan. 23, p.m.
Grand Cane, Wednesday, Jan. 25, a.m.
Shreveport, Noel Memorial, Thursday, Jan. 26, p.m.
Shreveport, First Church, Friday, Jan. 27, p.m.
Ringgold, Sunday, Jan. 29, a.m.
Wesley Circuit, at Hall Summit, Monday, Jan. 30,
Minden, Wednesday, Feb. 1, p.m.

R. H. WYNN, P. E.

Monroe-Ruston Dist.—First Round.

Mangham, at Mangham, Dec. 15; Q. C., 2 p.m.
West Monroe, Dec. 18; preaching, 11 a.m.
Mer Rouge, Dec. 22; Q. C., 2 p.m.
Elmore, at Wesley, Dec. 25; preaching, 11 o'clock.
Bonita, at Bonita, Dec. 27; Q. C., 2 p.m.
Midway and Epps, at Epps, Dec. 28; Q. C., 2:30 p.m.
Calhoun, at Downsville, Dec. 30, 2:30 p.m.
Jonesboro, at Jonesboro, Jan. 1, preaching, 11 a.m., Q. C., 2 p.m.
Dubach, at Dubach, Jan. 8; preaching, 11, Q. C., 2 p.m.
Eros, at Eros, Jan. 10; Q. C., 2 p.m.
Chatham, at Chatham, Jan. 12; Q. C., 3 p.m.
Tallulah Jan. 15; preaching, 11 a.m., Q. C., 3 p.m.
Simsboro, at Simsboro, Jan. 18; Q. C., 3 p.m.
Oak Grove, at Oak Grove, Jan. 22; preaching, 11 a.m., Q. C., 3 p.m.
Farmersville at Farmersville, Jan. 25, 11 a.m.
Monroe, Jan. 27, at 7:30 p.m.
Rayville, at Rayville, preaching 11 a.m., Q. C., 2 p.m.
Lake Providence, Feb. 5, preaching, 11 a.m., Q. C., 3 p.m.
Waterproof, at Waterproof, Feb. 12.
Ruston, Feb. 16, 7 p.m.
Bernice, at Bernice, Feb. 19; preaching, 11 a.m., Q. C., 3 p.m.

The district stewards will meet at Monroe, First Church on January 17, at 10 a.m. K. W. DODSON, P. E.

Baton Rouge District—First Round.

Zachary, at Zachary, Dec. 18, a.m.
Jackson and Ethel, at Jackson, Dec. 18, p.m.
Amite, Jan. 1, a.m.
Kentwood, at Kentwood, Jan. 1, p.m.

Baton Rouge, First Church, Jan. 2, p.m.
Springfield, at Springfield, Jan. 8, a.m.
Ponchatoula, at Ponchatoula, Jan. 8, p.m.
Pine Grove, at Pine Grove, Jan. 15, a.m.
Olive Branch, at Clinton, Jan. 21, 1:30 p.m.
Clinton, at Clinton, Jan. 22, a.m.
Gonzales, at Meadow's Chapel, Jan. 29, a.m.
St. Francisville, at St. Francisville, Feb. 5, a.m.
Greensburg, at Greensburg, Feb. 12, a.m.
Baker, at Baker, Feb. 19, a.m.
Franklinton Ct., at Fisher, Feb. 26, a.m.
Franklinton Station, Feb. 26, p.m.
Denham Springs, at Denham Spgs., March 5, a.m.

J. W. LEE, P. E.

Lake Charles District—First Round.

Zwolle Ct., at Zwolle, Dec. 18, a.m.
Leesville, Dec. 18, p.m.
Sulphur and Vinton, at Sulphur, Jan. 1, a.m.
Lake Arthur, Jan. 1, p.m.
Branch Ct., at Maxie, Jan. 8, a.m.
Crowley, Jan. 8, p.m.
Indian Bayou, Jan. 15, a.m.
Rayne, Jan. 15, p.m.
Eunice Ct., at Eunice, Jan. 22, a.m.
Opelousas, Jan. 22, p.m.
Abbeville and Kaplan, at Abbeville, Jan. 29, a.m.
Gueydan and Estherwood, at Gueydan, Jan. 29, p.m.
Morgan City and Berwick, at M. C., Feb. 5, a.m.
Jeanerette and Patterson, at Jeanerette, Feb. 5, p.m.
Franklin, Feb. 12, p.m.
Merryville, Feb. 19, a.m.
Luddington Ct., at Carson, Feb. 19, p.m.
Lake Charles, Feb. 20, p.m.

C. A. BATTLE, P. E.

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CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 22, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE CHRISTMAS SPIRIT.

It is a happy coincidence that Christmas comes on Sunday this year, because the religious significance of the great event commemorated by this day of days will be likely to receive more attention than it would if it came on a week day. As it is usually observed, Christmas Day is far removed from the spirit that characterized it when the Christ Child made His advent and that should characterize it always. From looking upon it as a day that brings "good tidings of great joy," too many people think of it as a time of worry, confusion, excitement, financial stress, and social dissipation entirely removed from the holy joy that should mark so signal an event. It almost appears that the season has only a commercial significance. For weeks beforehand the newspapers are filled with advertisements the sole purpose of which is to take advantage of the season to increase the year's profits; the streets are crowded with people anxiously hurrying to and fro as if their very lives depended upon their doing the impossible before nightfall; the places of trade are filled with surging masses of purchasers fingering gewgaws and feverishly trying to make a few saved dollars do service in providing useless gifts for other people who are likewise at their wit's end to provide presents for those from whom they expect to receive gifts; the night before Christmas is more like pandemonium than the peaceful and holy quiet that we associate with the birthday of the world's Redeemer. The best observance of Christmas that we could possibly make this year would be for us to give ourselves to Him who gave for our redemption His Son, Jesus Christ.

CREATING THE SPIRIT OF PEACE.

In an interview granted to the Federal Council of the Churches, Lord Riddell, press liaison officer of the British delegation to the Conference on Limitation of Armament, made the following significant statement: "There is only one way to stop war—the people of the world must determine that they will have peace. If they do, we won't have any more wars; unless they do, we will not be able to prevent war. It is very foolish to think you are going to change the world all at once. One thing to do is to create the spirit of peace among the coming generations. Teach the children so that when they grow up they will not want war. The trouble with peace movements in the past and the many attempts to put a stop to wars has been that they have started at the wrong place." The especially significant part of the foregoing statement is in the emphasis placed upon the necessity of educating the children of the coming generations to want peace. Just as the German nation educated a generation to believe in war and to want war, so now the nations of the world must begin at the source and inculcate those principles of righteousness in the youth of the world that will make wars impossible and unthinkable. Begin with the children—that is the place to begin with every great forward movement.

A DIVIDEND ON MISSIONS.

Dr. Sao Ke Alfred Sze, Chinese Minister to the United States and a member of the Chinese delegation to the Conference on Limitation of Armament, recently bore testimony to the value of missionary work in China in such terms as ought to convince even the most skeptical that such work is infinitely worth while. Among other things, he said: "The educational work conducted in China through direct contact, by the various educational and missionary bodies of this country, has been of such great benefit to China that it is beyond mere words to express. I refer especially to the many institutions of higher education maintained in China by the missionary organizations and to the medical education work being conducted by the Rockefeller Institute at Pekin. These are the elements of Western culture which have given China a real insight into Western civilization and have shown us that Western scientific advancement means more than guns and battleships and engines of destruction. As I have said, the churches have done a great deal for China and the Chinese people. Of the three principal delegates sent to the Washington Conference, Dr. Wang, who is a Christian, Dr. Koo, and myself have attended St. John's College at Shanghai, an institution maintained and managed by American missionaries. And so personally all of us have a good idea of the influence of the church in China." Such testimony is a dividend on missionary investments that ought to make us rejoice that we have had a part in ministering to the great Chinese people. The Centenary money is not a drain upon the church, but a gain to the church.

GOOD PUBLIC OFFICIALS.

In a remarkably strong address delivered on December 6 by Honorable Guy D. Goff, assistant to the Attorney General of the United States, before the National Law Enforcement Convention, are to be found many sentiments that strike a responsive chord in every patriotic breast. The following characterization of the cowardly and dishonest official ought to be framed and hung in the office of every public official in the country: "Our Government and our Constitution embody the wisdom of the ages, and they are not to be overthrown by the whims or the depravity of those who speculate in public justice and view it as an article of personal favor. The parasites that fatten on crime and live on human sin shall not be permitted to traffic in our liberties and, vulture-like, sink their gorging beaks into our Constitutions and our laws. I do not believe that men are inherently bad; it is only when the temptations are strong, and men have not strength enough to resist, that they violate the moral and statute laws. But the man who cannot obey the law, the man who cannot fearlessly enforce the law and, with the courage of his convictions, bring before our judicial tribunals every dastardly and contemptible crook, no matter how high his rank, has no place in our system. Such a man fosters disrespect for the law by feeble enforcement, and, lacking in courage, he fails in the prime requirements of his obligations and undertakings. Many such an official also takes refuge in a too great discretion, and in the interpretation of statutes clothes himself with the unwarranted prerogatives of legislative and executive powers."

THE DIAGNOSIS AND THE TREATMENT.

We suppose there are plenty of people who are able to tell what is the matter with the world—at least we judge so from the many diagnoses we run across. Judging both from experience and observation, we would say that the average man, given pencil and paper, feels himself well qualified to trace all our present evils to their origin, explain their development and symptoms, and prescribe their appropriate remedies. The weakness of most of us is that, having made the diagnosis, we leave it to somebody else to apply the treatment. We would not capriciously find fault with the one, but we would insist that we are, perhaps, long on diagnosis and short on treatment. No one of us may be able to do much, but each one of us could do something and the time seems to have arrived for us to get busy. It is of little worth to spend all our days detailing the innumerable things that ought to be done and then never do one of them. It is barely possible that some of our gravest afflictions would give way to the simplest treatment—if we would only apply the treatment; and it is likewise possible that some of our greatest problems are waiting for solution only upon some one who will simply go to work. Anyway, preaching without practice will never get us very far along the road to the millenium.

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TRUST.

Build a little fence of trust
  Around to-day;
Fill the space with loving work,
  And therein stay;
Look not through the sheltering bars
  Upon to-morrow,
God will help thee hear what comes,
  Of joy or sorrow.

—Mary Frances Butts.

REPORT OF THE COMMISSION ON THE CONSTITUTION.

By Bishop Collins Denny.

Were it not so common, it would be amazing that so many matters of slight importance receive patient attention and are subjected to careful discussion, while many things fundamental are almost wholly neglected. Nothing that affects the means adopted by the church for the accomplishment of its mission to proclaim to the world the gospel of our Lord can be more important, more fundamental, than the question of its constitution.

Many times has Episcopal Methodism officially appointed Commissions to investigate the constitution and to report the findings. The last General Conference of our church appointed a Commission for this purpose, and the report has been published. Is this report to receive from the church no careful consideration, to be read and not to be discussed? Does it not deserve, does it not demand most careful consideration and discussion? Is the study, the sifting of so vital a question a waste of time? To state the question is to answer it.

The Commission was appointed "to consider the matter of the status of our Constitution," and to answer two questions: "1. What is the Constitution of the Methodist Episcopal Church, South? 2. What changes in it should be initiated by the General Conference of 1922?"

It will be noted that on the Commission was laid the duty "to consider," and then to ascertain a fact. The Commission is not made responsible for the fact it finds. It may have wished the fact had been different, but it must report that fact as found in the exercise of its considered judgment.

The report of the fact found by the Commission is different, widely different, from the findings of every other Commission in the history of American Episcopal Methodism. Our Commission found that the Constitution **of the Church** is **contained** in two paragraphs of the Discipline relating solely **to the General Conference**; that and that alone, according to our Commission, is the Constitution **of the church.**

If the Commission be correct, it has done the church an inestimable service, for it shows how utterly helpless is the church, and thus gives possible opportunity for needed defense and correction. If the Commission be correct, there is in our church no constitutional determination even of the qualifications of the electorate of the delegates to the General Conference. What is an "Annual Conference," who are its "members?" If this be the Constitution, no preacher or layman has any constitutional rights in an Annual Conference, nor has any layman a constitutional right to be a delegate to the General Conference, or to any other Conference. The next General Conference, under this reported Constitution, can declare that superannuates shall not be members of an Annual Conference, or that all the members of the church, preachers and laymen, shall be members. The point is not what the General Conference is likely to do, but what it has the power to do. Possession of power tempts to its use. Those whose privileges depend on the will of others have no rights, all they hold is by sufferance. Few if any preachers in our church have heretofore supposed that the fiat of the General Conference could deprive them of all voice in the government of the church. Yet if our Commission be correct, except for the right of petition, that is the fact. When the men of 1808 adopted the Constitution **of the General Conference** they did not understand, according to their oft-expressed statements, that they had given all power in the church to the delegates in General Conference assembled, and had stripped themselves of all reserved rights. On the contrary, till 1832, they reserved to the Annual Conferences, and to them alone, the right to initiate any change in that Constitution. In 1832 they agreed to share that right of initiation with the delegates they should elect, and at the same time made it easier for themselves to amend the Constitution they had adopted. Our Methodism is not now and never has been an unlimited legislative autocracy, as this report would make it.

In the light of this report the time for action, positive action, has come, for here is a "supreme and all-controlling" General Conference beyond the dreams of any branch of Episcopal Methodism.

It is to be regretted that the Commission did not give the reasons for its findings. We might have been told why the sole organic law of the church is that affecting the General Conference, why the General Conference is greater than the Annual Conferences which elect its delegates, actually greater than the church. The Commission does not answer definitely the question it was appointed to answer. Instead of reporting what is the Constitution, it leaves the church wholly in the dark by the organic answer that "the Constitution of the church is **contained in** Paragraphs 42 and 43, as printed in the Discipline of 1918." I frankly admit that I do not know what that means. What else is **contained** in those paragraphs, and what part of the content is the Constitution? Does it mean that only the portions of those paragraphs adopted in 1808 are the Constitution? Possibly that is the meaning, because the Commission speaks of the action of the General and Annual Conferences in making women eligible by the Constitutional process to all Conferences, Boards and lay offices of the church as an **interpretation** of Restrictive Rule No. 2. Why not an interpretation of paragraphs not included in the Constitution according to this report, e.g., our paragraphs 32, 33, 34, 35, 44? If that were an "interpretation," what provision passed by the requisite majority of General and Annual Conferences is a **constitutional amendment**? It would be interesting, illuminating and instructing to be shown in the entire history of our church a single instance of an **interpretation** of law given by two-thirds of the General Conference and three-fourths of the members of the several Annual Conferences. Analogy may help: Does it take "two-thirds of both Houses of Congress" and "three-fourths of the Legislature of the several States or Conventions in three-fourths thereof" to **interpret** the Constitution of the United States? When those bodies by that majority act, they do not **interpret** the Constitution, they **amend** it. When lay representation was introduced in 1866 the action of the General and Annual Conferences did not change a single word in our present paragraphs 42 and 43. All the changes were in other paragraphs. Not till 1878 did the General and Annual Conferences put into paragraphs 42 and 43 the word "lay," and that in an action changing other parts of the Chapter on the General Conference.

Since, according to the Commission, the General Conference by its Constitution is limited only by the Restrictive Rules, and since no Restrictive Rule prohibits that Conference from dealing with an **interpretation**, can the next General Conference exclude the women elected to membership?

Has the Commission found the Constitution?

1. Not in the understanding of the men who were present in 1808 and who after long debate adopted the Constitution of the General Conference.

Henry Smith, a member of that General Conference, speaks of "our Constitution and our Restrictive Rules." (Recollections, p. 277.)

McKendree, elected bishop in 1808, in his "Essays on our Church Government," "carefully written by him," says Paine, states: "The Constitution says one of the General Superintendents shall preside in the General Conference." (2 Paine's McKendree, p. 370.) This duty is not **contained** in the paragraphs mentioned by our Commission.

2. Not according to the study and findings of a Commission of the Methodist Episcopal Church.

In 1888 the General Conference of that church appointed a Commission of seventeen on the Constitution. (Journal 1888, p. 468.) That Commission spent, not one, but twelve days, in the study of the question, and reported on "the organic law of the M. E. Church," and also on "the constitution of the **General Conference**, which latter included most of the entire chapter on the General Conference," and the amendments thereto." (Daily Advocate, 1892, p. 20.) In explaining the report its Chairman, Bishop Merrill, a recognized master of the law of his church, says: "The Commission reached the conclusion that the organic law of the church, and the Constitution of the General Conference are not the same, that they differ very considerably. * * * There is a Constitution of the General Conference outside of or beyond the Restrictive Rules. We are surprised to find that there are yet living here, there and yonder, individuals who believe that the whole Constitution of the General Conference is found in these restrictions. I thought they were all translated. The view we take of the matter is this: if we assume that those six restrictions are the only Constitution, you may just as well obliterate the rest of the chaper. Suppose you had to organize a General Conference on those six restrictions? How would you go about it? Restrictions to what? On whom? On the power given to a General Conference previously described. What General Conference is that previously described? Not any General Conference or assembly of people that may call themselves a General Conference. This General Conference previously described and provided for, a General Conference consisting of just so many delegates as is described, of just such qualifications as are therein found, forming a quorum as therein described, meeting at just the time and place therein provided for, under just such a presidency as therein provided for—then that General Conference and no other has conferred upon it, not by itself, but by the whole church at large, through this instrument which we call a Constitution—that particular General Conference and no other has conferred upon it power, sole power, to make rules and regulations for the church under these limitations and restrictions. We thought that which constitutes is a Constitution. That which organizes is organic. That which does for the General Conference precisely what a Constitution is intended to do is a Constitution. It describes its membership, the qualifications for membership, the mode of election, the quorum, the presidency, power and limitation all in one instrument." (Op. cit. p. 75.) But our Commission seems to have found the Constitution **of the church** in these six restrictions.

3. Not according to the General Conference of the Methodist Episcopal Church, for that body, after a debate extending through three days, adopted a report setting forth: "The action of the General Conference in the Discipline of 1808 and

adopted by the General Conference of 1808 has the nature and force of a Constitution. That section, together with such modifications as have been adopted since that time in accordance with the provisions for amendment, is the present Constitution." (Op. cit. p. 76).

4. Not according to our own General Conference of 1878 whose action was ratified by the Annual Conferences.

Our General Conference in one report, at the same time, by one vote, amended paragraphs 32, 33, 34, and 42, as numbered in the Discipline of 1918, and the several Annual Conferences voted on the report covering those four paragraphs as a unit, and adopted them as a unit. (Journal 1878 pp. 235f).

On what principle is one part of that unit contained in the Constitution and the other parts excluded from it?

5. Not according to the report of the Commission on the Constitution appointed by our General Conference of 1898.

That Commission did not report to the General Conference, but it sent to each delegate-elect to the General Conference of 1902 a printed copy of its report. That Commission says: "That the answers to question 2, Section 3, Chapter I, of the Discipline of 1808 as adopted by the General Conference of 1808, creating a delegated General Conference and defining its powers and the first paragraph in the report of the special committee on lay representation in the General Conference of 1865, adopted by concurrent votes in the General and Annual Conferences, providing for the introduction of lay representatives into the Annual Conference and defining their powers—have the nature and force of constitutional provisions. That said instrument, with such alterations thereof and additions thereto as have since been adopted in accordance with the provisions for amendment therein contained, form the present Constitution of the Methodist Episcopal Church, South." (Report, p. 2.)

6. Not according to the unanimous official action of our bishops in three instances.

In 1894 the bishops pronounced unconstitutional an action of the General Conference affecting a matter not contained in paragraphs 42 or 43, but since that matter had received the requisite vote in the General and Annual Conferences, they declared it "became thereby a constitutional provision, which cannot be invaded or changed by any mere ruling, or resolution, or statutory action of the General Conference." (Journal 1894, p. 333f.)

In 1910 the bishops pronounced unconstitutional the attempt of the General Conference by a majority vote to change the name of the church, because "the name is a part of the organic law of the church," and the name is not found in paragraphs 42 or 43. (Journal 1910, p. 290.)

In 1914 the bishops unanimously reported to the General Conference that "the law of our church not only does not regard the Restrictive Rules as our only Constitutional principles, it does not regard the entire Chapter II of our present Discipline, entitled 'Of the General Conference,' as adopted by the undelegated General Conference of 1808, and the amendments thereto validly adopted from time to time, as our only Constitutional principles." (Journal 1914, p. 470.)

7. Not according to the Louisville Convention.

That Convention, by a vote of 90 to 2, adopted the following: "It is confidently, although most unaccountably maintained, that the six short Restrictive Rules which were adopted in 1808 are in fact the true and only constitution of the Church ....It must be seen at once that the position leaves many of the organic laws and most important institutions of the church entirely unprotected and at the mercy of a mere and even fluctuating majority of the General Conference.....So far as the Restrictive Rules are concerned, the Annual Conferences are without protection, and might also be destroyed by the General Conference at any time.....This theory assumes the self-refuted absurdity, that the General Conference is in fact the government of the church, if not the church itself. With no other constitution than these mere restrictions upon the powers and rights of the General Conference, the government of the Methodist Episcopal Church as a system of organized laws and well-adjusted instrumentalities for the spread of the Gospel and the diffusion of piety, and whose living principles of energy and action have so long commanded the admiration of the world, would soon cease even to exist." (History of the Organization of the Methodist Episcopal Church, South, pp. 222, 199.)

These are but a few of the reasons why some of us cannot agree with the Commission's report.

Richmond, Va., Nov. 30, 1921.

A JOURNEY TO THE ORIENT—KOREA.

By Rev. Fitzgerald S. Parker, D.D.

V.

As the railroad and all its service by which I journeyed to Seoul is Japanese, my first acquaintance with Korea was in the capital city, Seoul. After the thrills of a drive through crowded, tortuous, malodorous strets the ample spaces and sweet air of the Mission compound were like water to the thirsty or sleep to the weary or anything else in this earth that approaches heaven for comfort and relief. Now that I have been in the Far East for two months I have learned to recognize this feeling as a specialized experience. The missionary compound is a bit of heaven, typical of the "holy city, New Jerusalem, coming down from God out of heaven;" "in it is no unclean thing," but without is every abomination. Is it purely a matter of contrasts? Or do we have in the missionary compound a community within a community, a city within a city, a "tabernacle of God with men," while the surrounding camp is composed of habitations of the profane, the sensual, the materialistic? Possibly the absence of such violent contrasts in a community in our own land in part accounts for the uniqueness of the experience; but in the missionary compound there are a homogeneity and definiteness of Christian character and culture of an entire, though limited, community that do make it highly specialized.

In Korea all our compounds are located upon hills and possess ample grounds. The buildings are modern American and usually roomy. Within the surrounding wall, which intensifies the effect of segregation, are grouped the residences of the missionaries and their native servants, and intelligent effort to increase the home-like beauty of the situation by landscape gardening is always evident. From the front porch of the residence of Dr. Hardie I looked out upon the city below, composed mainly of thatched houses so close together that the effect was as the scales on a monster tortoise's back. But in several directions were the tiled and tip-tilted corner roofs of groups of superior one-story buildings within walled areas. These are palaces, of which there are more in Seoul than the present royalty of the world could economically use. In the old days of the kingdom His Majesty had several and the princes were also palace-housed. The Central Evangelistic Plant recently purchased by the Woman's Council at an expense of $100,000 was the palace of one of the favorite concubines of a king or prince, afterwards a restaurant of the usual evil fame of such institutions in Korea, now devoted to building up what it was wont to destroy. But not far off, in the foreground of a palace once used as the audience chamber of the king, is rising the new capitol, a structure of reenforced concrete veneered with native stone, which will cost about seven million dollars. This is a part of the promise of the new day for Korea politically and the streets of this part of the city will be remade and broadened, much to the advantage of the inhabitants. Beyond the level of thatch roofs, a surrounding rim of blue and grey and purple, rise the mountains. I suppose like those round about Jerusalem, but here they have no holy association with the great and devout thought of God's providence over his people. How barren of the highest conceptions is even the most susceptible soul without the revelation of God! Through nature to God may be granted as a theoretic postulate, but where has it ever been realized in a practical way?

On Friday, September 9, the day after my arrival in Seoul, the opening session of the Korea Mission was held. Every one felt the absence of Bishop Lambuth but all with good courage urged by a letter dictated from his sick bed in the hospital in Yokohama, took up the important duties of this meeting. Dr. W. G. Crane was elected Chairman and Mr. J. O. J. Taylor, Secretary. Then began an examination of the work and status of the Mission as thorough and as inclusive as that I had observed in Japan. There is this difference: in Japan our Mission is the only organization of our workers in the field, as the churches are under the immediate control of the Japan Methodist Church and the appointments are made by the Bishop of that church; even the appointments of our own missionaries when they are to churches being subject to the approval of the Bishop of the Japan church; while in Korea we have both the Mission meeting and a regularly organized Annual Conference, in which our missionary ministers hold membership together with the Korean ministers. In the Mission meeting all missionaries on the field, including the wives of missionaries, are members. Questions of policy, property, education, finance and the Centenary forward movement were discussed. The year just had been one of great evangelistic successes and consequent heavy responsibilities for the souls of the people who had taken the initial steps into the Kingdom. More than sixteen thousand new believers and one hundred and forty-seven groups were reported by the presiding elders and the Centenary Secretary, Mr. J. S. Ryang. These are persons who have responded to the appeals of the preachers by giving in their names as those who desire to become Christians. They are then organized into bands very much resembling the original societies into which Wesley's converts in England were grouped, but differing in the background of religious belief and the definiteness of experience that the early Methodists enjoyed. The evangelistic advance has been carried out in apostolic manner by companies of evangelists and the conservation of the fruits of their labors is being similarly effected. A preacher, a lay leader, a Bible woman, a colporter, and a singer constitute a conservation band, by whom the groups of new believers are visited, instructed and strengthened in faith. The laity have been brought largely into this work both of evangelism and conservation, else it could not have been accomplished. But it is impossible for our small force of missionaries personally to visit all these bands, save at long intervals, and many must fall away for lack of the work of the ministry for "the perfecting of the saints." A clarion call for missionaries, both men and women, for evangelists and teachers and physicians ought to be sounded throughout the church. Sunday schools, Epworth Leagues, colleges and high schools should be visited and made to hear the call for "more reapers for white harvest fields, more laborers for the Lord."

In connection with the great evangelistic success of the Korea Mission and the peril growing out of the insufficiency of trained leaders, the Mission took up the subject of ministerial education. The same conflict of interests that we have so often felt in the home field had here produced the same unfortunate and wasteful results. Untrained young men had been prematurely thrust out into the work of the ministry because the need was urgent; but their usefulness had thereby been diminished from the start and their period of growth so shortened as to deprive the church of the leadership that is now demanded. A different policy has been strongly insisted upon by Bishop Lambuth and adopted by the Mission. The Union Methodist Seminary, under the presidency of Dr. Hardie, affords opportunities for the training of a ministry. For entrance, two years in the Pierson Memorial Bible School, or its equivalent are required, and the course, now lengthened to three years, the last to be given in English, is nearly equal to that given in the seminaries at home, except that Greek and Hebrew are not offered, the time being used for courses in the Bible. A promis-

ing plan, known as the Centenary Institute, has been devised for partly answering both the immediate need and the ultimate call for a trained ministry. Thirty young men selected by the presiding elders will be sent to the Seminary each year for an intensive course adapted to such educational preparation as they may have. At the end of their nine months' course, they will be appointed to work for one year, at the end of which they will return for a second year of study in the Seminary, while the second year's group is working in the field.

It was later my privilege to give a course of lectures at the Seminary in Christian Doctrine based upon the Epistle to the Romans. I had opportunity of becoming acquainted with the student body composed of the regular matriculants and the Centenary students and some of the young ladies from the Girls' Bible School. All together they numbered above ninety. It was a sight that inspired hope for the future leadership of the Korean church. But I sadly remember that the majority of the regular seminary students are from the Methodist Episcopal Church. The benefits that have accrued to our own church from the Seminary have not been in proportion to the facilities afforded by that excellent institution, but a higher appreciation and a larger use of its advantages are indicated by the present attitude of the Mission.

In looking over my notes of the Mission meeting I find many interesting facts, but I cannot use nearly all of them in a letter; so I will venture in conclusion upon a few generalizations.

In Korea medical work is still of very great importance both because there are not nearly enough Government hospitals and educated Korean physicians and because in the Korean mind there seems to be an indissoluble association of the work of the church and healing. The Hospitals are frequently spoken of as Jesus hospitals. In Seoul our church joins in the support of Severance Hospital and Medical College; in all our other stations, except Chul Wun, we have hospitals owned and operated by our church. But the need for American doctors is great. Dr. Reed at Ivy Hospital, Songdo, has had the assistance of only Korean doctors for some time, but is now happy in the prospect of an early re-enforcement from America. At Won San, Dr. Ross has been holding the fort alone and at Choon Chun Dr. Hill has been doing the same thing. At Chul Wun there should be an early enterprising of a hospital with at least one American physician and nurses. The need in other missions is perhaps greater than in our own. At this time there are four Presbyterian hospitals closed because physicians cannot be had. In the course of time Severance will turn out well trained physicians in sufficient number to meet these needs, but in the meantime, cruel Korean practice goes on; suffering is not alleviated and pestilence easily spreads for lack of instruction in sanitation. Infant mortality reaches an appalling percentage and even our own missionaries are compelled to risk their life and health for lack of accessible medical attention. It rests upon every young Christian physician in America to show cause why he should choose to remain at home, where medical attention is easily obtained, instead of coming to the foreign field where men and women must suffer and die for want of that which he alone can give. Korea, the hermit kingdom, was opened by a physician; may the work thus begun be carried to its happy conclusion by the aid of the same agency of mercy. Jesus went about into all the cities of Galilee preaching and teaching and healing. His church has had committed to it his work, which included the ministry of healing, and we are not obedient to our mission if we omit any one of the great departments of his work.

In each of our mission stations in Korea there is at least a good beginning in educational work. In Seoul the women are operating the Carolina Institute, which carries girls through the middle school grades, or about as high as the second year of our high schools; and there are great enterprises in which our church unites with other churches. The Shosen Christian College is a real college; the Pierson Memorial Bible School is a union institution that does a certain preparatory work leading to Seminary entrance; and the Girls' Bible School, also a union enterpise, has a similar and perhaps wider function for girls. There are also grammar schools conducted in connection with the churches. In Songdo we have no union work, as the entire city is given over to the work of our own church; and well have we improved our opportunity. The Anglo-Korean School, founded by Mr. T. H. Yun, with its primary, middle and higher school departments, housed in massive granite buildings, with chapel and industrial department and mill; Holston Institute, with its kindergarten, its Mary Helm Dormitory for older women and married girls, with courses of the same grade as Carolina in Seoul, and the primary schools constitute an admirable system. At Chul Wun there is only a primary school; at Choon Chun the same; at Won San is the Lucy Cunninggim School for girls, of grade with Carolina and Holston; and a boys' school, so ill housed as to be in violation of the law of the land, but so popular that numbers are turned away; and a night school that may easily be developed to the proportions and usefulness of Palmore Institute, Kobe. In connection with most of our churches we have primary schools, which give four or five years of instruction, and in accordance with the new school laws will give six grades. I have not mentioned all our educational work, but enough to give some idea of its completeness, if inadequacy. It is the policy in Korea to have the school go with the church. Unquestionably the evangelizing and conserving results are great; in fact, it is out here necessary to the very life of the mission.

In March, 1918, occurred the Independence Movement in Korea, which had results so unhappy in the lives of many leaders and created some embarrassments for the missionaries and their work. Many of the ministers in all the churches and many leading lay members were imprisoned. It was in our Conference no infrequent thing to have a presiding elder answer to the call of a minister's name: "Nothing against him; he is in prison." This Movement in Korea was a part of the world ferment that democratic ideals have caused; but it was more, it was the attempt of a newly gained national consciousness to become in some way articulate. It would seem that there is no hope in the minds of leading Koreans of accomplishing anything by revolution, but there is a turning toward education with passion and hope such as no other people have ever before experienced. Koreans have suspected that the difference between themselves and the Japanese is mainly one of education and are eager to make themselves equal to their political masters. Their traditions are those of a nation whose ideal has been that of scholarship, but the many have never benefited thereby; now comes an education that carries with it all other values; its advantages are for all, therefore they are eager for the new education. The Japanese Government, under the liberal and magnanimous Saito, has promised Korea an educational system equal to that of Japan as soon as it becomes financially possible, and doubtless the promise will be fulfilled. It could now be made good, were the army of policemen reduced and the amount expended given to school purposes. The lesson for the churches to learn is taught by the history of missions in Japan. A generation ago there was an opportunity to Christianize the educational system of Japan, but we did not see it, or if we saw we did not heed it. The same thing is more true of Korea to-day. Japanese education was Prussianized; shall Korean education be Christianized? Answer, young men and women who are equipped to teach.

Huchow, China, October 14, 1921.

THE NEW PREACHER FOLLOWING THE OLD PASTOR.

By Rev. D. Scarborough.

I read in a recent issue of the Texas Christian Advocate a timely article by Rev. E. Hightower on "Receiving the New Pastor." His purpose was to admonish the members of those churches where changes would be made this fall to receive in the right spirit and manner the men who would be assigned to them for next year. He made it very clear that the way in which a congregation receives the new pastor has a great deal to do with his year's work and I heartily endorse what Brother Hightower had to say on the subject.

It occurs to us that something might be said on the other side. We preachers sometimes need to be admonished as well as the people. Our attitude towards one another as predecessor and successor will have a lot to do with each other's success in the work. If the new preacher should be received by the people in a generous, loyal, and brotherly way, certainly he should have and show the Christ-like spirit towards his predecessor. We preachers, like all other men, are imperfect and often make mistakes. The best of men fall short at some point in their work, and those of us who were moved at Conference can be sure that our successors will be able to criticise us for some things which we did or did not do. Bearing this in mind, we should discourage all unkind remarks by the people about the former pastor. Certainly we should not criticise him ourselves, for whenever a new preacher speaks disparagingly of his predecessor, he always belittles himself in the estimation of his new people. I think the Methodist itinerancy is the greatest brotherhood in the world, and the fellowship of Methodist preachers surpasses that of all other men. How we should love one another! We ought to be mutually concerned for each other's happiness and welfare, and should always be too big and brotherly to say an unkind thing about another preacher—certainly about a predecessor in the work. It is unthinkable in a Methodist preacher that he would try to build up and establish himself among his people at the expense of the one who has gone before him. The former pastor may be unpopular because he was true to God and cried out against the sins of the people. If his successor condones and gives silent consent to the unkind criticisms of him by the people, he can expect nothing else but the curse of God upon his own ministry. Brother pastor, listen! If the people show a mean spirit towards the man who labored and suffered before you, they will dissect your character when you are gone from that charge. They will think more of you if you have the manly courage to take the part of the absent brother when they unkindly criticise him.

Now if this should be our attitude towards our predecessors, how should we feel and act towards our successors? The answer to this question may be arrived at by quoting the Golden Rule. It is possible for an outgoing pastor very seriously to interfere with his successor—especially if he was popular with the people. He may get in the way of his successor by frequently visiting and indiscreetly corresponding with his former parishioners—by holding on to the people and cultivating their friendship and forgetting the fact that his relation and his obligation to them as a pastor are ended. No preacher should ever go back to a former charge to bury the dead and marry the living without an understanding that the pastor have part with him in such services. It is simply a crime for a congregation to discount and ignore their pastor in their fondness for some other man who has served them in the past, and no preacher can afford to be a party to such unfairness. Now I want to be understood. To be sure, preachers, like everybody else, have a right to their friendships, and the judicious, thoughtful man knows how to exercise that right. No preacher who is big enough to be the pastor of a church will object to a former pastor's visiting his charge and corresponding with his people within the bounds of propriety. He is always willing for the Golden Rule to work both ways.

I would suggest, in conclusion, that every preacher who goes to a new charge should, as soon as possible, write to his predecessor and speak of the good things that were accomplished during his pastorate there and ask his prayers to the end that the work which he labored so hard to promote may go forward to the glory of God. It would be magnanimous to extend to him a cordial invitation to come back to see his many friends whenever he felt like it. On the other hand, every out-

going pastor should cut loose from the charge which he has left and give his successor a chance to get hold of the people and win their love.

Now that the Annual Conferences are over, it seems to me that it would be well for us to think on these things.

With love and best wishes to my friends and brethren in the Mississippi Conference, I am,

Victoria, Texas. D. SCARBOROUGH.

A SUPERANNUATE AT CONFERENCE.

By Rev. T. W. Adams.

Another session of the Mississippi Conference has come and gone. The memory of it will stay with us for many years to come. The appointments made were about as usual—some wise and some otherwise. Some of our worthy and good men will find 1922 a very hard year because of painfully inadequate salaries. The "ravens" may have to feed them, and God may have to clothe them as He does the "lilies of the field."

I was entertained in the magnificent home of Sister I. C. Enochs. The hospitality was lavish, and the fellowship was all that heart could wish. Brothers L. A. Darsey and W. W. Hopper were my associates. We had a fine time. The family almost burdened us with their thoughtful ministrations. The prayers of all three of us will be for Heaven's richest blessings to rest upon that fine Christian home.

This was my first intimate association with Brother Darsey. I found him to be altogether as good as I had thought him to be. He is thoughtful and well-informed. I got something worth while from his store of knowledge during our waking hours, and at night he entertained me in my sleepless hours with some of the most musical snoring I have heard in many years. He is an expert in the art. Not being a musician, I could not understand all the notes he struck, but I feel sure that they were just right.

I have known Brother Hopper very intimately, since 1874. At the Conference of that year he and I were received on trial. We are the only ones in the Conference of that class. He and I have not always seen things just alike, but our hearts have been and are together. Thank God, little differences of opinion don't keep us from loving each other. Brother Hopper is a holy and good man. It did me good to have this intimate association with him for six days. Montrose is fortunate in having him for pastor another year. Brother Hopper made diligent effort to help me—he gave me some good advice. He advised me to eat no supper, and to talk less politics. I am almost persuaded to take his advice. Don't you think it would help me, Henry?

The preaching, except on Sunday, was done by Dr. H. C. Morrison. This was a decided innovation. I do not think it was wise or good. I advise that we do not repeat this order. I think messages from several of God's messengers would have resulted in more good. I tried to hear Dr. Morrison twice, but his voice, the acoustics of the building, and my ears did not harmonize. I got but little—not enough to help me very much. There was entirely too much levity. This never goes well with me. God's house is too holy a place to be profaned by snickerings and guffaws.

On Sunday I deliberately chose to hear men whom I had heard many times. I knew what to expect, and I got what I wanted. Their preaching was free from everything that excites the risibles. At 11 o'clock I worshiped at Rankin Street Church. Rev. J. E. Williams preached a sermon that did me good. I heard every word, and followed him with close self-examination. "Be ye also ready, for at a time ye think not the Son of Man cometh." This was the text of his sermon. Williams gave us a fine analysis of the text. The sermon was good to the use of edifying. There was a small congregation. I was the only Conference visitor. I was sorry more of the brethren were not there to hear this excellent sermon.

At 7:30 p.m. I heard Rev. H. A. Gatlin at the Central Presbyterian Church. The sermon met every demand. I was glad to see so many of the congregation give evidence of their pleasure in hearing Brother Gatlin's splendid sermon. Only two of our preachers heard him. There were unoccupied seats enough to accommodate comfortably fifty who were crowded into the overcrowed church just across the street. Would it not have been better for them to relieve the jam at the one place and fill the pews at the other? I think it would have been better for them, and for the cause. I find it a means of grace to go where I am most needed.

Jim Campbell was appointed to preach to the Negroes. I made up my mind to hear him, but when I got to the church I found that it was not the M. E. Negroes, but Episcopal Negroes. When I found the "lay of the land," I left Jim in the chaperonage of Ed Coker and went elsewhere. I didn't want to see Jim Campbell perform in a "gown."

This was the most "gabulous" conference I ever saw. My! how the brethren did talk. I was fully persuaded that several of them were "dead in love" with their own voices. They loved to talk far better than we did to listen. My, how boresome to us some of this talk was! If some of the guilty ones could have heard some things said about them, they wouldn't have been shouting happy. Modesty—what a virtue thou art! I move that the brethren who talked so much at this Conference be requested to keep quiet at the next Conference, and give us who got no chance to talk this time an opportunity to show what fine voices we have. The brethren know that some of the rest of us can speak—and beat the band at it, too. If my motion should fail, then I would advise every one to take a gas-mask with him to Crystal Springs—we will certainly be in danger. If I cannot buy me a mask, I am going to fill my pockets with cotton. I'll pack it into my ears.

To me the most satisfactory work of the Conference was the splendid memorials sent to the General Conference. I hope that body may have the good sense to adopt every one of them. If preachers will write and preach German rationalism, let them be honest enough to quit the Methodist Church. They ought not to accept Methodist money to support them while they, by their teachings, are bringing confusion and destruction to the Methodist Church. No, by no means! Let our Publishing House beware of lending itself to this hurtful propaganda. We don't need money so much as to be willing to see the "higher critics" exploit the church and public by using our Publishing House. If our preachers or our laymen want to inform themselves as to the vagaries of modern theological thought, let them get the books from other publishing houses. Let us absolve ourselves from all guilt of handling them just to make some money. Let's cut them out, and keep our skirts clean.

The Mississippi Conference is on safe ground. We don't want any "higher criticism;" nor do we want any unification of any kind whatever. Amen! and Amen!

Brookhaven, Miss.

A VISITOR'S IMPRESSION OF THE MISSISSIPPI CONFERENCE.

By Rev. J. A. Poe.

The historic Mississippi Conference met in its one hundredth and eighth session in the beautiful Capital City of Mississippi, November 30, 1921. The splendid, spacious, ornate Capitol Street Church furnished ample accommodations for that august body; and the wide-awake, popular pastor, Dr. Tolle, with his efficient committee on entertainment, did the act of host that could not be excelled. The good ladies served noon luncheon at the old Capitol Street Church, just across the street from the church now occupied by a splendid congregation. This humble little church "of ye good old days of long ago" stands as a silent, forceful witness of the mighty growth and progress of our present day.

The personnel of the members of the Conference was up to a high average, and the spiritual atmosphere was truly inspiring. The writer noted less smoking, less lobbying and loitering than is usual to see at an Annual Conference. The early prayer meetings held in an "upper room" at eight o'clock were a veritable feast.

The visit and luncheon at the Orphans' Home was an occasion long to be recalled. That great institution of love and mercy, standing with outstretched arms to the unfortunate orphans of our State, bidding them come and find shelter, food, friends, foster parents, opportunities, and, best of all, a Father God, commands the fullest co-operation, most loyal support of every pastor, church and family of Mississippi a great institution, with a great faculty, doing a great work. I'll never forget the many healthful-looking, cleanly-clad children of bright and happy faces that served the Conference and many visitors to a most delightful repast.

Did you say, "Were any North Mississippi preachers there?" Well, I should say Meek, McIlwain, Tucker, Holder, Gladney, Rowlin, Shearer, Gregory, Bradley, Neblett, McKibbin, and maybe others for all I know, were there, looking over the Conference and attending to matters of connectional interest. And last, but not least our honored friend and hero of many a battle, Rev. J. H. Ritchey, came in gripped and knighted, a true and tried soldier of the Cross, a charger of many encounters, chafing the bit, anxious to be on the firing line. I asked him if he had a work; he replied, "Not yet," indicating that he was ready and waiting for the fifty-first appointment. He preached a semi-centennial sermon at the recent North Mississippi Conference. What a record! What a glory crowns his venerable head! May his mantle decend to many sons in the gospel of Christ.

The entire atmosphere of the gathering was brotherly and spiritual. One feature of this Conference was the evangelistic services conducted by Dr. H. C. Morrison, of Wilmore, Ky. Dr. Morrison is an old-time holiness Methodist evangelist, possessing the faith and fervor of a Bascom or a Whitefield. His sermons ring like silver bells on Regeneration, Justification, and Sanctification. His denunciations of Higher Criticism and all forms of unsound doctrine, are terrific. His style is dramatic, forceful. He holds his hearers with an unfailing grip.

Bishop McMurry presided over the Conference with his usual ease and dignity, and was the subject of many favorable comments.

Another pleasant feature of the Conference was the visit of the once esteemed citizen of Jackson, and the much beloved ex-president of Millsaps College, Bishop W. B. Murrah, who was gladly welcomed by all. The writer enjoyed the privilege of a short interview with this dignitary of our church, and extracted some sidelights on our approaching Geeneral Conference.

As we pass our connectional men—Bennett, Burgin, Todd, and the others—under review, and recall their ringing messages, we feel that we are living in a dynamic age surcharged with infinite possibilities. Will our church be equal to the task, or come to a full measure of her golden opportunity? To this end let every fiber of our being be laid on the altar of Him who alone is strength, and wisdom, righteousness and truth; the mighty God, the Prince of Peace.

Lexington, Miss.

NOTICE.

Copies of the following books are desired, and a reasonable price will be paid for them. Any brother having one or more of the books named below, and is willing to sell, will please address Bishop W. F. McMurry, 1119 4th Avenue, Louisville, Ky.:

Lee's "Short History of the Methodists;" Leroy H. Lee, "Life of Jesse Lee;" Hedding, "Discourse on the Administration of Discipline;" Emory, "Defense of our Fathers;" Baker, "A Guide-book on the Administration of Discipline;" Elliott, "History of the Great Secession from the Methodist Episcopal Church in 1845;" Bangs, "History of the M. E. Church;" Merrill, "A Digest of Methodist Law;" E. M. Woods, "Bishops and Legislation;" Henkle, "Analysis of Church Government;" "Ecclesiastical Law and the Rules of Evidence with Special Reference to the Jurisprudence of the Methodist Episcopal Church, by Hon. Wm. J. Henry and Bishop Wm. L. Harris, Revised Edition, 1886."

BE A SANTA CLAUS THIS CHRISTMAS.

By Luther E. Todd, Secretary.

You have been writing down the names of all the people whom you would like to remember this Christmas. Perhaps your list appears to you bigger than your purse, and you are now seeking to reduce it by erasing some of the names. An eraser is very good for some things, but when it is used to remove Christmas cheer it is in bad business. I entreat you by all that is pure and good not to rub out the "Forgotten Man." No member of your immediate family, or personal friend of any circle, is more deserving a Christmas gift from you than the superannuated preachers and widows of preachers of the Methodist Episcopal Church, South.

An Ear Full For Santa. The nearly 1,000 living superannuated preachers, whom you are about to forget this holy season, built 4,000 of our churches—maybe you are pastor of one of these churches, or else a member there. They erected 1,500 parsonages—and perhaps you will have your family Christmas tree in one of these parsonages. They united in marriage 263,000 couples—did one of them tie your love knot? They conducted 410,000 funerals—was it your loved one dead? They christened 322,000 children—was your baby in the number? They led 1,000,000 souls to Christ and into His church—do you remember who performed this service for you? They went day and night visiting people who were sick or in great perplexity—do you recall the time when one of them prayed at your bedside or helped you untangle your problems? They made towns and caused business to grow therein because they organized churches and were faithful pastors to them—are you one who profited by the zeal of these prophets? You must acknowledge that these old heroes served you well. And yet you are not planning to help them this Christmas. How can you be so ungrateful? You were nearly in the act of rubbing the "Forgotten Man" from your gift list! And some of you had not even thought to put him down. If you have to forget somebody this Christmas, forget yourself.

A Heart Full For Santa. May I remind you of the conditions now existing among the nearly one thousand "Forgotten Men" whose cause I am pleading? There are 400 of them with such poor sight that they may be considered practically blind. There are 470 of them with such impaired hearing that they may be thought of as practically deaf. There are 440 of them so confined to their canes, crutches, wheelchairs, and beds, that they may be listed as practically invalids. There are 170 of them constantly shut within doors, unable to leave the bedside of some dependent invalid for more than a brief period any day. There are scores of them with their backs to the wall fighting desperately to keep their humble cottage homes from the maws of heavy mortgages. There are hundreds of them who yield their feeble and pain-racked bodies to the toil of odd jobs in order to meet high rents for poor houses and to pay unreasonable prices for insufficient food. And, withal, the church actually owes them a total of $3,000,000 salary deficit while they were active preachers in her service. Surely the God of justice and love led me to your door with this—just as you were about to scratch the "Forgotten Man" from your Christmas list, or in the nick of time to remind you that you had forgotten to put him on.

When Santa Claus Comes. Come Christmas morning, and there will be an easy stepping at your house. Nobody sleeps late. Everybody is up for breakfast—and what comes after. No cross words are spoken. The eyes of all sparkle and every face beams. Baby boy and baby girl, sons and daughters wise and otherwise, father and mother, the houseman and housegirl, everybody about the place—all quietly await that glorious thrill which riotously races through loving hearts on a Christmas morning. Daddy, I can see you when it happens, with your plumb bald head flirting with a hair or two, trying not to lose your everlasting poise in the midst of joys tingling in every nerve—even in your hair. And mother dear, never have you looked so beautiful or smiled so sweetly. And the children—but what's the use of trying to picture a lot of "kids" when it's Christmas? Breakfast over, and Santa Claus walks in. Then for two hours there is a jolly riot of good cheer, gift-making and gift-taking. It would be terrible for any member of this happy group to feel through it all a nagging pain at the heart because he failed to include the "Forgotten Man" in his Christmas list.

How To Be A Santa Claus! You are saying: "O me, what shall I do?" Do? Why man, woman, the thing to do is to remember the "Forgotten Man" this Christmas! How? Write a check for whatever amount you are able, and send it right away quick to the Board of Finance, 510-13 Security Building, St. Louis, Mo., for the cause of the Superannuates. You say you are a preacher yourself. Then I know what you are—you are broke. But, my dear brother, there will be many people in your congregation Christmas Sunday who will gladly make a free-will offering for this Cause, if you will only give them the chance. Why not try it, and send the amount of the offering to the Board as stated. Maybe you are a Sunday school Superintendent—Fine! Are you near-sighted or long-seeing? What if the thought came knocking at your mind's door: "Request all the members of your school to bring a special offering on Christmas Sunday for the 'Forgotten Man' of our Methodism?" What would you do about it? Member of an Organized Sunday School Class, I'm giving you a hint—did you notice it? Epworth Leaguer, what a chance for you to get your League to do **a nice thing** for Christmas. Come on, folks, let us make this Christmas a real **Big Joy Time.**

Send all gifts and communications to the Board of Finance, 510-13 Security Bldg., St. Louis, Mo.

SAFETY SIGNALS.

By Rev. S. J. Davies.

As I went on the way of Life, the Spirit of Wisdom met me, at the trysting place where those who love the Truth meet.

It was a large place in the vast domain of the King. Its dome was the arching sky, where the golden sun ruled the day, and the glad stars on dark azure spaces watched and softened the night. The velvet grasses carpeted the sod, and anon fair flowers bloomed and laughed in joy. Fair and winsome were the women of this company and the men were like unto the sons of God, and there were many—very many.

And I spoke to Wisdom, for I fain would know the meaning of all this wondrous scene.

"Pray, tell me, Wise One, who are these and whence they come?"

"These are the chosen, the children of Truth, who seek to know and do the Will. This Will is the law of Life."

Again I spoke, "How may these know this Will?"

"Seest then the Book they hold and read, the Book whose pages glow and shine with lettering of living light? That is the light of Life and Truth. Furthermore, the King has given to each of these a witnessing spirit, which is the seal of the Interpreter."

"Is there yet more of all this marvel?"

"Yes, the Master has said, 'Ye shall know the Truth and the Truth shall make you free.'"

These words to me were of much comfort and assurance and my joy were full.

* * *

Mississippi and Louisiana preachers have within the last three weeks received new appointments. Every appointment, whether a return to a former pastorate or transfer to another, is new. The new year brings new problems, new responsibilities and new enterprises. In fact, life is ever new to me; its charm, its novelty, its changes are of surpassing interest. I am glad of this and pray that the day may never come when life shall lose its attractiveness and fascination. It is a marvelous panorama of changing beauty. The new field of labor gives new zest and stimulus to the faithful preacher. The hand of God has much more to do with these appointments than many designing men think or believe. Men who may have the privilege of selecting their fields of labor do not make the brilliant success they anticipate.

Yes, brother, God is still with his church. He rules and overrules. He guides his children now, in this present wilderness, where ambition, greed, and selfishness abound, even as in that elder day.

* * *

Well, the critics have descended upon me, all on account of that signal I waved on ecclesiastical air concerning our friend, Dr. Rice. It is amusing to me to have my orthodoxy questioned and to be placed in the category of modernists. I, a plain Methodist preacher, who for thirty-five or more years have never declared aught of this gospel not in accord with the standard of our fathers! Because I read, and keep somewhat in touch with the great throbbing, pulsing life of the times, and feel a sense of brotherhood and sympathy with those who may not see things just as another sees them, am I anathema? Men who know me know better of me, and I am content. Christ valued men more than tradition. So, with a conscience confessed to him, and a conscious love and quest for Truth wherever found, I will say:

"With a smile for those who love me,
And a sigh for those who hate,
Whatever sky above me,
Here's a heart for any fate."

Coushatta, La.

CHEATS HIMSELF.

If we look at a snowflake through a microscope, we discover that instead of being a shapeless speck, it has a regular geometric form and is fashioned as perfectly and as beautifully as if it were to last as long as the hills. If we study a flower in the same way, we find that the parts so tiny that the unaided eye cannot distinguish them are shaped as perfectly and colored as richly as if they were the most striking features of the flower.

"Oh, well, it won't be noticed!" we heard some one say regarding a clumsy piece of work. How many of us have taken comfort to ourselves because our mistakes would not show! Sometimes we have gone even farther, and come to the conclusion that it was a waste of time to take pains with anything, unless the effort expended would be plain to the most casual observer.

This is not the principle upon which the Master Builder has made the world. The snowflake is fashioned as carefully as the star. The great oak is no more perfect than the tiniest flower that grows. And those whose achievements have brought them honor have not been the ones who thought that trifles were beneath their notice. The one who slights whenever he can do so without attracting notice cheats himself, for conscientious and careful work is its own reward.—Selected.

As long as I am the responsible head of the Department of Justice the law will be enforced with all the power possessed by the Government which I am at liberty to call to my command—Attorney-General Dougherty.

MY WORK.

I didn't begin with askings, I took my job and stuck;
I took the chance they wouldn't, and now they're calling it luck.
And they asked me how I did it, and I gave 'em the Scripture text,
"You keep your light so shining a little in front o' the next!"
They copied all they could follow, but they couldn't copy my mind,
And I left 'em sweating and stealing, a year and a half behind.

—Rudyard Kipling.

The Home Circle

LEAVES AT PLAY.

Scamper, little leaves, about
In the autumn sun;
I can hear the old Wind shout,
Laughing as you run,
And I haven't any doubt
That he likes the fun.

When you've run a month or so,
Very tired you'll get;
But the same old wind, I know,
Will be laughing yet
When he tucks you in your snow,
Downy coverlet.

So run on and have your play,
Romp with all your might;
Dance across the autumn day,
While the sun is bright,
Soon you'll hear the old wind say,
"Little leaves, good-night!"

—Frank Dempster Sherman, in the Christian Evangelist.

THE STORY OF A CHRISTMAS TREE.

By Willie C. Page.

In the solitude of the forest, near the bank of a stream whose waters rippled and sang over the rocks, and filled the air with the sweet cadence of its music; there grew a tall holly tree.

This tree made a beautiful picture towering above the other trees of the forest that grew about it.

The leaves on all the surrounding trees had turned yellow and brown and had drifted down to the dark earth for their last long sleep.

The holly tree stood proudly erect, holding high its head and waving its glossy green leaves, and its wealth of scarlet berries, so that all might see and admire. The soft wind whispered its adoration; the birds paid homage to its beauty, and sought shelter in its bright foliage; the blue skies smiled down, and the sunbeams caressed its glowing branches.

By leaning over the limpid waters of the stream the holly tree saw its own reflection, and this made it only more haughty and vain.

"I am Winter's only child, and queen of the whole forest," boasted the proud tree.

"Lend us some of your green leaves," pleaded the oak tree, now brown and barren.

"Just a few glossy leaves to cover our heads," begged the elms and maples, shivering in the cold.

"Give us some berries to brighten our lives," sobbed the scrub oaks and elder bushes.

The holly tree only tossed its branches and deigned no reply.

The day was cold and still, the snowflakes drifted softly and covered the whole brown earth with a mantle of white. The north wind, which had been blowing an icy gale, had fallen asleep. There was a profound stillness over all the forest, all nature seemed to be dreaming.

"Here! here!" exclaimed two woodmen who were carrying axes, "this is the tree we have been searching for the whole day. It will make a beautiful Christmas tree."

A few sharp strokes the keen blades cut into the smooth trunk, and soon it was felled to the ground. Many of its graceful branches were ruthlessly cut away. It was then put on a truck and carried from the forest.

Finally it was placed in the center of a parlor of a lonely home. Three little children, May, Rupert, and Helen, their bright faces aglow with pleasure, exclaimed: "Oh, mother, come and see our pretty Christmas tree!"

Mother trimmed it with tinsel, with gold and silver stars, festooned it with red berries and lighted it with many colored candles. Its branches were laden with handsome gifts. The children, singing Christmas carols, danced and played about the tree in great delight.

Christmas came and went away with its excitements, its joys, and brightness and pleasures. The holly tree had been very proud and happy, having been praised to the highest, and having been the center of attraction for a whole week.

The children returned to school, the holly tree was stripped of its holiday trimmings and thrown into a back alley, and trampled on by the feet of the passers-by—alone and forgotten.

The wind sang a requiem through its dead, withered branches, its berries were faded and shattered, pressed underfoot. As it lay desolate, dying, it began to think of its old home in the forest, and wished it had been kinder to its companions.

It thought of the golden crescent moon, shining softly and making dim shadows; of the stars, high and white; of the wind singing, rustling, cool and refreshing; of the murmuring, happy song of the brook.

"Oh, night wind," it sobbed brokenly, "won't you carry a message for me to the companions of my old home? Tell them I am sorry I was not kinder and more loving. Tell them that the only thing worth while is our service to others. Now that the end is near, my life seems so useless. Ask them to forgive me."

Children, so it is with human lives. Often it takes sorrow and adversity to cause us to realize our mistakes and failures. While in your golden, happy youth, form the habit of being kind, helpful and loving, or, like the proud Christmas tree, you may have cause for regret.

Lexington, Miss.

FINDING THE MOUNTAINS.

Two small heads were bent over the open geography.

"Looks like a long woolly worm crawling up the map," said Claude to Billie, just as Miss Swanson passed down the aisle. Looking over their shoulders, the teacher saw Claude's stubby finger tracing the course of the Appalachians, and she smiled as she heard the matter-of-fact Billie say:

"But of course they are just rocks and trees and hills."

Then as she moved away she heard Claude say with a sigh:

"Wish I could see 'em real close."

Miss Swanson had taken it for granted that all of her pupils had rambled over the beautiful White Mountains which were less than thirty miles away, almost in sight of that little Vermont schoolhouse. When the class in geography was called, her questions soon revealed that only one of her pupils had ever been to the mountains.

That evening she talked with the chairman of the Junior American Red Cross school committee and a plan of action was speedily agreed upon. Miss Swanson's pupils were to have an outdoor geography lesson. They took the editor of the town paper into their confidence, and next day he published an appeal to owners of automobiles to bring their cars to Miss Swanson's school the next Friday and take the pupils to the mountains which they knew chiefly as "a woolly worm on the map."

On the appointed afternoon twenty automobiles drove up to the schoolhouse and 85 excited and happy youngsters piled in, many of them for their first ride in an auto. Each car was decked with a Red Cross flag, and when the toll bridge over the river was reached the keeper waved his hand and shouted:

"This bridge is free to the Red Cross. Go it, you kids!"

Soon Claude and Billie and the rest of the pupils were gazing in delight at the towering trees and splashing brooks, as the cars wound up the mountain road. When the top was reached, they piled out and gathered about Miss Swanson, who told them ever so many things that were not set down in their geographies about the mountains. Then suddenly there appeared from somewhere a real picnic lunch, and after that came the delightful ride home through the evening shadows. So successful was the excursion into the open that the Junior Red Cross arranged for other lessons with the sky, the trees, the hills, and the meadows for textbooks.

As tired Claude crept into bed that night, he whispered to his mother that he hadn't seen even one woolly worm on the whole mountain side.—Selected.

"The great thing about Christianity is that no one can tell what it will do next."—Joseph Newton.

The kingdom of God on earth is not a metaphor, nor a mere spiritual state, not a dream, not an uncertain project—it is the thing before us, it is the close and inevitable destiny of mankind—H. G. Wells.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE GYPSY SMITH MEETING IN NEW ORLEANS.

All plans of organization have been completed for the Evangelistic Campaign in New Orleans under the leadership of Gypsy Smith. The meetings are to be held under the auspices of the New Orleans Ministerial Union. Seven denominations, composed of 64 churches, are heartily co-operating. The evening services will be conducted in a newly constructed auditorium with a seating capacity of 5000. The Tabernacle is situated on Clio Street, between St. Charles Avenue and Prytania Street. The Shubert Theatre has been engaged for the noon meetings.

Mr. McEwan will have charge of the music, and he will be assisted by a choir of 500 voices. The American Red Cross has consented to take charge of the Emergency Room, furnishing nurses, doctors and first aid treatment. An usher corps of 280 is being trained to do effective work in handling the crowds.

Gypsy Smith will arrive in New Orleans Thursday, January 5, and will address the Chamber of Commerce at noon of the same day. In the afternoon of the same day a reception will be tendered the distinguished evangelist in the Patio of the St. Charles Hotel. Representative citizens of the city will be invited.

Meetings will begin on January 5 and continue through February 2. The citizens of New Orleans and all the people of the surrounding country are urged to pray for the spiritual success of the services.

PERSONAL AND OTHER NOTES.

Dr. O. E. Goddard, of the General Board of Missions, was in New Orleans on Monday of this week in connection with the missionary enterprises of the city.

From the "Big Brother," Greenville, Miss., we learn that, by actual count, sixty-seven young people were present at the Epworth League service on a recent Sunday evening. That is fine, indeed!

Rev. H. W. Cudd requests us to state that his post office address is Waterproof, La., instead of Belcher, La., an exchange of appointments having been effected between him and Rev. A. S. J. Neill.

Rev. Ellis Smith, injured some three weeks ago in an automobile accident, was able to be removed from the Touro Infirmary to his home last week, and he is steadily, though slowly, regaining his strength.

Rev. Albert S. Lutz, Louisiana Conference Secretary of Education, attended the recent meeting of the Educational Association at Memphis, Tenn., as the representative of the Louisiana Conference Board of Education.

Rev. J. B. Mitchell, formerly of Mississippi and a distinguished graduate of Millsaps College, now a member of the Florida Conference, was elected a delegate to the General Confernce at the recent session of that Conference.

The Executive Committee of the Reorganized International Sunday School Association officially announces that it will hold its sixteenth Quadrennial Convention in Kansas City, Mo., Wednesday to Tuesday, June 21-27, both days inclusive, in the year 1922.

Rev. Hilary S. Westbrook, of Seminary, Miss., informs us that he will begin a revival meeting at Seminary on the evening of December 26, in which the preaching will be done by Rev. Henry A. Wood, of Waynesboro, Miss. The meeting will close on the following Sunday.

Rev. R. L. Ellis writes that he is at his new post of labor, Ethel, Miss., and that he has been given a very cordial welcome. After being met at the train and escorted to the parsonage, he was liberally "pounded" by the good people of Ethel. The work of the new year starts off well.

Rev. W. L. Graves, presiding elder of the Hattiesburg District, Mississippi Conference, reports that the work of the district seems to be moving along nicely. Preachers and people are becoming settled for the work of a new year, and they are planning for the greatest year in the history of the district.

Rev. H. M. Ellis, presiding elder of the Brookhaven District, Mississippi Conference, authorizes us to announce that Bishop McMurry has appointed Rev. C. P. Jones to Magnolia, in the Brookhaven District, and Rev. C. F. Emery to Fayette, in the Vicksburg District, thus exchanging these two brethren.

Rev. and Mrs. R. C. Nanny, of Hickory Flat, Miss., desire to express through the Advocate their gratitude to the good people of Hickory Flat for the many good things to eat recently given to them, and to thank them for all their kindnesses. Brother Nanny writes that the outlook for the year is good

Rev. R. H. Clegg, Raleigh, Miss., writes that the work of the new year starts off well. Brother Clegg is desirous of purchasing a second-hand set of McLaren's Exposition of the Holy Scriptures. If any reader of the Advocate has a set to dispose of, let him communicate with Brother Clegg at the above address.

Brother P. W. Shell, of Houston, Miss., in directing us to send the Advocate to three addresses as a Christmas present, states that his wife, now seventy-one years of age, has been reading the paper since she was ten years old, and that she "sends love" to the Advocate. Blessings upon her and all her loved ones!

The weekly calendar issued by Chaplain J. A. Randolph, of Fort McPherson, Ga., gives not only the announcements of the weekly activities under his charge, but it also contains many suggestive comments and fine extracts from standard literature, all of which make interesting reading. Chaplain Randolph is a member of the North Mississippi Conference.

A note from Rev. H. M. Ellis, presiding elder of the Brookhaven District, Mississippi Conference, informs us that all the preachers of the district are getting settled in their pastorates, that both preachers and people are well pleased with the outlook, and that all intend to work and pray that this may be the greatest year in the history of the district.

Professor M. C. White, of the chair of English at Millsaps College, delivered an interesting lecture in the college chapel one evening recently on the subject, "Hamlet, His Task and His Problems." This was understood to be the first of a series of lectures that will be delivered at the college, to which the public generally is invited.

As a matter of convenience to the many who desire to have all the appointments of our three patronizing Conferences accessible, we printed them, as officially announced, in our last week's issue. The few changes that have been announced since the Conferences met can easily be made by those interested, and that copy of the Advocate will be worth preserving for future reference.

The bulletin of the J. S. Noel, Jr., Methodist Church, of Shreveport, La., announces that Dr. G. Campbell Morgan will deliver a series of Bible lectures in Shreveport, January 1-12, at the First Methodist Church, under the auspices of the Ministers' Association. A movement is under way to get the people of the city to open their homes for the entertainment of visiting preachers from nearby towns.

We clip the following from the Lincoln County Times (Brookhaven, Miss.), of December 15: "Rev. T. W. Adams occupied the Methodist pulpit Sunday night and preached a sermon full of his old-time fire. Though he was granted the superannuate relation two years ago, Mr. Adams is frequently called on to preach, and the old soldier of the Cross finds his chiefest joy in delivering a gospel message."

The American Bible Society is making a new departure in issuing an edition of the Scriptures with a concordance. The Society exists to circulate the Bible "without note or comment," but since a concordance is purely a key to the location of words and passages, it does not violate this fundamental pinciple of the Society. It has taken over two years to prepare the concordance, and it has involved a large expense.

If the brethren who pledged themselves to use their utmost endeavor to secure a definite number of subscriptions to the Advocate at the recent sessions of our Annual Conferences will take up the work of securing those subscriptions at once, we venture to say they will find it easier than if they delay several weeks or months. Several of the brethren have already begun their campaigns, and the results show that the subscriptions can be secured.

Rev. J. Early Gray, recently pastor at Magnolia, Miss., but appointed to Moss Point at the recent session of the Mississippi Conference, had the misfortune to suffer a painful injury just before leaving Magnolia. In stepping from the street to the curbing of the sidewalk, his foot slipped and he fell, severely straining a ligament in his left shoulder. He came to the Touro Infirmary, this city, where he received skillful treatment, so that he was able to go to his new charge in the early part of this week.

The Christmas edition of the Herald, published in Algiers, a part of New Orleans but just across the river from the main part of the city, is a most creditable production. It is especially interesting to us because of the amount of space given to the history of Methodism in New Orleans generally and in Algiers particularly. The articles are well illustrated with cuts of the new church building now nearing completion in Algiers, of the parsonage, and of Rev. C. C. Wier, the popular and efficient pastor. There is a wealth of information in the write-up that could well be put to use by some historian of Methodism in this section.

Dr. A. H. Strong, a distinguished Baptist minister and for many years president of Rochester Theological Seminary, died at his home in Pasadena, Calif., recently.

We have seen an announcement to the effect that Dr. David G. Downey, of New York, has been appointed fraternal delegate from the Methodist Episcopal Church to the Methodist Episcopal Church, South.

Dr. Titus Lowe, pastor of the First Methodist Episcopal Church, Omaha, Neb., has been elected secretary of the Board of Foreign Mission of the Methodist Episcopal Church to fill the vacancy caused by the resignation of Dr. S. Earl Taylor.

Bishop Thomas Nicholson, of the Methodist Episcopal Church, has been elected president of the American Anti-Saloon League to succeed Bishop Luther B. Wilson. Bishop Wilson has efficiently served the organization as president for twenty years. Bishop W. N. Ainsworth and Hon. Josephus Daniels, of our own church, are two of the new vice presidents.

From the Baptist Record, Jackson, Miss., we take the following: "Mr. W. L. Spinks, who has been for several years a popular and successful Methodist evangelist, on the first Sunday in December united with the Baptist church at Brookhaven, and it is now his purpose to preach the gospel according to Paul." We hope it is not ungenerous to say that we thought the Baptists set great store by the gospel according to Jesus Christ.

The following, taken from a recent number of the Pacific Methodist Advocate, will be of interest to the many Louisiana friends of Dr. Werlein: "Pacific Coast Methodism has received a distinguished accession in the coming of Dr. S. H. Werlein to be presiding elder of the Los Angeles District. He is a man of great personal dignity, but withal brotherly and sympathetic, a great preacher and an enthusiastic leader. He has been royally received and the district stewards have fixed his salary at $3500, an increase of $500."

We have heard excellent reports of the work of the brethren who were transferred to the Louisiana Conference and appointed to important pastorates—Dr. Chas. W. Crisler, First Church, Baton Rouge, Dr. H. F. Brooks, First Church, Shreveport, Rev. O. W. Bradley, First Church, Alexandria, and Rev. W. A. Waddill, First Church, Monroe. These brethren will receive a hearty welcome to Louisiana, and we are sure they will be delighted with the fine people among whom they labor.

The following have responded to our suggestion in last week's issue of the Advocate that a cash contribution for Henry Leon, a faithful colored employe of the Advocate office who recently lost practically all his household effects by fire, would be gratefully received: Rev. L. Carley, Ellisville, Miss., $1; Rev. H. N. Brown, New Orleans, $1; Chaplain A. F. Vaughan, Fort Sam Houston, Texas, $2.50; Rev. R. A. Meek, Black Hawk, Miss., $2.50. These amounts have been turned over to Henry, and he will apply them to the purpose intended.

From a personal letter from Rev. F. R. Power, formerly of the Louisiana Conference but now of the Little Rock Conference, we learn that he was appointed to the Portland and Parkdale charge at the recent session of that Conference. This is a delightful charge, paying a good salary, and having a good parsonage at Portland. Brother Power and his family were given a most cordial reception upon their arrival at their new home, and the work of the new year begins most auspiciously. The many friends of Brother and Sister Power will be glad to know that Mrs. Power's health is greatly improved.

We have received the following sad news from Rev. R. P. Neblett, of Durant, Miss.: "After a long illness, Miss Bell Howell, daughter of Brother F. A. Howell, one of our stewards, passed to her eternal reward at noon, December 15, at her sister's home in Durant. She was buried in the family lot in the cemetery at Lexington, Miss., Friday, December 16, the funeral services being conducted by the writer and Rev. J. W. Ward." The Advocate extends sincere sympathy to Brother Howell, one of its best friends, and to the other loved ones and friends who are in sorrow. May sustaining grace be abundantly supplied to them!

We clip the following from the Oxford (Miss.) Eagle of December 1: "Rev. L. M. Lipscomb, who has served the Methodist pastorate here the past two years, has been returned to this work, and a most pleasant and unique thing happened last Wednesday evening, when about fifty Methodists, with a truck load of groceries and good things to eat of every conceivable kind, stormed the parsonage and, with full arms and happy greetings of welcome and good wishes, almost swept this good pastor and his excellent wife off their feet with surprise. The guests repaired to the parlor and with Mrs. A. W. Milden at the piano, sang from sincere hearts, 'Blest Be the Tie That Binds.' After a few words of prayer, appreciative words were spoken in behalf of the pastor and his family by Drs. Milden, Kennon, Murphy, Hunt, and others. Brother Lipscomb, who enjoys the distinction of being one of the strongest and most popular preachers in the North Mississippi Conference, assured his people of his hearty appreciation and pleasure in the opportunity of serving them again, and thus pastor and people rejoiced and pledged their loyalty—a most beautiful thing to do."

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. C. A. Northington, Lambert, Miss., 2; Rev. J. M. Lewis, Collins, Miss., 3; Rev. W. A. Hays, Meridian, Miss., 6; Rev. D. B. Boddie, Glenmore, La., 9; Rev. A. M. Shaw, Oakdale, La., 18; Rev. S. J. Davies, Coushatta, La., 2; Rev. J. D. Simpson, Shaw, Miss., 11; Rev. W. W. Drake, Shreveport, La., 22; P. W. Shell, Houston, Miss., 3; Rev. R. M. Brown, Merryville, La., 8; Rev. W. W. Mitchell, Cleveland, Miss., 7.

TO THE PRESIDING ELDERS, PASTORS AND CENTENARY TREASURERS, MISSISSIPPI CONFERENCE.

The Centenary record from the Finance Department showing the standing of the Conferences for the month of November just received, and our Conference is in the seventh place—for which we are glad. But, during the Christmas month, let's remember in a practical way, and helpful way the "thousands" who will not have any Christmas because they have never heard of Jesus.

If all our Centenary Pledges were paid for the three years, it would mean that many would know Him, who will not unless we pay our pledges. I believe the church that is active and systematic in pushing the collection of the pledges is going to get the money—then, why not be active all the time?

The time has been extended for the third-year payments, in order to allow us to come up to 60 per cent; let's call on every subscriber in each church during December and January, with our aim to bring each subscriber and each church up to 60 per cent. Our report at Conference had 23 churches that had paid 60 per cent or more on their pledges. Who will be the next to get on the "Honor Roll?"

Wishing you a Merry Christmas, and Happy New Year, I am, Yours for service,

W. D. HAWKINS,
Conference Centenary Treasurer.
Conference Missionary Secretary.

Nothing is supremely great that has not in it the note of joy.—Patrick Carnegie Simpson.

A LAY SERMON.

By Richard H. Edmonds,
Editor Manufacturers Record.

We constantly hear that the world is looking to America for spiritual leadership. This is not wholly true, but if it were, the world would look in vain until America ceased to be pharasaical as to its own righteousness and realize that sin and crime and irreligion are rampant throughout the land.

Until America has a new baptism of righteousness, until the professing Christians of the land realize their own shortcomings, and consecrate their lives, their time, their talents of brain and money to the service of God and man, until politicians and business men, employers and employees, producers and consumers alike, give full heed to the Divine Command to love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and thy neighbor as thyself, and do unto others as they would that they should do unto them, there will be no righteousness of a nation fit to lead the spiritual forces of the world to higher ground.

There is spreading over our land the accursed atheistic teachings of German philosophy, more powerful for evil than were all Germany's armies and navies, and if America does not give heed to this menace its downfall will be as certain as was Germany's. The life of the nation, its every business interest, in the bank, in the factory or on the farm, is staked upon a new and all-powerful call to righteous living and Christian service. When moral rottenness exists unblushing in places of great financial power, as recently shown in New York, without loss of caste, when men lie and cheat in business, when men seek to wreck others for their own personal gain or aggrandizement, or power, when men murder others because they are willing to work without the domination of alien radical labor leaders, and go unpunished for their crimes and are commended by their fellow members; when a great government institution year after year seeks by blackmailing or bulldozing to force others into its power or else to destroy them, and no national protest is made, and thousands of business men stand by, either from cowardice or indifference, and refuse to fight against this immorality; when the voluptuous dances that would have disgraced even corrupt Rome and Ephesus at their worst sweep over the land; when men of position and influence proclaim that some laws cannot be enforced because the criminal power is greater than the Government's, and that the criminal element must therefore be given full sway by repealing the laws the criminals do not like, what right has our country to claim the spiritual power to lead the world?

On a monument erected in one of the highest passes of the Andes to commemorate a peaceful settlement of a threatened war between Chili and Argentine, are carved the words:

"Sooner shall these mountains crumble into dust
than Chili and Argentine break the peace
which at the feet of Christ the Redeemer
they have sworn to maintain."

Until America in the spirit of that pledge puts aside all self-righteousness, sees its own shortcomings as Almighty God sees them, and humbly seek Divine forgiveness and Divine wisdom, it cannot become a real spiritual leader of the world, for it cannot hold aloft the uplifted Christ as the only salvation of the world from sin and wars. The welfare of business, the safety of our country and of the world from wars and endless crimes, are staked on this, and woe betide our future if we fail to read the signs of the times and call the nation to a revival of religion, pure and undefiled. In vain will we talk disarmament, in vain will we decry war and expect peace while the world is ruled by sin and while America fails to fit itself to become a moral and spiritual leader of mankind.—From Manufacturers Record, Baltimore, Md.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. M. E. KING, beloved wife of Rev. Dr. W. B. King, fell asleep Oct. 21, 1921, she being a patient Christian sufferer for the greater part of her life, but an invalid for the past two years. She rejoiced in her Lord and lived by faith. "His grace" was all-sufficient for her daily needs. She read her Bible daily until she was too weak to hold the book; then she read from the knowledge of His Word that she had stored away in her pure heart and mind. She looked forward to Thursday of each week, when her appreciated friend, the Christian Advocate, came. She loved her church paper as a dear friend. She loved all her friends and counted them by scores. She was a devoted mother to her six children, a loving, faithful wife, and a beautiful Christian, always interested in the work of her church for the good of humanity. She was a consistent member of the M. E. Church, South, since she was 17 years of age. Had she lived until the 30th of January, 1922, she would have been 74 years of age. Sleep, but not forever, dear mother, but rise to join your beloved ones who have gone before, and enter into the joys of your Lord. Your pure, sweet, gentle, unselfish life will always be an inspiration to your loving daughter,

RACHEL.

The subject of this sketch, MRS. LEILA CRISLER CAMPBELL, was born on May 1, 1870, and died on Dec. 5, 1921, aged 51 years, 7 months and 4 days. She was married to Mr. C. C. Campbell in 1888. Eight children were born to this union, two of whom preceded her to the world above. She leaves six children—five boys and one girl—mother, and four brothers, and a host of friends to mourn their loss. Sister Campbell joined the Methodist Episcopal Church, South, when very young, about 10 years of age, and lived a consistent member till the day of her death. Sister Campbell loved her church and was always in attendance upon its services—preaching, Sunday school, prayer meetings, Woman's Missionary Society. When she was absent we knew she was sick. She had been in declining health for some time, but up most of the time. She and her mother lived happily together, and both were loyal members of the Methodist Church. May the God who doeth all things well abundantly bless all the loved ones left behind. They mourn, but not as those who have no hope, but feel assured that she is at rest with the Lord on high. She will not come back to them, but they may go to her.

J. H. FOREMAN, P. C.

Flora, Miss.

THE CHILD IS FATHER OF THE MAN.

Forty-two years ago when William E. Gladstone was inaugurated Lord Rector of Glasgow University, there was a Canadian Presbyterian minister's son in the crowd of students who heard his eloquent inaugural. This young man said to himself: "I will one day be where he is." That purpose has now been fulfilled. Andrew Bonar, the new Lord Rector, speaking to another generation of young Scots at Glasgow the other day, discussed "Success in Life," and began by narrating this personal incident. He said: "As I left that great gathering—I remember it as vividly as if it had been yesterday—I left it with the hope and indeed with the determination of one day occupying the position which was then filled by Mr. Gladstone." This incident starts reflection on the power of the spoken word to touch the springs of action, and upon the power of the human will to carry a youth along the ascending path of his ambition.

In Bangalore, India, a copy of The British Weekly containing the Law-Gladstone item fell under the eye of Bishop J. E. Robinson, who proceeded to write the following letter to the editor of that great London paper. As it is of especial interest to Methodists, The Christian Advocate passes it on:

"To the Editor of the British Weekly:

"Sir: In response to your request for a parallel incident to that which is related in The British Weekly of March 17 (p. 502), respecting Mr. Bonar Law, I think you will agree with me that this forms a case parallel.

"Bishop James M. Thoburn, of the Methodist Episcopal Church in Southern Asia (including India), on an occasion many years ago, was delivering a missionary address before a body of ministers in a Chicago church, when a young minister, Canadian by nationality, dropped in. Whilst listening to the address a powerful conviction took possession of this young man that he should one day occupy the position in India held at the time by the speaker of the hour.

"Within a twelve month (1887-88) the young minister received his appointment to Calcutta from the Board of Foreign Missions. After a very successful pastorate of nearly thirteen years in the large Methodist Episcopal Church on D'haramtala street, in that city, the minister referred to, Frank W. Warne, was elected in 1900 Bishop for the Southern Asia field, becoming the actual successor of Bishop Thoburn, since retired because of ill-health. Bishop Warne, now residing at Lucknow, is finishing twenty-one years of episcopal service in what is generally regarded as probably the most prosperous mission field of the church to which he belongs.

"I am tempted to add an interesting fact. One winter, in the Canadian town in which Bishop Warne was born and brought up, the local church had evangelistic services which continued for several weeks. The only fruit of the revival, in actual accessions to the church, was a lad of thirteen, the age at which, I learn from The British Weekly, Hugh Price Hughes was converted. It seemed a very poor return for the praying and preaching of several weeks. But that solitary accession to the church was Frank W. Warne. To secure the conversion of the boy who afterward became a great soul-winner and a deeply consecrated leader in the army of the Lord, was, in this writer's judgment, well worth the labor of those apparently fruitless weeks."—California Christian Advocate.

JUST FOR FATHERS.

Dr. Charles E. Jefferson gave a very direct message to fathers in a recent number of Home Companion. Amongst other things he said:

"In the earlier years children can be controlled by their mother, but by and by there comes a time when they begin to note the conduct of the father. No eyes are keener than the eyes of a child. If his father does not pray, prayer must be unnecessary. Grown men surely know what is needed. If his father never reads the Bible, then the Big Book can be dispensed with. Fathers know what books are most worth reading. If he does not go to church, then church attendance is a pastime and not a duty, for men, so old and wise as father is, would not neglect church if church were of value to them. If he never talks of God, or Christ, or the Holy Spirit, if he knows no interest in the Bible or church or Christian work, the inference is clear and certain that religion is not a vital part of human life. It is not what the children are told from time to time, but what they see in the lives of their parents from day to day which makes the deepest impression on their characters."—Selected.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

THE INN OF LIFE.

"No room!
No room!
The Inn is full,
Yes—overfull,
No room have we
For such as ye—
Poor folk of Galilee,
Pass on! Pass on!

"Nay then!
Your charity
Will ne'er deny
Some corner mean,
Where she may lie unseen;
For see!
Her time is nigh.

"Alack! And she,
So young and fair!
Place have we none;
And yet—how bid ye gone?
Stay then! but there
Among the beasts
Ye may find room,
And eke a truss
To lie upon.

"No room!
No room!
No room for Thee
Thou Man of Galilee!
The house is full,
Yea, overfull.
There is no room for Thee—
Pass on! Pass on!

"Nay—see!
The place is packed,
We scarce have room
For our own selves,
So how shall we
Find room for Thee,
Thou Man of Galilee?
Pass on! Pass on!

"But, if thou shouldst
This way again,
And we can find
So much as one small corner
Free from guest,
Not then in vain
Thy quest
But now—
The house is full.
Pass on!

"Christ passes
On this ceaseless quest.
Nor will He rest
With any,
Save as chiefest Guest."

SCORES TURNED AWAY BECAUSE THERE WAS NO ROOM.

Young Women's Co-Operative Home, Houston, Texas.

By Deaconess Annie Alford.

When John Howard Paine died in far-off Tripoli, the United States sent a warship to convey his body home. Paine was not a diplomat, nor a soldier nor a statesman. He was an humble American citizen without title or degree, but he was the author of "Home, Sweet Home."

Some one has written of the miserable "hall room and twenty-one banquets at seven cents each." It was this condition and the thought of giving employed girls the nearest thing to "Home, Sweet Home" that prompted the people of our Methodism to establish Young Women's Co-operative Homes. God speed the day when the church shall provide in every city safe homes for business young women.

The Co-operative Home in Houston, Texas, was built eleven years ago. Eternity alone can tell what it has meant to the girls away from home and in a strange city. The Y. W. C. A. having been destroyed by fire in the early spring, ours is the only Protestant home for girls in this bustling, growing city of one hundred and fifty thousand inhabitants. Scores have been turned away because there was no more room.

In view of this condition the Board of City Missions made some marked changes in the regulations of residence in the Home. All girls over twenty-one years of age who had lived in the Home two years or more were asked to find other boarding places, it being assumed they had been here long enough to become established in business and knew the city well enough to find safe homes.

Often the girls express their appreciation of a home where they can live on their salaries, and feel safe. Yesterday a new girl came and after the evening devotion in our large homelike dining-room she timidly said, "Do you read the Bible and have prayer here every day?". Being told that was a part of the home life, she said, "How beautiful to have that in a home like this."

LOUISIANA CONFERENCE.

A Growing Society at Bossier City.

The Bossier City Woman's Missionary Society was organized a few months ago, and now has a membership of twenty-three. Every department of the work is organized, and large activities are planned for 1922. There are many problems for an auxiliary to cope with in a growing town, but, with every member willing to do her part, a wide-awake president, and a pastor with a wife to stand by the missionary workers, we shall be able to accomplish much of the work that lies before us.

The following are the newly-elected officers for the year 1922: President, Mrs. Dell Sutherland; Vice President, Mrs. Hal Alston; Corresponding Secretary, Mrs. E. L. Hill Tilman; Recording Secretary, Mrs. Moses Brown; Treasurer, Mrs. G. A. Allen; Assistant Treasurer, Mrs. Robert Glenn; Superintendent Young People's Work, Mrs. D. M. McClanahan; Superintendent Children's Work, Mrs. A. H. Parker; Superintendent Mission Study and Publicity, Mrs. A. L. Johnson; Superintendent Social Service, Mrs. Walter Owlsey; Superintendent Supplies, Mrs. Jack Jones; Superintendent Local Work, Mrs. J. A. Edgar.

MRS. J. O. TILMAN.

FROM NOEL MEMORIAL, SHREVEPORT, LA.

Dear Brother Carley: I am beginning my sixth year at Noel Memorial with good prospects for a prosperous year. In the month since Conference, much time has been spent in planning for the year's work. Among other things done, we have secured the services of two ministerial students at Centenary as assistants to take the place of Brother Roy Johns, whom the Bishop took from us; we have made our every-member canvass for the sixth consecutive year, with the best results yet obtained; a pleasant reception has been tendered by the church to the pastor and his wife, in which the presiding elder and the retiring assistant pastor were included; the habit of increasing the pastor's salary has been kept up by the Board of Stewards in such hearty and unanimous fashion as to make the pastor's heart grow warm; the Missionary Society has proposed a budget that is a distinct advance over previous years; the Sunday school has taken a fresh start and recorded an attendance last Sunday that passes all previous records for the fall season; the cause of Christian literature has been presented in a sermon, at the close of which 22 subscriptions were taken for the New Orleans Christian Advocate, 5 for the Nashville, and 1 for the Texas. We are planning to make the sixth year our best, with special emphasis on evangelistic results and increased religious intelligence.

Dr. H. F. Brooks has begun his work at First Church and made a fine impression generally on the congregation and community. Brother Walton is beginning to plan for the new and greater building that is demanded at Texas Avenue. Brother Mangum is continuing the notable work begun last year at Queensboro, which included the starting of a new brick church. Both his congregation and Brother Walton's are planning a merited increase in the pastor's salary.

Brother Parker has made a good beginning at Bossier City, and Brother Johns has begun at Cedar Grove at a pace that promises a great year.

Centenary College is growing in attendance and enthusiasm, and the plans made indicate great enlargement.

The presiding elder has been on the go constantly since Conference and has his hand on each problem that has arisen.

On the whole, Shreveport Methodism never had a more hopeful out look.

Yours fraternally,
W. WINANS DRAKE.

FROM SHAW, MISS.

Dear Dr. Carley: After having closed my first year at Shaw, which was very pleasant, we were returned for the second year, and while wife and I were at Conference the good women of the Missionary Society renewed the parsonage by adding new paper, paint, rugs, etc. We had been ordered not to rush back too quickly, so we arrived Thursday night, and were met by friends with a car and brought to the parsonage, where bright fires were burning. There was plenty to eat on the table, the pantry was well filled, and last, but not least, such a hearty welcome! These are a choice people. We start the New Year well.

We send you a good list of subscribers, as we promised, and think more will follow.

Yours fraternally,
J. D. SIMPSON

MARRIED.

At the residence of the bride's mother, Mrs. J. M. Graham, Seminary, Miss., on Dec. 15, 1921, HON. MARTIN SENNETT CONNER, Speaker of the House of Representatives, and MISS ALMA LUCILE GRAHAM, Rev. G. R. Ellis officiating.

The church educates through its architecture, and every building is a confession of faith.—W. H. P. Faunce.

They have hope of victory who endure .—Exchange.

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

From Tuesday to Friday was spent on the Lucedale charge and Lucedale circuit. We had the pictures at Lucedale, Shipman, and Merrill. We also had a meeting at Central school, making three points on the circuit.

The Sunday school at Shipman is resolved to continue. I feel that there is an opportunity with these folks if some one will lead out.

At Merrill they have no school, but I feel they will organize and go to work. The Lucedale school has agreed to give them literature so they can begin at once.

Brother Jackson is getting started on this new work. It is purely missionary territory and these places have no preaching at all—that is, all except Shipman. The church building at Merrill has not been used in some time. There are people in this territory and they need the Gospel.

The Lucedale school is in shape to do some advanced work. They will, with some new departures, be enabled to meet the Standard. I trust they will do so in the near future. They have a very fine woman who is leading the Teacher Training work and this will mean much to the whole school and to the church work.

A MERRY CHRISTMAS and HAPPY NEW YEAR TO ALL.

Let us pray for greater success. Let us pray for more love and consecration.

The Sunday School Board wishes you the greatest year of your life. May it be a year of power and success. We beg of you that you pray for us that our work this year will be the best in its history.

Yours in Him,
JOHN C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Two teachers at Mt. Olivet, on the Shuford circuit, Miss Cora Lewellen and Mrs. Vashti Wilson, took the examination on the last half of "Life in the Making" recently. The class at Richland, under the supervision of Mrs. M. W. Doty, had to suspend on account of sickness until after the holidays.

A half-dozen men have asked for help in organizing the Four-Times-a-Year institute. The Shuford circuit has announced their first meeting the latter part of January. If you want literature sent to your superintendents, just say the word.

The one crying need everywhere is trained teachers. It is not easy to get people to study; it is hard to get yourself to do serious work only when you are forced to it. One good a training class does, you weed out those who lack depth of character and seriousness of purpose. The list of those who are willing to pay the price is growing constantly. If you have never tried to have a training class in your school, turn over a new leaf at the beginning of the year and let us help you.

You want to increase your enrollment, build up your congregations, discover and train leaders? Organize every class above the juniors in your school and put them to work. Look around at the schools that are outgrowing their old quarters and you will see a few organized classes have something do with this state of affairs.

A Centenary Special in the Sunday school is a means of grace. The special with missionary instruction back of it will give inspiration to the entire school. Another thing we must not forget: we have promised God several millions we have not paid. We must do this or else be in danger of having God forsake us. I know you will have opposition and it will be hard to get any to lead in this work. Get on your knees and win the victory in the presence of God—go by faith.

The man who looks at conditions continually cannot but despair; but a good, long look into the Face of Him who has all power in heaven and earth will give strength to lift the poor, fallen world upon its feet. During the Christmas holidays is a good time to read and pray much. If your church does not observe Watch Night, it is possible for many of us to pray the old year out and the new year into a closer walk with God. Blessings upon all who are trying to teach the things of Christ to the rising generation.

NOEL MEMORIAL SUNDAY SCHOOL, SHREVEPORT, LA.

Noel Memorial, in recording an attendance of 495 to-day (Sunday, Dec. 18) smashed all past fall attendance records of this growing Sunday school, the attendance of the Sunday before being 485.

Sunday was a day of remarkable activity in the school. The intermediate department broke all records of that department; the Russ Class, in the intermediate, recorded an attendance of 82, all records being broken; the Satterly Young People's Class had an attendance of 118, breaking all class records.

For the ninth consecutive Sunday, Noel Memorial recorded a larger attendance than the combined records of Texas Avenue and Queensboro Methodist Sunday schools in their campaign of Sunday school development.

Christmas Sunday will be observed as "Dollar Day" by all departments of the Sunday school.

C. O. BEAUCHAMP, Sup't.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—First Round.

Sardis station, a.m., Jan. 1.
Senatobia, p.m., Jan. 1.
Charleston, a.m., Jan. 8.
Oakland, at Oakland, p.m., Jan. 8.
Crowder, at C., Jan. 11.
Courtland, at Courtland, Jan. 14.
Como., a.m., Jan. 15.
Hernando, p.m., Jan. 15.
Coldwater, at C., Jan. 18.
Longtown, at McGehee's Chapel, Jan. 21.
Pleasant Hill, at P. H., Jan. 22.
Horn Lake, at H. L., Jan. 24.
Tyro, at Tyro, Jan. 26.
Mt. Pleasant, at Mt. P., Jan. 28.
Byhalia, a.m., Jan. 29.
Olive Branch, at O. B., p.m., Jan. 29.
Arkabutla, at Strayhorn, Feb. 1.
Cockrum, at Palestine, Feb. 4.
Shuford, at Eureka, Feb. 5.
Sardis circuit, at Sardis, Feb. 11.
Crenshaw, at C., Feb. 12.
Batesville, Feb. 19.

The District Stewards are called to meet in the Methodist Church at Sardis on Thursday, Jan. 5, at 10:30 a.m. A meeting of the pastors of the district will also be held in Sardis on the same day. R. A. MEEK, P. E.

Greenwood Dist.—First Round.

Swift, at Swift, Dec. 25, a.m.
Itta Bena Station, Dec. 25, p.m.
Lambert, at Lambert, Jan. 1.
Sunflower, at Sunflower, Jan. 8.
Coila, at Coila, Jan. 15, a.m.
Greenwood, Jan. 16, p.m.
Moorehead, at Moorehead, Jan. 18, p.m.
Indianola, Jan. 19, p.m.
Tutwiler, at Tutwiler, Jan. 22, a.m.
Dublin, at Dublin, Jan. 22, p.m.
Drew, at Drew, Jan. 23, p.m.
Ruleville, at Ruleville, Jan. 24, p.m.
Minter City, at Minter City, Jan. 29, a.m.
Tchula, Feb. 5, a.m.
Sidon and Cruger, at Sidon, Feb. 5, p.m.
Inverness, at Inverness, Feb. 12, a.m.
Belzoni, Feb. 12, p.m.
Webb, at Sumner, Feb. 19.
Schlater, Feb. 26.

The Greenwood District Stewards are called to meet at Moorehead Dec. 19, at 10:30 a.m. in the Methodist Church. S. L. POPE.

Columbus Dist.—First Round.

West Point, preaching, Dec. 4, a.m.; Q. C., Jan. 11.
Columbus, Central, preaching, Dec. 4, p.m.; Q. C., Jan. 4.
Columbus, First, preaching, Dec. 11 a.m.; Q. C., Dec. 19.
Brooksville, preaching, Dec. 11, p.m.; Q. C., Jan. 18.
Starkville, Dec. 18, a.m.
Mayhew and Sessums, at Mayhew, preaching, Dec. 18, p.m.; Q. C., Feb. 1.
Artesia, preaching, Dec. 25; Q. C., Jan. 5.
Macon Station, Jan. 1, a.m.
Shuqualak, Jan. 1, 2.
Macon Circuit, Jan. 7, 8.
Crawford and Shafers, at Crawford, Jan. 8, 9.
Caledonia, at Piney Grove, Jan. 14, 15.
Cedar Bluff, at Pheba, Jan. 21, 22.
Sturgis, at Sturgis, Jan. 27.
McCool, at McCool, Jan. 28, 29.
Ethel, at Ethel, Jan. 29, 30.
High Point, at Center Ridge, Feb. 3.
Noxapater, at Flower Ridge, Feb. 4, 5.
Louisville, Feb. 5, p.m.
Chester, at Pisgah, Feb. 11, 12.
Ackerman and Weir, at Ackerman, Feb. 12, 13.

Kosciusko Circuit, at Springdale, Feb. 18, 19.
Kosciusko Station, Feb. 19, p.m.
Mashulaville, at Mashulaville, Feb. 25, 26.

District Stewards called to meet in the Methodist Church at West Point, at 1 o'clock, Dec. 16.

A. T. McILWAIN, P. E.

Grenada Dist.—First Round.

Waterford ct., at Waterford, Dec. 30.
Ashland ct., at Ashland, Dec. 31, Jan. 1.
Lamar ct., at Lamar, Jan. 1, 2.
Tie Plant ct., at Tie Plant, Jan. 7, 8.
Duck Hill ct., at Duck Hill, Jan. 8, 9.
Winona ct., at Bethlehem, Jan. 14, 15.
Kilmichael ct., at Kilmichael, Jan. 15, 16.
Sallis ct., at Salem, Jan. 21, 22.
Vaiden ct., at Vaiden, Jan. 22, 23.
Ebenezer ct., at Hebron, Jan. 28, 29.
Lexington sta., Jan. 27, 29.
Poplar Creek ct., at Bethel, Feb. 4, 5.
Winona sta., Feb. 5, 6.
Holcomb ct., at Holcomb, Feb. 11, 12.
Coffeeville ct., at Coffeeville, Feb. 12, 13.
Durant sta., Feb. 19, 20.
Pickens and Goodman, at Pickens, Feb. 19, 20.

The District Stewards are requested to meet at Grenada on Dec. 8, at 1:30 o'clock, p.m. R. A. TUCKER, P. E.

Corinth Dist.—First Round.

Golden ct., at Golden, Dec. 22, 10 a.m.
New Albany ct., at Mt. Olivet, Dec. 30.
Hickory Flat ct., at H. F., Dec. 31, and Jan. 1, a.m.
Potts Camp ct., at Potts C., Jan. 1, p.m., and 2, 10 a.m.
Kossuth ct., at Kossuth, Jan. 4.
Dumas ct., at Jacob's C., Jan. 7, and 8, a.m.
Silver Springs ct., at Paine's C., Jan. 8, p.m.; Q. C., 3 p.m.
Mooreville, ct., at Allen's C., Jan. 10.
Mantachie ct., at Shiloh, Jan. 11.
Marietta ct., at Marietta, Jan. 12.
Iuka ct., at Camp Ground, Jan. 14, 15, a.m.
Iuka sta., Jan. 15, p.m., and 16 a.m.
Burnsville ct., at B., Jan. 16, 3 p.m.
Booneville ct., at Carolina, Jan. 21, 22, a.m.
Booneville sta., Jan. 22, p.m., and 23, a.m.
Guntown ct., at G., Jan. 28, 29, a.m.
Baldwyn ct., at B., Jan. 29, p.m.; 30, a.m.

Chalybeate ct., at Camp Ground, Feb. 4, 5, a.m.
Ripley sta., Feb. 5, p.m., and 6, a.m.
Wheeler ct., at Wheeler, Feb. 18, 19, a.m.
Rienzi ct., Feb. 19, p.m., and 20, a.m.
The District Stewards are called to meet at First Church, Corinth, Dec. 14, 1921, at 10 a.m.

J. B. RANDLOPH, P. E.

Aberdeen Dist.—First Round.

Prairie and Strong, Dec. 25, 26.
Houston, Dec. 31, Jan. 1.
Vardaman, at Vardaman, Jan. 1, 2.
Calhoun City, at Calhoun City, Jan. 3.
Pontotoc, Jan. 8, 9.
Woodland, at Woodland, Jan. 14, 15.
Eupora and Maben, at Eupora, Jan. 21, 22.
Bellefontaine, at Bellefontaine, Jan. 22, 23.
Mathiston, at Mathiston, Jan. 24.
Verona, at Verona, Jan. 28, 29.
Shannon and Nettleton, at Shannon, Jan. 29, 30.
Buena Vista, at Buena Vista, Feb. 4, 5.
Houlka, at Houlka, Feb. 9.
Algoma, at Algoma, Feb. 10.
Nettleton, at Shiloh, Feb. 11, 12.
Salem and Ecru, at Salem, Feb. 18, 19.
Toccopola, at Toccopola, Feb. 20.
Randolph, at Spring Hill, Feb. 21.
Greenwood Springs, at Greenwood Springs, Feb. 24.
Smithville, at Trangine, Feb. 25, 26.
Tremont, at Mt. Pleasant, Mar. 2.
Fulton, at Harden's Chapel, Mar. 3.
The District Stewards will meet at the Methodist Church at Tupelo on Monday, Dec. 19, 2 o'clock, p.m.. A full attendance is desired.

T. H. DORSEY, P. E.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—First Round.

Hattiesburg, Broad St., Dec. 18, 11 a.m.
Petal, Dec. 25, 11 a.m.
Hattiesburg, Main St., Dec. 25, 7 p.m.
Taylorsville and Mize, at T., Jan. 1, 11 a.m.
Seminary, Jan. 1, 7:30 p.m.
Bon Hommie, Jan. 8, 11 a.m.
Purvis, Jan. 8, 7 p.m.
Williamsburg, Jan. 15, 11 a.m.
Collins, Jan. 22, 11 a.m.
Mt. Olive and Magee, at Mt. Olive, Jan. 22, 7 p.m.
Hattiesburg, Court St., Jan. 29, 11 a.m.
Silver Creek, Jan. 29, 7 p.m.
Avera, Feb. 5, 11 a.m.
Lucedale, Feb. 5, 7 p.m.
Lucedale ct., Feb. 5, 7 p.m.
Richton, Feb. 8, 7 p.m.
Oloh, at Oak Grove, Feb. 12, 11 a.m.
Eucutta, Feb. 14, 11 a.m.
Heidelberg, Feb. 15, 11 a.m.
Ellisville, Feb. 15, 7:30 p.m.
Leakesville, Feb. 19, 11 a.m.
New Augusta, Feb. 19, 7:30 p.m.
Sumrall, Feb. 26, 11 a.m.
Prentiss, Feb. 26, 7:30 p.m.
The District Stewards will meet at Main Street Church, Hattiesburg, Thursday, Dec. 22, at 1:30 p.m.

W. W. GRAVES, P. E.

Seashore Dist.—First Round.

Biloxi, 11 a.m., Dec. 11.
Long Beach, 7 p.m., Dec. 11.
Lumberton, 11 a.m., Dec. 18.
Columbia, 7 p.m., Dec. 18.
Gulfport, Dec. 25.
Logtown, Jan. 1.
Picayune, Monday, 7 p.m., Jan. 2.
Carriere, Tuesday 7 p.m., Wednesday 10 a.m., Jan. 3, 4.
Poplarville, Wednesday, 7 p.m., Jan. 4.
Lumberton, Q. C. Thu., 10 a.m., Jan. 5.
Bay St. Louis, Jan. 7, 8.
Pass Christian, 7 p.m., Jan. 8.
Coalville, at Coalville, Jan. 14, 15.
Ocean Springs, at O., 7 p.m., Jan. 15.
Saucier, at Saucier, 7 p.m., Wed., Jan. 18.
Americus, at Pleasant Hill, Fri., 11 a.m., Jan. 20.
Moss Point, 11 a.m., Jan. 22.
Escatawpa, at E., 2:30 p.m., Jan. 22.
Pascagoula, 7 p.m., Jan. 22.
Vancleave, at V., Fri., 11 a.m., Jan. 27.
Mentorum, at Alexander, Sat., 11 a.m., Jan. 28.
Wiggins, 11 a.m., Jan. 29.
Brooklyn, at McVey, 11 a.m., Feb. 5.
Wesley Memorial, 7:30 p.m., Feb. 5.
Biloxi, Q. C., Wed., 7 p.m., Jan. 11.
Gulfport, Q. C., Wed., 7 p.m., Jan. 25.
Long Beach, Q. C., Wed., 7 p.m., Feb. 1.
District Stewards and pastors are called to meet in the Methodist Church at Gulfport at 10 o'clock a.m., Thursday, Dec. 29. Let all the pastors and district stewards attend if possible, so we can take counsel together for the year's work. The lay leaders are requested to meet with us.

W. M. SULLIVAN, P. E.

Brookhaven Dist.—First Round.

Brookhaven, Dec. 18.
Wesson, Dec. 18, 19.
Osyka, at Osyka, Dec. 31, Jan. 1.
Magnolia, Jan. 1, 2.
Fernwood, at Fernwood, Jan. 4.
Georgetown, at Georgetown, Jan. 7, 8.
Monticello, at Monticello, Jan. 8, 9.
Tylertown, Jan. 11.
Bogue Chitto and Norfield, at Bogue Chitto, Jan. 15.
McComb, La Branche St., Jan. 15, 16.
McComb, Centenary, Jan. 18.
Galiman, at Bethesda, Jan. 21, 22.
Crystal Springs, Jan. 22, 23.
Meadville and Bude, at Bude, Jan. 25.
Barlow, at Brandywine, Jan. 28, 29.
Pleasant Grove, at Pleasant Grove, Feb. 1.
Foxworth, at Foxworth, Feb. 4, 5.
Summit and Toplsaw, at Summit, Feb. 5, 6.
Adams, at Adams, Feb. 11, 12.
McComb, Pearl River Ave., Feb. 12, 13.
Scotland, at Bethesda, Feb. 18, 19.
Bayou Pierre, at Center Point, Feb. 25, 26.
Haziehurst, Feb. 26, 27.
The District Stewards are requested to meet in the Methodist Church in Brookhaven, Tuesday, December 27, at 1:30 p.m.
Pastors, please meet at same place and date at 9 a.m. for a Preachers' Institute.

H. M. ELLIS, P. E.

Newton Dist.—First Round.

Deemer, at Hope, Dec. 31, Jan. 1, 11 a.m.
Philadelphia, Jan. 1, 7 p.m.; 2, 8:30 a.m.
North Neshoba, at ———, Jan. 3.
Montrose, at Montrose, Jan. 7, 8.
Harperville and Lena, at Harperville, Jan. 14, 15, a.m.
Forest and Morton, at Forest, Jan. 15, 7 p.m.; 16, 8:30 a.m.
Homewood, at Homewood, Jan. 18.
Newton, at Newton, Jan. 19, 7 p.m
Carthage, at Bethel, Jan. 21.
Walnut Grove, at Walnut Grove, Jan. 22.
Trenton, at Polkville, Jan. 25.
Shiloh, at Shiloh, Jan. 28, 29.
Lake, at Lake, Feb. 1.
Chunky, at Chunky, Feb. 4, 5, 11 a.m.
Decatur and Hickory, at Hickory, Feb. 5, 7 p.m.; 6, 10 a.m.
Bay Springs, at Bay Springs, Feb. 8.
Neshoba, at Mars Hill, Feb. 11, 12.
Union, at Union, Feb. 15.
Raleigh, at Raleigh, Feb. 18, 19.
Rose Hill, at Homewood, Feb. 22.
Laurel, First Church, Feb. 24, 7 p.m.; 26, 11 a.m.
Laurel, Kingston, Feb. 25, 7 p.m.
Laurel, West End, Feb. 26, 7 p.m.
The District Stewards will meet at Newton, Thursday, December 29, at 10:45 a.m. All pastors are invited to attend this meeting.

J. A. MOORE, P. E.

Vicksburg Dist.—First Round.

Fayette, Dec. 25.
Natchez, Jan. 1.
Harrison, at Lorman, Jan. 7.
Hermanville, Jan. 8.
Utica, 7:30 p.m., Jan. 8, 9.
Rocky Springs, 2:30 p.m., Jan. 9.
Washington, 11 a.m., Jan. 10.
Port Gibson, 4 p.m., Jan. 11.
Rosetta Mission, 11 a.m., Jan. 14.
Centerville, at Stephenson, Jan. 15.
Roxie, at McNair, 3:30 p.m., Jan. 15.
Nebo, 11 a.m., Jan. 20.
Gloster and Liberty, at Gloster, Jan. 22.
Vicksburg, Crawford Street, 7 p.m., Jan. 23.
Vicksburg, Gibson Memorial, 7 p.m., Jan. 25.
Woodville, Jan. 29.
Oak Ridge, Feb. 5.
Mayersville, at Grace, 11 a.m., Feb. 12.
Rolling Fork, 7 p.m., Feb. 12.
Louise and Holly Bluff, at H. B., 11 a.m., Feb. 19.
Silver City, at Midnight, 7 p.m., Feb. 19.
Anguilla, at Delta City, Feb. 26

Notice.

The District Stewards of the Vicksburg District are called to meet at Vicksburg, Crawford Street Church, at 11:30 a.m., on Tuesday, December 20, 1921. Please let all the stewards be present. Pastors are invited to meet with us.

J. R. JONES, P. E.

Meridian Dist.—First Round.

Meridian, Poplar Springs, Dec. 25.
Meridian, East End, Jan. 1.
Meridian, Seventh Ave., Jan. 8.
Porterville, at Chapel Hill, Jan. 14, 15.
Scooba, p.m., Jan. 15.
Vimville, at Why Not, Jan. 21, 22.
Enterprise, Jan. 29.
Quitman, p.m., Jan. 29.
Lauderdale, Feb. 5.
DeKalb, at Pleasant Ridge, Feb. 10.
Cleveland, at Mellen, Feb. 11, 12.
Mathervilie, at Poplar Springs, Feb. 18, 19.
Shubuta, p.m., Feb. 19.
Daleville, at Andrew's Chapel, Feb. 22.
Waynesboro-circuit, at Fedora, Feb. 25.
Waynesboro, Feb. 26.
Buccatunna, at State Line, Feb. 26, 27.
Pachuta, at McGowan's Chapel, Mar. 3.
DeSoto, at Manassa, Mar. 4, 5.
District Stewards' meeting and Pastors' Conference at Central Church, Meridian, beginning at 10 a.m., December 30. All pastors and district stewards earnestly requested to be present.

PAUL D. HARDIN, P. E.

Jackson Dist.—First Round.

Rankin Street, 7:30 p.m., Dec. 28.
Edwards, Jan. 1.
Bolton, at Bolton, 7:30 p.m., Jan. 1.
Flora, 11 a.m., Jan. 3.
Millsaps Memorial, 7:30 p.m., Jan. 4.
Bentonia, at Bentonia, Jan. 8.
Satartia, at Satartia, Jan. 9.
Terry, 11 a.m., Jan. 11.
Fannin, at Holly Bush, 11 a.m., Jan. 13.
Harrisville, at Harrisville, Jan. 14, 15.
Mendenhall and D'Lo, at Mendenhall, 7:30 p.m., Jan. 15.
Florence, at Florence, 11 a.m., Jan. 18.
Vaughn, at Vaughn, aJn. 21, 22.
Benton, at Benton, 7:30 p.m., Jan. 22; 10 a.m., Jan. 22.
Eden, at Eden, Jan. 28, 29.
Yazoo City, 3 p.m. and 7:30 p.m., Jan. 29.
Canton, Feb. 5.
Camden, 11 a.m., Feb. 8.
Monterey, at Mt. Carmel, Feb. 11, 12.
Brandon and Pelahatchie, at Brandon, Feb. 12, 13.
Sharon, Feb. 25, 26.
Madison, Feb. 26, 27.
District Stewards are called to meet in Capital Street church, December 29, at 10 a.m. Pastors and Lay Leaders requested to be present if possible.

M. L. BURTON, P. E.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Boyce, Jan. 1.
Alexandria, Jan. 2.
Pineville, Jan. 6.
Colfax ct., at Colfax, Jan. 8.
Glenmora, Jan. 11.
Columbia ct., at Columbia, Jan. 15.
Pleasant Hill ct., at P. H., Jan. 20.
Provencal ct., at Provencal, Jan. 21.
Natchitoches, Jan. 22.
Winnfield ct., at Joyce, Jan. 29.
Winnfield sta., Jan. 30.
Jena and Jonesville, at Jena, Feb. 5, a.m.
Trout and Good Pine, at Trout, Feb. 5, p.m.
Rochelle and Standard, at Standard, Feb. 12.
The district stewards will please meet at the district parsonage, 1305 Monroe street, Alexandria, on Dec. 14, 11 a.m. There are important matters to be brought before this meeting, and a full attendance is much desired.

W. L. DOSS, JR., P. E.

Shreveport Dist.—First Round.

Bossier City, Sunday, Dec. 25, a.m.
Coushatta, Wednesday, Dec. 28, p.m.
Haynesville, Sunday, Jan. 1, a.m.
Homer, Sunday, Jan. 1, p.m.
Athens, Monday, Jan. 2, a.m.
Gibsland, Tuesday, Jan. 3, a.m.
Bienville, Wednesday, Jan. 4, a.m.
Trees, Sunday, Jan. 8, a.m.
Oil City, Sunday, Jan. 8, p.m.
Mansfield, Monday, Jan. 9, p.m.
S. Mansfield, Tuesday, Jan. 10, a.m.
Pelican, Wednesday, Jan. 11, a.m.
Bayou LaChute, Friday, Jan. 13, p.m.
Haughton, Sunday Jan. 15, a.m.
Arcadia, Sunday, Jan. 15, p.m.
Shreveport, Texas Avenue, Tuesday, Jan. 17, p.m.
Sibley, Wednesday, Jan. 18, a.m.
Plain Dealing, Sunday, Jan. 22, a.m.
Castor, Monday, Jan. 23, p.m.
Grand Cane, Wednesday, Jan. 25, a.m.
Shreveport, Noel Memorial, Thursday, Jan. 26, p.m.
Shreveport, First Church, Friday, Jan. 27, p.m.
Ringgold, Sunday, Jan. 29, a.m.
Wesley Circuit, at Hall Summit, Monday, Jan. 30,
Minden, Wednesday, Feb. 1, p.m.

R. H. WYNN, P. E.

Baton Rouge District—First Round.

Amite, Jan. 1, a.m.
Kentwood, at Kentwood, Jan. 1, p.m.
Baton Rouge, First Church, Jan. 2, p.m.
Springfield, at Springfield, Jan. 8, a.m.
Ponchatoula, at Ponchatoula, Jan. 8, p.m.
Pine Grove, at Pine Grove, Jan. 15, a.m.
Olive Branch, at Clinton, Jan. 21, 1:30 p.m.
Clinton, at Clinton, Jan. 22, a.m.
Gonzales, at Meadow's Chapel, Jan. 29, a.m.
St. Francisville, at St. Francisville, Feb. 5, a.m.
Greensburg, at Greensburg, Feb. 12, a.m.
Baker, at Baker, Feb. 19, a.m.
Franklinton Ct., at Fisher, Feb. 26, a.m.
Franklinton Station, Feb. 26, p.m.
Denham Springs, at Denham Spgs., March 5, a.m.

J. W. LEE, P. E.

(For other Quarterly Conferences see last page)

BREEZE CAME DANCING IN.

Last night o'er the torrid city
A little cool air blew;
It brought a breath of country lanes
Drenched in the evening dew,
It spilled the scent of roses,
And the smell of fragrant grass
Brought dreams of moon-touched meadow
As its feet went dancing past.

Out of a great cloud breathing
Along the southern sky,
It came with healing on its wings
The stately city by.
With freshness and with coolness
And flowery fragrance shod—
It seemed to come a spirit
From the paradise of God.

—Indianapolis News.

OPENINGS IN CHAPLAINS' RESERVE CORPS.

Colonel John T. Axton, Chief of Chaplains, has conveyed to the Federal Council's Committee on Army and Navy Chaplains the information that recent action of the War Department has opened the way for many clergymen to receive commissions as chaplains in the Officers' Reserve Corps of the United States Army.

The purpose of the Corps is to provide a reserve of officers in all branches of the military service who will be available and trained for their respective duties in the event of a national emergency.

The requirements for appointments as chaplains in the Reserve Corps are simple. The general conditions are, citizenship in the United States or the Philippine Islands, applicants to be between 21 and 60 years of age, and duly accredited by and of good standing in some recognized religious denomination or organization, with two years of practical experience in ministerial work. Those without prior military service must undergo an examination which embraces a general knowledge of the principles of education, economics, sociology, and the writing of a brief thesis dealing with some phase of the work of the ministry.

Each appointment will be for a period of five years. The authorized grades in which appointments may be made in the Chaplains' Section of the Officers' Reserve Corps are, first lieutenant to lieutenant colonel, and promotions to the next higher grades, within the limits or rank stated, will be considered, in time of peace, upon application through military channels, after a commission has been held for at least one year in the lower grade.

So far as is practicable, chaplains will be assigned to units of the Reserve Corps in the locality of their places of residence. The President, to the extent provided by the law, may from time to time, order Reserve Officers to active duty and for any period, but except in time of National emergency expressly declared by Congress, no Reserve Chaplain shall be employed on active duty for more than fifteen days in any calendar year without his consent.

A chaplain, as is the case with all officers in the Reserve Corps, shall not be entitled to pay and allowances except when on active duty, but when on such duty status he shall receive the same pay and allowances as an officer of the Regular Army of the same grade and length of service, and will also receive mileage from his home to his first station and from his last station to his home; but shall not be entitled to retirement or retired pay.

The prescribed duties of chaplains are closely analogous to those performed by clergymen in civil communities, modified only by the peculiar conditions attaching to military life, and especially the necessity that each chaplain shall, so far as practicable, serve the moral and religious needs of the entire command to which he is assigned, either through his own personal services or through the cooperative effort of others.

There are vacancies at this time for chaplains in the Officers' Reserve Corps in many sections of the United States, and clergymen who may be interested should apply to the Adjutant General of the Army or to the Chief of Chaplains for blank forms of application and such further information as they may desire.

GOODWILL INDUSTRIES.

In connection with the Centenary Methodist Institute in Nashville, we have opened up what is known as Goodwill Industries. For this department of the Institute work we have secured the services of Rev. G. E. Holley. Mr. Holley took special training for this work in the Morgan Memorial Church, in Boston. After graduating in the course, he was used by the Methodist Episcopal Church to organize Goodwill Industries in the large cities in the North and East. All this time, however, he was a member of the Oklahoma Conference, Methodist Episcopal Church, South. He now comes to us well equipped for this line of work. As this work is not very well known in our church, a word of explanation might be in order.

Every family in Nashville will be invited to participate in this work. They can send in clothing, shoes, hats, bedding, carpets, rugs, musical instruments, toys, in fact anything they desire to donate. Such articles as are in need of repair will be repaired at our storehouses, thereby giving employment to shoe repairers, cleaners and dyers, and women who can mend clothes, furniture repairers, et cetera. These articles are then sold at a reasonable price to people of very moderate income. What little clear profit there is, goes back into the maintenance of the business. It is the design of the Home Department and the Methodism of Nashville to make this something of a connectional institution, especially for churches east of the Mississippi River. Hence, any church which is not carrying on something of this kind in its own city, may send any of these articles to Nashville with the assurance that they will be appreciated and rightly used. A box of clothes, a box of hats, of shoes, might be collected and shipped in by one of a thousand churches. Those desiring to enter into this good work will please mail or ship theirs to Nashville, to Rev. G. E. Holley, care of Centenary Methodist Institute. In the course of time it is probable that we can have a large number of these Goodwill Industry Plants in our other City Missions. Indeed, one has already been started in Chattanooga and perhaps some others. But all the churches in towns and cities and country places which have not a Goodwill Industry of their own will have a chance to participate in this work. Why not a few hundred churches send a Christmas box of second-hand goods to the Centenary Methodist Institute at Nashville? O. E. GODDARD.

December 8, 1921.

Our next General Conference should arrange for some sort of co-ordination of general boards, so that any movements for the advancement of the kingdom may have unity and cohesion. The crossing of collections, of rights-of-way, of appeals to the people, is a source of confusion. We are, seemingly, tied up for a time as to drives. A plan should be worked out by which the whole church could put on a quadrennial campaign for budget necessities and push it as the Centenary was pushed. The elimination of rivalry would be a great point gained. So many pulling causes confuse and dissipate. Who will be the ecclesiastical statesman to work out a plan of deliverance and consolidation? — The Midland Methodist.

New Orleans Professionals

GYPSY SMITH

January 30th to February 24

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 63—No. 52. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3386.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 29, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

AN INNUMERABLE HOST.

We see enough of the sordid side of life as we glance over the newspapers day after day—it almost seems that dishonesty, treachery, faithlessness, lust, hate are the outstanding characteristics of the human race as we read the record of crimes as carried in the news columns. But we know it is not so. It is the thing out of the ordinary that constitutes "news," and it is this unusual happening that the newspapers are after. Not many of the little kindly deeds that are performed every day find a place in the record of the world's happenings—but they are being performed just the same. The cry that good is perishing from the face of the earth is the wail of the pessimist pure and simple. With all its evils, this is a good world, and most people are clean of mind and heart.

"Full many a gem, of purest ray serene,
The dark, unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

After making full allowance for the number of knaves and villains abroad, we still have left an innumerable host of those whose knees have not bowed unto Baal and whose mouths have not kissed him.

GIVE THE NAMES.

It is evident that many of the propagandists for a relaxation of laws for the enforcement of the Eighteenth Amendment will go to any length to accomplish their purpose. If they would work in the open, and if the secular newspapers of the country would not lend themselves, whether knowingly or ignorantly, to the dissemination of their craftily conceived schemes, people generally would know just how much value to attach to their insidious suggestions. But when supposedly reputable newspapers publish as general news items stuff that bears every mark of having been inspired by the liquor dealers themselves, it is time for them to "come clean" with their sources of information, or acknowledge that they are attempting to mislead the public. A case in point: The Times-Picayune of this city, in its issue of Friday, December 23, under the heading, "Churchmen Back Sale of Beer and Wine for Bonus; Unexpected Action of Many Ministers Like Bomb in Dry Ranks," with the notation, "(Special to The New York Herald and The Times-Picayune)" and under a Washington date line of December 22, on the front page, gives the following: "From wholly unexpected sources, Secretary of the Treasury Mellon has received strong endorsements of his proposal that the sale of light wines and beer be legalized in order to raise the necessary revenue to pay the soldier bonus. When the secretary of the treasury reached his office this morning he found scores of letters from ministers, bishops and other members of the clergy of various denominations commending him for his suggestion and offering their aid to have the plans put into operation. Such action on the part of these ministers of the Gospel came as a distinct shock to the leaders of the drys in Washington, both in and out of Congress. * * * Naturally, Secretary Mellon was much gratified to receive support from such sources and there is every probability that after the Christmas recess the ways and means committee of the House will give serious attention to the proposal made by the head of the Treasury Department." It may be that some "ministers, bishops and other members of the clergy of various denominations" have "commended" such a suggestion—but the public is entitled to know who they are by name. The Methodist Episcopal church, South, and the Methodist Episcopal Church are two of the greatest religious denominations in this country, and their bishops and ministers have been foremost in the fight against legalizing the sale of intoxicating liquor of any kind, including light wines and beer; yet every one of them is brought under reproach by this indefinite and, apparently, intentionally misleading statement. If the Times-Picayune can back up the truth of the prominently displayed news item by giving names, it ought to do so in simple fairness to the "ministers, bishops and other members of the clergy" who would lose their right hands before they would write an endorsement of any such suggestion; if it cannot give the names, it ought to acknowledge that it has been the tool of the liquor propagandists.

ONE WAY.

The following, taken from a very interesting trade journal, has a lesson in it for those who are able to make the application: "One way of going broke is through false pride in opinion. A man will come to the conclusion that a certain line of action is desirable, and he will pursue that line until he is flat on his back and taking the count. This is very foolish. Conditions change, and, therefore, opinions should change. Conditions are often changing while an opinion is being formed. I do not see that there is anything discreditable in changing one's opinion. If my wife and I are touring and we have an argument about which is the better road to a certain town, and we drive the car over the route I suggest, and we run into some bad bumps, I am very quick to admit that I was wrong. I frankly say I wish we had taken her road. (As a matter of fact, I do no such thing. Being a victim of false pride, I continue to argue that my road may be bad, but that hers is probably worse. The result is that neither of us enjoys the ride.)"

WHAT THE YEAR HAS BROUGHT.

As the old year comes to a close, we naturally let our thoughts turn to the things that are in store for us during the next twelvemonth; but we should naturally dwell also upon the blessings that have been bestowed upon us during 1921. In spite of all the misfortunes, afflictions, disappointments, and sorrows that may have been our portion, we have been marvelously blessed by the good Providence that has been over us. Goodness and mercy have followed us every day of our lives, and the favor of the Lord has been manifested to us in more ways than we can enumerate. The psalmist said, "Thou crownest the year with thy goodness"—and we join with him in ascribing praise to God for all his benefits as the old year fades into the new. It has been a good year. May the New Year be better!

A CHRISTMAS GIFT TO RUSSIA.

Press dispatches last week announced that President Harding had signed the bill carrying $20,000,000 appropriation for relief of famine conditions in Russia, the money to be expended under the direction of the American Relief Administration. This will be a godsend to the starving children of that unfortunate land. The latest reports state that 5,000,000 children are starving to death, provision having been made to save only 1,225,000. The peak of the need will be reached in the months of January, February, and March, and will continue until the September harvests become available. The Russian Government is co-operating in every way possible with the work of the American Relief Administration, and the almost incredible statement is made that $1.50 will feed a child for a month. In addition to this grant from the Government, private contributions are also needed to care for the situation adequately, and many individuals and churches are making donations to this worthy cause through direct remittances to Governor Carl E. Milliken, of Maine, who has been made treasurer of the fund, with headquarters at 105 East Twenty-Second Street, New York City.

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TO CONTRIBUTORS.

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THE LAND OF BEGINNING AGAIN.

I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches
And all of our poor, selfish grief
Could be dropped, like a shabby old coat, at the door
And never be put on again.

I wish we could come on it all unaware,
Like the hunter who finds a lost trail;
And I wish that the one whom our blindness had done
The greatest injustice of all
Could be at the gates, like an old friend that waits
For the comrade he's gladdest to hail.

We would find all the things we intended to do
But forgot and remembered—too late,
Little praises unspoken, little promises broken;
And all of the thousand and one
Little duties neglected that might have been perfected
The day for one less fortunate.

It wouldn't be possible not be kind
In the Land of Beginning Again:
And the ones we misjudged and the ones whom we grudged
Their moments of victory here
Would find in the grasp of our loving handclasp
More than penitent lips could explain.

For what had been hardest we'd know had been best,
And what had seemed loss would be gain;
For there isn't a thing that will not take wing
When we've faced it and laughed it away:
And I think that the laughter is most what we're after
In the Land of Beginning Again.

So I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches
And all of our poor, selfish grief
Could be dropped, like a shabby old coat, at the door
And never put on again.

(A copy of the above beautiful poem was furnished the Advocate by Rev. F. B. Hill, Ponchatoula, La.—Editor.)

TRAVEL LETTERS FROM DR. AND MRS. I. W. COOPER.

S. S. Empress of India,
September 27, 1921.

Dear Dr. Carley: Our impressions of Egypt will be the subject of this letter. First, however, we would like to tell you a little of what we saw in passing from Palestine into Egypt.

Before the great war, there was no direct communication by rail between Jerusalem and Egypt, but during that conflict the English troops performed the remarkable military and engineering feat of laying a fine railroad track through the Desert of Arabia. It was a work of great difficulty and constantly attended by danger to life, but Allenby's men completed it in thorough English style. By the way, though we had read something of General Allenby's work, we did not realize until we went to Palestine what a truly great general he was. We now believe that he will go down to history as one of the bravest and most humane of England's leaders.

The distance from Jerusalem to where we crossed the Suez Canal is about three hundred miles. Most of the way lies through hot desert sands, but we managed to pass the day in comparative comfort, for we had some breeze from the Mediterranean, a comfortable compartment, and two good meals on the diner.

The first part of our way lay through the mountainous section which surrounds Jerusalem. Among other places of interest which were pointed out to us in this region was Gaza, the City of Sampson.

Leaving the mountains, we found ourselves in the fertile Valley of Sharon, so often mentioned in the Bible. For this section of the world, Sharon is indeed a garden spot. It reminds us of the Plain of Estraelon, of which we wrote in a previous letter. Just beyond it is Mt. Sinai, on which Moses was given the ten commandments. Sinai is on the border of the Arabian desert—in fact, in this neighborhood, this barren region is often called the Desert of Sinai. We passed over the Suez Canal about six o'clock in the afternoon. We were delayed for some while in the Customhouse, so that it was dark when we again took the train. The last hundred miles of our trip, from Suez to Cairo, were rather tedious, for we were weary and the darkness prevented us from diverting our minds with the scenery. It was midnight when we reached Cairo, but we had such fine accommodations at the Shepherd's Hotel that we were soon more comfortable than we had been since we reached the Orient.

Cairo is the largest city in Africa and is the residence of the Khedive and of all the chief authorities. The population is said to be about 630,000, of which number only 50,000 are European, chiefly Greeks and Italians, though you would expect the majority of the foreigners to be English, since Egypt has been under English control since 1882. English rule, by the way, has done much for Egypt by developing its commercial and agricultural interests, but it seemed very strange to us that nothing—or little—has been done for the sanitation of these Eastern cities. We found from talking with some of the native guides that English rule is not popular and the natives are hoping for a day when they can achieve independence. This day, however, is perhaps very far distant, for the native population is not at all homogeneous. For instance, in Cairo alone the natives are Arabians, Copts, Nubians, Turks, Armenians, Jews, Arabs, Bedouins, Syrians, Persians and East Indians. Of these, the Copts are said to be of pure ancient Egyptian descent. They hold themselves rather above the other natives and are said to be the most cultured, virile and original of the Egptians. They are, we are glad to say, Christians, rather than Mohammedans, but they are not strong numerically.

Cairo is a city of great contrasts. Some sections of the city are very handsome and up to date but they are surprisingly near to quarters which are squalid and filthy after the most accepted Oriental style. One can not walk many blocks through some of their "bazaar streets" without feeling really contaminated by the sight of so much dirt. The vast majority of the people evidently live in great poverty and yet there are a number of magnificent residences, as well as of public buildings.

The greatest interest that the traveler feels in Cairo is not in the city itself, but in the great Pyramids which lie several miles outside of Cairo, but, because of the wonderful clarity of the atmosphere, appear to be much nearer. The size, the history, the wonder of the great pyramid of Cheops, and the three smaller pyramids in its neighborhood, together with the Sphinx and the Granite Temple—all these are too well known to the reader for me to describe them in detail. We would advise any one who is suffering from the disease which we know in Mississippi as the "big-head" to make a visit to the pyramids to realize fully their own insignificance and impotence, when standing in the presence of these marvelous works of man. In spite of the fact that they make us feel so little, they fascinate us—we would like to return to them often and stay with them long—if only they were not so near the desert which is intensely hot. By the way, some people think that they were not always as they are now—on the edge of the Desert of Sahara, but that the desert has gradually encroached upon them.

Our first sight of the pyramids was at night—a gloriously beautiful, moonlight night. Even then they stood out boldly and distinctly, showing every detail of outline against the shining white of the desert, and overpowering one so with their majesty and immensity that little was thought of their beauty or the romance of standing in their presence in the "mystic light of the moon." Romance, however, was not far away, for out of the shadows of the pyramids rose several dark figures. One of these was an Arabian guide who asked to show us to the entrance of the great pyramid; another was the "priest," or "guardian" of the tombs, who asked for "backswish," while the third was a young boy who insisted on telling our fortunes—"in the shadow of the pyramids, by the sand." His rather unique method was to draw a cross in the sand, have the "subject" choose a point in this cross and then he would read the fortune from the relation by this point to the stars—or, more truly, according to what he judged to be the degree of his "subject's" gullibility and generosity.

Not satisfied with this first visit, we went again, next day, to see the pyramids by daylight. And this time we had experiences with native guides, camels, sand-carts and—heat! O, the heat of those burning sands can not be described! We felt as if we were baking and drying up! The fact that there is no moisture in the atmosphere makes one think that it is hotter than it really is. On this visit, we were more interested in the Sphinx and the Granite Temple than in the pyramids. Some of us wished to find certain masonic signs which are said to be on the "creature," but time and the sand storms have worn into the rock to such an extent that only a minute inspection could decipher its messages, and Old Sol was too fierce to allow us to stand long enough to make such an examination. The Granite Temple was more comfortable, for it was underground—the remains of a temple hewn out of solid rock and used for the burying place of the priests who had charge of the pyramids.

During the time that we paid our daylight visit to the pyramids, about thirty members of our party went on an excursion to old Memphis and Sakhara. Part of the journey they made on the train but most of it on the backs of camels. They were gone about nine hours and came back pretty well used up and "burnt up" from the heat and glare of the sands. They had survived it, however, so we almost wished that we had attempted it instead of making "Prudence is the better part of valor" our motto. They came back full of interest not only in the pyramids that they had seen, but in the sight of the tombs of the sacred bulls. Of course we all knew that the Egyptians had, in their primitive religion, a great deal of animal worship—but this form of it was quite remarkable. They held these bulls so sacred that when they died, their bodies were embalmed and they were placed in magnificent vaults or tombs. One of these tombs, which is hewn out of rock, is said to weigh seventy tons.

It is interesting to see that even primitive people are unwilling to believe that life ends with the grave. The ancient Egyptian showed this not only by embalming the bodies of the dead, but by placing many household necessities within the tombs, such as bread, wine, water bottles, scarabs and pieces of money. Scarabs, by the way, are very interesting and very fascinating. They are bits of stone carved in the shape of a beetle, which insect was, to them, the emblem of immortality. The underneath side of this beetle is carved with various signs, or insignia, which correspond somewhat to a coat-of-arms, or official stamp of some

kind. Each king and great nobleman had his own device for his scarabs, and he used his scarab as his official seal for letters and civil documents. Usually these scarabs are small—about the size of the "face" of a seal ring, but sometimes they are ten times that large, in which case they were probably not worn. Within the tombs of the kings which are in the pyramids, numbers of these scarabs are found. Most of them, if not all of them, belong to his dynasty. The Egyptians are still skillful in reading the insignia of these scarabs and can tell you at once to what dynasty they belong. Many of these scarabs are to be found in museums all over the world, and many are now in the hands of interested collectors. The sale of scarabs became such an industry in Egyptian cities that the government found it necessary to supervise it in order that foreigners might be protected from dishonest venders, for it is quite possible for the skilled worker to make imitations of the royal scarabs and sell them for genuine, when in reality they have never seen the inside of a pyramid and are only days instead of thousands of years old. So now, officials are appointed by the government to inspect all scarabs which are sold by jewelers who hold licenses to sell scarabs. Of course, one must pay a good round price for "registered" scarabs, but then one has the satisfaction of knowing that he is probably getting the genuine article. The scarabs sold on the streets are ridiculously cheap.

In Egypt we found the Eastern custom of "barter" in full force. A few of the large foreign stores have one price, but nearly all the native shops begin by asking the customer four or five times the price expected for the article.

Though we had seen many places of interest, including the place in the river where Moses was said to have been found in the bulrushes, we had to leave Cairo with the feeling that one has when he has only peeped into an interesting book and had it taken away from him.

The hundred and forty miles which lie between Cairo and Alexandria are in a most interesting section of Egypt. Most of it is in the delta of the Nile, so the soil is wonderfully rich and produces the finest cotton and wheat fields in the world. These crops lay all along the railroad, and we were interested to see how perfectly they were cultivated. In spite of the heat of the sun, they manage to "keep ahead of the grass." We were told that the English had done much for them in teaching them how to cultivate and to irrigate the soil. Their methods are, however, still very antiquated. To irrigate, they have dug many canals from the river and the waters of these canals, in turn, are dispersed through the fields by ditches which are filled from buckets attached to a water-wheel which is kept in motion by the "man power" or by the "[illegible] mill" service of the buffalo cow. (This animal, by the way, is far from being beautiful, but is one of the most useful animals of Egypt.) The plows are still the old, pointed wooden stick, and we saw no modern machinery for harvesting the wheat. We were warned, however, that we must not be too critical of these old-fashioned implements, for experience had probably taught these farmers that modern machinery would probably be too heavy for this light, marshy soil.

Most of the people working these fields were evidently native Egyptians. It was amusing to see the variety in their dress—and undress. Some of them seemed to think that clothing and heavy head-dresses would be a protection against the sun's rays; others held the opposite view.

The canals are not only used for irrigation, but are the public baths, drinking fountains and laundry tubs. The people have little or no sense of modesty and it is not an uncommon sight to see the men and children in the water without bathing suits and stooping down by the side of the canals washing out the only garments they seem to possess. In one place, we saw a water-buffalo standing in the canal, drinking and cooling himself; a little further on, some children were swimming; and near by, a man was drinking this same water. How the people can live—and flourish—and drink the water of these canals is more than we can see!

Besides the crops of which we have spoken, we saw many date palms and fig trees along the road.

We did not arrive at Alexandria without adventure, for, just as we were pulling in we experienced such a shock that many of the passengers in the forward coaches were seriously injured. More than a dozen had to be taken to the hospital and two died from the effects of cuts and bruises. Fortunately for our party, our special coach was at the rear of the train, so we came out with no more serious injury than bruises, headaches—and in one or two cases—torn clothing. We found that the trouble was a drunken engineer who failed to "slow up" in time, as he ran into the station.

In Alexandria, we did very little sight-seeing, for our stay was not long. We did, however, visit Pompey's Pillar, a fine red granite column which is probably not Pompey's Pillar at all but a monument erected by Emperor Theodosius I to signalize a victory. From here, we went to the Catacombs of Kom esh-Shukafa, an Egyptian burial place of the second century. It was one of the most interesting places we saw in Egypt. It is very different from the Catacombs of Rome.

Alexandria, like Cairo, is a magnificent city in some sections, but the fact that it is a seaport gives it the excuse for being, in its poor quarters, even more filthy than anything we saw in Cairo. We had to drive through these obnoxious quarters to reach our ship, so, by the time we got aboard we were very thankful to be leaving Egypt and the Orient and turning our faces toward Europe once more.

Sincerely your friends,

Mr. and Mrs. I. W. COOPER.

REPORT OF THE COMMITTEE ON MEMOIRS OF THE BOARD OF FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH AT ITS ANNUAL MEETING, NOV. 28-30, 1921, ON THE DEATH OF WALTER RUSSELL LAMBUTH, BISHOP OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

The essential oneness of Methodism is realized when, through all its branches, the sentiment and experience prevail that there is a tie that binds our hearts in Christian love, a tie more tender, more vital, more persistent than any mere ecclesiastical forms or relations. That tie is strengthened, as the years go on, by our common trials and triumphs, our common joys and sorrows.

While we tarry, in the on-rush of the King's business, to record the passing of our own heroes of the faith, to honor their names with the tribute of our tears, and to seek consolation in the prayers of our common faith and the sweet hymns of our common hope, our hearts to-day, with all their hallowed memories of Harris and Lewis, beat in unison of love and sympathy with those great hearts of the Methodist Episcopal Church, South, that mourn the loss and rejoice in the beautiful life-record of their noble and now sainted Lambuth.

The message which announced the death of Bishop Walter Russell Lambuth in Yokohama, Japan, September 25, 1921, sent a pang of sorrow through American Methodism, nay—through the Methodism of the world, from the Mississippi to the Amazon and from the Amazon to the Yangtse. Bishop Lambuth belonged to the South and to the North, to the United States and to Brazil, to China, to Africa and to Japan, for in all these lands he has been a valiant soldier of Jesus Christ and a leader among leaders in promoting the Kingdom of heaven in the earth, and making straight in the desert a highway of our God.

Bishop Lambuth was the son of a missionary and was born in China in 1854. He inherited the missionary genius and the missionary call. By classical education in Emory and Henry College, and post-graduate work in medicine and surgery in Vanderbilt University and Edinburgh, he fitted himself for the career of a medical missionary, and as such began his work in China, where today his memory is as ointment poured forth. His varied attainments, however, and his many gifts and graces so commended him to the high esteem of his church that he was called to the superintendency of the Japan Mission, elected Secretary of the Board of Missions, became editor of the Review of Missions, was appointed one of the Commissioners on the unification of the Methodist churches of Japan, and elected a bishop of the Methodist Episcopal Church, South. In all of these positions he was distinguished for his broad mindedness and liberality, his gentle spirit and keen intelligence, his genius for initiative and his tireless devotion to the cause of his divine Master. As physician, preacher, author, editor, war-work commissioner, founder and superintendent of hospital and schools, organizer of missions, and as a Bishop he justified the encomium implied in the appreciation expressed by the entire press of his beloved church: "In the passing of Bishop Lambuth the Methodist Episcopal Church, South, has lost one of its best and greatest leaders."

In our fraternal sympathy with our sister church in this hour of her bereavement, the Board of Foreign Missions, here assembled, wish to record the conviction that in the passing of this fine spirit, this vision-gifted missionary, this eminent Bishop, this stalwart son of God, we, and the entire Christian world, experience a loss unmeasured by words, while the annals of the church of Christ will evermore be enriched by the memory of a life to which we would pay the tribute of our emulation.

Bishop F. M. BRISTOL, Chairman.
Bishop W. A. QUAYLE,
Bishop W. P. THIRKIELD,
Rev. C. L. BOVARD,
Rev. H. P. KEATHLEY,
Mr. W. T. JENNINGS,
Mr. W. E. MYERS,
Mr. F. D. HOWARD,
Committee.

REPORT Nos. 1 AND 2, BOARD OF LAY ACTIVITIES, ADOPTED AT THE RECENT SESSION OF THE LOUISIANA CONFERENCE.

Report No. 1.

In view of the rapidly growing service the laymen are rendering the church, and desiring to cooperate with the ministers in rendering whatever service may be in our power, therefore, we, your Board of Lay Activities of this session of the Annual Conference, recommend as follows:

1. We nominate Mr. T. W. Holloman for Conference Lay Leader and Mr. S. S. Thomas as Assistant.

2. We recommend that the Conference Lay Leader appolut a committee of three to obtain sufficient funds to meet expenses incident to the laymen's work of the Conference.

3. That a minimum salary of $1200 be paid to every pastor.

4. That the evangelistic rural work as conducted in the Alexandria District this year be heartily commended to the entire Conference and that the laymen will gladly extend such assistance as possible, financially and otherwise.

5. We heartily approve the plan already in operation in many sections of our church whereby laymen, co-operating with their presiding elders and pastors, conduct services in rural churches, to the end that we may realize our slogan, "A service of worship in every Southern Methodist Church every Sunday."

6. One of the greatest needs of most of our people being a religious conscience in giving, therefore we recommend the tithe as the beginning, because wherever it has been used by the individual or church it has been found very satisfactory.

Report No. 2.

We urgently recommend that the district stewards fix a definite and adequate salary in each district for the presiding elder.

1. Because your Conference minutes show that the salaries of certain pastors are below the actual moneys paid them for their services as preachers in charge, it is evident that the per cent basis is not only holding salaries down, so far as reports show, but it is actually encouraging low salaries.

2. Because a presiding elder with a definite salary can effectively urge an increase of the pastor's salary without a selfish impression prevailing.

A SUPERANNUATE ENJOYED IT.

By Rev. T. W. Adams.

The "it" referred to was a two-days' trip with my presiding elder, Rev. H. M. Ellis, attending quarterly conferences. Good weather, fine roads, delightful fellowship and favorable environments made the trip most delightful. It was indeed a great treat to me.

Brother Ellis invited me to go with him. I asked him if he could drive the car and talk to me at the same time. He said, "Yes, but I can't look at you while I drive for I have to keep my eyes on the road ahead." I answered, "I asked you if you could talk to me and drive the car safely. My personal beauty is not of that peculiarly fascinating type as to make me desirous to have you examine it." After having settled that question satisfactorily I gratefully accepted the kind invitation.

The trip was made in Brother Ellis's fine new Buick car, which "is a thing of beauty and a joy," not "forever" but as long as it lasts. Without let or hindrance we landed at Pleasant Valley church, after a drive of 25 miles in about one hour. It was as restful a ride as I would have had in an I. C. Pullman car. Brother Ellis has lately added to his other accomplishments that of an expert chauffeur. He certainly knows how to handle his "Buick." I am going to take another trip with Ellis when he sees fit to invite me.

Sventeen years ago I made my first trip over the road from Wesson to Pleasant Valley. It was made in an open buggy, behind a rather small bay horse, and the road was in bad condition for travel. On this occasion the trip was made over one of the best graveled roads in the country, and in a splendid Buick car. My, how "the world do move!" But it takes a lot of money to make it move. The improvements are mighty nice, and I would enjoy them all if I were not scared over impending bankruptcy. I vote against every bond issue, and I have more than one reason for doing so.

On my first trip Jim Williams, pastor of the Bayou Pierre circuit, did the driving. I was going out to hold his first quarterly conference. Just before we got to the parsonage I said to Williams, "Jim, you have shown me the least respect of any young preacher I was ever with." In a very surprised manner he asked, "In what way?" I answered, "We have driven fourteen miles and you haven't given me a chance to get in a word edgewise." He operated the liveliest talking machine I had ever run upon. How Jim did talk! My! my! I thought, maybe this is exceptional. I knew he had been out in the woods about two months without any touch with preachers; and I thought I was just getting the accumulated talk of several weeks. It seemed reasonable to me that he would not maintain a "corner" on talk indefinitely. But during the four years I was his presiding elder he did not lose a "jot or tittle" of his talkativeness. Sometimes I had to beg him to give me a little chance to talk. He was considerate enough to hear me when I made a special appeal to him.

On the talk line Jim Williams has no equal except in Jim Ferguson. They are of a "whatness." In one particular Williams beats him—when he finds that he is reaching a period, and is not clear as to what to talk about next, he keeps his voice running in a mumble to fill up the gap, to shut others out, until he can think up something else to talk about. I have protested against this. I have told him it was unfair. But the saving thing about Jim's much talking is that he always talks about things that are good. I love to hear him talk about the Bible and preaching. Henry, if you should ever be at Williams's home, and get tired of hearing talk, ask him to get his fiddle and play "Cotton-eye Joe," "Turkey in the Straw," and other old songs. You will never tire of hearing them—he is a fine fiddler.

When through with the work of the day, we went to the parsonage, and Brother Ellis baptized Brother and Sister Allums' fine baby. They have seven children—all of them bright and promising. It was a great pleasure to me to see such a normal home. While at the parsonage I recalled very vividly a marriage that took place there more than sixteen years ago. A couple of young Negroes ran away and came to the parsonage to be married. They were scared almost to death. They were sure that the girl's father was following them with a shotgun, loaded with blue whistlers, ready to shoot to kill. They were in a stampede. And Jim Williams poked around very leisurely, looking for his Discipline. Sister Williams and I were about as nervous as the young Negroes were. We urged him to hurry up—I told him to marry them with any impromptu ceremony. But Jim took his time. I proposed to him to get out of the way and let me fix up the job. Jim just can't work without the Discipline. He believes in the book. With him the Discipline comes next to the Bible.

On the way to Pleasant Valley Ellis said, "Adams, I want you to preach for me to-day." I politely declined, "No, thanks; it is the presiding elder's job." I didn't entertain the invitation seriously. I thought that Ellis meant to be nice to the "old man." That ended the matter, as I thought. Later, however, Ellis said, "Adams, I mean it. I want you to preach." I told him that I didn't want to preach. I gave him my good reasons for not wanting to preach. I was not physically able to do so. Another reason was that it was a very important occasion—the fourth quarterly conference. The officials and members from the entire pastoral charge would come, expecting the presiding elder to preach a stirring and moving sermon. Unless they got something from the pulpit that was inspiring and uplifting, the cause would probably suffer. I didn't feel that I could "deliver the goods." I didn't want to preach for still another reason—I had gone out there to hear Hicks Ellis preach. I needed to hear a good sermon. I was sure that I would profit by hearing him.

I thought then the whole thing was settled in my favor. But when we got to the church, Ellis said to me, "The matter is settled; you are going to preach; get ready." How can a poor, old, worn-out superannuate stand up under such commandeering methods? I preached. It was a good sermon. I know it was, for Hicks Ellis said so. He is a capable judge. Besides, he always tells the truth. I got a lot of good out of the service. After the work was ended at Pleasant Valley, we drove back to Wesson for night preaching. As Sister Ellis was sick and the weather was very threatening, Brother Ellis commandeered me again, and he drove back to Brookhaven.

I filled Ellis's place at Wesson at the night service. I love to preach there. I was their pastor in 1898. Jim Ferguson said I preached a good sermon. I was too weak to enjoy the service. I had to draw heavily on my reserve force to finish it. I met in the parsonage Sister Clark, the mother of the pastor's wife. I have been the presiding elder of three of her daughters, esteeming them very highly for their good woks and fine characters. It was a great pleasure to know her. She is a wonderfully loyal and generous Methodist. She has given four daughters to Methodist preachers, and they are fine preachers' wives. Hurrah for Sister Clark! May God's blessings rest upon her!

I do hope Bishop McMurry will reappoint Ellis to the district. He is a fine presiding elder. He is one of the most industrious and capable men. He is a fine preacher, and his presidency of the quarterly conference is thoroughly good. He is industrious and intelligent in handling the business of the church. I want him to come back to us so that I can have a chance to run around with him and enjoy myself.

Brookhaven, Miss.

(This article was written, of course, before the convening of the Mississippi Conference, but it reached the Advocate only a few days ago. The "superannuate" still has his elder.—Editor.)

EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

Educational Pay-up Week for Louisiana is Jan. 8 to 15. This is the collection period in the greatest Movement of its kind the church in Louisiana ever knew. Our loyal Methodists should pay immediately the first installment of their subscriptions. And many of them should have the generosity, if possible, to liquidate the whole five-year promise in this one payment.

Reflect upon the fact that Christian education depends upon these colleges which stand so severely in need of funds. They have given the greatest return to the country of any philanthropic investment of Christian money known to the church. It is certainly not too much to say that down to 1850, at any rate, nine-tenths of all the institutions for secondary and higher education formed in the United States owed their origin to the keen interest of the church in educational matters. Since that day things have changed, and we have seen agnosticism and pantheism, the greatest foes of Christian truth, become more and more popular. But it has been the Christian college that has held to the belief that the formative element in history is Christianity, and that any curriculum is defective which fails to present it as the greatest outstanding fact of history. Their educational work has been done for less money than that of any other agency, and it is the greatest tax-saving institution. The grateful Psalmist asked, "What shall I render unto the Lord for all his benefits?" The reply was: "I will pay my vows."

Therefore, let all our people pay their vows to Christian Education, which is the foremost cause now before our church. Try to pay in full out of gratitude for the benefits we have received from such noble institutions as Centenary and Mansfield Colleges.

ALBERT S. LUTZ,
Conference Secretary of Education.

A JOURNEY TO THE ORIENT—A SAD MISSION TO CHINA.

By Dr. Fitzgerald S. Parker.

VI.

I could have prolonged my stay in Korea to advantage as opportunities continued to open. Visits to the stations and under the direction and care of the Rev. M. B. Stokes, the presiding elder of the Choon Chun District, to remote country regions where one can see the old pagan life of Korea, were introductions that I should like to have followed up; but with limited time one must content himself as best he may with a little knowledge and trust that the humbling sense of its exceeding littleness may divest it of the proverbial danger. But again my plans were somewhat changed. On reaching the railroad after an absence in the country, I was met by Brother J. O. J. Taylor, just transferred from Korea to the Manchuria-Siberia Mission, with the information that Bishop Lambuth had died in the hospital at Yokohama. One can hardly think of anything that would have had a graver effect upon our mission work in the Far East. Long before a letter can reach American readers they will have become accustomed to this great bereavement and may have begun to assess the loss that the church has suffered; but it is impossible for them to understand the grief and sense of loss that have afflicted the missionaries and churches in the Orient.

It seemed expedient that I should change my plan of going by rail from Seoul to Harbin in order to visit the Manchuria-Siberia Mission, Bishop Lambuth's last aggression upon the forces of paganism and unbelief, and as the only member of the Board of Missions now in the East await instructions from America as to the funeral and anything else that this calamity may demand. While awaiting exact information as to the place and time of burial, I did not miss the opportunity of giving a series of lectures at the Union Methodist Seminary and rendering some other small services and of entering as fully as I could into the life of our missionaries and Korean brethren. After learning Mrs. Lambuth's wish, the funeral of the Bishop was arranged for October 11 and the place of burial determined beside his mother's body in Shanghai. Dr. Cram, of Songdo, representing the Korea Mission, Mr. J. S. Ryang, the Korean church, and I, by instructions of Dr. Pinson, representing the Board of Missions, set out upon a sad journey,

expecting to meet the ship upon which a party from Japan accompanying the ashes had sailed from Kobe.

The journey was back over the South Manchuria Railroad, the route I had so greatly enjoyed on first contact with Korea, with its luxurious second-class coaches and inconsiderate Japanese travelers that usually occupy them whether they fill them or not. On the ship across the Stralt I had better luck than before, and secured first-class cabin accommodations with Cram and Ryang, but the sea played up to its reputation this time, and I remained on the spray-washed deck until a late hour in order to escape the sickness of the sea, and found the remedy a good one. Breakfast in a pleasant hotel and a good train the next morning made travel easy. From Shimonoseki, where the ships land, one ferries across the narrow strait that divides Hondo, the largest island, from Kyushu, the seuthernmost, and reaches Mojl, where the great iron mills and blast furnaces of this part of Japan are located. For a distance of twenty miles along the railroad one is scarcely out of sight of some important iron manufacturing plant. The great steel mill employing thousands of men, blast furnaces and foundries, may be seen. Like the road from Kanazawa to Tsuruga along the Japan Sea, the road from Moji to Nagasakl is along a beautiful shore, and in and out of numerous tunnels that pierce the headlands that jut out into the sea. The evidences of density of population are not so marked, nor is the poverty so great, if one may judge by appearances. Kyushu is the source of the coal and iron supply of Japan, in so far as that supply is native. But with the tremendous development of factories and merchant and war marine, as well as the hitherto indifferent supply of fuel, it is not strange that Japan wants Shantung, probably the source of the richest coal and iron supply in the world.

At the end of our Saturday's journey we gladly rested in a pleasant Japanese hotel that is operated in the French style under the name Hotel du Nippon. Nagasaki is a port of call for many ships plying between Kobe and Shanghai and many of the trans-Pacific liners stop here. It is the chief ship building center of Japan, and on the following morning from the strand we could see the great ship yards in which naval and commercial vessels were in all stages of construction. There also is a great educational center of the Methodist Episcopal Church. Which will bulk largest in the history of civilization, the plants that are turning out both the instruments of commerce and of the destruction of commerce, or the Christian college in which are inculcated the ideals of the Prince of Peace?

It was the Sabbath day when we awoke in Nagasaki; it was also a "temple day," and for the latter reason business was in part suspended and the streets were unusually crowded. Ordinarily the Sabbath is utterly disregarded, and by the majority of people in Japan unrecognized; but it is a legal holiday and the large banks and other financial concerns close, but other commercial operations are not much affected. Through their superstitions non-Christian religions have a strong hold upon people and keep their votaries in dread of the unknown spiritual powers to which they ascribe malevolent purposes from which they can be turned only by flatteries or deceptions or offerings; but our own faith lays its hand upon those who are reared amdst its blessings with the touch of love and fills the universe with the spirit of fatherhood. The Sabbath is among the strongest institutions for keeping alive the sense of God's goodness and the promise of eternal life. In America we are certainly relaxing our grasp upon this holy institution with its three-fold association of creation, resurrection and Pentecost. I do not think that we are under the ancient law of Israel, but we are under the law of Christ, who had declared that the Sabbath was made for man. Its neglect and desecration are steps in the direction of heathenism or infidelity. There was no English service that we could attend, except one in the Seamen's Home, and that might have made us late for the ship's sailing. She lay in the harbor unloading great timbers of Oregon pine and we knew that our friends, Mr. Towson, Dr. Newton and Dr. Yoshioka, were on board with the ashes of Bishop Lambuth. We should have preferred to sail on another day; but steamships and railroads and electric light plants and blast furnaces and many others of the necessities of modern life, of tho benefits of which we partake, do not know our Sabbath, and we are compelled to recognize the great social law that "we are members one of another." It is impossible for persons to live in the full enjoyment of the blessing of Christ while the larger superpersonal being, the social body, is not conformed with his will.

When we met our friends from Japan we had little to say; we looked into each other's faces with a common sense and expression of loss that rose from each heart. It better accorded with our mood to go into Mr. Towson's cabin and with the urn in our midst engage in prayer for the church, for the Bishop's family and for those upon whom falls the responsibility of carrying on the work that he had untimely laid down.

Across the Yellow Sea, on the Suwa Maru, a first-class passenger liner of the Japanese Company, the journey was pleasant. On board were several missionaries of the Church of the Nazarene, with whom we held service each evening. On Tuesday morning, October 11, our ship docked at Shanghai. From the deck we could see some of our missionaries and friends awaiting us while the steam winches slowly hauled the great ship sidewise up to the dock. Dr. A. P. Parker, Dr. J. B. Fearn, Mr. Hearn, Mr. Hawk, and Mr. Lewis had come down in the early morning to meet the ship and were prepapred to take us all to breakfast and our lodgings. My first glimpse of China this was. Nothing of the physical features was strange. I could have believed myself to be at the docks in New Orleans instead of at Shanghai, and instead of one of the mouths of the Yang-Tse-Kiang the broad Mississippi might have been the river that flowed through the low-lying alluvial plain. The moist, caressing atmosphere, the coloring of sky and water and shore and the topography carried strong suggestions of the Crescent City and the mighty river that flows by it. But throngs of Chinese coolies on the dock and in every direction compelled recognition of reality and broke into dreamy reminiscences. The Chinese are the noisest people I have ever seen. As the gangway was being hoisted into place a pile of scantlings had to be moved. About twenty coolies laid hold of each piece and with much gesticulating and monosyllabic ejaculating carried it out of the way. And as soon as access to the ship was possible the coolies swarmed on board eager to carry out the baggage. The system is such that each passenger attends for himself to the landing of his hand baggage and his trunks also, if they have been kept in his cabin. As it proved unfortunately, I passed by the enterprising money changer who was gliding through passage ways offering to exchange any sort of currency for "Mex.," the current coin of the realm. After a little delay my bags had been examined on the dock by the customs officer and I employed a coolie to carry them out into the street expecting there to find my friends; but each of them supposing that I was with another had gone on. So I rose to the emergency and indicated to my coolie that he was to proceed. At the next corner there was a money changer's stand and I secured "Mex." for five yen and offered my coolie, who had by this time in some strange way become three coolies, the equivalent of a quarter, whereupon there arose a great hubbuh and these drawers of loads and porters of packs demanded a dollar apiece—about what I had got in Mex. for my five yen. I became indignant; but that was a bad move, for no American, even when unrestrained by the conventionalities of a churchman, can equal the Chinese at this; so I smiled in American and persisted with the quarter and a few coppers gratis and got me to a 'rickshaw and demanded to be conveyed to Quinsan Road. Dr. Parker met me when I was near the end of my ride and conveyed me the rest of the way to his hospitable home and my adventure was ended. I find that the 'ricksha coolies all know where "Quinsan Lo" is, therefore I can always get back home from anywhere.

In the afternoon Moore Memorial Church was crowded by those who gathered to pay the last tribute of respect to the man whose life had meant so much to them; among those who indeed mourned was an aged Chinese who had been the elder Dr. Lambuth's boatman and a personal servant of the Bishop. The casket containing the ashes was submerged in handsome floral offerings; the girls of McTyeire School sang sweetly and tenderly; Mr. Ryang, Dr. Cram and Dr. Yoshison took part in the service. Mr. Towson delivered a beautiful and comprehensive memorial address, I spoke on behalf of the Board of Missions, Dr. A. P. Parker delivered an address in Chinese, and the funeral was concluded at the grave in the foreign cemetery; the venerable Dr. J. C. C. Newton, friend and co-worker with the Bishop, conducted the service at the grave. I lingered some time after the commitment of "ashes to ashes," examining the headstones of some of our heroic men and women of the elder day, who through faith wrought vallantly and opened the way for those who have now entered into the inheritance of a great, strong church, with schools and colleges, hospitals and social centers, in a land which would once have been impenetrable to all but the most persevering, and among a people whose prejudices and self-conceit would have resisted anything but the sword of the Spirit in the hands of the most courageous soldiers of the cross. I do not mean to intimate that the missionaries' task is now an easy one; the points of pressure have shifted and the pioneer work has been accomplished, but new problems have arisen that demand the utmost sincerity and courage and other works are to be done that require unremitting toil and consecration to the great ideals of the kingdom of God. The change is in the form, not the substance; our very successes constitute new difficulties and the ground of a new obligation upon the churches at home.

With Quinsan Road as a center, one may go in several directions and still be on Southern Methodist property for some distance. On the compound itself are three large residences, one so large that it has been divided into three apartments, in which three missionary families live. To the west are substantial apartment buildings which yield revenue for Soochow University, and on the east are some rented houses, a beautiful vine-covered building now occupied by the Y. W. C. A. at a profitable rent, and the Methodist Publishing House, which is operated jointly by our Board of Missions and the Board of Missions of the Methodist Episcopal Church, and still further around the corner is a residence that has been used by the Manager of the Publishing House. Across Quinsan Road is a somewhat neglected looking building with an imposing Greek portico, which is used for the Soochow University Law School, the Middle School Number 2, and the congregation of the Allen Memorial Church. Its appearance of neglect is due to the expectation that it will shortly be superseded by a handsome new church building on the same site, a modern school building upon a new site, and an adequate house for the Law School, the exact location and character of which have not been determined. All this is in the Centenary askings and will soon be materialized in handsome and commodious land and masonry. Back of the Allen Memorial are also houses that are rented. It is largely by means of these rentals that Soochow University is able to carry on its great work without expense to the Board of Missions, except perhaps some salaries. Again we have proof that our missionaries have been wise in their generation. Their investments in land have enormously increased in value and constitute great assets for the church in these lands.

Shanghai, China, Nov. 1, 1921.

It is easy in this world to live after the world's opinion; it is easy in solitude to live after one's own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude. Emerson.

KEEPING UP WITH THE CHRIST OF TO-DAY.

A Sermon on Christian Literature.

By Rev. A. M. Shaw.

Text: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach." Acts 1:1.

This opening clause of the Acts of the Apostles may seem, at a glance, to be a very commonplace statement of an unimportant fact: a mere prelude to the "treatise" which follows. As a matter of fact, it is a most significant statement, big with meaning, and very pertinent to our present theme, "Christian Literature." For one thing, it proves Luke to have been the author of the "Acts"; the reference to a former writing evidently meaning the Gospel of Luke, which was addressed to the same person. But it means much more than this.

I. It declares that Luke had written a "Treatise"—had committed to writing, to be scattered abroad and to be preserved in permanent form, the Gospel Story. And, in proclaiming this fact, he is in the act of writing another work, realizing the value of the Written Word!

II. He had written concerning what Jesus DID and TAUGHT.

(1.) Christianity is a Life. It is not a mere theory, nor a mere sentiment, but a living force—an activity—a service. Its deeds are worthy to be published to all the world, and to all ages.

(2.) It is also a Doctrine, a message from God to men. It is not enough to know what Jesus did. We need also to know what he taught. It is a Gospel—a good news; glad tidings—which the church is commissioned to teach to all men. This, too, Luke found it worth while to write: to publish to men, in distant lands and far-off ages. How ignorant we should be to-day, of the doings and teachings of Christ, had not men written and published them!

III. Luke's treatise dealt with "all that Jesus BEGAN both to do and to teach, until the day in which he was taken up"—or, until his ascension.

(1.) All Christ's wonderful works were only a beginning. Luke had formerly written of this beginning.

(2.) All his marvelous words were only a beginning of his teaching. Luke had also written of this beginning.

IV. On the Day of Pentecost, Jesus came, in the person of the Holy Spirit. He was still "Immanuel"—still with the apostles, as he had promised to be—the Father and the Son, in the Person of the blessed Paraclete, walking at their sides, dwelling in their hearts!

As such, he continued to DO—even more wonderfully than before! As such, he continued to TEACH, with greater force, unction, and convicting power, than before. They who believed on him were, according to his promise, doing "greater works" than he had done "in the days of his flesh!"

Again the pen of Luke is busy. A second "treatise" is forthcoming, telling of the doings and teachings of Christ's appointed laborers.

Others also made treatises: Matthew, Mark, John, Paul, Peter, James and Jude. They all make treatises: of what Jesus began to do; of what he began to teach; of what he continued to do; of what he continued to teach! All this must be told, in all places, to all peoples, in all ages! And we should know nothing of Jesus to-day but for these writings.

V. But Christ's work and teaching did not cease with the apostles. The Fathers took it up; the Mediaeval church and ministry carried it on; Luther and the Reformers gave it a fresh impulse, under the leadership of the Holy Spirit it assumed the form of a mighty revival in Wesley's day; and still it goes on, increasing in volume and gathering momentum as the years sweep on. It swells, just now, in a tide of unprecedented missionary activity and zeal. It will go on till it conquers the world!

What is it? It is just the things "that Jesus began"—and continues "to do and to teach!"

VI. In every age the Movement has had its literature. Every phase of development has had its men to make "treatises." Luke and others wrote Gospels; Luke wrote the Acts; Paul wrote a "Systematic Theology," as nearly as one can be found in the Bible. The New Testament is simply the pamphlet literature of a spiritual movement.

The early Christian fathers wrote tomes of Christian literature. Even the monks in the cloisters, in the Middle Ages, wrote thousands of pages. Luther, Calvin and Malanethon, put the reformation into printed pages. John Wesley was a voluminous writer of books. And to-day, Bibles printed in hundreds of languages; books, large and small, without number; magazines by hundreds, and Christian newspapers by thousands, go on telling what Jesus began—and continues—to do and to teach.

VII. The importance of this cannot be estimated. The world recognizes it. Every industry has its literature: so has every business or profession. Every department of learning relies on its publications. Political parties have their papers; labor unions and fraternal orders all have their official organs. The devil himself appreciates the power of the press; and the world is flooded with the literature of evil. The man with the printed page is coming more and more to dominate the world. The church of Christ cannot afford to fail at this point. For this reason we have our church papers.

VIII. We are not going to rise much above what we read. Tell me what you read, and I can tell you what you are. Here is a man who is a merchant. If he is succeeding you may depend upon it that he reads the mercantile journals and the market reports—whatever else he reads. He keeps up with the business world. It may chance that this same man is a "baseball fan." If so, he reads the sporting page! Wake him up at midnight, and he can tell you how the score stands in the season's "big league" games! The same man is a Democrat. He reads the party papers, and, particularly during campaign years, knows all that transpires in political circles. Perhaps he is also a "Woodman of the World." If he amounts to anything in the lodge, he reads the "Sovereign Visitor."

Now, it happens that this same man, so alert in business, in athletic matters, in politics, and in woodcraft, is also a Methodist; and as a member of the mightiest evangelical body in Christendom, he reads—NOTHING! Not a church paper comes to his home! Can we wonder if he knows more about everything else than about the church? Can we wonder if he amounts to more in everything else than in religion?

IX. If you would be a Christian worth while, you must read what Jesus is doing and teaching; you must keep up with the Christ of to-day. If you would be an intelligent Methodist, you must read what he is doing and teaching—through your own church!

When we visit, or read about, our great Publishing Houses in Nashville, Richmond and Dallas, and think of the great work they are doing for the Kingdom; and when we remember that they are ours—our very own—our hearts should thrill with pride, and we should resolve to buy our books from our own publishers, and read the papers of our own church.

I wish to call particular attention to three of these publications:

(1.) The Christian Advocate, published at Nashville, Tenn., general organ of our church. It brings us the weekly news from the utmost limits of Methodism, along with the ripest thoughts of our ablest Christian leaders. As a religious family paper, I believe it is the equal of any in America.

(2.) The Missionary Voice. Through the columns of this monthly magazine, I learn more about the world—and vastly more about religious movements in lands other than our own—than through any other publication that comes to my table.

(3.) The New Orleans Christian Advocate, the Conference organ of our church in Mississippi and Louisiana. Dr. Carley is giving us a great paper—easily the equal, I think, of any Conference organ in the whole church. But how are we supporting it? How many of us are reading it? The answer is not flattering. I read the other day that ten thousand subscribers to the Arkansas Methodists are in arrears with their subscriptions. Now, assuming that not more than two-thirds of its readers are likely to be in arrears, I think it safe to say that that paper has at least fifteen thousand subscribers; possibly more. Yet it is the organ of just the two Conferences in Arkansas! The New Orleans Advocate is the organ of the three great Conferences in Louisiana and Mississippi; yet it has no such circulation as that.

But this is not the most unsatisfactory part of the situation. Louisiana has forty thousand Methodists. This number must represent about ten thousand homes; certainly not less than eight or nine thousand. Yet, among all this host of Methodists, only some fifteen hundred New Orleans Christian Advocates are in circulation! Does this represent our interest in the Methodism of Louisiana?

Now, the Nashville Advocate costs $2.50 a year; the New Orleans Advocate, $2.00, and the Voice, $1.00. Total, for these three great publications, $5.50, which is considerably less than the yearly subscription price of the cheapest secular daily! Surely every Methodist home can spare this much for these indispensable periodicals! At the very least, let us put the New Orleans Advocate in every home in our charge!

Oakdale, La.

CENTENARY COLLEGE NOTES.

We are closing the fall term of Centenary most auspiciously. Friends of the institution will be glad to learn of the success achieved on all lines. The attendance has been far in excess of that of last year, and equal to any in the long history of the school.

The Academy is about full and the College proper registers more than 100 per cent gain over last year. In fact, we have every room taken at the College Dormitory. Already, applications are coming in for next year. Dr. Sexton is eagerly looking and hoping for a new building to take care of the many fine boys who are asking admittance into Centenary.

Dr. Sexton is measuring up fully to the expectations of his friends and all the demands of the College. The faculty has been increased, but will have to be enlarged yet again for next session. It is difficult to realize how rapidly the interest in Centenary is growing and spreading. From every direction the letters are pouring in! The office force had to be doubled. How busy the secretaries are! What encouraging scenes abound at Centenary now!

Of course, everybody has heard that "Bo" McMillin is coming to be our coach for the next three years. This is just one of the many things that are coming our way. Let no one think for a minute that we are going to spend too much on athletics. You understand that "Bo," great as he is, costs us nothing. He is the gift of about seventy-five of the best men in Shreveport. Centenary could never have hired such a man; but these friends of clean athletics, desiring to encourage us along this line, made it possible to secure this strong Christian man to head our athletic activities.

We are planning a great revival early in the spring. No other interest can appeal to us so strongly as the spiritual. Our boys must have an unusual opportunity to find Jesus Christ as their personal Savior. We shall not be satisfied until every student becomes a growing Christian, trying to pattern his life after the matchless Christ. To this end, all our thought and activities lead. For this, Centenary stands and labors day and night. Brethren, pray for us.

R. E. SMITH, Dean.

"BE QUIET: FEAR NOT."

Thou layest Thy hand on the fluttering heart
And sayest, "Be still!"
The silence and shadow are only a part
Of Thy sweet will.
Thy presence is with me, and where Thou art
I fear no ill.—Frances Ridley Havergal.

The Home Circle

CAN YOU ANSWER?

Where can a man buy a cap for his knee,
Or a key for a lock of his hair?
Or can his eye be an academy, because the pupils are there?

In the crown of his head, what gems are found?
Who travels the bridge of his nose?
Does the calf of his leg grow hungry at times
And devour the corns off his toes?

Can a crook of his elbow be sent to jail?
Where's the shade from the palm of his hand?
How does he sharpen his shoulder blades?
I'm sure I do not understand.

—Selected.

THE BOY WHO TALKED WITH THE TREES.

By B. A. Bessire.

Once upon a time there was a boy named Dick. Of course, that was not his real name, but that was what all the boys called him. Dick lived in a big red house at the edge of the woods. He liked to play in the woods and fish in the river. He especially liked to run in the dry leaves when they were thick on the ground in the fall of the year. One day he was playing and running in the leaves and went a long way from home. He had never before been so far alone. After a time he became tired, so lay down in a big pile of leaves. In a moment he heard a noise and sitting up, he saw the funniest little hunched back man he had ever seen.

"Hello," said the funny man in a squeaky voice. "Would you like to talk with the trees and the leaves and the moss?"

"Of course," said Dick, for he had often wanted to ask the trees some questions.

The little man handed Dick a smooth red stick about two feet long. "Anything you touch with this stick will talk with you," said he, and then trotted away.

Dick looked at the stick and slid his hand up and down its smooth sides. "I wonder if it will work," he said aloud. He walked over to a giant oak and touched it with the red stick. He felt queer all over, but he managed to say, "Mister Oak, how old are you?"

"Seventy-three," a voice replied.

Dick was startled, for he had not really expected an answer. However he plucked up his courage and spoke again, "Don't you get tired standing in one place so long?"

"No, indeed," said the oak. "You see God made me to grow this way, and I'm doing just what he wants me to do, so I never get tired. Bye and bye some men will cut me down and saw me up into boards and then maybe I'll be made into nice furniture or possibly a piano; and just think how useful I will be, for God wants me to be useful."

That was a pretty big shot for Dick, so he decided to try something else. He touched a big red maple leaf that had just fallen.

"Mr. Leaf, what made you fall?"

"Oh, hello," said the leaf, "the wind blew me off."

"Don't you wish you could stay on the tree all the time?"

"Oh, no," it replied. "I finished my work up there and now the snow will cover me up and I will decay and make the earth richer so the trees and flowers will grow better. God made me that way and I am doing what he wants me to do."

Dick saw some green moss on the bank of the river and wondered what it had to say, so he ran over and touched it with the stick. Before he had time to say anything it said, "Hello, who are you."

"I'm Dick, and I want to know why you always grow in dark, damp places; don't you want to go out in the sunshine?"

"I might die in the sunshine," the moss replied. "I grow on banks and old logs so I can cover up the ugly spots and help God make the world more beautiful."

Dick looked at the water running swiftly along, bubbling merrily as it went. He touched it with the end of his stick. "Where are you going so fast?"

"Going to the ocean," the water laughed back. "It is such fun watering the trees and fields, quenching the thirst of the cows, and turning the mill wheels. Maybe some day I'll take a ride up in the clouds and come down as rain to make the corn grow. It's jolly fun working with God to make people happy." And the water went rippling happily on its way.

Just then some brush came sailing along, and hitting the red stick jerked it out of Dick's hand. "Oh," he cried and tried to reach it, but it went into the middle of the river and was soon out of sight. Dick climbed slowly up the bank and started home. "It seemed like everything is doing what God wants it to do," he said to himself. "I wonder what he wants me to do. I'll go and ask mother."—Central Christian Advocate.

BABY FOX.

Every night old Mother Fox came to the farm and carried away one of Uncle Fred's hens. One day she became so bold that she trotted across the fields late in the afternoon and stole the largest of the white hens. Grandma, Uncle Fred, Don, and Dolly saw her, but too late to save poor biddy.

"She must have young ones, she is so bold," said Grandma.

"I'm going to get her to-morrow," replied Uncle Fred.

So the next day, Grandpa, Uncle Fred, Daddy, and Echo, the black-and-white dog, went away up in the rocky pasture, where they were sure that Mrs. Fox lived, and Echo found her track and led the men straight to her den. Then Uncle Fred caught him and tied him to a tree.

Grandpa and Daddy began to dig the fox family out, and Uncle Fred used the smoker. Before long the old fox and her children came running out, and what do you think happened? One little fox was so frightened that he ran straight between Daddy's long legs and Daddy snatched him up quickly. Weren't Uncle Fred and Grandpa surprised!—so surprised that Mother Fox and the other babies had time to scamper away and hide in the dark woods. Grandpa put his coat over the little fox's head, and Daddy carried him. Uncle Fred led Echo, who bristled with anger.

Dolly and Don were playing store under the big maple tree when they saw the fox-hunters coming home. The children ran to meet them and were very curious about the wriggling, squirming thing that Daddy had done up in his coat. How surprised they were when they found that it was a baby fox!

Daddy carried the little wild creature into the kitchen and told Don to bring Echo's old outgrown collar. Grandpa snapped it around the little fox's neck, and had to be careful while he was doing it, because Little Fox's pointed teeth were very sharp. Daddy tied a rope in his collar and hitched him outside the kitchen door.

"Can't we feed him, Daddy?" asked Dolly.

"Oh, let's," cried Don.

"What do you think he would like?" inquired mother.

"We'll try some milk," said Daddy.

Mother went into the house, and, bringing out a saucer of milk, she placed it in front of Baby Fox.

"Poor little chap," she whispered.

At first the little fellow would not touch the milk. Then he began to lap it up with his small red tongue. "Just like Kitty Gray," thought Dolly.

Grandpa, Uncle Fred, and Daddy went to the barn to milk the big black-and-white cows. Grandma began to get supper and mother went out to get the feeding-dish.

"You miss your mother, don't you, baby?" Mother asked softly. "It is almost night. Babies always want their mothers at night."

For some time Don and Dolly watched the strange, furry baby, then went out under the maple to finish their game. When they came back the little fox was gone. There was the rope, but Baby Fox and his collar were nowhere to be seen.

"Come, come, the fox is gone!" cried Don, running into the barn.

"Baby Fox isn't here," called Dolly at the kitchen door.

The family came running from house and barn.

"Do you think he will find his mother again?" asked Dolly.

"Yes, I am sure he will," answered mother.

The family wondered how he got away, but nobody seemed to know.

"He must have gnawed the rope," said grandpa.

They talked about it for days, that is, all but Mother. She said nothing.—Ella Shannon Bowles, in The Christian Register.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE DEATH OF BISHOP H. C. MORRISON.

Press dispatches last week announced the death of Bishop Henry Clay Morrison at the home of his son, Dr. Hugh K. Morrison, in Leesburg, Florida, on Wednesday, December 21. He is survived by his widow and two sons.

It was well known that Bishop Morrison had been in failing health for many months, and his death was not unexpected. The passing of a great and good man always comes as a shock, though, and the whole church will mourn the passing of one of its chief pastors.

On account of his failing health, Bishop Morrison was superannuated at the General Conference of 1918, held in Atlanta. He was elected a bishop at the General Conference of 1898, held in Baltimore, after having proved to the church his qualities of leadership as Missionary Secretary for a number of years. Since his retirement from active service, he had made his home in Florida, where he continued his ministry by the use of the pen, being a regular contributor to the Florida Christian Advocate and issuing at least two volumes of inspiring sermons.

Bishop Morrison was best known as a preacher, and it was as a pulpit ministrant that he made his greatest contribution to the life of the church. He possessed oratorical gifts of an unusual order, and his own personal religious experience, his keen perception of spiritual values, and his passionate presentation of the simple gospel themes made him wonderfully effective in reaching the minds and hearts of his hearers. The revival fire burned in his soul and he counted it his chiefest mission to lead men to Christ. He lived and wrought well—and now he has entered into the rest of the saints of God.

According to press dispatches, he was buried in Atlanta, Go., on Friday of last week, interment being in the Westview Cemetery, near the old family home.

PERSONAL AND OTHER NOTES.

Rev. J. L. Nabors, of Sherman, Miss., writes that all goes well on the Sherman charge.

The annual meeting of the General Sunday School Council will be held at Nashville, Tenn., January 5-11.

Rev. John D. Ellis, our pastor at Quitman, Miss., has been appointed by Governor Russell as a member of the Mississippi Pardoning Board.

Rev. and Mrs. W. D. Bennett, Moorhead, Miss., announce the birth of a son, Virgil Audrey, on December 21. Blessings upon the little one!

"I am pleased with my new work. I have a good people to serve, and my congregations are growing at both points—White Castle and Donaldsonville." So writes Rev. H. B. Hines, from Donaldsonville, La.

A part of the service of First Church, this city, last Sunday morning was the rendition of the Christmas cantata, "Bethlehem." The choir of First Church is one of the best in the city, and its music is always inspiring.

Rev. S. W. Johnson writes that he has been royally received on his new work, Leakesville, Miss., and that the people are "pounding" him vigorously. The first services of the new Conference year were well attended, and the outlook is most encouraging.

At the recent organization of a Ministerial Association by the Protestant ministers of Greenwood, Miss., Rev. V. C. Curtis, pastor of the Methodist Church, was elected president. Rev. W. O. Hornbaker, of the Christian Church, was elected secretary.

According to authoritative but unofficial information, an arrangement was effected after the adjournment of the Louisiana Conference by which Rev. T. J. Warlick remains at Lake Providence, La., and Rev. H. W. Bowman goes to Dubach, La.

Rev. W. J. Ferguson has been cordially received by the good people of Yazoo City, Miss., among whom he was appointed to labor at the recent session of the Mississippi Conference. Brother Ferguson claims that he has the best appointment in the Conference.

The choir of the First Methodist Church, Laurel, Miss., rendered the Christmas cantata, "The King Cometh," at the church on Sunday afternoon, Dec. 18, at 4:30 o'clock. The gifted pastor, Rev. O. S. Lewis, appeared on the program as the tenor soloist.

From the editorial notes of the Smith County Reformer, Raleigh, Miss., we take the following: "To the delight of his churches and the public generally, Rev. R. H. Clegg was returned to the Raleigh charge by the Annual Conference recently held in Jackson."

All the church organizations of Greenville, Miss., united in a service on Sunday evening, December 18, at which Congressman Humphreys spoke of the work of the Conference for the Limitation of Armament. Rev. E. S. Lewis presided over the meeting.

Rev. D. E. Kelley, Mississippi Conference evangelist, recently held a meeting at Winnsboro, La., during which, according to press reports, there were 118 accessions to the church. Brother Kelley will go to California in the near future to hold a series of revival meetings.

Rev. W. L. Doss, Jr., presiding elder of the Alexandria District, Louisiana Conference, has issued a neat pamphlet in which he sets forth the objectives for the work of the district during the year. It is a fine presentation of a constructive program by a wide-awake presiding elder.

We appreciated a call one day last week by Rev. A. L. McQueen, a local elder, formerly of Cass, Ark., but serving the Franklinton circuit, Louisiana Conference, as a supply. Brother McQueen is not a stranger in these parts, having previously served as a supply in the Mississippi Conference.

Twenty of the twenty-three stewards of the First Methodist Church, Greenville, Miss., were in attendance upon the services on Sunday, December 11. That is a fine record. At a church conference on Wednesday evening of the same week, about seventy people were present—another good record.

Mrs. J. M. Henry, widow of the late Dr. J. M. Henry, of Ruston, La., was in New Orleans a few days last week, having brought her young son for a surgical operation at Touro Infirmary. We are glad to be able to report that the operation was successfully performed and recuperation is satisfactorily progressing.

The Great Commission Prayer League, of Chicago, is fostering the holding of watch night services on the last night of the old year—not a social gathering, but a service where prayer will be engaged in according to the conditions of prevailing prayer. Such a service cannot fail to mean much to those who engage in it.

The editor of the Advocate takes this occasion to thank the many friends throughout Louisiana and Mississippi who have sent him Christmas greetings. He reciprocates every good wish expressed, and prays that the blessings of the Heavenly Father may be vouchsafed to every one of them throughout the coming year.

A card from Rev. B. E. Crowson, Ashland, Miss., informs us that Mrs. L. L. Winborn, a most estimable Christian woman, superintendent of the Sunday school at Oakland, Miss., is in the Baptist Hospital, Memphis, Tenn., where she recently underwent an operation. We are glad to know that she is reported as doing well.

At the recent meeting of the Southern Methodist Educational Association, held in Memphis, Tenn., Dr. A. F. Watkins, president of Millsaps College, was elected president for the ensuing year. Dr. G. F. Winfield, of Wesley College, Texas, and Dr. W. P. Few, of Trinity College, North Carolina, were elected vice presidents, and Professor W. E. Hogan, Nashville, Tenn., was elected secretary-treasurer.

Rev. and Mrs. C. C. Wier recently celebrated the twenty-fifth anniversary of their wedding. Brother Wier has been pastor of our church at Algiers for six years, and during that time he and his wife have won the esteem and love of the entire community. Under his leadership, a splendid new church is nearing completion. The Advocate joins their many friends in congratulations and best wishes in connection with the happy occasion.

The official board of Central Methodist Church, Columbus, Miss., began the year with a banquet, at which plans were made for the work of the church during the ensuing months. A substantial increase was made in the pastor's salary, and the outlook is that there will be encouraging development in every phase of the church's activities. Under the leadership of Rev. T. E. Gregory, a fine new church is being erected, the corner stone having been laid recently. The outlook for this church is very bright.

We take the following from one of our exchanges: "The Southern Methodist Hospital at Memphis, Tenn., was sold last week to the Government for disabled soldiers. The hospital was just finished and was sold for cash—$859,000—for patriotic reasons. The need of the soldiers was so urgent that the church yielded to the need.* * * It is thought that the church can continue this work without serious disadvantage other than the delay incident to the sale." We have no official information concerning the transaction.

We are printing on another page of the Advocate this week a summary of the sermon on "Christian Literature, by Rev. A. M. Shaw, Oakdale, La., which he delivered on Sunday evening, December 11. It is interesting to read, and it was effective in presentation, for at its close Brother Shaw secured 18 subscriptions to the New Orleans Christian Advocate, 1 for the Nashville Christian Advocate, and 1 for the Missionary Voice. We earnestly pray that the Advocate may be a real

help to Brother Shaw in the vigorous program he has planned for the new Conference year—and we believe it will be.

At the recent meeting of the Southern Methodist Press Association in Lakeland, Florida, the following officers were elected: Carlton D. Harris, Baltimore Southern Methodist, president; Henry T. Carley, New Orleans Christian Advocate, vice president; J. A. Burrow, Midland Methodist, secretary-treasurer.

In response to inquiries, we desire to emphasize the fact that it is the original, world-famous Gypsy—or Gipsy, as he spells it—Smith who is to begin a meeting in New Orleans on January 5. The son, Gipsy Smith, Jr., has also won fame as an evangelist, but it is the father, Gipsy Smith, Sr., who will be in New Orleans.

The Sunday school of Louisiana Avenue Methodist Church, this city, held a "white gifts" service at the church on Christmas evening, which was interesting and inspiring. A large congregation enjoyed the program. The offering was given to the destitute orphans of the Near East. Rev. W. D. Kleinschmidt is the faithful pastor at Louisiana Avenue.

The Christmas service of the Carrollton Avenue Methodist Sunday school was held on Sunday evening in the church. The program was interesting, and a large congregation enjoyed it. The offering was devoted to the Armenian orphans. The pastor of the Carrollton Avenue Methodist Church, Rev. Ellis Smith, continues to improve gradually, and it is believed that he will soon be sufficiently recovered from his automobile accident to take up his work again.

We hope our readers are following closely the travel letters by Dr. and Mrs. I. W. Cooper, and the account of his visit to the Orient being furnished by Dr. Fitzgerald S. Parker. They are as interesting and informing as many books that sell for two dollars at the bookstores, and we count ourselves very fortunate in being able to give the subscribers to the Advocate such valuable contributions from such competent and experienced writers.

Bishop W. F. McMurry authorizes the Advocate to announce that Rev. J. W. Pearson has been transferred from the Tennessee Conference to the Louisiana Conference and stationed at Mansfield, La. Brother Pearson is held in the highest esteem in the Tennessee Conference, and he was surrendered by Bishop Atkins and his brethren with great reluctance and only at the earnest request of Bishop McMurry. We are sure he will soon feel at home among the brethren in Louisiana.

A note from Rev. M. M. Black, Jackson, Miss., Commissioner of Millsaps College, brings the sad news that his eldest sister, Mrs. Clara B. Turner, passed to her eternal reward on Saturday afternoon, December 17. For several months preceding her death she had been a semi-invalid, residing in Birmingham, Ala., with her sister, Ada. Interment was in Elmwood Cemetery, Birmingham, on Sunday, December 18. The Advocate extends sincere sympathy to Brother Black and other members of the family who are in sorrow because of the passing of this saintly women. A suitable memoir will appear in due time.

Mrs. Mary L. Lipscomb, Bible teacher in the Texas Woman's College, has prepared "An Outline Study of the Book of Acts," which has been issued under the imprint of the Board of Missions. It is sold at ten cents a copy, or one dollar a dozen—and there is no margin of profit for anybody. We have not been able to give the book a thorough examination, but it is very highly commended, and a brief examination leads us to believe that it would be exceedingly helpful to those who wish to get a comprehensive knowledge of the wonderful record contained in the Book of Acts. It is convenient in size, well printed, and attractively arranged.

The Commissioners of the Southern Assembly, with about forty or fifty members of the Lake Junaluska Presentation Committee, will meet at Chattanooga on January 12, for the purpose of perfecting further plans for the presentation of all the property of the Assembly to the church at the next General Conference. Prominent laymen from all sections of the church east of the Mississippi River are interested in this movement. The plan is to have all the owners of outstanding stock turn it over to a holding committee for the church. A large amount of the unissued stock will be purchased by various laymen and likewise turned over. All indebtedness will be paid and the necessary improvements will be made. When this has been done, the Presentation Committee will present the property outright to the church. It will be worth more than a million dollars, clear of all indebtedness. The laymen are seeking to make arrangements whereby the Presentation Exercises may take the form of an impressive ceremony. A Presentation Volume will be issued for use in these exercises.

GIPSY SMITH MEETING.

Encouraging reports come from the Gipsy Smith headquarters relative to the plans for the great Evangelistic Campaign.

The auditorium is complete and it is ideally built and located.

A corps of workers are busily engaged in furnishing all necessary information to the public.

Cottage prayer meeting are planned in several sections of the city, uniting the spiritual efforts of the praying people.

The first choir rehearsal will be had Tuesday, January 3, and we are hoping to make this a great feature of the meeting.

Again we ask that all Christians pray mightily for success.

The first meeting of the great campaign will be held Thursday, January 5, at 7:30 p.m., and all cooperating churches are earnestly urged to make an earnest effort to have all their people attend on the opening night.

W. D. KLEINSCHMIDT, Secretary,
Gipsy Smith Meeting.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D. D.

Just arrived from a delightful trip to Virginia and Kentucky, about which more, a little later. This is to say that orders for my book, "The Modern Theory of the Bible," are coming in nicely, but I forgot to say that the price is $1.25, plus 10 cents postage, making the book cost by mail $1.35. I would like to be kept busy filling orders during the holidays. I am told my book is specially adapted to put into the hands of High School students, especially those who are studying science. Our young people are being taught Evolution, and we had better see to it that they get a right understanding of the subject. I think this book will help them to do it. So send on your orders. If you don't get your money's worth, and have the nerve to tell me so, I'll see that you get your money back.

Mansfield, La.

NOTICE.

We are glad to be able to announce that the two charges left to be supplied in the Columbus District have been supplied. Rev. W. A. Langley is serving Mayhew and Sessums, and Rev. R. L. Myers, Mashulaville. We were very fortunate indeed in securing the services of these bright young men for these charges. Both the District and charges are to be congratulated.

A. T. McILWAIN, P. E.

THE WATCH-DOG OF ALEPPO.

It isn't only in the frozen regions of the Arctic Circle and the dangerous passes of the Alps that dogs are heroes. From Aleppo, Syria, comes the story of a watch-dog who, by his cleverness and devotion, saved the lives of a whole family of Armenian children when the city was besieged by the Turkish Nationalists last winter.

The story comes from Mr George C. Doolittle, Director of Aleppo for the Near East Relief, which is operating among the destitute Armenians and Syrians of Asia Minor. His letter, just received at the New York headquarters of the organization, reads as follows:

"Old Bill, one of the two large watch dogs of the Aleppo garage, and faithful as large, has become a distributor of general relief. Some time ago Sa'id, our night watchman, father of a large and increasing family, had come to the end of his provisions and knew not where he should procure the next meal. That evening Bill stalked into the yard and laid at the feet of the watchman a somewhat battered but very welcome tin of meat. Where he found it nobody knows, probably at a nearby camp. But his contribution was the saving of the day for Sa'id's family, and since then Bill has been elected to the staff of the Near East Relief, honorary but very active member."
—In Our Dumb Animals.

THEY SUNG A HYMN.

"They sung a hymn?" but rather say
They let the poor hymn die away.

They did not lift the hymn along
On voices eager, glad and strong;

They caught it up, a weary load,
And dragged it on the dusty road.

They let it drop awhile, and then,
Wheezing, they took it up again.

Thus toiled they on till, out of breath,
The poor hymn died a natural death.

"The hymn was sung?" Ah, phrase unfit!
They killed the hymn and buried it!
—Amos R. Wells, in Christian Endeavor World.

THE SACREDNESS OF LIFE.

Eternal God, who committest to us the swift and solemn trust of life, since we know not what a day may bring forth, but only that the hour for serving thee is always present, may we wake to the instant claims of thy holy will; not waiting for tomorrow, but yielding to-day. Lay to rest, by the persuasion of thy Spirit, the resistance of our passion, indolence or fear. Consecrate with thy presence the way our feet may go; and the humblest work will shine and the roughest places be made plain. Lift us above unrighteous anger and mistrust into faith and hope and charity by a simple and steadfast reliance on thy sure will. In all things draw us to the mind of Christ, that thy lost image may be traced again and thou mayest own us as at one with him and thee. Amen.—James Martineau.

THE FOOTPATH TO PEACE.

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and spirit, in God's out-of-doors—these are little guide-posts on the footpath to peace.—Dr. Henry Van Dyke.

Carefulness is generated by interest in one's job, by determination to make good, by ambition to master the work in hand and to earn promotion.—Selected.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. LAVENIA COKER SMITH was born October 17, 1874, and departed this life October 25, 1921. She joined the Missionary Baptist Church in early life and lived a consistent member of same until the end. On account of ill health of a widowed mother, Lavenia turned down several worthy opportunities of companionship, until about eighteen months before her death. She was married April 18, 1920. She was an ideal motherly companion, and was one of the noblest and most sympathetic Christian characters I ever knew—always considering the welfare of others. Without any thought of self, she was never known to speak harshly of any one; if she could not speak in highest terms of any one, she would always hold her peace. I have seen her in company that would be talking about some one, and she just could not sit still until the conversation was changed. We wonder why she had to suffer so hard for more than three months; but the God that she loved and trusted knew best, and was too wise to make a mistake and too good to make an error. We must bow in humble submission to His will. ONE WHO LOVED HER.

The death of Mrs. W. A. McCORD, occurred at her home in Endville, October 4, 1921. She was born August 28, 1862, and married December 12, 1880. She professed faith in Christ thirty-nine years ago, and joined the Methodist Church at Bethel. She was indeed a true mother in Israel, being a faithful Christian all these years, a loving companion, a devoted mother, and a charitable friend and neighbor. She was dearly loved by her family and greatly respected and revered by all who knew her. She is now at rest, and reaping the reward of a well-spent life. A husband and nine children are left to mourn their loss. Funeral service was conducted by her pastor.

J. L. NABORS.

Sherman, Miss.

Dear is estimated the name of a friend. Lovely is the relation which cements congenial souls. But dearer still the amity, more intimate the connection, which unites our hands and hearts. How painful, then, the hour in which is dissolved an alliance so close and so affectionate. Alas! how forcibly do we feel this now! Death, regardless of those sweet engagements, those pleasing intercourses, and those joys which friends know, has suddenly summoned away, in the midst of her days and usefulness, Sister CLARISE YOUNG McCORD, daughter of Brother and Sister M. F. Young. She was born January 30, 1898, joined the Methodist Church at Elzie when 13 years old. She was married to Carl McCord, June 15, 1920, and departed this life December 9, 1921. We beheld her sun in its meridian and rejoiced in its brightness. It is now set: and the evening shades of existence have closed around her. Blessed be her rest, and soft and safe to her the mortal bed! Sweet be the opening flowers we plant around her grave, while we her memory cherish, her virtues initiate, her death deplore!

With bleeding hearts we sympathize with the disconsolate husband, the bereaved parents, brother, and afflicted friends. Their griefs are ours, for ours the loss they feel. But let us look forward, enlightened by the religion she enjoyed, to the brighter scene, when Clarice, who is now leveled by the stroke of death, shall be raised from the grave by the Master's Word, and be admitted to the privileges of the skies. Let us all remember that, 'The generation of men are like the waves of the sea.' In quick succession they follow each other to the coasts of death. Another, and another still succeeds, and presses on the shore; then ebbs and dies, to give place to the following wave. Thus are we wafted forward, now buoyed, perhaps, by hope; now sinking in despair; rising on the tide of prosperity, or overwhelmed with the billows of misfortune. Sometimes, when least expected, the storms gather, the winds arise, and "life's frail bubble bursts." Be cautioned then, nor trust to cloudless skies, to placid seas, or sleeping winds. Forget not there are hidden rocks. Guard, too, against the sudden blast. Be Faith your pilot: you will then be safely guided to the haven of eternal bliss.

"There may you bathe your weary soul
In seas of heavenly rest;
And not a wave of trouble roll
Across your peaceful breast!"

Her pastor,

J. R. MURFF.

Vardaman, Miss.

RESOLUTIONS.

We, the Board of Stewards of the Methodist Episcopal Church, South, of Coushatta, La., having lost by death a much loved and esteemed member of our church and official of the same, Brother S. T. ARMISTEAD, do hereby express our grief at his untimely passing.

Resolved, first, That we extend to his family our sincerest sympathy and share with them, in no small measure, the sorrow and loss incident to his departure to another life and earnestly pray the grace of the God whom he served may sustain them in their hour of trial and bereavement.

Second, That we mourn the loss of a friend and brother in the church of God, and shall treasure in the shrine of memory the deeds he wrought and the life he lived, as a source of inspiration and an incentive of a nobler character to those who come after him.

Third, That we bow in submission to the ways of God, knowing and trusting that "He doeth all things well," and feel now that earth is poorer and heaven is richer since our friend and brother has gone to his eternal home.

Signed by: R. P. Stayton, J. B. Howard, E. M. Campbell, J. W. Kent, C. E. Edgerton, Jr., A. M. Howard.

RESOLUTIONS.

Whereas in the dispensation of an all-wise God he has seen fit to remove from us Mrs. LEILA C. CAMPBELL,

Therefore be it resolved, That in the death of this good woman the Flora Sunday school has lost one of its most faithful and beloved workers.

Resolved, That we tender to the bereaved family our deepest sympathy and pray God's blessings in this their deep bereavement.

Resolved, That a copy of these resolutions be furnished the family, spread on the minutes of our Sunday school, and a copy sent to the New Orleans Christian Advocate for publication.

Signed by: W. E. Harris, Mrs. W. H. Bradley, Mrs. C. B. Graves, Committee.

RESOLUTIONS.

Whereas it has pleased our heavenly Father to remove from our midst and take to her eternal reward our friend and colaborer, Mrs. LEILA CRISLER CAMPBELL; and

Whereas she was so identified with the Woman's Missionary Society of the M. E. Church, South, in Flora, Miss., resolved that we, her colaborers, do place on record the following resolutions:

1. That in her passing away the Woman's Missionary Society has lost a faithful and conscientious member.

2. That in her death we regard ourselves deeply afflicted and feel to mourn our loss in her death.

3. That we do hereby express our heartfelt sympathies to the bereaved family.

4. Resolved, That a copy of these resolutions be furnished the bereaved family, and also a copy be forwarded to her church paper, the N. O. Christian Advocate, for publication, and also that they be spread upon the minutes of our Society.

Signed by: Mrs. C. B. Greaves, Mrs. J. H. Foreman, Committee.

FREE—A FINE PICTURE OF BISHOP LAMBUTH.

A good picture of the late Bishop Lambuth should hang on the walls of every Southern Methodist Church, Sunday school and home. The Missionary Voice has prepared such a picture and offers a copy FREE and postpaid with every annual subscription, new or renewal, sent before January 1, 1922. The picture is 9x12 inches in size, just right for framing, is done in rich sepia tones on heavy enameled paper, and is the finest product of the photo-engraver's art. To secure a copy send to the Voice before January 1 one dollar for a year's subscription and the picture will be mailed you promptly. Address The Missionary Voice, Box 509, Nashville, Tennessee.

"A man may give without loving, but he cannot love without giving."

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

MISSISSIPPI CONFERENCE.

Galloway Memorial Gives Pageant.

During the Week of Prayer in November, the Girls' Auxiliary to the Woman's Missionary Society of Galloway Memorial Church, Jackson, under the able direction of the gifted and devoted leader, Mrs. Harley R. Shands, presented the pageant, "Christ in America," in the Sunday school room of the church. The cast of characters was as follows: Chinese, Bethany Swearengen; Japanese, Amanda Lowther; Hungarian, Elisabeth Crisler; Polish girl, J. D. Smith; Italian, Juanita Ferguson; Syrian, Mamie Lee Harris; Jewess, Natoma Campbell; Armenian, Cynthia Thompson; Korean, Aimee Shands; Indian, Emmy Lou Patton; Negro, Caroy Johnson; Mountain girl, Sydney Brame; Christian Standard Bearer, Lailie Philip; American Flag Bearers, Sarah Buie and Harley Shands.

The young lady who was to impersonate Columbia was ill at the last moment and her place was filled by Mrs. Shands, who, draped in classic robes of white, a golden crown on her dark hair, holding aloft the flaming torch of liberty, received one by one the representatives of foreign lands and alien races, each clad in the picturesque costume of her country, and heard their touching pleas for more of the message of salvation through the religion of our Lord and Savior Jesus Christ. In the finale, two tiny tots in white (Sarah Buie and Harley Shands) stood at attention in front of the brilliant group, with American flags crossed, while all impressively repeated in unison the pledge to the flag, after which the performance concluded with the chorus, "Publish Glad Tidings." The pageant was repeated before the Epworth League, Miss Willie Span taking the part of Columbia. The presentation teaches a lesson in a vivid and dramatic way, in regard to the obligation of Christians to carry the blessed story of Jesus and His love to the strangers within our gates, and to those of our own neglected native people, many of whom are hungering for that story. The lovely young girls who made up the cast, on this occasion, must have received inspiration as they gave it, and in admirably teaching a lesson surely their own hearts were stirred to a new sense of duty to others in a never-to-be-forgotten way.

LILY WILKINSON THOMPSON.
Jackson, Miss., December, 1921.

"HARVEST DAY" AT MAGNOLIA, MISS.

Dear Mrs. Snelling: I am sending a little article for the Advocate that our readers may be in touch a little with the work we are doing here:

The women of the Missionary Society, instead of having their usual bazaar observed "Harvest Day" in the home of Mrs. E. W. Reid.

At the beginning of the year each member pledged to contribute some amount of money toward a fund which was to be made by her own personal work during the year.

A very interesting and impressive program was carried out, which was closed by calling the roll. Each member responded with her offering, telling how she had made it; and as she did so, she lighted a candle. After each member had responded, the offerings amounted to one hundred dollars which was added to the Society's treasury for local work.

Yours sincerely,
Mrs. G. T. HUBBARD.

MISSIONARY LITERATURE.

The Year Book For 1922.

You will be delighted with the new Year Books for Adults, Young People, and Juniors. Each member of each auxiliary should have her own copy of the Year Book. The Young People's Program Material is put up in the form of Deputation Reports. This makes it almost necessary that each member of the society should have an individual copy of the Year Book in which to keep notes of the monthly meetings. The Juniors' Book of Little Journeys is a sheet of numbered pictures. On the monthly program page is a space for pasting the special picture which illustrates the study of that month. The use of the pictures and the Book of Little Journeys will add greatly to the Juniors' interest and enthusiasm, and this requires that each child have a book of his own.

All Year Books, price 6 cents. Order from Mrs. B. W. Lipscomb.

MISSIONARY PRAYER AND MEDITATION.

Missionary Prayer and Meditation takes the place of the Prayer Calendar in giving help for definite daily prayers for our missionaries and institutions. In addition to the Scripture readings and the listed subjects for prayer, the book contains beautiful thought and a prayer from some master-mind for each week of the year. It may be used for any current year. If you do not already own a copy of Missionary Prayer and Meditation, order at once, price 30c, from Mrs. B. W. Lipscomb.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—First Round.

Taylorsville and Mize, at T., Jan. 1, 11 a.m.
Seminary, Jan. 1, 7:30 p.m.
Bon Hommie, Jan. 8, 11 a.m.
Purvis, Jan. 8, 7 p.m.
Williamsburg, Jan. 15, 11 a.m.
Collins, Jan. 22, 11 a.m.
Mt. Olive and Magee, at Mt. Olive, Jan. 22, 7 p.m.
Hattiesburg, Court St., Jan. 29, 11 a.m.
Silver Creek, Jan. 29, 7 p.m.
Avera, Feb. 5, 11 a.m.
Lucedale, Feb. 5, 7 p.m.
Lucedale ct., Feb. 5, 7 p.m.
Richton, Feb. 8, 7 p.m.
Oloh, at Oak Grove, Feb. 12, 11 a.m.
Eucutta, Feb. 14, 11 a.m.
Heidelberg, Feb. 15, 11 a.m.
Ellisville, Feb. 15, 7:30 p.m.
Leakesville, Feb. 19, 11 a.m.
New Augusta, Feb. 19, 7:30 p.m.
Sumrall, Feb. 26, 11 a.m.
Prentiss, Feb. 26, 7:30 p.m.

The District Stewards will meet at Main Street Church, Hattiesburg, Thursday, Dec. 22, at 1:30 p.m.

W. W. GRAVES, P. E.

Seashore Dist.—First Round.

Logtown, Jan. 1.
Picayune, Monday, 7 p.m., Jan. 2.
Carriere, Tuesday 7 p.m., Wednesday 10 a.m., Jan. 3, 4.
Poplarville, Wednesday, 7 p.m., Jan. 4.
Lumberton, Q. C. Thu., 10 a.m., Jan. 5.
Bay St. Louis, Jan. 7, 8.
Pass Christian, 7 p.m., Jan. 8.
Coalville, at Coalville, Jan. 14, 15.
Ocean Springs, at O., 7 p.m., Jan. 15.
Saucier, at Saucier, 7 p.m., Wed., Jan. 18.
Americus, at Pleasant Hill, Fri., 11 a.m., Jan. 20.
Moss Point, 11 a.m., Jan. 22.
Escatawpa, at E., 2:30 p.m., Jan. 22.
Pascagoula, 7 p.m., Jan. 22.
Vancleave, at V., Fri., 11 a.m., Jan. 27.
Mentorum, at Alexander, Sat., 11 a.m., Jan. 28.
Wiggins, 11 a.m., Jan. 29.
Brooklyn, at McVey, 11 a.m., Feb. 5.
Wesley Memorial, 7:30 p.m., Feb. 5.
Biloxi, Q. C., Wed., 7 p.m., Jan. 11.
Gulfport, Q. C., Wed., 7 p.m., Jan. 25.
Long Beach, Q. C., Wed., 7 p.m., Feb. 1.

District Stewards and pastors are called to meet in the Methodist Church at Gulfport at 10 o'clock a.m., Tuesday, Jan. 10. Let all the pastors and district stewards attend if possible, so we can take counsel together for the year's work. The lay leaders are requested to meet with us.

W. M. SULLIVAN, P. E.

Brookhaven Dist.—First Round.

Osyka, at Osyka, Dec. 31, Jan. 1.
Magnolia, Jan. 1, 2.
Fernwood, at Fernwood, Jan. 4.
Georgetown, at Georgetown, Jan. 7, 8.
Monticello, at Monticello, Jan. 8, 9.
Tylertown, Jan. 11.
Bogue Chitto and Norfield, at Bogue Chitto, Jan. 15.
McComb, La Branche St., Jan. 15, 16.
McComb, Centenary, Jan. 18.
Gallman, at Bethesda, Jan. 21, 22.
Crystal Springs, Jan. 22, 23.
Meadville and Bude, at Bude, Jan. 25.
Barlow, at Brandywine, Jan. 28, 29.
Pleasant Grove, at Pleasant Grove, Feb. 1.
Foxworth, at Foxworth, Feb. 4, 5.
Summit and Topsaw, at Summit, Feb. 5, 6.
Adams, at Adams, Feb. 11, 12.
McComb, Pearl River Ave., Feb. 12, 13.
Scotland, at Bethesda, Feb. 18, 19.
Bayou Pierre, at Center Point, Feb. 25, 26.
Hazlehurst, Feb. 26, 27.

The District Stewards are requested to meet in the Methodist Church in Brookhaven, Tuesday, December 27, at 1:30 p.m.

Pastors, please meet at same place and date at 9 a.m. for a Preachers' Institute.

H. M. ELLIS, P. E.

Newton Dist.—First Round.

Decmer, at Hope, Dec. 31, Jan. 1, 11 a.m.
Philadelphia, Jan. 1, 7 p.m.; 2, 8:30 a.m.
North Neshoba, at ———, Jan. 3.
Montrose, at Montrose, Jan. 7, 8.
Harperville and Lena, at Harperville, Jan. 14, 15, a.m.
Forest and Morton, at Forest, Jan. 15, 7 p.m.; 16, 8:30 a.m.
Homewood, at Homewood, Jan. 18.
Newton, at Newton, Jan. 19, 7 p.m.
Carthage, at Bethel, Jan. 21.
Walnut Grove, at Walnut Grove, Jan. 22.
Trenton, at Polkville, Jan. 25.
Shiloh, at Shiloh, Jan. 28, 29.
Lake, at Lake, Feb. 1.
Chunky, at Chunky, Feb. 4, 5, 11 a.m.
Decatur and Hickory, at Hickory, Feb. 5, 7 p.m.; 6, 10 a.m.
Bay Springs, at Bay Springs, Feb. 8.
Neshoba, at Mars Hill, Feb. 11, 12.
Union, at Union, Feb. 15.
Raleigh, at Raleigh, Feb. 18, 19.
Rose Hill, at Homewood, Feb. 22.
Laurel, First Church, Feb. 24, 7 p.m.; 26, 11 a.m.
Laurel, Kingston, Feb. 25, 7 p.m.
Laurel, West End, Feb. 26, 7 p.m.

The District Stewards will meet at Newton, Thursday, December 29, at 10:15 a.m. All pastors are invited to attend this meeting.

J. A. MOORE, P. E.

Vicksburg Dist.—First Round.

Natchez, Jan. 1.
Harrison, at Lorman, Jan. 7.
Hermanville, Jan. 8.
Utica, 7:30 p.m., Jan. 8, 9.
Rocky Springs, 2:30 p.m., Jan. 9.
Washington, 11 a.m., Jan. 10.
Port Gibson, 4 p.m., Jan. 11.
Rosetta Mission, 11 a.m., Jan. 14.
Centerville, at Stephenson, Jan. 15.
Roxie, at McNair, 3:30 p.m., Jan. 15.
Nebo, 11 a.m., Jan. 20.
Gloster and Liberty, at Gloster, Jan. 22.
Vicksburg, Crawford Street, 7 p.m., Jan. 23.
Vicksburg, Gibson Memorial, 7 p.m., Jan. 25.

(Continued on Page 15)

Sunday School

NORTH MISSISSIPPI.

Annual Report of the Fidelia (Wesley) Bible Class for the Year Ending November, 1921, Tunica, Miss.

Dear Brother Carley: The inclosed annual report of the Fidelia Bible Class, of Tunica, Miss., has just been handed me, as Superintendent of Adult Bible Classes for the Conference. I am asking you to grant it space, not only because the excellence of the report deserves it, but as a model and example for other organized classes within the bounds of North Mississippi. What this one class has accomplished in a small Delta town, any Bible class of women may equal. Large classes in our larger towns should far surpass the record of the Fidelias. Yet up to the present writing, so far as reports have been sent into the Conference Superintendent, the Fidelias hold the banner record for 1921. I shall be glad to give place and publicity to the reports of any Bible classes which have wrought as worthily and as well as the Fidelias so soon as I receive them. Surely, many of our Adult and Y. P. classes are in line for a great year's work, and a fine report to the Federation of Wesley Bible Classes, next June.

The Fidelias held their annual election of officers at their monthly business-and-social meeting, on Tuesday night, Dec. 13. The following staff was unanimously elected for 1922: Mrs. Kathleen Wyatt Bankston, President; Mrs. W. A. Dacus, Vice President; Mrs. Gus Jaquess, Recording Secretary; Mrs. W. W. Martin, Treasurer; Mrs. John Hardy, Teacher.

Urging other Wesley Classes to send me their reports at the earliest date possible, I am, with every good wish and fervent prayers for the success of every class under my supervision, Very Cordially,

MRS. J. M. WYATT,
Supt. Adult and Y. P. Bible Classes.

The Report.

This class was organized four years ago under the name of "Wesley Bible Class," with only nine members. It now has a membership of 40, and is a federated Bible class under the name of Fidelia Bible Class.

On the Centenary Fund, a $120 special was taken. This amount was to support a native teacher in Korea.

Thirteen dollars was donated to the Leper Fund.

The class supports an orphan girl in the Jackson Orphanage, sending two large boxes of clothing a year to her. Value of these boxes, $125.

There is a Home Department of the class with a membership of 20.

In August young "Bishop" Parks was presented with a "Kiddie-Coop." This young "Bishop" is better known as C. A. Parks, Jr., the infant son of Rev. and Mrs. C. A. Parks.

Help was given an Italian woman in distress by buying her a ticket from Tunica to Friar's Point.

Fifty calls were made during the year to sick persons and strangers; 4 trays were sent to a young man in jail, and 10 trays sent to sik persons; $23.25 worth of flowers were sent to the sick and bereaved.

Miscellaneous box sent to a new baby of one member.

One member of the class was sent to the Training School at Grenada, Miss. The member sent was the President of the class, and she also went to Junaluska, N. C., where she took a special course in Beginners and Primary work. The President is the daughter of Rev. and Mrs. J. M. Wyatt, of Lula, Miss.; and the class also has the honor of having Mrs. Wyatt as an honorary member.

The class paid for folding doors between Sunday school rooms, the amount being $60.

Total receipts	$345.69
Total expenditures	318.44
Balance	$27.25

MRS. L. L. BANKSTON,
President.
MRS. L. P. HALL,
Recording Secretary.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—First Round.

Sardis station, a.m.; Jan. 1.
Senatobia, p.m., Jan. 1.
Charleston, a.m., Jan. 8.
Oakland, at Oakland, p.m., Jan. 8.
Crowder, at C., Jan. 11.
Courtland, at Courtland, Jan. 14.
Como., a.m., Jan. 15.
Hernando, p.m., Jan. 15.
Coldwater, at C., Jan. 18.
Longtown, at McGehee's Chapel, Jan. 21.
Pleasant Hill, at P. H., Jan. 22.
Horn Lake, at H. L., Jan. 24.
Tyro, at Tyro, Jan. 26.
Mt. Pleasant, at Mt. P., Jan. 28.
Byhalia, a.m., Jan. 29.
Olive Branch, at O. B., p.m., Jan. 29.
Arkabutla, at Strayhorn, Feb. 1.
Cockrum, at Palestine, Feb. 4.
Shuford, at Eureka, Feb. 5.
Sardis circuit, at Sardis, Feb. 11.
Crenshaw, at C., Feb. 12.
Batesville, Feb. 19.

The District Stewards are called to meet in the Methodist Church at Sardis on Thursday, Jan. 5, at 10:30 a.m. A meeting of the pastors of the district will also be held in Sardis on the same day. R. A. MEEK, P. E.

Greenwood Dist.—First Round.

Lambert, at Lambert, Jan. 1.
Sunflower, at Sunflower, Jan. 8.
Coila, at Coila, Jan. 15, a.m.
Greenwood, Jan 16, p.m.
Moorehead, at Moorehead, Jan. 18, p.m.
Indianola, Jan. 19, p.m.
Tutwiler, at Tutwiler, Jan. 22, a.m.
Duhlin, at Dublin, Jan. 22, p.m.
Drew, at Drew, Jan. 23, p.m.
Ruleville, at Ruleville, Jan. 24, p.m.
Minter City, at Minter City, Jan. 29, a.m.
Tchula, Feb. 5, a.m.
Sidon and Cruger, at Sidon, Feb. 5, p m.
Inverness, at Inverness, Feb. 12, a.m.
Belzoni, Feb. 12, p.m.
Webb, at Sumner, Feb. 19.
Schlater, Feb. 26.

The Greenwood District Stewards are called to meet at Moorehead Dec. 19, at 10:30 a.m. in the Methodist Church. S. L. POPE.

Columbus Dist.—First Round.

Q. C., Jan. 11.
Columbus, Central, preaching, Dec. 4, p.m.; Q. C., Jan. 4.
Columbus, First, preaching, Dec. 11 a.m.; Q. C., Dec. 19.
Brooksville, preaching, Dec. 11, p.m.; Q. C., Jan. 18.
Starkville, Dec. 18, a.m.
Mayhew and Sessums, at Mayhew, preaching, Dec. 18, p.m.; Q. C., Feb. 1.
Artesia, preaching, Dec. 25; Q. C., Jan. 5.
Macon Station, Jan. 1, a.m.
Shuqualak, Jan. 1, 2.
Macon Circuit, Jan. 7, 8.
Crawford and Shafers, at Crawford, Jan. 8, 9.
Caledonia, at Piney Grove, Jan. 14, 15.
Cedar Bluff, at Pheba, Jan. 21, 22.
Sturgis, at Sturgis, Jan. 27.
McCool, at McCool, Jan. 28, 29.
Ethel, at Ethel, Jan. 29, 30.
High Point, at Center Ridge, Feb. 3.
Noxapater, at Flower Ridge, Feb. 4, 5.
Louisville, Feb. 5, p.m.
Chester, at Pisgah, Feb. 11, 12.
Ackerman and Weir, at Ackerman, Feb. 12, 13.
Kosciusko Circuit, at Springdale, Feb. 18, 19.
Kosciusko Station, Feb. 19, p.m.
Mashulaville, at Mashulaville, Feb. 25, 26.

District Stewards called to meet in the Methodist Church at West Point, at 1 o'clock, Dec. 16.

A. T. McILWAIN, P. E.

Grenada Dist.—First Round.

Waterford ct., at Waterford, Dec. 30.
Ashland ct., at Ashland, Dec. 31, Jan. 1.
Lamar ct., at Lamar, Jan. 1, 2.
Tie Plant ct., at Tie Plant, Jan. 7, 8.
Duck Hill ct., at Duck Hill, Jan. 8, 9.
Winona ct., at Bethlehem, Jan. 14, 15.
Kilmichael ct., at Kilmichael, Jan. 15, 16.
Sallis ct., at Salem, Jan. 21, 22.
Vaiden ct., at Vaiden, Jan. 22, 23.
Ebenezer ct., at Hebron, Jan. 28, 29.
Lexington sta., Jan. 27, 29.
Poplar Creek ct., at Bethel, Feb. 4, 5.
Winona sta., Feb. 5, 6.
Holcomb ct., at Holcomb, Feb. 11, 12.
Coffeeville ct., at Coffeeville, Feb. 12, 13.
Durant sta., Feb. 19, 20.
Pickens and Goodman, at Pickens, Feb. 19, 20.

The District Stewards are requested to meet at Grenada on Dec. 8, at 1:30 o'clock, p.m. R. A. TUCKER, P. E.

Corinth Dist.—First Round.

Nem Albany ct., at Ingomar, Dec. 30.
Hickory Flat ct., at H. F., Dec. 31, and Jan. 1, a.m.
Potts Camp ct., at Potts C., Jan. 1, p.m., and 2, 10 a.m.
Kossuth ct., at Kossuth, Jan. 4.
Dumas ct., at Jacob's C., Jan. 7, and 8, a.m.
Silver Springs ct., at Paine's C., Jan. 8, p.m.; Q. C., 3 p.m.
Mooreville, ct., at Allen's C., Jan. 10.
Mantachie ct., at Shiloh, Jan. 11.
Marietta ct., at Marietta, Jan. 12.
Iuka ct., at Camp Ground, Jan. 14, 15, a.m.
Iuka sta., Jan. 15, p.m., and 16 a.m.
Burnsville ct., at B., Jan. 16, 3 p.m.
Booneville ct., at Carolina, Jan. 21, 22, a.m.
Booneville sta., Jan. 22, p.m., and 23, a.m.
Guntown ct., at G., Jan. 28, 29, a.m.
Baldwyn ct., at B., Jan. 29, p.m.; 30, a.m.
Chalybeate ct., at Camp Ground, Feb. 4, 5, a.m.
Ripley sta., Feb. 5, p.m., and 6, a.m.
Wheeler ct., at Wheeler, Feb. 18, 19, a.m.
Rienzi ct., Feb. 19, p.m., and 20, a.m.

The District Stewards are called to meet at First Church, Corinth, Dec. 14, 1921, at 10 a.m.

J. B. RANDLOPH, P. E.

Aberdeen Dist.—First Round.

Houston, Dec. 31, Jan. 1.
Vardaman, at Vardaman, Jan. 1, 2.
Calhoun City, at Calhoun City, Jan. 3.
Pontotoc, Jan. 8, 9.
Woodland, at Woodland, Jan. 14, 15.
Eupora and Maben, at Eupora, Jan. 21, 22.
Bellefontaine, at Bellefontaine, Jan. 22, 23.
Mathiston, at Mathiston, Jan. 24.
Verona, at Verona, Jan. 28, 29.
Shannon and Nettleton, at Shannon, Jan. 29, 30.
Buena Vista, at Buena Vista, Feb. 4, 5.
Houlka, at Houlka, Feb. 9.
Algoma, at Algoma, Feb. 10.
Nettleton, at Shiloh, Feb. 11, 12.
Salem and Ecru, at Salem, Feb. 18, 19.
Toccopola, at Toccopola, Feb. 20.
Randolph, at Spring Hill, Feb. 21.
Greenwood Springs, at Greenwood Springs, Feb. 24.
Smithville, at Trangine, Feb. 25, 26.
Tremont, at Mt. Pleasant, Mar. 2.
Fulton, at Harden's Chapel, Mar. 3.

The District Stewards will meet at the Methodist Church at Tupelo on Monday, Dec. 19, 2 o'clock, p.m. A full attendance is desired.

T. H. DORSEY, P. E.

Greenville Dist.—First Round.

Gunnison and Deeson, at Gunnison, Jan. 1, 11 a.m.
Coahoma and Lion, at Coahoma, Jan. 1, 7 p.m.
Clevland, Jan. 8, 11 a.m.
Boyle, at Boyle, Jan. 8, 7 p.m.; business session, 4 p.m.
District Stewards meet at Shelby, Jan. 11, 2 p.m.
Preachers meet at Shelby, Jan. 11, 12.
Glen Allen, at Glen Allen, Jan. 15, 3 p.m.; preaching morning and evening.
Benoit, at Benoit, Laymen's service, J. J. Baird bringing the message, January 15, 11 a.m.
Conference, at Benoit, Jan. 16, 3 p.m.
Evansville and Dubbs, at Evansville, Jan. 22, 11 a.m.
Tunica, Jan. 22, 7 p.m.
Lake Cormorant and R., at Robinsonville, Jan. 29, 11 a.m.; preaching morning and evening.
Clarksdale, Jan. 30, 8 p.m.
Jonestown and Rich, at Jonestown, Jan. 31, 3 p.m.
Leland, Feb. 1, 7 p.m.
Shaw, at Shaw, Feb. 2, 3 p.m.
Lula and Dunde, at Lula, Feb. 5, a.m.; preaching morning and evning.
Greenville, Feb. 8, 7:30 p.m.
Merigold and Alligator, at Merigold, Feb. 12, 3 p.m.; preaching morning and evening.
Rosedale, at Rosedale, Feb. 15, 7 p.m.
Friar Point, Feb. 16, 7 p.m.
Hollandale and Arcola, at Hollandale, Feb. 19, 3 p.m.; preaching morning and evening.
Duncan, at Duncan, Feb. 26, 3 p.m.; preaching morning and evening.

Preaching at Shelby by P. E., or some one appointed by him. Wednesday, January 11, 7 p.m., followed by first quarterly conference. Also, preaching Thursday, 11 a.m. and 7 p.m. by one of the brethren. The preachers' meeting will follow the District Stewards' meeting, and the district work for the year will be planned, including revivals, collections, and various church activities. It is desired that every preacher in the district be present, and the laymen are most cordially invited to remain over and participate in the services. District Conference at Tunica, March 2-5.

JAMES H. FELTS, P. E.

"The church of the living God must fulfill its mission if scientific materialism is not again to lure men away from the truth which will make them free."

WEST END, LAUREL.

On the morning of December 13, taking my family in my car we drove across country to my new appointment, West End, Laurel, to which I was assigned at our Conference in Jackson. Without any delay on the road excepting a stop of about an hour at noon to eat our lunch, we arrived at West End parsonage in the afternoon and were given a cordial reception. Supper was provided for us, and when night came we discovered that the church, which stands upon the same lot with the parsonage, was lighted up and, upon investigation, we found that the people were gathering in the basement for some purpose. Later footsteps were heard upon the back porch and upon opening the door and looking out, we saw numbers of people approaching the parsonage, each having something in his hands or on his shoulders. When they were given admission to the parsonage, they filled our pantry with good things to eat, many things in sufficient quantity to last for several months.

For the past two Sundays, as I have entered my pulpit, I have been greeted with a representative congregation, both morning and night, which has listened attentively to the message of the gospel which I have tried to bring. The best of it all is, the various departments of church work are taking on new life and the people are manifesting with eagerness a desire to take a fresh start with the beginning of the new Confernce year. The Leagues, both Junior and Senior, and the Sunday school are all showing a greater interest by the increasing attendence. In view of the disorganized conditions existing at the close of the last Conference year, the reaction of the people toward a spirit of co-operation with the pastor is something marvelous. This does not mean that all the problems have been solved, but it does mean that with the co-operation of the people they will be solved, and that we trust speedily. The prospects for the new year are encouraging. JOHN W. RAMSEY.

West End, Laurel, Miss.

AN APPRECIATIVE PASTOR.

Dear Brother Carley: We had an unusally large crowd at our prayer service last night, a fine song service, a Scripture lesson and a talk on prayer by the pastor; and everybody seemed to enjoy the service very much. After the service one of the stewards rose and addressed the pastor, and said they wanted to see him privately in the Sunday school room When we got there, MY, MY! A long table, prepared for the occasion, was piled up with good things for the preacher and his family—flour, sugar, rice, coffee, grits, canned goods in abundance, and all kinds of fruit. Such occasions as this make the preacher and his family happy. We feel that we are among an appreciative people. We pray God's richest blessings on every one who took part in this matter, and we pledge them our faithful and untiring service for 1922.

Yours in love.
J. H. FOREMAN.

NEW ORLEANS DISTRICT STEWARDS' MEETING.

The distrlct stewards of the New Orleans District will meet at First Church, Thursday evening, Dec. 29, at 7:45 o'clock.

J. G. SNELLING, P. E.

Only one person I have to make good—myself.—Robert Louis Stevenson.

If we find but one to whom we can speak our hearts freely, with whom we can walk in love and simplicity without dissimulation, we have no ground for quarrels with the world or with God.—Stevenson.

GYPSY SMITH.

By Rev. F. B. Hill.

The last time I met Gypsy Smith was in London. We were staying at the same hotel in Ludgate Hill. I expect to see him altered physically, but know that he will have the same message told in the same quiet, earnest manner with a heart full of love for sinners.

Gypsy Smith, or, to give his real name, Rodney Smith, son of Cornelius Smith and Mary Welch (her maiden name), was born near Epping Forest (not far from London), on March 31, 1860, the fourth child, two sisters and one brother born previously, and two sisters being born afterwards.

Eighty out of a hundred Gypsies have Bible names; yet the Gypsies have no Bible. His uncle was called Bartholomew, and he gave Scriptural names to his twelve children—Naomi, Samson, Delilah, Elijah, and the like. The Gypsies care little for religion and know nothing really of God and the Bible, yet they always care to get their babies christened by the nearest clergyman, an event which is one of interest to the "gorgios" (people who are not Gypsies), who come to see the Gypsy baby christened and bring presents.

Sunday to the Gypsies is a real rest day. Rodney's father hated to be compelled to strike his tent on a Sunday. He would go a mile on Saturday to get a bucket of water so that he should not have to travel for it on Sunday. Wood for Sunday was collected on Saturday. Whistling a song tune was forbidden on Sunday. And at the same time it was the only day on which they got a properly cooked midday meal.

The sweethearting of a Gypsy couple is a "long engagement." Divorce is unknown, nor is there ever a breach of promise, for Gypsy sweethearts cannot write letters. The marriage ceremony is the same as that which was observed at the nuptials of Rebekah and Isaac. Isaac brought Rebekah into his tent. When a Gypsy gets converted, one of the first things about which he is anxious is this defective marriage ceremonial, and he wants it made legal. The husbands make the baskets, clothes pegs, tinware, and the wives do the selling. Gypsies buy only what they cannot "find."

Gypsy Smith's first religious impressions came through the death of his mother. Some of the children caught smallpox; the wagon was isolated, but the mother's love and anxiety caused her to go too near to the wagon, and she, too, was stricken. The Gypsies believe in God and that He is good and merciful. Mother knew she was dying, and her husband asked her, "Do you try to pray, dear?" "Yes," she said, "I am trying....but something seems to whisper 'There is no mercy for you.'" Her husband had been in prison some time before for three months on a false charge, and he had heard something about God. He told his wife Christ died for sinners; He would forgive her, He was her Saviour. Whilst the husband was outside, weeping, she suddenly burst into singing:

"I have a Father in the promised land;
My God calls me, I must go
To meet him in the promised land."

Gypsy's father rushed into the room and said, "Polly, where did you learn that song, my dear?" She said: "Cornelius, I heard it when I was a little girl. One Sunday my father's tents were pitched on a village green and seeing the young people and others going into a school or chapel, I followed them in and they sang those words." It must have been twenty years ago; she had forgotten them all these years, but they came back to her in the moments of intense seeking after God.

BACK FROM CONFERENCE.

Dear Brother Carley: We were returned to Mayersville charge, and we are glad. And why not be glad when the good people here expressed their appreciation of our services in so many ways?

Just before we left for Conference, the ladies presented wife with a nice suit and coat, and the brethren not to be beaten by the ladies, presented me with the money to buy myself a nice suit, hat, and overcoat, and my good Jewish friend presented me a nice pair of shoes. And now, amid the hearty handshaking since our return, our big-hearted sheriff presents wife and me with a nice pair of shoes each. So we are glad, not because of the money value alone, but for the friendship and good fellowship expressed.

Our earnest prayer is that we may be more useful, as well as happier in the Lord's work here.

Brother Carley, you are giving us a pretty good paper, and we want to help you more than ever. The Lord bless you and your helpers.

M. J. MILLER.

MISSISSIPPI CONFERENCE.

(Continued from Page 11)

Vicksburg Dist.—First Round.

Woodville, Jan. 29.
Oak Ridge, Feb. 5.
Mayersville, at Grace, 11 a.m., Feb. 12
Rolling Fork, 7 p.m., Feb. 12.
Louise and Holly Bluff, at H. B., 11 a.m., Feb. 19.
Silver City, at Midnight, 7 p.m., Feb. 19.
Anguilla, at Delta City, Feb. 26

Notice.

The District Stewards of the Vicksburg District are called to meet at Vicksburg, Crawford Street Church, at 11:30 a.m., on Tuesday, December 29, 1921. Please let all the stewards be present. Pastors are invited to meet with us. J. R. JONES, P. E.

Meridian Dist.—First Round.

Meridian, East End, Jan. 1.
Meridian, Seventh Ave., Jan. 8.
Porterville, at Chapel Hill, Jan. 14, 15.
Scooba, p.m., Jan. 15.
Vimville, at Why Not, Jan. 21, 22.
Enterprise, Jan. 29.
Quitman, p.m., Jan. 29.
Lauderdale, Feb. 5.
DeKalb, at Pleasant Ridge, Feb. 10.
Cleveland, at Mellen, Feb. 11, 12.
Mathiville, at Poplar Springs, Feb. 18, 19.
Shubuta, p.m., Feb. 19.
Daleville, at Andrew's Chapel, Feb. 22.
Waynesboro circuit, at Fedora, Feb. 25.
Waynesboro, Feb. 26.
Buccatunna, at State Line, Feb. 26, 27.
Pachuta, at McGowan's Chapel, Mar. 3.
DeSoto, at Manassa, Mar. 4, 5.

District Stewards' meeting and Pastors' Conference at Central Church, Meridian, beginning at 10 a.m., December 30. All pastors and district stewards earnestly requested to be present. PAUL D. HARDIN, P. E.

Jackson Dist.—First Round.

Edwards, Jan. 1.
Bolton, at Bolton, 7:30 p.m., Jan 1.
Flora, 11 a.m., Jan. 3.
Millsaps Memorial, 7:30 p.m., Jan. 4.
Bentonia, at Bentonia, Jan. 8.
Satartia, at Satartia, Jan. 9.
Terry, 11 a.m., Jan. 11
Fannin, at Holly Bush, 11 a.m., Jan. 13.
Harrisville, at Harrisville, Jan. 14, 15.
Mendenhall and D'Lo, at Mendenhall, 7:30 p.m., Jan. 15
Florence, at Florence, 11 a.m., Jan. 18.
Vaughn, at Vaughn, aJn 21, 22.
Benton, at Benton, 7:30 p.m., Jan 22
10 a.m., Jan. 22.
Eden, at Eden, Jan. 28, 29
Yazoo City, 3 p.m. and 7:30 p.m., Jan 29.
Canton, Feb. 5.
Camden, 11 a.m., Feb. 8.
Monterey, at Mt. Carmel, Feb. 11, 12
Brandon and Pelahatchie, at Brandon, Feb. 12, 13
Sharon, Feb. 25, 26.
Madison, Feb. 26, 27.

District Stewards are called to meet in Capital Street Church, December 29, at 10 a.m. Pastors and Lay Leaders requested to be present if possible.

M. L. BURTON, P. E.

FROM DENHAM SPRINGS, LA.

Dear Brother Carley: In coming to Denham Springs charge, I find the people ready to take hold with their new pastor for improvement in every line possible. We have begun a movement to establish the Duplex envelope system on the entire charge, and hope to meet all obligations by this systematic form of church financing. Graded and graveled roads are being builded on the charge and this will help to develop the work.

Your brother,
CLAUDE H. MAYO.

THINKING OF THE SUPERANNUATES.

(One of the most gracious things we have heard of recently is the action of the Centenary Church, McComb, Miss., in sending Christmas greetings to the superannuate members of the Mississippi Conference. The sentiment expressed in the letter is as beautiful as it is touching.—Editor.)

"Dear Brother: You are sometimes spoken of as the "forgotten man," but we hope that you do not feel that way. We could not forget you for your work's sake. We remember that your presence and prayers blessed the happy marriage vows of our parents; that you consecrated us to God through baptism; that your devoted life and faithful gospel messages have brought us to know your Savior. How could we forget you?

"It may be that you could be called the "neglected man." In the rush of modern life so many things insist on claiming our attention that we overlook the things that are less clamorous, although they are the more highly prized by us. We regret that we do not meet you as often as in other days, but we realize that our lives are richer through our associations with you during the days that can not return.

"Our church is sending in this letter a check for one dollar as a Christmas Gift, and regrets that it could not multiply this amount by one hundred. Its members wish for you three hundred and sixty-five bright, happy, and useful days during 1922.

"Let us ask that you give Centenary Church the benefit of your earnest and faithful prayers to the end that a gracious revival may come to its membership.

"Wishing for you a Merry Christmas and a Happy New Year, and all the blessings your life of faithfulness deserves, we are,

"Fraternally,
"CENTENARY CHURCH,
"McCOMB, MISS."

CORNER STONE LAYING OF CENTRAL CHURCH, COLUMBUS, MISS.

(We take the following account of the corner stone laying of the Central Methodist Church, Columbus, Miss., from the Columbus Dispatch of December 21.—Editor.)

With solemn and impressive services, and in the presence of a large congregation, the corner stone of Central Methodist Episcopal Church, South, corner College and Twelfth Streets, was laid last Sunday afternoon by Bishop William B. Murrah, of Memphis. Bishop Murrah is a wonderful orator, and his address on this occasion was a masterpiece. He spoke for approximately thirty minutes and was heard with profound interest and respectful attention.

The corner stone ceremony, which began at 2:30 o'clock, was opened with congregational singing. With Mrs. G. W. Carson as accompanist, all joined in singing, "How Firm a Foundation," which was followed by the prayer of consecration by Bishop Murrah.

Then the Rev. B. P. Jaco, of Winona, read a lesson from the Bible, after which the pastor of Central Church, the Rev. Thomas E. Gregory, deposited the several articles that were to repose beneath the edifice for an indefinite period, longer, perhaps, than any of us shall live. The articles were: A copy of the Holy Bible that was used by Mrs. J. S. Boucher, daughter of Rev. and Mrs. A. P. Leech, together with photographs of Brother and Sister Leech; a copy of the Southern Methodist Discipline, a copy of the Southern Methodist Hymnal, and a copy of the minutes of the North Mississippi Conference held at Charleston, November, 1920; a list of the charter members of the Second Methodist Church, together with a list of the pastors and presiding elders of the church; a copy, each of the Nashville Advocate, the New Orleans Christian Advocate (organs of the Methodist Episcopal Church, South), a copy of the Columbus Dispatch, and a copy of the Columbus Commercial, both dated December 18, 1921; a Centennial program and a Centennial medallion; the names of the superintendent, building foreman and brick masons in charge of the erection of the edifice.

When all of these articles had been deposited in the strong copper box, the congregation joined in singing, "I Love Thy Kingdom, Lord," at the conclusion of which Bishop Murrah delivered his address. Following this, the Doxology was sung and Bishop Murrah pronounced the Apostolic benediction.

The ceremony was very enjoyable as well as interesting, and all who were present felt that their time was profitably spent.

The workmen are busy every day on the construction of the church and it is easy to see that, when completed, the house of worship of the Central Methodist congregation will be one of the handsomest church buildings in the South. It will be red pressed brick, two stories and basement, with four immense pillars in front supporting the roof of a large portico. It is fashioned after the Grecian style of architecture, and will be a distinct ornament to the city.

Of course, the credit for the erection of this splendid building is due to the entire membership of Central Church, but the Rev. Thomas E. Gregory must be given a liberal share of the praise, inasmuch as it was first dreamed and imagined and planned by him.

The Corner Stone.

The corner stone, which is of gray marble, came from the establishment of Mr. T. A. McGahey, of Columbus. On the face of the slab toward the college appear the words, "Central M. E. Church, South, December 18, 1921." On the face of the slab toward Twelfth Street are the names of the building committee, as folows:

"Building Committee: G. T. Blackburn, Chairman; T. A. McGahey, Treasurer; J. T. Clardy, Secretary; J. T. Quinnelly, J. S. Boucher, C. W. Golding, T. P. Hammond, J. S. Cook, E. D. Ervin, A. T. McIlwain, Presiding Elder; T. E. Gregory, Pastor in Charge."

It is earnestly hoped that the church will soon be completed and paid for, that it may be dedicated by some great preacher who will draw many souls to the foot of the Cross, and that through the years that lie out in the future like some great rolling sea, it may ever be a beacon to guide men and women and children into a haven of perfect peace and security from the storms that are continually breaking the shores of time.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Boyce, Jan. 1.
Alexandria, Jan. 2.
Pineville, Jan. 6.
Colfax ct., at Colfax, Jan. 8.
Glenmora, Jan. 11.
Columbia ct., at Columbia, Jan. 15.
Pleasant Hill ct., at P. H., Jan. 20.
Provencal ct., at Provencal, Jan. 21.
Natchitoches, Jan. 22.
Winnfield ct., at Joyce, Jan. 29.
Winnfield sta., Jan. 30.
Jena and Jonesville, at Jena, Feb. 5, a.m.
Trout and Good Pine, at Trout, Feb. 5, p.m.
Rochelle and Standard, at Standard, Feb. 12.

The district stewards will please meet at the district parsonage, 1305 Monroe street, Alexandria, on Dec. 14, 11 a.m. There are important matters to be brought before this meeting, and a full attendance is much desired.

W. L. DOSS, JR., P. E.

Shreveport Dist.—First Round.

Haynesville, Sunday, Jan. 1, a.m.
Homer, Sunday, Jan. 1, p.m.
Athens, Monday, Jan. 2, a.m.
Gibsland, Tuesday, Jan. 3, a.m.
Bienville, Wednesday, Jan. 4, a.m.
Trees, Sunday, Jan. 8, a.m.
Oil City, Sunday, Jan. 8, p.m.
Mansfield, Monday, Jan. 9, p.m.
S. Mansfield, Tuesday, Jan. 10, a.m.
Pelican, Wednesday, Jan. 11, a.m.
Bayou LaChute, Friday, Jan. 13, p.m.
Haughton, Sunday Jan. 15, a.m.
Arcadia, Sunday, Jan. 15, p.m.
Shreveport, Texas Avenue, Tuesday, Jan. 17, p.m.
Sibley, Wednesday, Jan. 18, a.m.
Plain Dealing, Sunday, Jan. 22, a.m.
Castor, Monday, Jan. 23, p.m.
Grand Cane, Wednesday, Jan. 25, a.m.
Shreveport, Noel Memorial, Thursday, Jan. 26, p.m.
Shreveport, First Church, Friday, Jan. 27, p.m.
Ringgold, Sunday, Jan. 29, a.m.
Wesley Circuit, at Hall Summit, Monday, Jan. 30,
Minden, Wednesday, Feb. 1, p.m.

R. H. WYNN, P. E.

Baton Rouge District—First Round.

Amite, Jan. 1, a.m.
Kentwood, at Kentwood, Jan. 1, p.m.
Baton Rouge, First Church, Jan. 2, p.m.
Springfield, at Springfield, Jan. 8, a.m.
Ponchatoula, at Ponchatoula, Jan. 8, p.m.
Pine Grove, at Pine Grove, Jan. 15, a.m.
Olive Branch, at Clinton, Jan. 21, 1:30 p.m.
Clinton, at Clinton, Jan. 22, a.m.
Gonzales, at Meadow's Chapel, Jan. 29, a.m.
St. Francisville, at St. Francisville, Feb. 5, a.m.
Greensburg, at Greensburg, Feb. 12, a.m.
Baker, at Baker, Feb. 19, a.m.
Franklinton Ct., at Fisher, Feb. 26, a.m.
Franklinton Station, Feb. 26, p.m.
Denham Springs, at Denham Spgs., March 5, a.m.

J. W. LEE, P. E.

Lake Charles District—First Round.

Sulphur and Vinton, at Sulphur, Jan. 1, a.m.
Lake Arthur, Jan. 1, p.m.
Branch Ct., at Maxie, Jan. 8, a.m.
Crowley, Jan. 8, p.m.
Indian Bayou, Jan. 15, a.m.
Rayne, Jan. 15, p.m.
Eunice Ct., at Eunice, Jan. 22, a.m.
Opelousas, Jan. 22, p.m.
Abbeville and Kaplan, at Abbeville, Jan. 29, a.m.
Gueydan and Estherwood, at Gueydan, Jan. 29, p.m.
Morgan City and Berwick, at M. C., Feb. 5, a.m.
Jeanerette and Patterson, at Jeanerette, Feb. 5, p.m.
Franklin, Feb. 12, p.m.
Merryville, Feb. 19, a.m.
Luddington Ct., at Carson, Feb. 19, p.m.
Lake Charles, Feb. 20, p.m.

J. B. WILLIAMS, P. E.

Monroe-Ruston Dist.—First Round.

Calhoun, at Downsville, Dec. 30, 2:30 p.m.
Jonesboro, at Jonesboro, Jan. 1, preaching, 11 a.m., Q. C., 2 p.m.
Dubach, at Dubach, Jan. 8; preaching, 11, Q. C., 2 p.m.
Eros, at Eros, Jan. 10; Q. C., 2 p.m.
Chatham, at Chatham, Jan. 12; Q. C., 3 p.m.
Tallulah Jan. 15; preaching, 11 a.m., Q. C., 3 p.m.
Simsboro, at Simsboro, Jan. 18; Q. C., 3 p.m.
Oak Grove, at Oak Grove, Jan. 22; preaching, 11 a.m., Q. C., 3 p.m.
Farmersville at Farmersville, Jan. 25, 11 a.m.
Monroe, Jan. 27, at 7:30 p.m.
Rayville, at Rayville, preaching 11 a.m., Q. C., 2 p.m.
Lake Providence, Feb. 5, preaching, 11 a.m., Q. C., 3 p.m.
Waterproof, at Waterproof, Feb. 12.
Ruston, Feb. 16, 7 p.m.
Bernice, at Bernice, Feb. 19; preaching, 11 a.m., Q. C., 3 p.m.

The district stewards will meet at Monroe, First Church on January 17, at 10 a.m. K. W. DODSON, P. E.